IN HIS HANDS MINISTRIES INTERNATIONAL

THE NEW TESTAMENT

AMERICAN STANDARD VERSION

A 90-Day Companion for New Believers in Christ
with Daily Devotionals & a Study of Revelation

REV. GEORGE H. STODDARD



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Words of Christ in red · 90 devotionals · Revelation study · Weights & measures

The New Testament (ASV): A 90-Day Companion for New Believers in Christ, with Daily Devotionals & a Study of Revelation

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Published by In His Hands Ministries International · Booklyn imprint
Written and compiled by Rev. George H. Stoddard
First edition, 2026

Typeset in EB Garamond and Cormorant Garamond (SIL Open Font License).

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Welcome, New Believer

If you have just placed your faith in Jesus Christ, welcome to the family of God. The Bible calls this the beginning of a new life: "if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Corinthians 5:17). This book was made to walk beside you in that new life.

At its heart is the complete New Testament in the American Standard Version, a faithful, word-for-word translation that has served students of the Bible for over a century. The words Jesus Himself spoke are printed in red, so you can always see what the Lord said.

Around the Scripture you will find a 90-day plan that carries you from Matthew to Revelation at a gentle pace, a short devotional for each of the 90 days, a guided overview of the book of Revelation with a map of the seven churches, and a complete guide to the weights, measures, and money of the Bible with modern comparisons.

How to use this book. Each day, (1) read the passage assigned in the 90-day plan, (2) read that day's devotional and its key verse, (3) pray the short prayer, and (4) write down one thing God showed you. Ten to twenty minutes a day is enough. If you miss a day, do not start over. Simply pick up where you left off.

Where to begin. Many new believers start with John or Mark. The 90-day plan begins in Matthew, which connects the New Testament to the story of Israel and the promises of God. Either path is good. What matters is that you keep reading, keep praying, and keep walking with Jesus.

Your First Steps in Christ

1	**Talk with God every day.** Prayer is simply speaking with your Father. Start with thanks, tell Him what is on your heart, and ask for His help. You do not need special words.
2	**Read the Bible daily.** God speaks to us through His Word. Read slowly, ask what it teaches about God and about how to live, and then do what it says.
3	**Find a Bible-believing church.** We were never meant to follow Jesus alone. Join a local church where Christ is preached and where you can grow with other believers.
4	**Be baptized.** Baptism is the public sign of your faith in Christ, who died, was buried, and rose again. Talk with your pastor about taking this step.
5	**Tell someone.** Share with a friend or family member what Jesus has done for you. Your story matters.
6	**Do not be discouraged by struggle.** The Christian life is a walk, not a leap. When you fall, confess it and keep following. "If we confess our sins, he is faithful and righteous to forgive us our sins" (1 John 1:9).

Your 90-Day Reading Plan

Check each box as you finish the day's reading. The plan is balanced by verse count, so every day takes about the same time.

Day	Reading	
1	Matthew 1-4	☐
2	Matthew 5-7	☐
3	Matthew 8-10	☐
4	Matthew 11-13	☐
5	Matthew 14-16	☐
6	Matthew 17-19	☐
7	Matthew 20-22	☐
8	Matthew 23-24	☐
9	Matthew 25-26	☐
10	Matthew 27-28; Mark 1	☐
11	Mark 2-4	☐
12	Mark 5-6	☐
13	Mark 7-9	☐
14	Mark 10-12	☐
15	Mark 13-14	☐
16	Mark 15-16; Luke 1	☐
17	Luke 2-3	☐
18	Luke 4-6	☐
19	Luke 7-8	☐
20	Luke 9-10	☐
21	Luke 11-12	☐
22	Luke 13-15	☐
23	Luke 16-18	☐
24	Luke 19-20	☐
25	Luke 21-22	☐
26	Luke 23-24	☐
27	John 1-3	☐
28	John 4-5	☐
29	John 6-7	☐
30	John 8-9	☐
31	John 10-11	☐
32	John 12-14	☐
33	John 15-18	☐

Day	Reading	
46	Romans 4-7	☐
47	Romans 8-10	☐
48	Romans 11-14	☐
49	Romans 15-16; 1 Corinthians 1	☐
50	1 Corinthians 2-3	☐
51	1 Corinthians 4-6	☐
52	1 Corinthians 7-10	☐
53	1 Corinthians 11-14	☐
54	1 Corinthians 15-16; 2 Corinthians 1	☐
55	2 Corinthians 2-3	☐
56	2 Corinthians 4-6	☐
57	2 Corinthians 7-8	☐
58	2 Corinthians 9-11	☐
59	2 Corinthians 12-13	☐
60	Galatians 1-3	☐
61	Galatians 4-6; Ephesians 1	☐
62	Ephesians 2-5	☐
63	Ephesians 6; Philippians 1-3	☐
64	Philippians 4; Colossians 1-3	☐
65	Colossians 4; 1 Thessalonians 1-2	☐
66	1 Thessalonians 3-5	☐
67	2 Thessalonians 1-3	☐
68	1 Timothy 1-3	☐
69	1 Timothy 4-5	☐
70	1 Timothy 6; 2 Timothy 1-2	☐
71	2 Timothy 3-4; Titus 1	☐
72	Titus 2-3; Philemon 1	☐
73	Hebrews 1-3	☐
74	Hebrews 4-6	☐
75	Hebrews 7-10	☐
76	Hebrews 11-13	☐
77	James 1-2	☐
78	James 3-5	☐

Day	Reading	
34	John 19-21	
35	Acts 1-3	
36	Acts 4-6	
37	Acts 7-8	
38	Acts 9-10	
39	Acts 11-13	
40	Acts 14-16	
41	Acts 17-19	
42	Acts 20-22	
43	Acts 23-25	
44	Acts 26-28	
45	Romans 1-3	

Day	Reading	
79	1 Peter 1-4	
80	1 Peter 5; 2 Peter 1-2	
81	2 Peter 3; 1 John 1-2	
82	1 John 3-4	
83	1 John 5; 2 John 1; 3 John 1	
84	Jude 1; Revelation 1-4	
85	Revelation 5-7	
86	Revelation 8-10	
87	Revelation 11-13	
88	Revelation 14-16	
89	Revelation 17-19	
90	Revelation 20-22	

Daily Devotionals

Ninety short devotionals, one for each day of the plan. Read the day's passage first, then the devotional.

DAY 1 The King Has Come

Today's reading: Matthew 1-4

> *"And he saith unto them, Come ye after me, and I will make you fishers of men."*
> **MATTHEW 4:19**

Matthew opens with a genealogy for a reason: God keeps His promises across real generations, real names, real waiting. Then, without ceremony, Jesus steps into the Jordan, into the wilderness, and onto a fishing shore, and says four words that changed everything for four ordinary men. He is still saying them. You do not need a résumé to follow Jesus — you need to be willing to leave the nets you know and walk toward the voice that is calling you.

PRAYER *Lord Jesus, thank You for stepping into history for me. Call me again today, and give me courage to follow.*

DAY 2 A New Kind of Life

Today's reading: Matthew 5-7

> *"Blessed are the poor in spirit: for theirs is the kingdom of heaven."*
> **MATTHEW 5:3**

The Sermon on the Mount is the constitution of a kingdom that runs on grace instead of power. Jesus starts by blessing the very people the world overlooks — the poor in spirit, the mourning, the meek — because His kingdom is upside down from ours. He teaches us to pray simply, to stop worrying, and to build our lives on rock instead of sand. As a new believer, let this sermon reset your definition of a good life: it's not about being impressive, it's about being His.

PRAYER *Father, shape my heart by these words. Teach me to seek Your kingdom first, above everything I think I need.*

DAY 3 Authority and Compassion

Today's reading: Matthew 8-10

> *"And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed."*
> **MATTHEW 8:3**

Watch what Jesus does in these chapters: He touches a leper no one else would touch, calms a sea that terrified fishermen, and looks at crowds not with judgment but with compassion, 'as sheep not having a shepherd.' Then He hands that same authority to His twelve disciples and sends them out. The same Jesus who healed with a word is not finished working — He still moves toward the people others avoid, and He still sends ordinary followers to carry His compassion into hard places.

PRAYER *Jesus, give me Your eyes for people who are hurting, and Your courage to move toward them, not away.*

DAY 4 Come and Learn

Today's reading: Matthew 11-13

> *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."*
> **MATTHEW 11:28**

Even John the Baptist had a moment of doubt from his prison cell, and Jesus met his questions gently, pointing to the evidence of a kingdom breaking into the world. Then comes one of the most tender invitations in Scripture: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Whatever weight you're carrying into this new life of faith, Jesus isn't asking you to fix yourself first. He's asking you to come.

PRAYER *Lord, I bring You my burdens today. Thank You that Your yoke is easy and Your burden is light.*

DAY 5 Who Do You Say I Am

Today's reading: Matthew 14-16

> *"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."*
> **MATTHEW 16:16**

Jesus feeds thousands, walks on a stormy sea, and then asks His disciples the question every believer eventually has to answer for themselves: 'Who do you say that I am?' Peter's answer — 'Thou art the Christ, the Son of the living God' — is the rock on which everything else in the Christian life is built. Head knowledge about Jesus isn't enough; this is a confession you make with your whole life.

PRAYER *Jesus, You are the Christ, the Son of the living God. I build my life on that today.*

DAY 6 The Cost and the Glory

Today's reading: Matthew 17-19

> *"While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him."*
> **MATTHEW 17:5**

On the mountain, Peter, James, and John glimpse Jesus in blazing glory, and a voice from heaven says, 'This is my beloved Son... hear ye him.' Coming down the mountain, Jesus talks about forgiveness without limit and warns a rich young man that following Him will cost him something real. Glory and cost sit side by side in these chapters, just as they do in the Christian life — and both are worth it.

PRAYER *Father, help me listen to Your Son above every other voice, and give freely what He asks of me.*

DAY 7 The King's Values

Today's reading: Matthew 20-22

> *"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like 'unto it' is this, Thou shalt love thy neighbor as thyself."*
> **MATTHEW 22:37-39**

Jesus rides into Jerusalem on a donkey, not a warhorse, and overturns tables in a temple that had turned worship into a marketplace. When religious leaders try to trap Him with questions, He cuts through all of it with two commands: love God with everything you have, and love your neighbor as yourself. Every rule in Scripture hangs on those two nails. Let them be the test you run your own choices through today.

PRAYER *Lord, teach me to love You with all my heart, and to love the people around me the way You love me.*

DAY 8 Woe and Watchfulness

Today's reading: Matthew 23-24

> *"Watch therefore: for ye know not on what day your Lord cometh."*
> **MATTHEW 24:42**

Jesus has strong words for religious pretending — leaders who looked righteous outside but were empty within. Then, sitting on the Mount of Olives, He tells His disciples what's coming: trouble, false messiahs, and finally His own return, sudden and visible to all. His instruction isn't to calculate dates but to stay ready: 'Watch therefore, for ye know not what hour your Lord doth come.' Readiness, not performance, is what He's after.

PRAYER *Jesus, keep my heart honest before You, and keep me watching for Your return with hope, not fear.*

DAY 9 Faithful Until He Comes

Today's reading: Matthew 25-26

> *"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body."*
> **MATTHEW 26:26**

The parables of the talents and the ten virgins both say the same thing: use what you've been given, and don't be caught unprepared. Then Jesus takes bread at a final meal with His friends and says, 'This is my body,' turning an ancient Passover into a new remembrance of Himself. Hours later He's praying in agony in a garden while the men closest to Him sleep. He asks for faithfulness, and He models it perfectly Himself.

PRAYER *Lord, make me faithful with what You've given me, and awake to what matters while I wait for You.*

DAY 10 He Is Risen

Today's reading: Matthew 27-28; Mark 1

> *"He is not here; for he is risen, even as he said. Come, see the place where the Lord lay."*
> **MATTHEW 28:6**

The cross looks like the end of everything good — until Sunday morning, when an angel says six words that rewrote human history: 'He is not here; for he is risen.' Matthew closes with the Great Commission, Jesus sending His followers to every nation with the promise, 'I am with you always.' Mark's Gospel then opens at a run, introducing John the Baptist and Jesus's baptism with urgency, as if to say: now that He's risen, there's no time to waste.

PRAYER *Risen Jesus, thank You that the grave could not hold You. Send me out today knowing You are with me.*

DAY 11 Seed and Soil

Today's reading: Mark 2-4

> *"And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."*
> **MARK 4:20**

Mark moves fast — a paralyzed man lowered through a roof, a tax collector named Levi called to follow, arguments over the Sabbath. Then Jesus tells a simple farming story that describes every heart that ever hears the gospel: some soil is hard, some shallow, some choked with weeds, and some good, bearing fruit thirty, sixty, a hundredfold. Ask God today to keep breaking up the hard ground in your own heart so His word can take root.

PRAYER *Father, make the soil of my heart good ground. Let Your word take root and bear real fruit in me.*

DAY 12 Only Believe

Today's reading: Mark 5-6

> *"But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe."*
> **MARK 5:36**

A man tormented by a legion of demons is set free. A woman who'd suffered for twelve years touches Jesus's robe and is healed instantly. And to a father whose daughter has just died, Jesus says words that still steady frightened hearts today: 'Be not afraid, only believe.' Whatever impossible situation you're facing, Jesus is not intimidated by it, and He is not too late.

PRAYER *Jesus, when fear rises in me, remind me of Your words: be not afraid, only believe.*

DAY 13 Lord, Help My Unbelief

Today's reading: Mark 7-9

> *"Straightway the father of the child cried out, and said, I believe; help thou mine unbelief."*
> **MARK 9:24**

A desperate father brings his suffering son to Jesus and cries out one of the most honest prayers in the Bible: 'Lord, I believe; help thou mine unbelief.' You don't need perfect faith to come to Jesus — you need honest faith. Between that moment and it, Jesus redefines greatness as serving others and is transfigured in dazzling glory on a mountain, showing that the same Jesus who welcomes weak faith is also fully God.

PRAYER *Lord, I believe — help my unbelief. Meet me in the honest, imperfect places of my faith.*

DAY 14 Servant of All

Today's reading: Mark 10-12

> *"For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."*
> **MARK 10:45**

A rich man walks away sad because he can't let go of his wealth, but Jesus reminds His followers that with God, nothing is impossible. Blind Bartimaeus refuses to be silenced and receives his sight because he wouldn't stop calling out to Jesus. And Jesus defines His own mission in one verse: He came 'not to be ministered unto, but to minister, and to give his life a ransom for many.' That's the shape of true greatness in His kingdom.

PRAYER *Jesus, thank You for coming to serve rather than to be served. Teach me to lead by serving others.*

DAY 15 Watch and Pray

Today's reading: Mark 13-14

> *"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."*
> **MARK 14:38**

Jesus describes the trouble ahead for Jerusalem and the world, then shares a final Passover with His disciples, transforming it into the Lord's Supper. In Gethsemane, His soul is 'exceeding sorrowful unto death,' and He asks His closest friends to stay awake with Him in prayer — and they can't. His warning to them is one we all need: 'Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.'

PRAYER *Lord, strengthen my willing spirit and my weak flesh. Teach me to watch and pray instead of drifting into temptation.*

DAY 16 Good News for All

Today's reading: Mark 15-16; Luke 1

> *"For no word from God shall be void of power."*
> **LUKE 1:37**

Mark's Gospel ends where it began — with resurrection power turning grief into commission. Luke opens differently, with a careful historian's eye on two miraculous pregnancies: an old priest's wife and a young virgin. To Mary, overwhelmed by an angel's impossible announcement, comes this promise: 'For no word from God shall be void of power.' The God who kept His word to Zacharias and Mary keeps His word to you too.

PRAYER *Lord, like Mary, I say: let it be to me according to Your word. I trust Your promises are never empty.*

DAY 17 Glory to God in the Highest

Today's reading: Luke 2-3

> *"for there is born to you this day in the city of David a Saviour, who is Christ the Lord."*
> **LUKE 2:11**

No royal announcement, no palace — just shepherds in a field, and the sky splitting open with angels announcing, 'For there is born to you this day... a Saviour, who is Christ the Lord.' Luke shows us a boy Jesus already about His Father's business at twelve, then a grown man baptized and tested in the wilderness. The God of the universe chose to arrive in the plainest possible way, so that plain people like us could come near Him without fear.

PRAYER *Thank You, Father, for sending a Savior I could actually approach. Glory to You in the highest.*

DAY 18 Good News to the Poor

Today's reading: Luke 4-6

> *"The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,"*
> **LUKE 4:18**

In His hometown synagogue, Jesus reads from Isaiah and calmly announces that the prophecy is about Him: He has come to preach good news to the poor, healing to the brokenhearted, and freedom to captives. It's such good news that the crowd tries to kill Him for saying it. Then He starts calling ordinary fishermen and a despised tax collector, and preaches the Beatitudes on a level plain, promising blessing to the very people the world writes off.

PRAYER *Jesus, thank You that Your good news was for people like me. Let me carry that same good news to others.*

DAY 19 Your Faith Has Saved You

Today's reading: Luke 7-8

> *"And he said unto the woman, Thy faith hath saved thee; go in peace."*
> **LUKE 7:50**

A Roman soldier's faith amazes Jesus, a grieving widow's dead son is raised, and a sinful woman weeps at Jesus's feet, washing them with her tears. To her, in front of religious men scandalized by her presence, Jesus says: 'Thy faith hath saved thee; go in peace.' Whatever your past looks like, it is not too much for Jesus. He measures you by your faith in Him, not your record before Him.

PRAYER *Jesus, thank You that my faith in You, not my past, is what saves me. Let me go in Your peace.*

DAY 20 Love Your Neighbor

Today's reading: Luke 9-10

> *"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."*
> **LUKE 10:27**

Jesus feeds a multitude with a boy's lunch, is transfigured in glory, and then turns His face resolutely toward Jerusalem and the cross, teaching His followers what it will cost to follow Him. A lawyer tries to justify himself and gets the parable of the Good Samaritan in return — a story that redraws the lines of who counts as 'neighbor.' Then in a quiet house, Mary chooses to sit at Jesus's feet, and He says that's the one thing truly needed.

PRAYER *Lord, teach me to love my neighbor without excuses, and to choose sitting with You over everything that competes for my attention.*

DAY 21 Seek First His Kingdom

Today's reading: Luke 11-12

> *"Yet seek ye his kingdom, and these things shall be added unto you."*
> **LUKE 12:31**

Jesus teaches His disciples to pray with childlike directness, and warns against the anxious grasping of a rich fool who built bigger barns but never grew rich toward God. In the middle of it comes a promise for every worried heart: 'Seek ye his kingdom, and these things shall be added unto you.' Worry assumes you're on your own. Faith remembers you're not.

PRAYER *Father, You know what I need before I ask. Help me seek Your kingdom first and trust You with the rest.*

DAY 22 Found

Today's reading: Luke 13-15

> *"for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."*
> **LUKE 15:24**

Three stories, one point: a shepherd who won't stop looking for one lost sheep, a woman who tears her house apart for one lost coin, and a father who runs — undignified, overjoyed — to meet a son who squandered everything. 'This my son was dead, and is alive again; he was lost, and is found.' However far you feel from God today, this chapter is proof of how far He's willing to run to meet you.

PRAYER *Father, thank You for running toward me before I even finished my way back. I was lost, and You found me.*

DAY 23 The One Who Comes Back

Today's reading: Luke 16-18

> *"But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner."*
> **LUKE 18:13**

Ten lepers are healed; only one, a Samaritan, comes back to say thank you. A tax collector won't even lift his eyes to heaven, just beats his chest and prays, 'God, be thou merciful to me a sinner' — and Jesus says that's the man who went home justified, not the religious Pharisee standing tall beside him. Gratitude and humility, not credentials, are what God is looking for.

PRAYER *God, be merciful to me, a sinner. Keep me quick to say thank You and slow to trust my own righteousness.*

DAY 24 Today Salvation Has Come

Today's reading: Luke 19-20

> *"For the Son of man came to seek and to save that which was lost."*
> **LUKE 19:10**

A short, despised tax collector climbs a tree just to see Jesus, and ends up hosting Him for dinner and giving away half his wealth by the end of it. Jesus explains exactly why He came: 'The Son of man came to seek and to save that which was lost.' Then He rides into Jerusalem to shouts of praise, weeping over a city that doesn't yet recognize the visitation of its God.

PRAYER *Jesus, thank You for seeking me out, the way You sought Zacchaeus. I welcome You into my life today.*

DAY 25 The New Covenant

Today's reading: Luke 21-22

> *"And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, 'even' that which is poured out for you."*
> **LUKE 22:19-20**

Jesus warns of what's coming, then sits down for a final meal with His disciples and reframes it forever: 'This cup is the new covenant in my blood, even that which is poured out for you.' Hours later He sweats drops like blood in Gethsemane while His friends sleep, and Peter, so sure of his own courage, denies even knowing Him three times before a rooster crows. Grace was already covering that failure before it happened.

PRAYER *Lord, thank You for the new covenant sealed in Your blood. Keep me close to You even when I stumble like Peter.*

DAY 26 Did Not Our Hearts Burn?

Today's reading: Luke 23-24

> *"And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"*
> **LUKE 24:32**

The cross seems final — until two grieving travelers on the road to Emmaus meet a stranger who opens the Scriptures to them, and their hearts burn within them before they realize it was Jesus Himself, risen and alive. Luke's Gospel ends with Jesus commissioning His followers and being carried up to heaven while they worship Him with great joy. That same burning-heart encounter with the risen Christ is available to you every time you open His word.

PRAYER *Risen Lord, open my eyes the way You opened theirs. Make my heart burn within me as I read Your word.*

DAY 27 You Must Be Born Again

Today's reading: John 1-3

> *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."*
> **JOHN 3:16**

John begins not with a genealogy but with eternity: 'In the beginning was the Word... and the Word was God... and the Word became flesh.' Jesus turns water to wine, clears the temple, and tells a respected religious leader named Nicodemus that religious credentials aren't enough — he must be born again. Then comes the verse that may have brought you to faith in the first place: 'God so loved the world, that he gave his only begotten Son.'

PRAYER *Thank You, Father, for loving the world — for loving me — enough to give Your Son. I believe in Him.*

DAY 28 Living Water

Today's reading: John 4-5

> *"but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."*
> **JOHN 4:14**

At a well at noon, Jesus offers a Samaritan woman with a complicated past something no well could ever supply: 'The water that I shall give him shall become in him a well of water springing up unto eternal life.' She runs to tell her whole town. A royal official's dying son is healed with a word, and a man crippled for 38 years is told simply, 'Rise, take up thy bed, and walk.' Jesus keeps meeting people exactly where their thirst is deepest.

PRAYER *Jesus, You are living water for every thirsty place in my life. Satisfy me the way nothing else can.*

DAY 29 The Bread of Life

Today's reading: John 6-7

> *"Jesus said unto them. I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."*
> **JOHN 6:35**

After feeding five thousand people from a boy's lunch, the crowds come back the next day hungry for more bread — but Jesus points them to something greater: 'I am the bread of life: he that cometh to me shall not hunger.' At the Feast of Tabernacles, He makes an even bolder claim, that whoever believes in Him will have rivers of living water flowing from within. Physical bread satisfies for a day; Jesus satisfies forever.

PRAYER *Lord Jesus, be my daily bread. Let me hunger for You more than for anything this world offers.*

DAY 30 I Am the Light of the World

Today's reading: John 8-9

> *"Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."*
> **JOHN 8:12**

Religious leaders drag a woman caught in sin before Jesus, hoping to trap Him — and He simply says, 'He that is without sin among you, let him first cast a stone.' They all walk away. Jesus then declares, 'I am the light of the world,' and proves it by giving sight to a man born blind, who ends up worshiping Him while the religious leaders remain blind to who He is.

PRAYER *Jesus, light of the world, shine into every dark place in my life, and give me eyes to truly see You.*

DAY 31 I Am the Resurrection and the Life

Today's reading: John 10-11

> *"Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;"*
> **JOHN 11:25**

Jesus describes Himself as the Good Shepherd who lays down His life for the sheep — not because He has to, but because He chooses to. Then, standing at the tomb of His friend Lazarus, four days dead, He declares, 'I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.' And He proves it isn't just a comforting phrase — He calls Lazarus out of the grave.

> **PRAYER** *Jesus, You are the resurrection and the life. I believe that death does not get the last word over those who trust in You.*

DAY 32 The Way, the Truth, the Life

Today's reading: John 12-14

> *"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."*
> **JOHN 14:6**

Mary pours out expensive perfume on Jesus's feet in an act of extravagant love, just before Jesus washes His disciples' feet Himself, modeling the humility He asks of them. He gives them a new commandment — love one another as I have loved you — and then, facing their fear about His departure, says: 'I am the way, and the truth, and the life: no one cometh unto the Father, but by me.'

> **PRAYER** *Jesus, You are my way, my truth, my life. Thank You that through You I have full access to the Father.*

DAY 33 Abide in Me

Today's reading: John 15-18

> *"I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."*
> **JOHN 15:5**

Jesus compares Himself to a vine and His followers to branches: 'Abide in me, and I in you... for apart from me ye can do nothing.' He promises the Holy Spirit will come to comfort and guide them, then prays one of the most intimate prayers in Scripture for His disciples — and for us. Hours later, He's arrested and put on trial, calm and sovereign even as everything appears to be falling apart around Him.

PRAYER *Lord, teach me to abide in You the way a branch stays joined to the vine. Apart from You, I can do nothing.*

DAY 34 Feed My Sheep

Today's reading: John 19-21

> *"Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed 'are' they that have not seen, and 'yet' have believed."*
> **JOHN 20:29**

The tomb is empty. Mary weeps outside it until Jesus says her name, and recognition breaks through grief. Thomas doubts until he sees the nail-scarred hands himself, and Jesus gently says, 'Blessed are they that have not seen, and yet have believed' — that's you, and that's me. By a charcoal fire on the shore, Jesus restores Peter with a threefold question and a threefold command: 'Feed my sheep.'

PRAYER *Jesus, thank You that I am blessed even though I have not seen You, because I believe. Show me who You want me to feed today.*

DAY 35 The Spirit Comes

Today's reading: Acts 1-3

> *"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."*
> **ACTS 1:8**

Jesus promises His followers power when the Holy Spirit comes upon them, then ascends into heaven before their eyes. Ten days later, at Pentecost, the Spirit falls with wind and fire, and Peter — the same man who once denied Jesus three times — preaches boldly and three thousand people believe in a single day. The book of Acts is the story of what happens when ordinary believers are filled with the Spirit. It's still being written, and you're part of it now.

PRAYER *Holy Spirit, fill me with the same power that filled the first believers. Make me a bold witness for Jesus.*

DAY 36 We Cannot but Speak

Today's reading: Acts 4-6

> *"for we cannot but speak the things which we saw and heard."*
> **ACTS 4:20**

A lame man is healed at the temple gate, and Peter and John are hauled before the very council that condemned Jesus. Threatened into silence, they answer simply: 'We cannot but speak the things which we saw and heard.' A couple named Ananias and Sapphira learn that God takes the church's integrity seriously, and seven godly men, including Stephen, are chosen to serve the growing community. The early church wasn't perfect, but it was real, and it was bold.

PRAYER *Lord, give me the same boldness Peter and John had. Let me not stay silent about what You have done in my life.*

DAY 37 The Church Scattered, the Gospel Spread

Today's reading: Acts 7-8

> *"And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus."*
> **ACTS 8:35**

Stephen, full of the Spirit, preaches courageously before the council and is stoned to death, forgiving his killers with his last breath — the first Christian martyr, watched approvingly by a young man named Saul. Persecution scatters the believers, but instead of silencing the gospel, it spreads it. Philip explains the Scriptures to an Ethiopian official on a desert road, 'beginning from this scripture, preached unto him Jesus.' What looked like disaster became a doorway.

PRAYER *Father, when hard things scatter my plans, use them anyway to spread Your good news through me.*

DAY 38 From Persecutor to Preacher

Today's reading: Acts 9-10

> *"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:"*
> **ACTS 9:15**

Saul, breathing threats against the church, is stopped cold on the road to Damascus by a blinding light and a voice: 'Saul, Saul, why persecutest thou me?' The man who hunted Christians becomes one of history's greatest missionaries. Meanwhile, in Caesarea, a Roman centurion named Cornelius becomes the first Gentile believer, as Peter learns that God's grace was never meant to stay within one nation. If God could reach Saul, no one is too far gone.

PRAYER *Lord, thank You that no one — including me — is too far from Your reach. Do in my life what You did in Saul's.*

DAY 39 Called and Sent

Today's reading: Acts 11-13

> *"And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."*
> **ACTS 13:2**

The gospel reaches Antioch, where believers are first called 'Christians,' and the church there, worshiping and fasting, hears the Holy Spirit say: 'Separate me Barnabas and Saul for the work whereunto I have called them.' That obedience launches the first organized missionary journey in history. God still calls ordinary, worshiping believers and sends them out — the only question is whether we're listening closely enough to hear Him.

PRAYER *Holy Spirit, speak to me as clearly as You spoke to that church in Antioch. I want to go where You send me.*

DAY 40 What Must I Do to Be Saved?

Today's reading: Acts 14-16

> *"And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."*
> **ACTS 16:31**

Paul and Silas are beaten and thrown into a Philippian jail, and at midnight, instead of complaining, they're singing hymns to God. An earthquake shakes the doors open, and a terrified jailer asks the most important question anyone can ask: 'What must I do to be saved?' Paul's answer is the simplest gospel summary in the New Testament: 'Believe on the Lord Jesus, and thou shalt be saved.' It really is that simple, and that costly, and that good.

PRAYER *Lord, thank You that salvation has always been this simple: believe on the Lord Jesus. I believe.*

DAY 41 The Unknown God Made Known

Today's reading: Acts 17-19

> *"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so."*
> **ACTS 17:11**

In Athens, surrounded by idols, Paul finds common ground with Greek philosophers and introduces them to 'the unknown god' they'd been guessing at all along. In Berea, Paul finds an audience that 'received the word with all readiness of mind, examining the scriptures daily, whether these things were so' — a model for how every believer should handle what they're taught, including this devotional. Don't just take anyone's word for it; search the Scriptures yourself.

PRAYER *Father, give me a Berean heart — eager to hear Your word, and just as eager to test everything against it.*

DAY 42 I Have Finished My Course

Today's reading: Acts 20-22

> *"But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."*
> **ACTS 20:24**

Paul says goodbye to the elders of Ephesus, a church he loves deeply, not knowing if he'll see them again. His life's motto could be this verse: he doesn't count his own life dear to himself, 'so that I may accomplish my course, and the ministry which I received from the Lord Jesus.' Soon after, he's arrested in Jerusalem and gives his testimony to a hostile crowd, unwilling to stay quiet about what Christ has done for him.

PRAYER *Lord, help me hold my own comfort loosely, and finish whatever course You've given me to run for You.*

DAY 43 Be of Good Cheer

Today's reading: Acts 23-25

> *"And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."*
> **ACTS 23:11**

Paul faces plots against his life, appears before governors Felix and Festus, and spends two years essentially under house arrest waiting for a resolution that never quite comes through human channels. In the middle of all that uncertainty, the Lord stands by him at night and says, 'Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.' God's plans don't run on our timeline, but they are never derailed.

> **PRAYER** *Lord, when my circumstances feel stuck, remind me that You are never stuck. Give me good cheer in the waiting.*

DAY 44 None Forbidding Him

Today's reading: Acts 26-28

> *"preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."*
> **ACTS 28:31**

Paul stands trial before King Agrippa and makes his case so compellingly that Agrippa says, 'With but little persuasion thou wouldest fain make me a Christian.' A shipwreck, a snakebite, and months later, Paul finally arrives in Rome — still a prisoner, but the book of Acts ends on a note of triumph: he spent two years 'preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, none forbidding him.' Chains never once stopped the gospel.

> **PRAYER** *Lord, don't let my circumstances become an excuse for silence. Let nothing forbid the gospel from going out through me.*

DAY 45 All Have Sinned

Today's reading: Romans 1-3

> *"for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:"*
> **ROMANS 3:23-24**

Paul opens his most systematic letter with hard truth: everyone, Jew and Gentile alike, has fallen short of God's standard. 'For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.' That word 'freely' matters — you didn't earn this and you can't lose it by failing to earn it. It was a gift from the start.

PRAYER *Father, thank You that I am justified freely by Your grace, not by my performance. I receive that gift again today.*

DAY 46 Much More Shall We Be Saved

Today's reading: Romans 4-7

> *"But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."*
> **ROMANS 5:8**

Abraham was counted righteous simply because he believed God — before any law existed to keep. Paul then lands one of the gospel's clearest statements: 'God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.' Not after we cleaned up. While we were still sinners. Chapters 6 and 7 wrestle honestly with the ongoing fight against sin in a believer's life — a fight every Christian, including you, will recognize.

PRAYER *Lord, thank You that You loved me while I was still a sinner, not after I fixed myself. Help me in the fight against sin You describe here.*

DAY 47 No Condemnation

Today's reading: Romans 8-10

> *"There is therefore now no condemnation to them that are in Christ Jesus."*
> **ROMANS 8:1**

This may be the mountaintop chapter of the whole New Testament. 'There is therefore now no condemnation to them that are in Christ Jesus.' The Spirit helps us in weakness, intercedes for us, and works all things together for good for those who love God. Nothing — not death, not life, not angels, not anything in all creation — 'shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Let that settle deep today.

PRAYER *Father, thank You that nothing can separate me from Your love in Christ Jesus. I stand today with no condemnation.*

DAY 48 A Living Sacrifice

Today's reading: Romans 11-14

> *"And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God."*
> **ROMANS 12:2**

After eleven chapters of theology, Paul turns practical: 'Present your bodies a living sacrifice... be not fashioned according to this world: but be ye transformed by the renewing of your mind.' Love without hypocrisy, honor one another, bless those who persecute you, submit to authority, and let love be the only debt you owe anyone. Doctrine always leads somewhere — here, it leads straight into how you treat people.

PRAYER *Lord, transform me by renewing my mind. Let my life be a living offering of worship to You today.*

DAY 49 Christ the Power of God

Today's reading: Romans 15-16; 1 Corinthians 1

> *"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."*
> **1 CORINTHIANS 1:18**

Paul wraps up Romans with travel plans and warm greetings to real people he loved by name. Then in Corinth — a church famous for its divisions — he confronts their bickering over which leader they follow, and reminds them: 'The word of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God.' The cross will always look foolish to the world and be everything to those being saved.

PRAYER *Father, let the cross be my only boast. Keep me from dividing over lesser things and united in Christ.*

DAY 50 The Mind of Christ

Today's reading: 1 Corinthians 2-3

> *"For other foundation can no man lay than that which is laid, which is Jesus Christ."*
> **1 CORINTHIANS 3:11**

Paul contrasts the wisdom of this world with the wisdom of the Spirit, which the natural mind can't even receive, and reminds a quarreling church that 'other foundation can no man lay than that which is laid, which is Jesus Christ.' Whatever you build your life, ministry, or church on, make sure Christ is the foundation — everything built on anything else eventually burns away.

PRAYER *Lord, let Jesus Christ be the only foundation I build my life on. Give me Your mind and Your wisdom today.*

DAY 51 Glorify God in Your Body

Today's reading: 1 Corinthians 4-6

> *"for ye were bought with a price: glorify God therefore in your body."*
> **1 CORINTHIANS 6:20**

Paul addresses uncomfortable realities in the Corinthian church directly — sexual sin, lawsuits between believers, and confusion about the body. His conclusion is a call to dignity: 'Ye are not your own; for ye were bought with a price: glorify God therefore in your body.' Your body isn't incidental to your faith — it's a temple of the Holy Spirit, purchased at the cost of the cross.

PRAYER *Father, thank You for purchasing me at such a price. Help me honor You with my body as well as my heart.*

DAY 52 Run to Win

Today's reading: 1 Corinthians 7-10

> *"Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain."*
> **1 CORINTHIANS 9:24**

Paul defends his right to financial support while explaining why he chooses to forgo it, becoming 'all things to all men, that I may by all means save some.' He compares the Christian life to an athlete's discipline: 'Run that ye may attain.' Then he warns against the idolatry that tripped up Israel in the wilderness, a sober reminder that spiritual privilege is never a substitute for ongoing faithfulness.

PRAYER *Lord, give me an athlete's discipline in my faith. Help me run this race to win, not just to start.*

DAY 53 The Greatest of These Is Love

Today's reading: 1 Corinthians 11-14

> *"But now abideth faith, hope, love, these three; and the greatest of these is love."*
> **1 CORINTHIANS 13:13**

Paul corrects abuses at the Lord's Supper and addresses spiritual gifts, then interrupts himself with one of the most quoted chapters in all of literature: 'Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass.' Every gift, every sacrifice, every impressive spiritual feat is worthless without love. 'And now abideth faith, hope, love, these three; and the greatest of these is love.'

PRAYER *Father, let love be the engine behind everything I do in Your name. Without it, nothing else matters.*

DAY 54 O Death, Where Is Thy Sting?

Today's reading: 1 Corinthians 15-16; 2 Corinthians 1

> *"but thanks be to God, who giveth us the victory through our Lord Jesus Christ."*
> **1 CORINTHIANS 15:57**

Paul defends the resurrection of Christ as the non-negotiable center of the gospel — 'if Christ hath not been raised, your faith is vain' — and then describes our own future resurrection with the same certainty. 'O death, where is thy victory? O death, where is thy sting?... thanks be to God, who giveth us the victory through our Lord Jesus Christ.' Whatever losses you carry, death does not have the final word over you.

PRAYER *Thank You, Father, for the victory You've given me through Jesus Christ over sin and death. I am not afraid of the end.*

DAY 55 Transformed by His Glory

Today's reading: 2 Corinthians 2-3

> *"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."*
> **2 CORINTHIANS 3:18**

Paul describes the astonishing privilege believers now have: unlike Moses, whose face had to be veiled after meeting with God, 'we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory.' You are not meant to stay the same. Beholding Christ changes you, gradually and genuinely, the longer you look at Him.

PRAYER *Lord, as I behold Your glory, transform me more into Your image. I don't want to stay the way I am.*

DAY 56 A New Creation

Today's reading: 2 Corinthians 4-6

> *"Wherefore if any man is in Christ, 'he is' a new creature: the old things are passed away; behold, they are become new."*
> **2 CORINTHIANS 5:17**

Paul describes the gospel ministry as treasure carried in ordinary jars of clay, so that the surpassing power is obviously God's and not ours. Then comes the verse every new believer should memorize: 'If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.' You are not who you used to be. You are an ambassador now, carrying Christ's own appeal to the world.

PRAYER *Father, thank You that in Christ I am a new creation. The old has passed; help me live like the new has truly come.*

DAY 57 Though He Was Rich

Today's reading: 2 Corinthians 7-8

> *"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."*
> **2 CORINTHIANS 8:9**

Paul explains that godly sorrow over sin produces genuine repentance, unlike worldly regret which just produces death. Then, urging generosity for suffering believers, he grounds the appeal in the gospel itself: 'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' Generosity isn't a rule to follow — it's the natural shape of a heart that has understood grace.

PRAYER *Jesus, thank You for becoming poor so that I could become rich in You. Make me generous the way You were generous.*

DAY 58 God Loves a Cheerful Giver

Today's reading: 2 Corinthians 9-11

> *"'Let' each man 'do' according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver."*
> **2 CORINTHIANS 9:7**

Paul continues his appeal for generous, cheerful giving — 'not grudgingly, or of necessity: for God loveth a cheerful giver' — then pivots to defend his ministry against critics who questioned his authority, listing the shipwrecks, beatings, and dangers he's endured for the gospel. His credentials weren't comfort; they were scars. That's worth remembering the next time you're tempted to measure faithfulness by ease.

PRAYER *Lord, make me a cheerful giver, and give me Paul's kind of endurance when following You gets costly.*

DAY 59 My Grace Is Sufficient

Today's reading: 2 Corinthians 12-13

> *"And he hath said unto me, My grace is sufficient for thee: for 'my' power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me."*
> **2 CORINTHIANS 12:9**

Paul describes a mysterious 'thorn in the flesh' he begged God three times to remove, and God's answer became one of the most comforting verses in Scripture: 'My grace is sufficient for thee: for my power is made perfect in weakness.' Paul's response wasn't resignation — it was almost joy: 'I will rather glory in my weaknesses, that the strength of Christ may rest upon me.' Your weakness was never disqualifying; it's where His power shows up best.

PRAYER *Father, Your grace is sufficient for me. Let Your strength be made perfect in whatever weakness I'm carrying today.*

DAY 60 Crucified With Christ

Today's reading: Galatians 1-3

> *"I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that 'life' which I now live in the flesh I live in faith, 'the faith' which is in the Son of God, who loved me, and gave himself up for me."*
> **GALATIANS 2:20**

Paul defends the true gospel against those adding requirements to grace, and describes his own new identity: 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.' Salvation was never about earning; it's about a new 'I' living by faith in the One who loved you first.

PRAYER *Jesus, thank You for loving me and giving Yourself for me. Let it be Your life, not my effort, at the center of who I am.*

DAY 61 The Fruit of the Spirit

Today's reading: Galatians 4-6; Ephesians 1

> *"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."*
> **GALATIANS 5:22-23**

Paul contrasts life dominated by the flesh with life led by the Spirit: 'The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.' Notice it's fruit, singular — one connected character, not a checklist to pick from. Ephesians then opens with a soaring reminder that you were chosen in Christ before the foundation of the world. Your new nature isn't manufactured by effort; it grows out of walking with the Spirit.

PRAYER *Holy Spirit, grow Your fruit in me — not by my striving, but by walking closely with You.*

DAY 62 By Grace Through Faith

Today's reading: Ephesians 2-5

> *"for by grace have ye been saved through faith; and that not of yourselves, 'it is' the gift of God;"*
> **EPHESIANS 2:8**

Paul describes what you were — dead in trespasses, following the ways of this world — and what you now are: made alive together with Christ. 'By grace have ye been saved through faith; and that not of yourselves, it is the gift of God: not of works, that no man should glory.' Jew and Gentile are made one new people in Christ, and Paul prays believers would grasp the height and depth of a love that surpasses knowledge.

PRAYER *Father, thank You for saving me by grace through faith — a gift, not a wage. I have nothing to boast in but You.*

DAY 63 For Me to Live Is Christ

Today's reading: Ephesians 6; Philippians 1-3

> *"For to me to live is Christ, and to die is gain."*
> **PHILIPPIANS 1:21**

Ephesians closes with the famous picture of spiritual armor — truth, righteousness, the gospel of peace, faith, salvation, the Spirit's sword, and prayer — equipping believers for real spiritual battle. Then, writing from prison, Paul says something remarkable: 'To me to live is Christ, and to die is gain.' Chains couldn't touch what mattered most to him. His joy was not tied to his circumstances but to Christ Himself.

PRAYER *Lord, let Christ be my life the way He was Paul's, whatever my circumstances look like today. Suit me up in Your armor.*

DAY 64 I Can Do All Things Through Christ

Today's reading: Philippians 4; Colossians 1-3

> *"I can do all things in him that strengtheneth me."*
> **PHILIPPIANS 4:13**

Paul urges believers to think on whatever is true, honorable, and lovely, and shares his hard-won secret of contentment: 'I can do all things in him that strengtheneth me.' Colossians then declares Christ's supremacy over all creation — 'in him were all things created' — and calls believers to put off the old self and put on the new, setting their minds on things above rather than earthly things.

PRAYER *Father, teach me Paul's contentment. Whatever I face today, I trust Christ's strength is enough for it.*

DAY 65 Work of Faith, Labor of Love

Today's reading: Colossians 4; 1 Thessalonians 1-2

> *"remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father;"*
> **1 THESSALONIANS 1:3**

Paul closes Colossians with practical instructions for households and prayer, then turns warmly to the Thessalonian believers, remembering 'your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.' Their faith had become known everywhere because it was visible in how they lived. That's still the best evidence of genuine faith — not just what we believe, but what that belief does to our hands and our patience.

PRAYER *Lord, let my faith show up as real work, real love, and real patience — the kind others can see and be encouraged by.*

DAY 66 Pray Without Ceasing

Today's reading: 1 Thessalonians 3-5

> *"Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward."*
> **1 THESSALONIANS 5:16-18**

Paul comforts believers grieving loved ones with the hope of Christ's return — those who died in Christ will rise first, and we will all be gathered together with the Lord. Then comes a short list of instructions simple enough to remember and hard enough to need reminding: 'Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.'

PRAYER *Father, teach me to rejoice always, pray constantly, and give thanks in everything — not because circumstances earn it, but because You are always good.*

DAY 67 The Lord Is Faithful

Today's reading: 2 Thessalonians 1-3

> *"But the Lord is faithful, who shall establish you, and guard you from the evil 'one'."*
> **2 THESSALONIANS 3:3**

Paul clarifies confusion about the day of the Lord and warns against idleness disguised as spiritual anticipation — believers were told to keep working quietly, not wait around. In the middle of these corrections comes a steadying promise: 'The Lord is faithful, who shall establish you, and guard you from the evil one.' Whatever confusion swirls around you, His faithfulness doesn't waver.

PRAYER *Lord, You are faithful even when I'm confused about what's ahead. Establish me and guard me today.*

DAY 68 Christ Jesus Came to Save Sinners

Today's reading: 1 Timothy 1-3

> *"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:"*
> **1 TIMOTHY 1:15**

Paul writes to his young protégé Timothy with pastoral instructions for the church, but first offers his own testimony as proof of the gospel's power: 'Christ Jesus came into the world to save sinners; of whom I am chief.' If the man who once persecuted the church could become its greatest missionary, no one reading this devotional is too far gone for grace to reach.

PRAYER *Lord, like Paul, I know my own need for grace. Thank You that Christ Jesus came into the world to save sinners like me.*

DAY 69 Be an Example

Today's reading: 1 Timothy 4-5

> *"Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity."*
> **1 TIMOTHY 4:12**

Paul warns Timothy about false teaching and encourages him not to let anyone look down on his youth, but instead to 'be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.' Faithfulness isn't reserved for the seasoned or credentialed — it's available to anyone willing to live it out consistently, starting today, regardless of age or experience.

PRAYER *Father, let my life be an example of Christ in word, conduct, love, faith, and purity, whatever my age or experience.*

DAY 70 Study to Show Thyself Approved

Today's reading: 1 Timothy 6; 2 Timothy 1-2

> *"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."*
> **2 TIMOTHY 2:15**

Paul warns against the love of money and charges Timothy to fight the good fight of faith, then in his second letter urges him: 'Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.' Growing in faith takes the same intentional diligence as any skill worth having — this reading plan you're on is part of that very diligence.

PRAYER *Lord, give me diligence in Your word. Help me handle it accurately and let it shape how I live, not just what I know.*

DAY 71 I Have Fought the Good Fight

Today's reading: 2 Timothy 3-4; Titus 1

> *"I have fought the good fight, I have finished the course, I have kept the faith:"*
> **2 TIMOTHY 4:7**

Paul reminds Timothy that all Scripture is God-breathed and useful for teaching, reproof, and training, then, near the end of his life, writes words every believer hopes to be able to say someday: 'I have fought the good fight, I have finished the course, I have kept the faith.' Titus is then charged to appoint elders and teach sound doctrine that adorns the gospel in daily life.

PRAYER *Father, let me finish well, however long my course is. Keep me fighting the good fight and keeping the faith.*

DAY 72 Saved by His Mercy

Today's reading: Titus 2-3; Philemon 1

> *"not by works 'done' in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,"*
> **TITUS 3:5**

Paul reminds Titus that believers are saved 'not by works done in righteousness, which we did ourselves, but according to his mercy.' Then, in a short personal letter, Paul appeals to Philemon to receive back a runaway slave, Onesimus, no longer as property but 'a brother beloved' — a living picture of how the gospel transforms every relationship it touches, not just individual hearts.

PRAYER *Father, thank You for saving me by Your mercy, not my own righteousness. Let that mercy reshape how I treat other people too.*

DAY 73 The Radiance of His Glory

Today's reading: Hebrews 1-3

> *"who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;"*
> **HEBREWS 1:3**

Hebrews opens with a majestic description of Christ: 'the effulgence of his glory, and the very image of his substance,' superior to angels and every created thing. The writer warns against drifting away from 'so great a salvation,' and reminds discouraged believers not to harden their hearts the way Israel did in the wilderness. Every page of Hebrews exists to keep your eyes fixed on how much greater Christ is than anything competing for your worship.

PRAYER *Jesus, You are the exact representation of the Father's glory. Keep my heart soft and my eyes fixed on You.*

DAY 74 The Word of God Is Living

Today's reading: Hebrews 4-6

> *"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."*
> **HEBREWS 4:12**

The writer describes Scripture itself as alive: 'For the word of God is living, and active, and sharper than any two-edged sword... quick to discern the thoughts and intents of the heart.' Because Jesus, our great high priest, was tempted in every way as we are yet without sin, we can 'draw near with boldness unto the throne of grace' instead of hiding from it. Let that shape how you come to Him today — boldly, not timidly.

PRAYER *Father, let Your living word cut through anything in me that needs exposing. I draw near boldly to Your throne of grace.*

DAY 75 Once for All

Today's reading: Hebrews 7-10

> *"For by one offering he hath perfected for ever them that are sanctified."*
> **HEBREWS 10:14**

The writer contrasts the old priesthood, which offered sacrifices again and again, with Christ's once-for-all sacrifice: 'By one offering he hath perfected for ever them that are sanctified.' Because of that finished work, believers are urged to 'draw near... hold fast... and consider one another to provoke unto love and good works,' gathering together rather than drifting apart from other believers.

PRAYER *Lord, thank You that Your one sacrifice finished what no repeated offering ever could. Keep me connected to Your people, not isolated.*

DAY 76 By Faith

Today's reading: Hebrews 11-13

> *"Now faith is assurance of 'things' hoped for, a conviction of things not seen."*
> **HEBREWS 11:1**

Hebrews 11 is a roll call of ordinary people — Abel, Noah, Abraham, Moses, Rahab — who did extraordinary things simply by trusting God's promises before they saw them fulfilled. 'Now faith is assurance of things hoped for, a conviction of things not seen.' The writer then calls us to run our own race 'looking unto Jesus,' comforted that 'Jesus Christ is the same yesterday and today, yea and for ever.'

PRAYER *Father, give me the kind of faith this chapter describes — the kind that trusts You before it sees the outcome.*

DAY 77 Doers of the Word

Today's reading: James 1-2

> *"But be ye doers of the word, and not hearers only, deluding your own selves."*
> **JAMES 1:22**

James writes with blunt, practical wisdom: trials produce endurance if we let them, every good gift comes from the Father, and faith that doesn't change behavior isn't really faith at all. 'Be ye doers of the word, and not hearers only, deluding your own selves.' Real faith always shows up in real action — caring for orphans and widows, controlling the tongue, and refusing favoritism.

PRAYER *Lord, don't let me just hear Your word today — help me do it. Let my faith show up in real, practical action.*

DAY 78 The Prayer of Faith

Today's reading: James 3-5

> *"Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."*
> **JAMES 5:16**

James takes on the tongue ('so is the tongue a little member, and boasteth great things'), warns against worldly ambition disguised as wisdom, and calls for patience like a farmer waiting for a harvest. He ends with a striking promise: 'The supplication of a righteous man availeth much in its working,' and gives the example of Elijah, a man with a nature just like ours, whose prayers changed the weather.

PRAYER *Father, teach me to pray with the confidence James describes. I believe my prayers matter to You.*

DAY 79 A Living Hope

Today's reading: 1 Peter 1-4

> *"Blessed 'be' the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,"*
> **1 PETER 1:3**

Peter writes to scattered, suffering believers with an opening burst of praise: God 'begat us again unto a living hope... unto an inheritance incorruptible.' He calls them a chosen race, a royal priesthood, a holy nation — identity that doesn't depend on circumstances. Even suffering unjustly, believers are called to follow Christ's example, who 'when he suffered, threatened not; but committed himself to him that judgeth righteously.'

> **PRAYER** *Father, thank You for the living hope I have through Christ's resurrection. Remind me of my true identity when circumstances feel small.*

DAY 80 Cast All Your Care on Him

Today's reading: 1 Peter 5; 2 Peter 1-2

> *"casting all your anxiety upon him, because he careth for you."*
> **1 PETER 5:7**

Peter closes with an appeal to humility: 'Humble yourselves therefore under the mighty hand of God... casting all your anxiety upon him, because he careth for you.' In his second letter, he reminds believers they are 'partakers of the divine nature,' and warns against false teachers who twist grace into an excuse for sin. Whatever anxiety you're carrying right now was never meant to be carried alone.

> **PRAYER** *Lord, I cast my anxiety on You today, because You genuinely care for me. Thank You for inviting me to let go of what I can't carry.*

DAY 81 If We Confess Our Sins

Today's reading: 2 Peter 3; 1 John 1-2

> *"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."*
> **1 JOHN 1:9**

Peter reminds readers that the Lord is not slow about His promises, but patient, 'not wishing that any should perish.' John then writes with the simple clarity of an eyewitness who walked with Jesus himself: 'If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.' Walking in the light doesn't mean never sinning — it means never hiding it from Him.

PRAYER *Father, I confess my sins to You today, trusting Your promise to forgive and cleanse me completely.*

DAY 82 God Is Love

Today's reading: 1 John 3-4

> *"And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him."*
> **1 JOHN 4:16**

John explains how to test the spirits, distinguishing truth from deception, and lands on the theme his whole letter circles back to again and again: 'God is love; and he that abideth in love abideth in God, and God abideth in him.' Perfect love casts out fear, John writes, 'because we love him, since he first loved us.' Every ounce of love you have for God started as His love for you.

PRAYER *Father, thank You for loving me first. Let that love cast out fear in me and overflow into how I love others.*

DAY 83 That Ye May Know

Today's reading: 1 John 5; 2 John 1; 3 John 1

> *"These things have I written unto you, that ye may know that ye have eternal life, 'even' unto you that believe on the name of the Son of God."*
> **1 JOHN 5:13**

John writes so that believers can have settled assurance, not guesswork: 'These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.' His short follow-up letters urge walking in truth and love, and warn against those who deny Christ. Assurance of salvation isn't arrogance — it's exactly what John wanted every believer to have.

PRAYER *Father, thank You that I can know, not just hope, that I have eternal life through faith in Your Son.*

DAY 84 I Am the Alpha and the Omega

Today's reading: Jude 1; Revelation 1-4

> *"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty."*
> **REVELATION 1:8**

Jude urges believers to contend earnestly for the faith and closes with a doxology of a God 'able to guard you from stumbling.' Then Revelation opens with an overwhelming vision: John sees the risen Christ, 'clad with a garment down to the foot,' hair white as wool, eyes like flame, and falls at His feet as though dead — until Jesus says, 'Fear not; I am the first and the last, and the Living one.' Christ then addresses seven real churches with piercing, personal words of praise and correction.

PRAYER *Lord Jesus, You are the Alpha and the Omega, the beginning and the end. I have nothing to fear in Your presence.*

DAY 85 Worthy Is the Lamb

Today's reading: Revelation 5-7

> *"saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing."*
> **REVELATION 5:12**

John is shown a throne room beyond description, and a scroll no one is found worthy to open — until a Lamb, looking as though slain, steps forward, and heaven erupts: 'Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.' As seals are opened and the world faces upheaval, a great multitude from every nation stands before the throne in white robes, made clean by that same Lamb's blood.

PRAYER *Lamb of God, You alone are worthy. Whatever chaos the world holds, You remain seated on the throne.*

DAY 86 The Prayers of the Saints

Today's reading: Revelation 8-10

> *"And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne."*
> **REVELATION 8:3**

As trumpet judgments begin to sound, John notes something easy to miss in the drama: an angel offers incense 'with the prayers of all the saints' at the golden altar before God's throne, and that offering itself shakes the earth. Your prayers, however small they feel, are not lost in heaven's throne room — they are gathered, honored, and part of what God is doing in the world.

PRAYER *Father, thank You that my prayers matter to You, even when I can't see what they're accomplishing. Keep me faithful in prayer.*

DAY 87 They Overcame by the Blood of the Lamb

Today's reading: Revelation 11-13

> *"And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."*
> **REVELATION 12:11**

John sees a woman, a dragon, and two beasts locked in a cosmic conflict that has been raging since Eden. But in the middle of the vision comes a promise for every believer caught up in that same conflict: 'They overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.' The dragon is real, but he has already lost, and you overcome the same way they did.

PRAYER *Lord, I overcome by the blood of the Lamb and the word of my testimony. Thank You that the enemy's defeat is already certain.*

DAY 88 Blessed Are the Dead Who Die in the Lord

Today's reading: Revelation 14-16

> *"And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."*
> **REVELATION 14:13**

John sees the 144,000 sealed, an angel announcing an eternal gospel to every nation, and a voice from heaven pronouncing a blessing on those who die in the Lord: 'that they may rest from their labors; for their works follow with them.' As the seven bowls of judgment are poured out, the contrast could not be sharper between the fate of those who reject God and the rest promised to those who belong to Him.

PRAYER *Father, thank You for the rest promised to those who belong to You. Let that hope steady me through whatever labor today holds.*

DAY 89 King of Kings

Today's reading: Revelation 17-19

> *"And he hath on his garment and on his thigh a name written, KINGS OF KINGS, AND LORD OF LORDS."*
> **REVELATION 19:16**

Babylon falls, and heaven rejoices with the sound of a great multitude, because 'the marriage of the Lamb is come, and his wife hath made herself ready.' Then heaven opens and Christ appears as a conquering King, robed and named 'KING OF KINGS, AND LORD OF LORDS.' The battle that seemed so uncertain from the ground is, from heaven's vantage point, already decided.

PRAYER *Jesus, King of Kings and Lord of Lords, I trust that the outcome of history is already secure in Your hands.*

DAY 90 Behold, I Make All Things New

Today's reading: Revelation 20-22

> *"And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true."*
> **REVELATION 21:5**

John sees a new heaven and a new earth, and God Himself dwelling with His people: 'he shall wipe away every tear from their eyes; and death shall be no more.' A river of the water of life flows from the throne, and the tree of life yields its fruit for the healing of the nations. Ninety days ago you began this journey through the New Testament; it ends here, with the oldest promise of all renewed: 'Surely I come quickly.' 'Amen: come, Lord Jesus.'

PRAYER *Lord Jesus, thank You for walking with me through these ninety days. Make all things new in me, and come quickly. Amen.*

A Study of the Book of Revelation

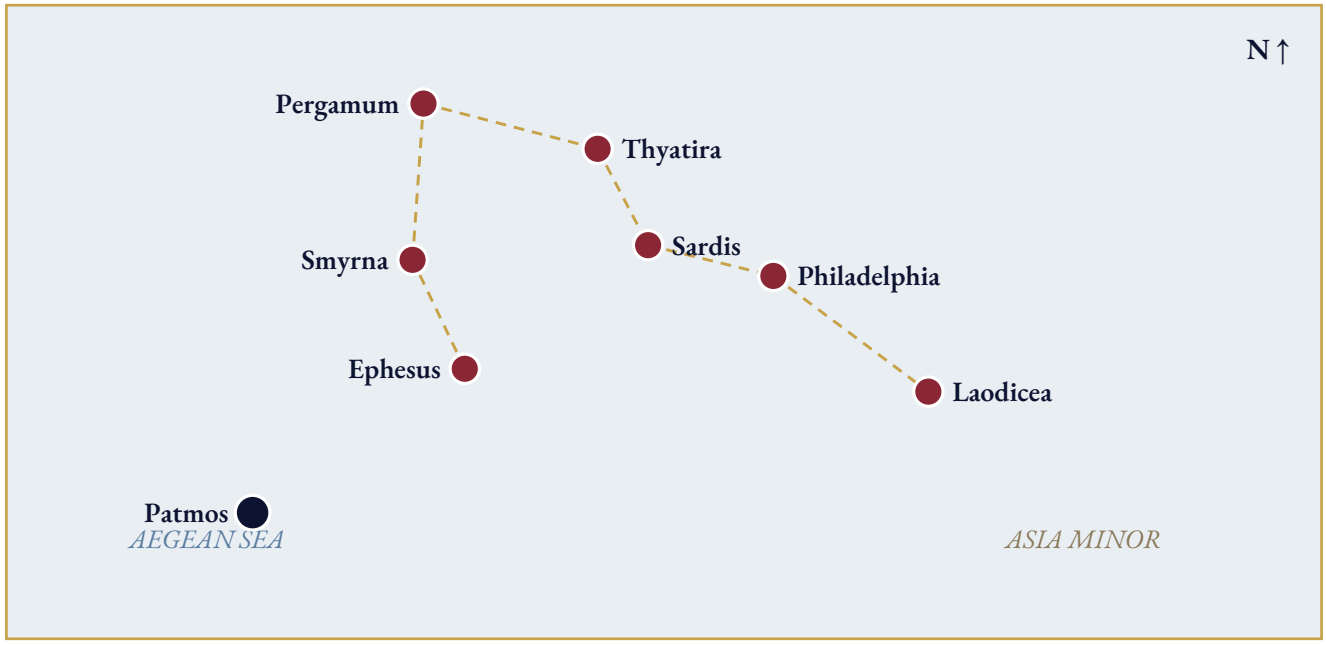
Revelation is a letter before it is a mystery. The risen Christ dictates it to His servant John, exiled on the island of Patmos, to be read aloud to seven real churches in Asia Minor. Its purpose is not to frighten but to unveil — the Greek title, Apokalypsis, means ‘unveiling.’ Beneath the visions is a single message: Christ reigns now, His church will be tested, and He is coming again to make all things new.

The Book at a Glance

Section	Chapters	What happens
Prologue & the Risen Christ	1	John, in exile on Patmos, sees the risen Christ walking among seven golden lampstands — glorified, holding the seven churches like stars in His right hand.
Letters to the Seven Churches	2–3	Christ speaks directly to seven real congregations in Asia Minor — praising, correcting, and calling each to overcome. See the map below for where these churches stood.
The Throne Room	4–5	John is caught up to heaven and sees God's throne surrounded by worship, and a Lamb 'as though it had been slain' who alone is found worthy to open a sealed scroll.
The Seven Seals	6–8:1	The Lamb opens seven seals, unleashing conquest, war, famine, and death, followed by the sealing of 144,000 and a great multitude in white robes before the throne.
The Seven Trumpets	8:2–11	Seven angels sound trumpets bringing escalating judgment on the earth; two witnesses prophesy and are martyred and raised; the seventh trumpet announces that the kingdom of the world has become the kingdom of our Lord.
The Woman, the Dragon, and the Beasts	12–14	A cosmic sign of a woman and a dragon reveals the deeper conflict behind the visions — Satan's war against God's people — followed by two beasts demanding worship, and the Lamb standing victorious with the redeemed on Mount Zion.
The Seven Bowls	15–16	Seven angels pour out bowls of God's wrath, the culmination of the earlier seals and trumpets, ending at a place called Armageddon.
The Fall of Babylon	17–18	The great harlot city, Babylon, symbol of worldly power and idolatry allied against God, is judged and falls, mourned by the merchants and kings who profited from her.
The Return of Christ	19	Heaven rejoices at the marriage supper of the Lamb, and Christ appears as a conquering King on a white horse, 'KING OF KINGS, AND LORD OF LORDS,' to defeat the beast and false prophet.
The Thousand Years & Final Judgment	20	Satan is bound, the redeemed reign with Christ, and finally the dead are judged before the great white throne according to what is written in the book of life.
The New Heaven and New Earth	21–22	A new Jerusalem descends from God, and He dwells with His people forever — no more tears, death, or curse — closing with Christ's own promise: 'Surely I come quickly,' and the church's answer, 'Come, Lord Jesus.'

The Seven Churches of Asia

Christ speaks to seven real congregations in Asia Minor (modern Turkey), each with its own praise, its own rebuke, and its own promise to the one who overcomes. Together they picture the whole church in every age.



Church	Praise	Rebuke	Promise to the overcomer
Ephesus Selçuk, Turkey Revelation 2:1-7	Hard work, perseverance, and rejection of false apostles.	Left their first love.	To eat of the tree of life in the Paradise of God.
Smyrna İzmir, Turkey Revelation 2:8-11	Faithful endurance through poverty and persecution.	None — the only one of the seven with no correction.	The crown of life; no hurt from the second death.
Pergamum Bergama, Turkey Revelation 2:12-17	Held fast to Christ's name even where Satan's throne was.	Tolerated the teaching of Balaam and the Nicolaitans.	Hidden manna and a white stone with a new name.
Thyatira Akhisar, Turkey Revelation 2:18-29	Growing love, faith, service, and patience.	Tolerated the false prophetess 'Jezebel.'	Authority over the nations and the morning star.
Sardis Sart, Turkey Revelation 3:1-6	A few who had not soiled their garments.	A name for being alive, but dead — unfinished works.	Clothed in white; name never blotted from the book of life.
Philadelphia Alaşehir, Turkey Revelation 3:7-13	Kept His word, did not deny His name, despite little strength.	None — the other church with no correction.	An open door no one can shut; a pillar in God's temple.
Laodicea near Denizli, Turkey Revelation 3:14-22	None recorded.	Lukewarm — neither cold nor hot; self-satisfied and unaware of true poverty.	To sit with Christ on His throne, to those who open the door.

Bible Weights, Measures & Money

Ancient units were not perfectly standardized — they varied by period, region, and even purpose (Ezekiel's "long cubit," for instance, was about a handbreadth longer than the common cubit). The values below are the best archaeological and scholarly estimates, meant to give a clear, working sense of scale rather than a precise conversion.

Length & Distance

Unit	Modern equivalent	What it means	Reference
Finger	≈ 0.75 in / 1.9 cm	1/4 handbreadth	Jeremiah 52:21
Handbreadth	≈ 3 in / 7.6 cm	width of four fingers	1 Kings 7:26
Span	≈ 9 in / 23 cm	half a cubit — a hand fully spread	1 Samuel 17:4
Cubit	≈ 18 in / 45.7 cm	elbow to fingertip; the standard biblical unit of length	Genesis 6:15
Fathom	≈ 6 ft / 1.8 m	4 cubits, fingertip to fingertip with arms outstretched	Acts 27:28
Reed (measuring rod)	≈ 10.5 ft / 3.2 m	6 cubits	Ezekiel 40:5
Furlong / Stadion	≈ 606 ft / 185 m	1/8 of a Roman mile	Luke 24:13; Revelation 21:16
Sabbath Day's Journey	≈ 0.6 mi / 1 km	≈ 2,000 cubits, by rabbinic tradition	Acts 1:12
Roman Mile	≈ 1,620 yd / 1.5 km	8 stadia — shorter than a modern mile	Matthew 5:41

Weight

Unit	Modern equivalent	What it means	Reference
Gerah	≈ 0.57 g / 0.02 oz	1/20 of a shekel, the smallest weight unit	Exodus 30:13
Bekah	≈ 5.7 g / 0.2 oz	half a shekel	Genesis 24:22
Shekel	≈ 11.4 g / 0.4 oz	the standard weight; also the common silver coin	Exodus 21:32
Mina (Maneh)	≈ 570 g / 1.25 lb	50 shekels	Ezekiel 45:12
Talent	≈ 34 kg / 75 lb	60 minas, or 3,000 shekels — a heavy load for one person	Exodus 38:29

Dry Volume

Unit	Modern equivalent	What it means	Reference
Cab	≈ 1 L / 1 qt	1/18 of an ephah	2 Kings 6:25
Omer	≈ 2.2 L / 2 qt	1/10 of an ephah — a day's portion of manna	Exodus 16:16
Seah	≈ 7.3 L / 7 qt	1/3 of an ephah	Genesis 18:6
Ephah	≈ 22 L / 5.8 gal	the standard dry measure	Judges 6:19
Homer / Cor	≈ 220 L / 58 gal	10 ephahs — the name means "donkey load"	Ezekiel 45:11

Liquid Volume

Unit	Modern equivalent	What it means	Reference
Log	≈ 0.3 L / 0.67 pt	1/12 of a hin	Leviticus 14:10
Hin	≈ 3.7 L / ≈ 1 gal	1/6 of a bath	Exodus 29:40
Bath	≈ 22 L / 5.8 gal	the standard liquid measure — equal in size to an ephah	1 Kings 7:26
Cor	≈ 220 L / 58 gal	10 baths	1 Kings 4:22

Money — Old Testament (weighed silver)

Unit	Modern equivalent	What it means	Reference
Gerah	≈ 0.57 g silver	smallest monetary weight, 1/20 shekel	Leviticus 27:25
Shekel	≈ 11.4 g silver	the everyday trade and temple standard	Genesis 23:15
Mina	≈ 570 g silver	50 shekels	1 Kings 10:17
Talent of Silver	≈ 34 kg silver	3,000 shekels — an enormous sum	2 Kings 5:5
Talent of Gold	valued ≈ 3,000 silver shekels	royal and temple-scale wealth	1 Kings 9:14

Money — New Testament (Greek & Roman coins)

Unit	Modern equivalent	What it means	Reference
Lepton ("widow's mite")	smallest coin in circulation	≈ 1/128 of a denarius	Mark 12:42
Quadrans (farthing)	≈ 1/64 of a denarius	= 2 lepta	Matthew 5:26
Assarion (farthing/penny)	≈ 1/16 of a denarius	a small bronze coin	Matthew 10:29
Denarius	one day's wage for a laborer	the everyday Roman silver coin	Matthew 20:2
Drachma	≈ equal to a denarius	the common Greek silver coin	Luke 15:8
Didrachma (half-shekel)	≈ 2 denarii	the annual temple tax	Matthew 17:24
Stater / Tetradrachma	≈ 4 drachmas (= 1 shekel)	the coin found in the fish's mouth	Matthew 17:27
Mina (Pound)	≈ 100 drachmas	a substantial sum entrusted to a servant	Luke 19:13
Talent	≈ 6,000 denarii — roughly 20 years' wages	the largest unit of money in the New Testament	Matthew 25:15

Time

Unit	Modern equivalent	What it means	Reference
Night Watch (Old Testament)	3 watches	evening, middle, and morning watch	Judges 7:19
Night Watch (New Testament, Roman)	4 watches, ≈ 3 hours each	evening (6–9pm), midnight (9pm–12am), cockcrowing (12–3am), morning (3–6am)	Mark 13:35
Hours of the Day	counted from sunrise (≈ 6am = "hour one")	"sixth hour" = noon; "ninth hour" = 3pm	Matthew 20:1-9; John 19:14

Worked Examples

Goliath's Height. "Six cubits and a span" (1 Samuel 17:4) works out to about 9 feet 9 inches (2.97 m) — a full head and shoulders taller than nearly anyone else on the battlefield.

Noah's Ark. 300 by 50 by 30 cubits (Genesis 6:15) is roughly 450 by 75 by 45 feet (137 by 23 by 14 m) — about one and a half football fields long, and as tall as a four-story building.

Goliath's Armor. His coat of mail alone weighed "five thousand shekels of brass" (1 Samuel 17:5) — close to 57 kg (125 lb) of bronze scale armor.

The Widow's Two Mites. Two lepta (Mark 12:42) were worth a tiny fraction of a single day's wage — yet Jesus said she had given more than the wealthy, because it was "all her living."

The Good Samaritan's Payment. Two denarii (Luke 10:35) equaled two days' wages — enough to cover an innkeeper's care for the wounded man for a good while.

The Temple Tax. The didrachma Peter paid for himself and Jesus (Matthew 17:24-27) equaled two denarii each — about two days' wages per person, per year.

Judas's Thirty Pieces of Silver. Likely thirty shekels (Matthew 26:15) — the exact price of a slave in Exodus 21:32, and roughly four months' wages.

The Parable of the Talents. A servant entrusted with five talents (Matthew 25:15) held roughly 30,000 denarii in value — close to a hundred years' worth of a laborer's wages, showing the almost reckless generosity of the master in the story.



PART I

The Gospels

The Life, Death, and Resurrection of Jesus Christ

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

JOHN 1:14

Matthew · Mark · Luke · John

Matthew

28 CHAPTERS · 1071 VERSES



Dawn over the Sea of Galilee, where Jesus called His first disciples. (AI-generated illustration)

Matthew writes to show that Jesus is Israel's promised Messiah and King. Again and again he points back to the Old Testament, then shows how Jesus fulfills it. Here you will find the Sermon on the Mount, the parables of the kingdom, and the Great Commission.

> **KEY VERSE · MATTHEW 16:16**
> *"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."*

Chapter 1

[1] The book of the generation of Jesus Christ, the son of David, the son of Abraham. [2] Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; [3] and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; [4] and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; [5] and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; [6] and Jesse begat David the king. And David begat Solomon of her 'that had been the wife' of Uriah; [7] and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; [8] and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; [9] and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; [10] and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; [11] and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon. [12] And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; [13] and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; [14] and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; [15] and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; [16] and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. [17] So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations. [18] Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. [19] And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. [20] But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. [21] And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. [22] Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, [23] Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us. [24] And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; [25] and knew her not till she had brought forth a son: and he called his name JESUS.

Chapter 2

[1] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, [2] Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. [3] And when Herod the king heard it, he was troubled, and all Jerusalem with him. [4] And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. [5] And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet, [6] And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel. [7] Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. [8] And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found 'him,' bring me word, that I also may come and worship him. [9] And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10] And when they saw the star, they rejoiced with exceeding great joy. [11] And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. [12] And being warned 'of God' in a dream that they should not return to Herod, they departed into their own country another way. [13] Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. [14] And he arose and took the young child and his mother by night, and departed into Egypt; [15] and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. [16] Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. [17] Then was fulfilled that which was spoken through Jeremiah the prophet, saying, [18] A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not. [19] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, [20] Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. [21] And he arose and took the young child and his mother, and came into the land of Israel. [22] But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned 'of God' in a dream, he withdrew into the parts of Galilee, [23] and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

Chapter 3

[1] And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, [2] Repent ye;
for the kingdom of heaven is at hand. [3] For this is he that was spoken of through Isaiah the prophet, say-
ing, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths
straight. [4] Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and
his food was locusts and wild honey. [5] Then went out unto him Jerusalem, and all Judaea, and all the re-
gion round about the Jordan; [6] and they were baptized of him in the river Jordan, confessing their sins. [7]
But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye off-
spring of vipers, who warned you to flee from the wrath to come? [8] Bring forth therefore fruit worthy of
repentance: [9] and think not to say within yourselves, We have Abraham to our father: for I say unto you,
that God is able of these stones to raise up children unto Abraham. [10] And even now the axe lieth at the
root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the
fire. [11] I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I,
whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and 'in' fire: [12] whose fan is
in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the gar-
ner, but the chaff he will burn up with unquenchable fire. [13] Then cometh Jesus from Galilee to the Jor-
dan unto John, to be baptized of him. [14] But John would have hindered him, saying, I have need to be
baptized of thee, and comest thou to me? [15] But Jesus answering said unto him, Suffer 'it' now: for thus
it becometh us to fulfil all righteousness. Then he suffereth him. [16] And Jesus when he was baptized,
went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of
God descending as a dove, and coming upon him; [17] and lo, a voice out of the heavens, saying, This is my
beloved Son, in whom I am well pleased.

Chapter 4

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had
fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If
thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is
written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith
unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge
concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a
stone. 7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again,
the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world,
and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and
worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship
the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came
and ministered unto him. 12 Now when he heard that John was delivered up, he withdrew into Galilee; 13
and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun
and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 15 The
land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles, 16
The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of
death, To them did light spring up. 17 From that time began Jesus to preach, and to say, Repent ye; for
the kingdom of heaven is at hand. 18 And walking by the sea of Galilee, he saw two brethren, Simon who
is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith
unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets,
and followed him. 21 And going on from thence he saw two other brethren, James the ‘son’ of Zebedee,
and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22
And they straightway left the boat and their father, and followed him. 23 And Jesus went about in all
Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner
of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syr-
ia: and they brought unto him all that were sick, holden with divers diseases and torments, possessed
with demons, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes
from Galilee and Decapolis and Jerusalem and Judaea and ‘from’ beyond the Jordan.

Chapter 5

[1] And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples
came unto him: [2] and he opened his mouth and taught them, saying, [3] Blessed are the poor in spirit: for
theirs is the kingdom of heaven. [4] Blessed are they that mourn: for they shall be comforted. [5] Blessed are
the meek: for they shall inherit the earth. [6] Blessed are they that hunger and thirst after righteousness: for
they shall be filled. [7] Blessed are the merciful: for they shall obtain mercy. [8] Blessed are the pure in heart:
for they shall see God. [9] Blessed are the peacemakers: for they shall be called sons of God. [10] Blessed are
they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. [11] Blessed are
ye when 'men' shall reproach you, and persecute you, and say all manner of evil against you falsely, for
my sake. [12] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the
prophets that were before you. [13] Ye are the salt of the earth: but if the salt have lost its savor, wherewith
shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. [14]
Ye are the light of the world. A city set on a hill cannot be hid. [15] Neither do 'men' light a lamp, and put
it under the bushel, but on the stand; and it shineth unto all that are in the house. [16] Even so let your
light shine before men; that they may see your good works, and glorify your Father who is in heaven. [17]
Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. [18] For verily
I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the
law, till all things be accomplished. [19] Whosoever therefore shall break one of these least command-
ments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and
teach them, he shall be called great in the kingdom of heaven. [20] For I say unto you, that except your
righteousness shall exceed 'the righteousness' of the scribes and Pharisees, ye shall in no wise enter into
the kingdom of heaven. [21] Ye have heard that it was said to them of old time, Thou shalt not kill; and
whosoever shall kill shall be in danger of the judgment: [22] but I say unto you, that every one who is angry
with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall
be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. [23] If
therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught
against thee, [24] leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and
then come and offer thy gift. [25] Agree with thine adversary quickly, while thou art with him in the way;
lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be
cast into prison. [26] Verily I say unto thee, thou shalt by no means come out thence, till thou have paid
the last farthing. [27] Ye have heard that it was said, Thou shalt not commit adultery: [28] but I say unto you,
that every one that looketh on a woman to lust after her hath committed adultery with her already in his
heart. [29] And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is prof-
itable for thee that one of thy members should perish, and not thy whole body be cast into hell. [30] And if
thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that
one of thy members should perish, and not thy whole body go into hell. [31] It was said also, Whosoever
shall put away his wife, let him give her a writing of divorcement: [32] but I say unto you, that every one
that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever
shall marry her when she is put away committeth adultery. [33] Again, ye have heard that it was said to

them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: [34] but I say unto you, swear not at all; neither by the heaven, for it is the throne of God; [35] nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. [36] Neither shalt thou swear by thy head, for thou canst not make one hair white or black. [37] But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil 'one'. [38] Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: [39] but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. [40] And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. [41] And whosoever shall compel thee to go one mile, go with him two. [42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away. [43] Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: [44] but I say unto you, love your enemies, and pray for them that persecute you; [45] that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. [46] For if ye love them that love you, what reward have ye? do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more 'than others?' do not even the Gentiles the same? [48] Ye therefore shall be perfect, as your heavenly Father is perfect.

Chapter 6

[1] Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward
with your Father who is in heaven. [2] When therefore thou doest alms, sound not a trumpet before thee,
as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say
unto you, They have received their reward. [3] But when thou doest alms, let not thy left hand know what
thy right hand doeth: [4] that thine alms may be in secret: and thy Father who seeth in secret shall recom-
pense thee. [5] And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the
synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They
have received their reward. [6] But thou, when thou prayest, enter into thine inner chamber, and having
shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense
thee. [7] And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard
for their much speaking. [8] Be not therefore like unto them: for your Father knoweth what things ye have
need of, before ye ask him. [9] After this manner therefore pray ye. Our Father who art in heaven, Hal-
lowed be thy name. [10] Thy kingdom come. Thy will be done, as in heaven, so on earth. [11] Give us this day
our daily bread. [12] And forgive us our debts, as we also have forgiven our debtors. [13] And bring us not
into temptation, but deliver us from the evil 'one.' [14] For if ye forgive men their trespasses, your heavenly
Father will also forgive you. [15] But if ye forgive not men their trespasses, neither will your Father forgive
your trespasses. [16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfig-
ure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their re-
ward. [17] But thou, when thou fastest, anoint thy head, and wash thy face; [18] that thou be not seen of men
to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee. [19]
Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves
break through and steal: [20] but lay up for yourselves treasures in heaven, where neither moth nor rust
doth consume, and where thieves do not break through nor steal: [21] for where thy treasure is, there will
thy heart be also. [22] The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall
be full of light. [23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light
that is in thee be darkness, how great is the darkness! [24] No man can serve two masters; for either he will
hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God
and mammon. [25] Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye
shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body
than the raiment? [26] Behold the birds of the heaven, that they sow not, neither do they reap, nor gather
into barns; and your heavenly Father feedeth them. Are not ye of much more value then they? [27] And
which of you by being anxious can add one cubit unto the measure of his life? [28] And why are ye anxious
concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: [29]
yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. [30] But if God doth
so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, 'shall he' not much
more 'clothe' you, O ye of little faith? [31] Be not therefore anxious, saying, What shall we eat? or, What
shall we drink? or, Wherewithal shall we be clothed? [32] For after all these things do the Gentiles seek; for
your heavenly Father knoweth that ye have need of all these things. [33] But seek ye first his kingdom, and

his righteousness; and all these things shall be added unto you. [34] Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Chapter 7

[1] Judge not, that ye be not judged. [2] For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. [3] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? [4] Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? [5] Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. [6] Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you. [7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: [8] for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [9] Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; [10] or if he shall ask for a fish, will give him a serpent? [11] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? [12] All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. [13] Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. [14] For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it. [15] Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. [16] By their fruits ye shall know them. Do 'men' gather grapes of thorns, or figs of thistles? [17] Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. [18] A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. [19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [20] Therefore by their fruits ye shall know them. [21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. [22] Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? [23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [24] Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: [25] and the rain descended, and the floods came, and the winds blew, and beat upon that house; and if fell not: for it was founded upon the rock. [26] And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: [27] and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof. [28] And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: [29] for he taught them as 'one' having authority, and not as their scribes.

Chapter 8

[1] And when he was come down from the mountain, great multitudes followed him. [2] And behold, there
came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. [3] And he
stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his lep-
rosy was cleansed. [4] And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest,
and offer the gift that Moses commanded, for a testimony unto them. [5] And when he was entered into
Capernaum, there came unto him a centurion, beseeching him, [6] and saying, Lord, my servant lieth in
the house sick of the palsy, grievously tormented. [7] And he saith unto him, I will come and heal him. [8]
And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof;
but only say the word, and my servant shall be healed. [9] For I also am a man under authority, having un-
der myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and
to my servant, Do this, and he doeth it. [10] And when Jesus heard it, he marvelled, and said to them that
followed, Verily I say unto you, I have not found so great faith, no, not in Israel. [11] And I say unto you,
that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Ja-
cob, in the kingdom of heaven: [12] but the sons of the kingdom shall be cast forth into the outer darkness:
there shall be the weeping and the gnashing of teeth. [13] And Jesus said unto the centurion, Go thy way;
as thou hast believed, 'so' be it done unto thee. And the servant was healed in that hour. [14] And when Je-
sus was come into Peter's house, he saw his wife's mother lying sick of a fever. [15] And he touched her
hand, and the fever left her; and she arose, and ministered unto him. [16] And when even was come, they
brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all
that were sick: [17] that it might be fulfilled which was spoken through Isaiah the prophet, saying: Himself
took our infirmities, and bare our diseases. [18] Now when Jesus saw great multitudes about him, he gave
commandments to depart unto the other side. [19] And there came a scribe, and said unto him, Teacher, I
will follow thee whithersoever thou goest. [20] And Jesus saith unto him, The foxes have holes, and the
birds of the heaven 'have' nests; but the Son of man hath not where to lay his head. [21] And another of the
disciples said unto him, Lord, suffer me first to go and bury my father. [22] But Jesus saith unto him, Fol-
low me; and leave the dead to bury their own dead. [23] And when he was entered into a boat, his disciples
followed him. [24] And behold, there arose a great tempest in the sea, insomuch that the boat was covered
with the waves: but he was asleep. [25] And they came to him, and awoke him, saying, Save, Lord; we per-
ish. [26] And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the
winds and the sea; and there was a great calm. [27] And the men marvelled, saying, What manner of man is
this, that even the winds and the sea obey him? [28] And when he was come to the other side into the
country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs,
exceeding fierce, so that no man could pass by that way. [29] And behold, they cried out, saying, What
have we to do with thee, thou Son of God? art thou come hither to torment us before the time? [30] Now
there was afar off from them a herd of many swine feeding. [31] And the demons besought him, saying, If
thou cast us out, send us away into the herd of swine. [32] And he said unto them, Go. And they came out,
and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in
the waters. [33] And they that fed them fled, and went away into the city, and told everything, and what

was befallen to them that were possessed with demons. [34] And behold, all the city came out to meet Jesus: and when they saw him, they besought 'him' that he would depart from their borders.

Chapter 9

1 And he entered into a boat, and crossed over, and came into his own city. 2 And behold, they brought
to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy,
Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves,
This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that
the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and
take up thy bed, and go up unto thy house. 7 And he arose, and departed to his house. 8 But when the
multitudes saw it, they were afraid, and glorified God, who had given such authority unto men. 9 And as
Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto
him, Follow me. And he arose, and followed him. 10 And it came to pass, as he sat at meat in the house,
behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the
Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? 12
But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. 13
But go ye and learn what 'this' meaneth, I desire mercy, and not sacrifice, for I came not to call the right-
eous, but sinners. 14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast
oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bridechamber mourn, as
long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away
from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old gar-
ment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do
'men' put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish:
but they put new wine into fresh wine-skins, and both are preserved. 18 While he spake these things unto
them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come
and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and 'so did' his disci-
ples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched
the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be made
whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee
whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house,
and saw the flute-players, and the crowd making a tumult, 24 he said, Give place: for the damsel is not
dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in,
and took her by the hand; and the damsel arose. 26 And the fame hereof went forth into all that land. 27
And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy
on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Je-
sus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched
he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And
Jesus strictly charged them, saying, See that no man know it. 31 But they went forth, and spread abroad
his fame in all that land. 32 And as they went forth, behold, there was brought to him a dumb man pos-
sessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes
marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, By the prince of the demons

casteth he out demons. [35] And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. [36] But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. [37] Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. [38] Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Chapter 10

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them
out, and to heal all manner of disease and all manner of sickness. 2 Now the names of the twelve apostles
are these: The first, Simon, who is called Peter, and Andrew his brother; James the 'son' of Zebedee, and
John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the 'son' of Al-
phaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, who also betrayed him. 5 These
twelve Jesus sent forth, and charged them, saying, Go not into 'any' way of the Gentiles, and enter not
into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go,
preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast
out demons: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no
wallet for 'your' journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. 11
And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye
go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come
upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor
hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I
say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment,
than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser-
pents, and harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in theirs
synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake,
for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or
what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak,
but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and
the father his child: and children shall rise up against parents, and cause them to be put to death. 22 And
ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have
gone through the cities of Israel, till the Son of man be come. 24 A disciple is not above his teacher, nor a
servant above his lord. 25 It is enough for the disciple that he be as his teacher, and the servant as his lord.
If they have called the master of the house Beelzebub, how much more them of his household! 26 Fear
them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be
known. 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim
upon the house-tops. 28 And be not afraid of them that kill the body, but are not able to kill the soul: but
rather fear him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a pen-
ny? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head
are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one therefore
who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But
whosoever shall deny me before men, him will I also deny before my Father who is in heaven. 34 Think
not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a
man at variance against his father, and the daughter against her mother, and the daughter in law against
her mother in law: 36 and a man's foes 'shall be' they of his own household. 37 He that loveth father or

mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. [38] And he that doth not take his cross and follow after me, is not worthy of me. [39] He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. [40] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. [41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. [42] And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Chapter 11

[1] And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to
teach and preach in their cities. [2] Now when John heard in the prison the works of the Christ, he sent by
his disciples [3] and said unto him, Art thou he that cometh, or look we for another? [4] And Jesus answered
and said unto them, Go and tell John the things which ye hear and see: [5] the blind receive their sight, and
the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have
good tidings preached to them. [6] And blessed is he, whosoever shall find no occasion of stumbling in me.
[7] And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye
out into the wilderness to behold? a reed shaken with the wind? [8] But what went ye out to see? a man
clothed in soft 'raiment'? Behold, they that wear soft 'raiment' are in king's houses. [9] But wherefore
went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. [10] This is he, of
whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.
[11] Verily I say unto you, Among them that are born of women there hath not arisen a greater than John
the Baptist: yet he that is but little in the kingdom of heaven is greater than he. [12] And from the days of
John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by
force. [13] For all the prophets and the law prophesied until John. [14] And if ye are willing to receive 'it,' this
is Elijah, that is to come. [15] He that hath ears to hear, let him hear. [16] But whereunto shall I liken this gen-
eration? It is like unto children sitting in the marketplaces, who call unto their fellows [17] and say, We
piped unto you, and ye did not dance; we wailed, and ye did not mourn. [18] For John came neither eating
nor drinking, and they say, He hath a demon. [19] The Son of man came eating and drinking, and they say,
Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified
by her works. [20] Then began he to upbraid the cities wherein most of his mighty works were done, be-
cause they repented not. [21] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works
had been done in Tyre and Sidon which were done in you, they would have repented long ago in sack-
cloth and ashes. [22] But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judg-
ment than for you. [23] And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down
unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have re-
mained until this day. [24] But I say unto you that it shall be more tolerable for the land of Sodom in the
day of judgment, than for thee. [25] At that season Jesus answered and said, I thank thee, O Father, Lord of
heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal
them unto babes: [26] yea, Father, for so it was well-pleasing in thy sight. [27] All things have been delivered
unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father,
save the Son, and he to whomsoever the Son willeth to reveal 'him.' [28] Come unto me, all ye that labor
and are heavy laden, and I will give you rest. [29] Take my yoke upon you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest unto your souls. [30] For my yoke is easy, and my burden is light.

Chapter 12

1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and
began to pluck ears and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples
do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what
David did, when he was hungry, and they that were with him; 4 how he entered into the house of God,
and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but
only for the priests? 5 Or have ye not read in the law, that on the sabbath day the priests in the temple
profane the sabbath, and are guiltless? 6 But I say unto you, that one greater than the temple is here. 7 But
if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the
guiltless. 8 For the Son of man is lord of the sabbath. 9 And he departed thence, and went into their syna-
gogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on
the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you,
that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it
out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the
sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was re-
stored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might
destroy him. 15 And Jesus perceiving 'it' withdrew from thence: and many followed him; and he healed
them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which
was spoken through Isaiah the prophet, saying, 18 Behold, my servant whom I have chosen; My beloved
in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the
Gentiles. 19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. 20 A
bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto
victory. 21 And in his name shall the Gentiles hope. 22 Then was brought unto him one possessed with a
demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the
multitudes were amazed, and said, Can this be the son of David? 24 But when the Pharisees heard it, they
said, This man doth not cast out demons, but by Beelzebub the prince of the demons. 25 And knowing
their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and ev-
ery city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided
against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom
do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out
demons, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the
strong 'man,' and spoil his goods, except he first bind the strong 'man'? and then he will spoil his house.
30 He that is not with me is against me, and he that gathereth not with me scattereth. 31 Therefore I say
unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit
shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven
him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this
world, nor in that which is to come. 33 Either make the tree good, and its fruit good; or make the tree cor-
rupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being
evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out

of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. [36] And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. [37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned. [38] Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. [39] But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of Jonah the prophet: [40] for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. [41] The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. [42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. [43] But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. [44] Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. [45] Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. [46] While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. [47] And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. [48] But he answered and said unto him that told him, Who is my mother? and who are my brethren? [49] And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! [50] For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

Chapter 13

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him
great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And
he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he
sowed, some 'seeds' fell by the way side, and the birds came and devoured them: 5 and others fell upon
the rocky places, where they had not much earth: and straightway they sprang up, because they had no
deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they
withered away. 7 And others fell upon the thorns; and the thorns grew up and choked them: 8 and others
fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that
hath ears, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in
parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the
kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall
have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13
Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do
they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall
hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: 15 For this
people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest
haply they should perceive with their eyes, And hear with their ears, And understand with their heart,
And should turn again, And I should heal them. 16 But blessed are your eyes, for they see; and your ears,
for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the
things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. 18 Hear
then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth
it not, 'then' cometh the evil 'one', and snatcheth away that which hath been sown in his heart. This is
he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth
the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a
while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22
And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and
the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon
the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and
bringeth forth, some a hundredfold, some sixty, some thirty. 24 Another parable set he before them, say-
ing, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men
slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade
sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder
came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And
he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go
and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat
with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the
reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my
barn. 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mus-

tard seed, which a man took, and sowed in his field: [32] which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. [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 it was all leavened. [34] All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: [35] that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world. [36] Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. [37] And he answered and said, He that soweth the good seed is the Son of man; [38] and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil 'one'; [39] and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. [40] As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, [42] and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear. [44] The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. [45] Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: [46] and having found one pearl of great price, he went and sold all that he had, and bought it. [47] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: [48] which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. [49] So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, [50] and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. [51] Have ye understood all these things? They say unto him, Yea. [52] And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old. [53] And it came to pass, when Jesus had finished these parables, he departed thence. [54] And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? [55] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? [56] And his sisters, are they not all with us? Whence then hath this man all these things? [57] And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. [58] And he did not many mighty works there because of their unbelief.

Chapter 14

1 At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This
is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod
had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother
Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have
put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's
birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he
promised with an oath to give her whatsoever she should ask. 8 And she, being put forward by her moth-
er, saith, Give me here on a platter the head of John the Baptist. 9 And the king was grieved; but for the
sake of his oaths, and of them that sat at meat with him, he commanded it to be given; 10 and he sent and
beheaded John in the prison. 11 And his head was brought on a platter, and given to the damsel: and she
brought it to her mother. 12 And his disciples came, and took up the corpse, and buried him; and they
went and told Jesus. 13 Now when Jesus heard 'it', he withdrew from thence in a boat, to a desert place
apart: and when the multitudes heard 'thereof,' they followed him on foot from the cities. 14 And he
came forth, and saw a great multitude, and he had compassion on them, and healed their sick. 15 And
when even was come, the disciples came to him, saying, The place is desert, and the time is already past;
send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said
unto them, They have no need to go away; give ye them to eat. 17 And they say unto him, We have here
but five loaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he commanded the multi-
tudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven,
he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they
all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets
full. 21 And they that did eat were about five thousand men, besides women and children. 22 And
straightway he constrained the disciples to enter into the boat, and to go before him unto the other side,
till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into
the mountain apart to pray: and when even was come, he was there alone. 24 But the boat was now in the
midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the
night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea,
they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto
them, saying Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be
thou, bid me come unto the upon the waters. 29 And he said, Come. And Peter went down from the
boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and be-
ginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand,
and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And
when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped
him, saying, Of a truth thou art the Son of God. 34 And when they had crossed over, they came to the
land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round
about, and brought unto him all that were sick, 36 and they besought him that they might only touch the
border of his garment: and as many as touched were made whole.

Chapter 15

1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. 5 But ye say, whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given 'to God'; 6 he shall not honor his father. And ye have made void the word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying, 8 This people honoreth me with their lips; But their heart is far from me. 9 But in vain do they worship me, Teaching 'as their' doctrines the precepts of men. 10 And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. 12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? 13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. 15 And Peter answered and said unto him, Declare unto us the parable. 16 And he said, Are ye also even yet without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man; but to eat with unwashen hands defileth not the man. 21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour. 29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at this feet; and he healed them: 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and lame walking, and the blind seeing: and they glorified the God of Israel. 32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? 34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he

gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. [37] And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. [38] And they that did eat were four thousand men, besides women and children. [39] And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

Chapter 16

[1] And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven. [2] But he answered and said unto them, When it is evening, ye say, 'It will be' fair weather: for the heaven is red. [3] And in the morning, 'It will be' foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot 'discern' the signs of the times. [4] An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed. [5] And the disciples came to the other side and forgot to take bread. [6] And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. [7] And they reasoned among themselves, saying, We took no bread. [8] And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? [9] Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? [10] Neither the seven loaves of the four thousand, and how many baskets ye took up? [11] How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. [12] Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. [13] Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? [14] And they said, Some 'say' John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. [15] He saith unto them, But who say ye that I am? [16] And Simon Peter answered and said, Thou art the Christ, the Son of the living God. [17] And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. [18] And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. [19] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. [20] Then charged he the disciples that they should tell no man that he was the Christ. [21] From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. [22] And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. [23] But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. [24] Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. [25] For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. [26] For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? [27] For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. [28] Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

Chapter 17

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up
into a high mountain apart: 2 and he was transfigured before them; and his face did shine as the sun, and
his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talk-
ing with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I
will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet
speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This
is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell
on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not
afraid. 8 And lifting up their eyes, they saw no one, save Jesus only. 9 And as they were coming down
from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be
risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first
come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say into
you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even
so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of
John the Baptist. 14 And when they were come to the multitude, there came to him a man, kneeling to
him, saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he
falleth into the fire, and off-times into the water. 16 And I brought him to thy disciples, and they could
not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be
with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the de-
mon went out of him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart,
and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily
I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence
to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 ‘But this kind goeth
not out save by prayer and fasting.’ 22 And while they abode in Galilee, Jesus said unto them, The Son of
man shall be delivered up into the hands of men; 23 and they shall kill him, and the third day he shall be
raised up. And they were exceeding sorry. 24 And when they were come to Capernaum, they that re-
ceived the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? 25 He saith,
Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the
kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And
when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them
to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou
hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

Chapter 18

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and 'that' he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. 11 'For the Son of man came to save that which was lost.' 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish. 15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear 'thee' not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them. 21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not 'wherewith' to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took 'him' by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto
their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked ser-
vant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mer-
cy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to
the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye
forgive not every one his brother from your hearts.

Chapter 19

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the
borders of Judaea beyond the Jordan; 2 and great multitudes followed him; and he healed them there. 3
And there came unto him Pharisees, trying him, and saying, Is it lawful 'for a man' to put away his wife
for every cause? 4 And he answered and said, Have ye not read, that he who made 'them' from the begin-
ning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and
shall cleave to his wife; and the two shall become one flesh? 6 So that they are no more two, but one flesh.
What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did
Moses command to give a bill of divorcement, and to put 'her' away? 8 He saith unto them, Moses for
your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.
9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry anoth-
er, committeth adultery: and he that marrieth her when she is put away committeth adultery. 10 The dis-
ciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said
unto them, Not all men can receive this saying, but they to whom it is given. 12 For there are eunuchs,
that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men:
and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able
to receive it, let him receive it. 13 Then were there brought unto him little children, that he should lay his
hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and
forbid them not, to come unto me: for to such belongeth the kingdom of heaven. 15 And he laid his
hands on them, and departed thence. 16 And behold, one came to him and said, Teacher, what good
thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning
that which is good? One there is who is good: but if thou wouldest enter into life, keep the command-
ments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adul-
tery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and mother; and, Thou
shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I observed:
what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and
give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young
man heard the saying, he went away sorrowful; for he was one that had great possessions. 23 And Jesus
said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heav-
en. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to
enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly,
saying, Who then can be saved? 26 And Jesus looking upon 'them' said to them, With men this is impos-
sible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left
all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that
ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye
also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left
houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall re-
ceive a hundredfold, and shall inherit eternal life. 30 But many shall be last 'that are' first; and first 'that
are' last.

Chapter 20

[1] For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. [2] And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. [3] And he went out about the third hour, and saw others standing in the marketplace idle; [4] and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. [5] Again he went out about the sixth and the ninth hour, and did likewise. [6] And about the eleventh 'hour' he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? [7] They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. [8] And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. [9] And when they came that 'were hired' about the eleventh hour, they received every man a shilling. [10] And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. [11] And when they received it, they murmured against the householder, [12] saying, These last have spent 'but' one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. [13] But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? [14] Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. [15] Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? [16] So the last shall be first, and the first last. [17] And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, [18] Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, [19] and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up. [20] Then came to him the mother of the sons of Zebedee with her sons, worshipping 'him', and asking a certain thing of him. [21] And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. [22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. [23] He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on 'my' left hand, is not mine to give; but 'it is for them' for whom it hath been prepared of my Father. [24] And when the ten heard it, they were moved with indignation concerning the two brethren. [25] But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. [26] Not so shall it be among you: but whosoever would become great among you shall be your minister; [27] and whosoever would be first among you shall be your servant: [28] even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. [29] And as they went out from Jericho, a great multitude followed him. [30] And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. [31] And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. [32] And Jesus stood still, and called them, and said, What will ye that I should do unto you? [33] They say unto him, Lord, that our eyes may be opened. [34] And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

Chapter 21

[1] And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, [2] saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose 'them', and bring 'them' unto me. [3] And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. [4] Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, [5] Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. [6] And the disciples went, and did even as Jesus appointed them, [7] and brought the ass, and the colt, and put on them their garments; and he sat thereon. [8] And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. [9] And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed 'is' he that cometh in the name of the Lord; Hosanna in the highest. [10] And when he was come into Jerusalem, all the city was stirred, saying, Who is this? [11] And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. [12] And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of he money-changers, and the seats of them that sold the doves; [13] and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. [14] And the blind and the lame came to him in the temple; and he healed them. [15] But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, [16] and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise? [17] And he left them, and went forth out of the city to Bethany, and lodged there. [18] Now in the morning as he returned to the city, he hungered. [19] And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. [20] And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? [21] And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. [22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. [23] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? [24] And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. [25] The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? [26] But if we shall say, From men; we fear the multitude; for all hold John as a prophet. [27] And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. [28] But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. [29] And he answered and said, I will not: but afterward he repented himself, and went. [30] And he came to the second, and said likewise. And he answered and said, I 'go', sir: and went not. [31] Which of

the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. 33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Chapter 22

[1] And Jesus answered and spake again in parables unto them, saying, [2] The kingdom of heaven is likened
unto a certain king, who made a marriage feast for his son, [3] and sent forth his servants to call them that
were bidden to the marriage feast: and they would not come. [4] Again he sent forth other servants, saying,
Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and
all things are ready: come to the marriage feast. [5] But they made light of it, and went their ways, one to
his own farm, another to his merchandise; [6] and the rest laid hold on his servants, and treated them
shamefully, and killed them. [7] But the king was wroth; and he sent his armies, and destroyed those mur-
derers, and burned their city. [8] Then saith he to his servants, The wedding is ready, but they that were
bidden were not worthy. [9] Go ye therefore unto the partings of the highways, and as many as ye shall
find, bid to the marriage feast. [10] And those servants went out into the highways, and gathered together
all as many as they found, both bad and good: and the wedding was filled with guests. [11] But when the
king came in to behold the guests, he saw there a man who had not on a wedding-garment: [12] and he
saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speech-
less. [13] Then the king said to the servants, Bind him hand and foot, and cast him out into the outer dark-
ness; there shall be the weeping and the gnashing of teeth. [14] For many are called, but few chosen. [15]
Then went the Pharisees, and took counsel how they might ensnare him in 'his' talk. [16] And they send to
him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the
way of God in truth, and carest not for any one: for thou regardest not the person of men. [17] Tell us
therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? [18] But Jesus perceived
their wickedness, and said, Why make ye trial of me, ye hypocrites? [19] Show me the tribute money. And
they brought unto him a denarius. [20] And he saith unto them, Whose is this image and superscription? [21]
They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are
Caesar's; and unto God the things that are God's. [22] And when they heard it, they marvelled, and left
him, and went away. [23] On that day there came to him Sadducees, they that say that there is no resurrec-
tion: and they asked him, [24] saying, Teacher, Moses said, If a man die, having no children, his brother
shall marry his wife, and raise up seed unto his brother. [25] Now there were with us seven brethren: and
the first married and deceased, and having no seed left his wife unto his brother; [26] in like manner the sec-
ond also, and the third, unto the seventh. [27] And after them all, the woman died. [28] In the resurrection
therefore whose wife shall she be of the seven? for they all had her. [29] But Jesus answered and said unto
them, Ye do err, not knowing the scriptures, nor the power of God. [30] For in the resurrection they nei-
ther marry, nor are given in marriage, but are as angels in heaven. [31] But as touching the resurrection of
the dead, have ye not read that which was spoken unto you by God, saying, [32] I am the God of Abraham,
and the God of Isaac, and the God of Jacob? God is not 'the God' of the dead, but of the living. [33] And
when the multitudes heard it, they were astonished at his teaching. [34] But the Pharisees, when they heard
that he had put the Sadducees to silence, gathered themselves together. [35] And one of them, a lawyer,
asked him a question, trying him: [36] Teacher, which is the great commandment in the law? [37] And he
said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all
thy mind. [38] This is the great and first commandment. [39] And a second like 'unto it' is this, Thou shalt

love thy neighbor as thyself. [40] On these two commandments the whole law hangeth, and the prophets.
[41] Now while the Pharisees were gathered together, Jesus asked them a question, [42] saying, What think ye
of the Christ? whose son is he? They say unto him, 'The son' of David. [43] He saith unto them, How then
doth David in the Spirit call him Lord, saying, [44] The Lord said unto my Lord, Sit thou on my right
hand, Till I put thine enemies underneath thy feet? [45] If David then calleth him Lord, how is he his son?
[46] And no one was able to answer him a word, neither durst any man from that day forth ask him any
more questions.

Chapter 23

[1] Then spake Jesus to the multitudes and to his disciples, [2] saying, The scribes and the Pharisees sit on
Moses seat: [3] all things therefore whatsoever they bid you, 'these' do and observe: but do not ye after
their works; for they say, and do not. [4] Yea, they bind heavy burdens and grievous to be borne, and lay
them on men's shoulders; but they themselves will not move them with their finger. [5] But all their works
they do to be seen of men: for they make broad their phylacteries, and enlarge the borders 'of their gar-
ments', [6] and love the chief place at feasts, and the chief seats in the synagogues, [7] and the salutations in
the marketplaces, and to be called of men, Rabbi. [8] But be not ye called Rabbi: for one is your teacher,
and all ye are brethren. [9] And call no man your father on the earth: for one is your Father, 'even' he who
is in heaven. [10] Neither be ye called masters: for one is your master, 'even' the Christ. [11] But he that is
greatest among you shall be your servant. [12] And whosoever shall exalt himself shall be humbled; and
whosoever shall humble himself shall be exalted. [13] But woe unto you, scribes and Pharisees, hypocrites!
because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye
them that are entering in to enter. [14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour wid-
ows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemna-
tion. [15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one prose-
lyte; and when he is become so, ye make him twofold more a son of hell than yourselves. [16] Woe unto
you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall
swear by the gold of the temple, he is a debtor. [17] Ye fools and blind: for which is greater, the gold, or the
temple that hath sanctified the gold? [18] And, Whosoever shall swear by the altar, it is nothing; but
whosoever shall swear by the gift that is upon it, he is a debtor. [19] Ye blind: for which is greater, the gift,
or the altar that sanctifieth the gift? [20] He therefore that sweareth by the altar, sweareth by it, and by all
things thereon. [21] And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.
[22] And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. [23]
Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left
undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done,
and not to have left the other undone. [24] Ye blind guides, that strain out the gnat, and swallow the camel!
[25] Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the plat-
ter, but within they are full from extortion and excess. [26] Thou blind Pharisee, cleanse first the inside of
the cup and of the platter, that the outside thereof may become clean also. [27] Woe unto you, scribes and
Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but in-
wardly are full of dead men's bones, and of all uncleanness. [28] Even so ye also outwardly appear righteous
unto men, but inwardly ye are full of hypocrisy and iniquity. [29] Woe unto you, scribes and Pharisees,
hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, [30] and
say, If we had been in the days of our fathers, we should not have been partakers with them in the blood
of the prophets. [31] Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. [32]
Fill ye up then the measure of your fathers. [33] Ye serpents, ye offspring of vipers, how shall ye escape the
judgment of hell? [34] Therefore, behold, I send unto you prophets, and wise men, and scribes: some of
them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from

city to city: [35] that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. [36] Verily I say unto you, All these things shall come upon this generation. [37] O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed 'is' he that cometh in the name of the Lord.

Chapter 24

[1] And Jesus went out from the temple, and was going on his way; and his disciples came to him to show
him the buildings of the temple. [2] But he answered and said unto them, See ye not all these things? verily
I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. [3]
And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall
these things be? and what 'shall be' the sign of thy coming, and of the end of the world? [4] And Jesus an-
swered and said unto them, Take heed that no man lead you astray. [5] For many shall come in my name,
saying, I am the Christ; and shall lead many astray. [6] And ye shall hear of wars and rumors of wars; see
that ye be not troubled: for 'these things' must needs come to pass; but the end is not yet. [7] For nation
shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in
divers places. [8] But all these things are the beginning of travail. [9] Then shall they deliver you up unto
tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. [10] And then
shall many stumble, and shall deliver up one another, and shall hate one another. [11] And many false
prophets shall arise, and shall lead many astray. [12] And because iniquity shall be multiplied, the love of
the many shall wax cold. [13] But he that endureth to the end, the same shall be saved. [14] And this gospel of
the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the
end come. [15] When therefore ye see the abomination of desolation, which was spoken of through Daniel
the prophet, standing in the holy place (let him that readeth understand), [16] then let them that are in Ju-
daea flee unto the mountains: [17] let him that is on the housetop not go down to take out things that are
in his house: [18] and let him that is in the field not return back to take his cloak. [19] But woe unto them that
are with child and to them that give suck in those days! [20] And pray ye that your flight be not in the win-
ter, neither on a sabbath: [21] for then shall be great tribulation, such as hath not been from the beginning
of the world until now, no, nor ever shall be. [22] And except those days had been shortened, no flesh
would have been saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say
unto you, Lo, here is the Christ, or, Here; believe 'it' not. [24] For there shall arise false Christs, and false
prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. [25] Be-
hold, I have told you beforehand. [26] If therefore they shall say unto you, Behold, he is in the wilderness;
go not forth: Behold, he is in the inner chambers; believe 'it' not. [27] For as the lightning cometh forth
from the east, and is seen even unto the west; so shall be the coming of the Son of man. [28] Wheresoever
the carcase is, there will the eagles be gathered together. [29] But immediately after the tribulation of those
days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,
and the powers of the heavens shall be shaken: [30] and then shall appear the sign of the Son of man in
heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the
clouds of heaven with power and great glory. [31] And he shall send forth his angels with a great sound of a
trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the oth-
er. [32] Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth
its leaves, ye know that the summer is nigh; [33] even so ye also, when ye see all these things, know ye that
he is nigh, 'even' at the doors. [34] Verily I say unto you, This generation shall not pass away, till all these
things be accomplished. [35] Heaven and earth shall pass away, but my words shall not pass away. [36] But of

that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.
37 And as 'were' the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which
were before the flood they were eating and drinking, marrying and giving in marriage, until the day that
Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be
the coming of the Son of man. 40 Then shall two man be in the field; one is taken, and one is left: 41 two
women 'shall be' grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not
on what day your Lord cometh. 43 But know this, that if the master of the house had known in what
watch the thief was coming, he would have watched, and would not have suffered his house to be bro-
ken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. 45
Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their
food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Veri-
ly I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart,
My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth
not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping
and the gnashing of teeth.

Chapter 25

[1] Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to
meet the bridegroom. [2] And five of them were foolish, and five were wise. [3] For the foolish, when they
took their lamps, took no oil with them: [4] but the wise took oil in their vessels with their lamps. [5] Now
while the bridegroom tarried, they all slumbered and slept. [6] But at midnight there is a cry, Behold, the
bridegroom! Come ye forth to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And
the foolish said unto the wise, Give us of your oil; for our lamps are going out. [9] But the wise answered,
saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for
yourselves. [10] And while they went away to buy, the bridegroom came; and they that were ready went in
with him to the marriage feast: and the door was shut. [11] Afterward came also the other virgins, saying,
Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch
therefore, for ye know not the day nor the hour. [14] For 'it is' as 'when' a man, going into another coun-
try, called his own servants, and delivered unto them his goods. [15] And unto one he gave five talents, to
another two, to another one; to each according to his several ability; and he went on his journey. [16]
Straightway he that received the five talents went and traded with them, and made other five talents. [17]
In like manner he also that 'received' the two gained other two. [18] But he that received the one went away
and digged in the earth, and hid his lord's money. [19] Now after a long time the lord of those servants
cometh, and maketh a reckoning with them. [20] And he that received the five talents came and brought
other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.
[21] His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few
things, I will set thee over many things; enter thou into the joy of thy lord. [22] And he also that 'received'
the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two
talents. [23] His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a
few things, I will set thee over many things; enter thou into the joy of thy lord. [24] And he also that had re-
ceived the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou
didst not sow, and gathering where thou didst not scatter; [25] and I was afraid, and went away and hid thy
talent in the earth: lo, thou hast thine own. [26] But his lord answered and said unto him, Thou wicked
and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; [27]
thou oughtest therefore to have put my money to the bankers, and at my coming I should have received
back mine own with interest. [28] Take ye away therefore the talent from him, and give it unto him that
hath the ten talents. [29] For unto every one that hath shall be given, and he shall have abundance: but
from him that hath not, even that which he hath shall be taken away. [30] And cast ye out the unprofitable
servant into the outer darkness: there shall be the weeping and the gnashing of teeth. [31] But when the
Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glo-
ry: [32] and before him shall be gathered all the nations: and he shall separate them one from another, as
the shepherd separateth the sheep from the goats; [33] and he shall set the sheep on his right hand, but the
goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father,
inherit the kingdom prepared for you from the foundation of the world: [35] for I was hungry, and ye gave
me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; [36] naked, and ye

clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? [38] And when saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] And when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, 'even' these least, ye did it unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: [42] for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; [43] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. [44] Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. [46] And these shall go away into eternal punishment: but the righteous into eternal life.

Chapter 26

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that
after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gath-
ered together the chief priests, and the elders of the people, unto the court of the high priest, who was
called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5
But they said, Not during the feast, lest a tumult arise among people. 6 Now when Jesus was in Bethany,
in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding
precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it,
they had indignation, saying, To what purpose is this waste? 9 For this 'ointment' might have been sold
for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman?
for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not
always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Veri-
ly I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this
woman hath done shall be spoken of for a memorial of her. 14 Then one of the twelve, who was called Ju-
das Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him
unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportu-
nity to deliver him 'unto them.' 17 Now on the first 'day' of unleavened bread the disciples came to Jesus,
saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city
to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house
with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover. 20
Now when even was come, he was sitting at meat with the twelve disciples; 21 and as they were eating, he
said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and
began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand
with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but
woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not
been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou
hast said. 26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disci-
ples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, say-
ing, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remis-
sion of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day
when I drink it new with you in my Father's kingdom. 30 And when they had sung a hymn, they went
out unto the mount of Olives. 31 Then saith Jesus unto them, All ye shall be offended in me this night:
for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after
I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be
offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night,
before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee,
'yet' will I not deny thee. Likewise also said all the disciples. 36 Then cometh Jesus with them unto a place
called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took
with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith

he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. [39] And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. [40] And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? [41] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. [42] Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. [43] And he came again and found them sleeping, for their eyes were heavy. [44] And he left them again, and went away, and prayed a third time, saying again the same words. [45] Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. [46] Arise, let us be going: behold, he is at hand that betrayeth me. [47] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priest and elders of the people. [48] Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. [49] And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. [50] And Jesus said unto him, Friend, 'do' that for which thou art come. Then they came and laid hands on Jesus, and took him. [51] And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. [52] Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. [53] Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? [54] How then should the scriptures be fulfilled that thus it must be? [55] In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. [56] But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled. [57] And they that had taken Jesus led him away to 'the house of' Caiaphas the high priest, where the scribes and the elders were gathered together. [58] But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. [59] Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; [60] and they found it not, though many false witnesses came. But afterward came two, [61] and said, This man said, I am able to destroy the temple of God, and to build it in three days. [62] And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? [63] But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. [64] Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. [65] Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: [66] what think ye? They answered and said, He is worthy of death. [67] Then did they spit in his face and buffet him: and some smote him with the palms of their hands, [68] saying, Prophesy unto us, thou Christ: who is he that struck thee? [69] Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilaean. [70] But he denied before them all, saying, I know not what thou sayest. [71] And when he was gone out into the porch, another 'maid' saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. [72] And again he denied with an oath, I know not the man. [73] And after a little while they that

stood by came and said to Peter, Of a truth thou also art ‘one’ of them; for thy speech maketh thee known. [74] Then began he to curse and to swear, I know not the man. And straightway the cock crew. [75] And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Chapter 27

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Je-
sus to put him to death: 2 and they bound him, and led him away, and delivered him up to Pilate the
governor. 3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and
brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I be-
trayed innocent blood. But they said, What is that to us? see thou 'to it'. 5 And he cast down the pieces
of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests
took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of
blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Where-
fore that field was called, the field of blood, unto this day. 9 Then was fulfilled that which was spoken
through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was
priced, whom 'certain' of the children of Israel did price; 10 and they gave them for the potter's field, as
the Lord appointed me. 11 Now Jesus stood before the governor: and the governor asked him, saying,
Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by
the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how
many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch
that the governor marvelled greatly. 15 Now at the feast the governor was wont to release unto the multi-
tude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 When
therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you?
Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up. 19 And
while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with
that righteous man; for I have suffered many things this day in a dream because of him. 20 Now the chief
priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21
But the governor answered and said unto them, Which of the two will ye that I release unto you? And
they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They
all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceeding-
ly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult
was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the
blood of this righteous man; see ye 'to it'. 25 And all the people answered and said, His blood 'be' on us,
and on our children. 26 Then released he unto them Barabbas; but Jesus he scourged and delivered to be
crucified. 27 Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him
the whole band. 28 And they stripped him, and put on him a scarlet robe. 29 And they platted a crown of
thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and
mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and smote
him on the head. 31 And when they had mocked him, they took off from him the robe, and put on him
his garments, and led him away to crucify him. 32 And as they came out, they found a man of Cyrene, Si-
mon by name: him they compelled to go 'with them', that he might bear his cross. 33 And they were
come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink
mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him,

they parted his garments among them, casting lots; [36] and they sat and watched him there. [37] And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. [38] Then are there crucified with him two robbers, one on the right hand and one on the left. [39] And they that passed by railed on him, wagging their heads, [40] and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. [41] In like manner also the chief priests mocking 'him', with the scribes and elders, said, [42] He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. [43] He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. [44] And the robbers also that were crucified with him cast upon him the same reproach. [45] Now from the sixth hour there was darkness over all the land until the ninth hour. [46] And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? [47] And some of them stood there, when they heard it, said, This man calleth Elijah. [48] And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. [49] And the rest said, Let be; let us see whether Elijah cometh to save him. [50] And Jesus cried again with a loud voice, and yielded up his spirit. [51] And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; [52] and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; [53] and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. [54] Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. [55] And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: [56] among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. [57] And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple: [58] this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. [59] And Joseph took the body, and wrapped it in a clean linen cloth, [60] and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. [61] And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre. [62] Now on the morrow, which is 'the day' after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, [63] saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. [64] Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. [65] Pilate said unto them, Ye have a guard: go, make it 'as' sure as ye can. [66] So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Chapter 28

[1] Now late on the sabbath day, as it began to dawn toward the first ‘day’ of the week, came Mary Magdalene and the other Mary to see the sepulchre. [2] And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. [3] His appearance was as lightning, and his raiment white as snow: [4] and for fear of him the watchers did quake, and became as dead men. [5] And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. [6] He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. [7] And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. [8] And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. [9] And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. [10] Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. [11] Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. [12] And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, [13] saying, Say ye, His disciples came by night, and stole him away while we slept. [14] And if this come to the governor’s ears, we will persuade him, and rid you of care. [15] So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, ‘and continueth’ until this day. [16] But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. [17] And when they saw him, they worshipped ‘him’; but some doubted. [18] And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. [19] Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: [20] teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Mark

16 CHAPTERS · 678 VERSES



A road through the Judean wilderness at sunrise. (AI-generated illustration)

Mark is the shortest and swiftest Gospel. Tradition ties it to John Mark and the preaching of Peter. It moves quickly from miracle to miracle toward the cross, presenting Jesus as the Servant who gives His life as a ransom for many.

> **KEY VERSE · MARK 10:45**
> *"For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."*

Chapter 1

1 The beginning of the gospel of Jesus Christ, the Son of God. 2 Even as it is written in Isaiah the
prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. 3 The voice of one
crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; 4 John came, who
baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there
went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him
in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and 'had' a leathern
girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after
me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I
baptized you in water; But he shall baptize you in the Holy Spirit. 9 And it came to pass in those days,
that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10 And straightway
coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon
him: 11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. 12 And
straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days
tempted of Satan; And he was with the wild beasts; And the angels ministered unto him. 14 Now after
John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is
fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. 16 And passing along
by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they
were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of
men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw
James the 'son' of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And
straightway he called them: and they left their father Zebedee in the boat with the hired servants, and
went after him. 21 And they go into Capernaum; and straightway on the sabbath day he entered into the
synagogue and taught. 22 And they were astonished at his teaching: For he taught them as having author-
ity, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit;
and he cried out, 24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy
us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace,
and come out of him. 26 And the unclean spirit, tearing him and crying with a loud voice, came out of
him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is
this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And
the report of him went out straightway everywhere into all the region of Galilee round about. 29 And
straightway, when they were come out of the synagogue, they came into the house of Simon and An-
drew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell
him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she
ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were sick,
and them that were possessed with demons. 33 And all the city was gathered together at the door. 34 And
he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the
demons to speak, because they knew him. 35 And in the morning, a great while before day, he rose up
and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with

him followed after him; [37] and they found him, and say unto him, All are seeking thee. [38] And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. [39] And he went into their synagogues throughout all Galilee, preaching and casting out demons. [40] And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. [41] And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. [42] And straightway the leprosy departed from him, and he was made clean. [43] And he strictly charged him, and straightway sent him out, [44] and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. [45] But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

Chapter 2

1 And when he entered again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room ‘for them’, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, ‘even’ God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the ‘son’ of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, ‘How is it’ that he eateth and drinketh with publicans and sinners? 17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. 18 And John’s disciples and the Pharisees were fasting: and they come and say unto him, Why do John’s disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old wineskins; else the wine will burst the skins, and the wine perisheth, and the skins: but ‘they put’ new wine into fresh wine-skins. 23 And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

Chapter 3

[1] And he entered again into the synagogue; and there was a man there who had his hand withered. [2] And they watched him, whether he would heal him on the sabbath day; that they might accuse him. [3] And he saith unto the man that had his hand withered, Stand forth. [4] And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. [5] And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. [6] And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him. [7] And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea, [8] and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. [9] And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: [10] for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. [11] And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. [12] And he charged them much that they should not make him known. [13] And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. [14] And he appointed twelve, that they might be with him, and that he might send them forth to preach, [15] and to have authority to cast out demons: [16] and Simon he surnamed Peter; [17] and James the 'son' of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the 'son' of Alphaeus, and Thaddaeus, and Simon the Cananaean, [19] and Judas Iscariot, who also betrayed him. And he cometh into a house. [20] And the multitude cometh together again, so that they could not so much as eat bread. [21] And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. [22] And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons. [23] And he called them unto him, and said unto them in parables, How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house will not be able to stand. [26] And if Satan hath rise up against himself, and is divided, he cannot stand, but hath an end. [27] But no one can enter into the house of the strong 'man', and spoil his goods, except he first bind the strong 'man'; and then he will spoil his house. [28] Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: [29] but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: [30] because they said, He hath an unclean spirit. [31] And there come his mother and his brethren; and, standing without, they sent unto him, calling him. [32] And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. [33] And he answereth them, and saith, Who is my mother and my brethren? [34] And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! [35] For whosoever shall do the will of God, the same is my brother, and sister, and mother.

Chapter 4

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so
that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he
taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower
went forth to sow: 4 and it came to pass, as he sowed, some 'seed' fell by the way side, and the birds came
and devoured it. 5 And other fell on the rocky 'ground', where it had not much earth; and straightway it
sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and be-
cause it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and
choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up
and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, Who hath
ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of
him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but
unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive;
and hearing they may hear, and not understand; lest haply they should turn again, and it should be for-
given them. 13 And he saith unto them, Know ye not this parable? and how shall ye know all the para-
bles? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and
when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in
them. 16 And these in like manner are they that are sown upon the rocky 'places', who, when they have
heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a
while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18
And others are they that are sown among the thorns; these are they that have heard the word, 19 and the
cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the
word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as
hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold. 21 And he said
unto them, Is the lamp brought to be put under the bushel, or under the bed, 'and' not to be put on the
stand? 22 For there is nothing hid, save that it should be manifested; neither was 'anything' made secret,
but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them,
Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be
given unto you. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken
away even that which he hath. 26 And he said, So is the kingdom of God, as if a man should cast seed
upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he
knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in
the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.
30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It is
like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds
that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and
putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof. 33 And
with many such parables spake he the word unto them, as they were able to hear it; 34 and without a
parable spake he not unto them: but privately to his own disciples he expounded all things. 35 And on

that day, when even was come, he saith unto them, Let us go over unto the other side. [36] And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. [37] And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. [38] And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? [39] And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. [40] And he said unto them, Why are ye fearful? have ye not yet faith? [41] And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Chapter 5

[1] And they came to the other side of the sea, into the country of the Gerasenes. [2] And when he was come
out of the boat, straightway there met him out of the tombs a man with an unclean spirit, [3] who had his
dwelling in the tombs: and no man could any more bind him, no, not with a chain; [4] because that he had
been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters
broken in pieces: and no man had strength to tame him. [5] And always, night and day, in the tombs and
in the mountains, he was crying out, and cutting himself with stones. [6] And when he saw Jesus from
afar, he ran and worshipped him; [7] and crying out with a loud voice, he saith, What have I to do with
thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. [8] For he said unto
him, Come forth, thou unclean spirit, out of the man. [9] And he asked him, What is thy name? And he
saith unto him, My name is Legion; for we are many. [10] And he besought him much that he would not
send them away out of the country. [11] Now there was there on the mountain side a great herd of swine
feeding. [12] And they besought him, saying, Send us into the swine, that we may enter into them. [13] And
he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed
down the steep into the sea, 'in number' about two thousand; and they were drowned in the sea. [14] And
they that fed them fled, and told it in the city, and in the country. And they came to see what it was that
had come to pass. [15] And they come to Jesus, and behold him that was possessed with demons sitting,
clothed and in his right mind, 'even' him that had the legion: and they were afraid. [16] And they that saw
it declared unto them how it befell him that was possessed with demons, and concerning the swine. [17]
And they began to beseech him to depart from their borders. [18] And as he was entering into the boat, he
that had been possessed with demons besought him that he might be with him. [19] And he suffered him
not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath
done for thee, and 'how' he had mercy on thee. [20] And he went his way, and began to publish in Decapo-
lis how great things Jesus had done for him: and all men marvelled. [21] And when Jesus had crossed over
again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. [22]
And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his
feet, [23] and beseecheth him much, saying, My little daughter is at the point of death: 'I pray thee', that
thou come and lay thy hands on her, that she may be made whole, and live. [24] And he went with him;
and a great multitude followed him, and they thronged him. [25] And a woman, who had an issue of blood
twelve years, [26] and had suffered many things of many physicians, and had spent all that she had, and was
nothing bettered, but rather grew worse, [27] having heard the things concerning Jesus, came in the crowd
behind, and touched his garment. [28] For she said, If I touch but his garments, I shall be made whole. [29]
And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of
her plague. [30] And straightway Jesus, perceiving in himself that the power 'proceeding' from him had
gone forth, turned him about in the crowd, and said, Who touched my garments? [31] And his disciples
said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? [32] And he
looked round about to see her that had done this thing. [33] But the woman fearing and trembling, know-
ing what had been done to her, came and fell down before him, and told him all the truth. [34] And he said
unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. [35] While he

yet spake, they come from the ruler of the synagogue's 'house' saying, Thy daughter is dead: why troublest thou the Teacher any further? [36] But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. [37] And he suffered no man to follow with him, save Peter, and James, and John the brother of James. [38] And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and 'many' weeping and wailing greatly. [39] And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. [40] And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. [41] And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. [42] And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. [43] And he charged them much that no man should know this: and he commanded that 'something' should be given her to eat.

Chapter 6

[1] And he went out from thence; and he cometh into his own country; and his disciples follow him. [2] And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and 'what mean' such mighty works wrought by his hands? [3] Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. [4] And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. [5] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. [6] And he marvelled because of their unbelief. And he went round about the villages teaching. [7] And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; [8] and he charged them that they should take nothing for 'their' journey, save a staff only; no bread, no wallet, now money in their purse; [9] but 'to go' shod with sandals: and, 'said he', put not on two coats. [10] And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. [11] And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. [12] And they went out, and preached that 'men' should repent. [13] And they cast out many demons, and anointed with oil many that were sick, and healed them. [14] And king Herod heard 'thereof'; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him. [15] But others said, It is Elijah. And others said, 'It is' a prophet, 'even' as one of the prophets. [16] But Herod, when he heard 'thereof', said, John, whom I beheaded, he is risen. [17] For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. [18] For John said unto Herod, It is not lawful for thee to have thy brother's wife. [19] And Herodias set herself against him, and desired to kill him; and she could not; [20] for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. [21] And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; [22] and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. [23] And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. [24] And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. [25] And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. [26] And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. [27] And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, [28] and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. [29] And when his disciples heard 'thereof', they came and took up his corpse, and laid it in a tomb. [30] And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. [31] And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were

many coming and going, and they had no leisure so much as to eat. [32] And they went away in the boat to
a desert place apart. [33] And 'the people' saw them going, and many knew 'them', and they ran together
there on foot from all the cities, and outwent them. [34] And he came forth and saw a great multitude, and
he had compassion on them, because they were as sheep not having a shepherd: and he began to teach
them many things. [35] And when the day was now far spent, his disciples came unto him, and said, The
place is desert, and the day is now far spent; [36] send them away, that they may go into the country and
villages round about, and buy themselves somewhat to eat. [37] But he answered and said unto them, Give
ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and
give them to eat? [38] And he saith unto them, How many loaves have ye? go 'and' see. And when they
knew, they say, Five, and two fishes. [39] And he commanded them that all should sit down by companies
upon the green grass. [40] And they sat down in ranks, by hundreds, and by fifties. [41] And he took the five
loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the
disciples to set before them; and the two fishes divided he among them all. [42] And they all ate, and were
filled. [43] And they took up broken pieces, twelve basketfuls, and also of the fishes. [44] And they that ate
the loaves were five thousand men. [45] And straightway he constrained his disciples to enter into the boat,
and to go before 'him' unto the other side to Bethsaida, while he himself sendeth the multitude away. [46]
And after he had taken leave of them, he departed into the mountain to pray. [47] And when even was
come, the boat was in the midst of the sea, and he alone on the land. [48] And seeing them distressed in
rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto
them, walking on the sea; and he would have passed by them: [49] but they, when they saw him walking on
the sea, supposed that it was a ghost, and cried out; [50] for they all saw him, and were troubled. But he
straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. [51] And he went
up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; [52] for they
understood not concerning the loaves, but their heart was hardened. [53] And when they had crossed over,
they came to the land unto Gennesaret, and moored to the shore. [54] And when they were come out of
the boat, straightway 'the people' knew him, [55] and ran round about that whole region, and began to car-
ry about on their beds those that were sick, where they heard he was. [56] And wheresoever he entered, into
villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that
they might touch if it were but the border of his garment: and as many as touched him were made
whole.

Chapter 7

1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from
Jerusalem, 2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.
3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradi-
tion of the elders; 4 and 'when they come' from the market-place, except they bathe themselves, they eat
not; and many other things there are, which they have received to hold, washings of cups, and pots, and
brasen vessels.) 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the
tradition of the elders, but eat their bread with defiled hands? 6 And he said unto them, Well did Isaiah
prophesy of you hypocrites, as it is written, This people honoreth me with their lips, But their heart is
far from me. 7 But in vain do they worship me, Teaching 'as their' doctrines the precepts of men. 8 Ye
leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well
do ye reject the commandment of God, that ye may keep your tradition. 10 For Moses said, Honor thy
father and thy mother; and, He that speaketh evil of father or mother, let him die the death: 11 but ye say,
If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is
Corban, that is to say, Given 'to God'; 12 ye no longer suffer him to do aught for his father or his mother;
13 making void the word of God by your tradition, which ye have delivered: and many such like things ye
do. 14 And he called to him the multitude again, and said unto them, Hear me all of you, and under-
stand: 15 there is nothing from without the man, that going into him can defile him; but the things
which proceed out of the man are those that defile the man. 16 'If any man hath ears to hear, let him
hear.' 17 And when he was entered into the house from the multitude, his disciples asked of him the para-
ble. 18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever
from without goeth into the man, 'it' cannot defile him; 19 because it goeth not into his heart, but into
his belly, and goeth out into the draught? 'This he said', making all meats clean. 20 And he said, That
which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, evil
thoughts proceed, fornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lascivious-
ness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the
man. 24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered
into a house, and would have no man know it; and he could not be hid. 25 But straightway a woman,
whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now
the woman was a Greek, a Syrophoenician by race. And she besought him that he would cast forth the
demon out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to
take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even
the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way;
the demon is gone out of thy daughter. 30 And she went away unto her house, and found the child laid
upon the bed, and the demon gone out. 31 And again he went out from the borders of Tyre, and came
through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring
unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand
upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and
he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha,

that is, Be opened. [35] And his ears were opened, and the bond of his tongue was loosed, and he spake plain. [36] And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. [37] And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

Chapter 8

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him
his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me
now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint
on the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be
able to fill these men with bread here in a desert place? 5 And he asked them, How many loaves have ye?
And they said, Seven. 6 And he commandeth the multitude to sit down on the ground: and he took the
seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set
them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded
to set these also before them. 8 And they ate, and were filled: and they took up, of broken pieces that re-
mained over, seven baskets. 9 And they were about four thousand: and he sent them away. 10 And
straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha. 11 And
the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying
him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say
unto you, There shall no sign be given unto this generation. 13 And he left them, and again entering into
'the boat' departed to the other side. 14 And they forgot to take bread; and they had not in the boat with
them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Phar-
isees and the leaven of Herod. 16 And they reasoned one with another, saying, We have no bread. 17 And
Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, nei-
ther understand? have ye your heart hardened? 18 Having eyes, see ye not? and having ears, hear ye not?
and do ye not remember? 19 When I brake the five loaves among the five thousand, how many baskets
full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four
thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he
said unto them, Do ye not yet understand? 22 And they come unto Bethsaida. And they bring to him a
blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and
brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked
him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold 'them' as trees, walking. 25
Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things
clearly. 26 And he sent him away to his home, saying, Do not even enter into the village. 27 And Jesus
went forth, and his disciples, into the villages of Caesarea Philippi: and on the way he asked his disciples,
saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; and others,
Elijah; but others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth
and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31
And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders,
and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the
saying openly. And Peter took him, and began to rebuke him. 33 But he turning about, and seeing his dis-
ciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but
the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, If any
man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever

would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
[36] For what doth it profit a man, to gain the whole world, and forfeit his life? [37] For what should a man
give in exchange for his life? [38] For whosoever shall be ashamed of me and of my words in this adulterous
and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his
Father with the holy angels.

Chapter 9

1 And he said unto them, Verily I say unto you, There are some here of them that stand 'by', who shall in
no wise taste of death, till they see the kingdom of God come with power. 2 And after six days Jesus
taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by them-
selves: and he was transfigured before them; 3 and his garments became glistering, exceeding white, so as
no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were
talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us
make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to
answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a
voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they
saw no one any more, save Jesus only with themselves. 9 And as they were coming down from the moun-
tain, he charged them that they should tell no man what things they had seen, save when the Son of man
should have risen again from the dead. 10 And they kept the saying, questioning among themselves what
the rising again from the dead should mean. 11 And they asked him, saying, 'How is it' that the scribes
say that Elijah must first come? 12 And he said unto them, Elijah indeed cometh first, and restoreth all
things: and how is it written of the Son of man, that he should suffer many things and be set at nought?
13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even
as it is written of him. 14 And when they came to the disciples, they saw a great multitude about them,
and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were great-
ly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And
one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; 18
and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth
away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he an-
swereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with
you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the
spirit tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father,
How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath
cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have com-
passion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that
believeth. 24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. 25
And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto
him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26
And having cried out, and torn him much, he came out: and 'the boy' became as one dead; insomuch
that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose. 28
And when he was come into the house, his disciples asked him privately, 'How is it' that we could not
cast it out? 29 And he said unto them, This kind can come out by nothing, save by prayer. 30 And they
went forth from thence, and passed through Galilee; and he would not that any man should know it. 31
For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men,
and they shall kill him; and when he is killed, after three days he shall rise again. 32 But they understood

not the saying, and were afraid to ask him. [33] And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? [34] But they held their peace: for they had disputed one with another on the way, who 'was' the greatest. [35] And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. [36] And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, [37] Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. [38] John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. [39] But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. [40] For he that is not against us is for us. [41] For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. [42] And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. [43] And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. [44] 'where their worm dieth not, and the fire is not quenched.' [45] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. [46] 'where their worm dieth not, and the fire is not quenched.' [47] And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; [48] where their worm dieth not, and the fire is not quenched. [49] For every one shall be salted with fire. [50] Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

Chapter 10

1 And he arose from thence and cometh into the borders of Judaea and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. 2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away 'his' wife? trying him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife; 8 and the two shall become one flesh: so that they are no more two, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery. 13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them. 17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, 'even' God. 19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. 20 And he said unto him, Teacher, all these things have I observed from my youth. 21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him, Lo, we have left all, and have followed thee. 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many 'that are' first shall be last; and the last first. 32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 'saying', Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall

condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again. 35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on 'thy' left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on 'my' left hand is not mine to give; but 'it is for them' for whom it hath been prepared. 41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your minister; 44 and whosoever would be first among you, shall be servant of all. 45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many. 46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

Chapter 11

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he
sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you:
and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and
bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and
straightway he will send him back hither. 4 And they went away, and found a colt tied at the door with-
out in the open street; and they loose him. 5 And certain of them that stood there said unto them, What
do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And
they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread
their garments upon the way; and others branches, which they had cut from the fields. 9 And they that
went before, and they that followed, cried, Hosanna; Blessed 'is' he that cometh in the name of the
Lord: 10 Blessed 'is' the kingdom that cometh, 'the kingdom' of our father David: Hosanna in the high-
est. 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all
things, it being now eventide, he went out unto Bethany with the twelve. 12 And on the morrow, when
they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if
haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was
not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for
ever. And his disciples heard it. 15 And they come to Jerusalem: and he entered into the temple, and be-
gan to cast out them that sold and them that bought in the temple, and overthrew the tables of the mon-
ey-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should
carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, My house shall
be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief
priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the
multitude was astonished at his teaching. 19 And every evening he went forth out of the city. 20 And as
they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to
remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And
Jesus answering saith unto them, Have faith in God. 23 Verily I say unto you, Whosoever shall say unto
this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe
that what he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye
pray and ask for, believe that ye receive them, and ye shall have them. 25 And whensoever ye stand pray-
ing, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you
your trespasses. 26 'But if ye do not forgive, neither will your Father who is in heaven forgive your tres-
passes.' 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the
chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou
these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of
you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism
of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If
we shall say, From heaven; He will say, Why then did ye not believe him? 32 But should we say, From

men--they feared the people: for all verily held John to be a prophet. [33] And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

Chapter 12

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and
digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another
country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the hus-
bandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4
And again he sent unto them another servant; and him they wounded in the head, and handled shame-
fully. 5 And he sent another; and him they killed: and many others; beating some, and killing some. 6 He
had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those
husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be
ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will
the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto
others. 10 Have ye not read even this scripture: The stone which the builders rejected, The same was
made the head of the corner; 11 This was from the Lord, And it is marvellous in our eyes? 12 And they
sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable
against them: and they left him, and went away. 13 And they send unto him certain of the Pharisees and
of the Herodians, that they might catch him in talk. 14 And when they were come, they say unto him,
Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of
men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not? 15 Shall we
give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me?
bring me a denarius, that I may see it. 16 And they brought it. And he saith unto them, Whose is this im-
age and superscription? And they said unto him, Caesar's. 17 And Jesus said unto them, Render unto
Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly
at him. 18 And there come unto him Sadducees, who say that there is no resurrection; and they asked
him, saying, 19 Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and
leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 There were sev-
en brethren: and the first took a wife, and dying left no seed; 21 and the second took her, and died, leav-
ing no seed behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also
died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife. 24 Jesus said
unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25
For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in
heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in 'the
place concerning' the Bush, how God spake unto him, saying, I 'am' the God of Abraham, and the God
of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err. 28
And one of the scribes came, and heard them questioning together, and knowing that he had answered
them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Is-
rael; The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind, and with all thy strength. 31 The second is this, Thou shalt love
thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said
unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to

love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. [34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. [35] And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? [36] David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. [37] David himself calleth him Lord; and whence is he his son? And the common people heard him gladly. [38] And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and 'to have' salutations in the marketplaces, [39] and chief seats in the synagogues, and chief places at feasts: [40] they that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation. [41] And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. [42] And there came a poor widow, and she cast in two mites, which make a farthing. [43] And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: [44] for they all did cast in of their superfluity; but she of her want did cast in all that she had, 'even' all her living.

Chapter 13

1 And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what
manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great build-
ings? there shall not be left here one stone upon another, which shall not be thrown down. 3 And as he
sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him
privately, 4 Tell us, when shall these things be? and what 'shall be' the sign when these things are all
about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6
Many shall come in my name, saying, I am 'he'; and shall lead many astray. 7 And when ye shall hear of
wars and rumors of wars, be not troubled: 'these things' must needs come to pass; but the end is not yet.
8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers
places; there shall be famines: these things are the beginning of travail. 9 But take ye heed to yourselves:
for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and
kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached
unto all the nations. 11 And when they lead you 'to judgment', and deliver you up, be not anxious be-
forehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not
ye that speak, but the Holy Spirit. 12 And brother shall deliver up brother to death, and the father his
child; and children shall rise up against parents, and cause them to be put to death. 13 And ye shall be hat-
ed of all men for my name's sake: but he that endureth to the end, the same shall be saved. 14 But when ye
see the abomination of desolation standing where he ought not (let him that readeth understand), then
let them that are in Judaea flee unto the mountains: 15 and let him that is on the housetop not go down,
nor enter in, to take anything out his house: 16 and let him that is in the field not return back to take his
cloak. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye
that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like
from the beginning of the creation which God created until now, and never shall be. 20 And except the
Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he
shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; be-
lieve 'it' not: 22 for there shall arise false Christs and false prophets, and shall show signs and wonders,
that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things be-
forehand. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not
give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be
shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And
then shall he send forth the angels, and shall gather together his elect from the four winds, from the ut-
termost part of the earth to the uttermost part of heaven. 28 Now from the fig tree learn her parable:
when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29
even so ye also, when ye see these things coming to pass, know ye that he is nigh, 'even' at the doors. 30
Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31
Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day or that hour
knoweth no one, not even the angels in heaven, neither the Son, but the Father. 33 Take ye heed, watch
and pray: for ye know not when the time is. 34 'It is' as 'when' a man, sojourning in another country, hav-

ing left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. [35] Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; [36] lest coming suddenly he find you sleeping. [37] And what I say unto you I say unto all, Watch.

Chapter 14

1 Now after two days was 'the feast of' the passover and the unleavened bread: and the chief priests and
the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the
feast, lest haply there shall be a tumult of the people. 3 And while he was in Bethany in the house of Si-
mon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard
very costly; 'and' she brake the cruse, and poured it over his head. 4 But there were some that had indig-
nation among themselves, 'saying', To what purpose hath this waste of the ointment been made? 5 For
this ointment might have been sold for above three hundred shillings, and given to the poor. And they
murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good
work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but
me ye have not always. 8 She hath done what she could; she hath anointed my body beforehand for the
burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole
world, that also which this woman hath done shall be spoken of for a memorial of her. 10 And Judas Is-
cariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto
them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how
he might conveniently deliver him 'unto them'. 12 And on the first day of unleavened bread, when they
sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou
mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city,
and there shall meet you a man bearing a pitcher of water: follow him; 14 and wheresoever he shall enter
in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the
passover with my disciples? 15 And he will himself show you a large upper room furnished 'and' ready:
and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had
said unto them: and they made ready the passover. 17 And when it was evening he cometh with the
twelve. 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me,
'even' he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20
And he said unto them, 'It is' one of the twelve, he that dippeth with me in the dish. 21 For the Son of
man goeth, even as it is written of him: but woe unto that man through whom the Son of man is be-
trayed! good were it for that man if he had not been born. 22 And as they were eating, he took bread, and
when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a
cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto them,
This is my blood of the covenant, which is poured out for many. 25 Verily I say unto you, I shall no more
drink of the fruit of the vine, until that day when I drink it new in the kingdom of God. 26 And when
they had sung a hymn, they went out unto the mount of Olives. 27 And Jesus saith unto them, All ye
shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. 28
Howbeit, after I am raised up, I will go before you into Galilee. 29 But Peter said unto him, Although all
shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day,
'even' this night, before the cock crow twice, shalt deny me thrice. 31 But he spake exceedingly vehement-
ly, If I must die with thee, I will not deny thee. And in like manner also said they all. 32 And they come
unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33

And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. [34] And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. [35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. [36] And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. [37] And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? [38] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. [39] And again he went away, and prayed, saying the same words. [40] And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. [41] And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. [42] Arise, let us be going: behold, he that betrayeth me is at hand. [43] And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. [44] Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. [45] And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. [46] And they laid hands on him, and took him. [47] But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. [48] And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? [49] I was daily with you in the temple teaching, and ye took me not: but 'this is done' that the scriptures might be fulfilled. [50] And they all left him, and fled. [51] And a certain young man followed with him, having a linen cloth cast about him, over 'his' naked 'body': and they lay hold on him; [52] but he left the linen cloth, and fled naked. [53] And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. [54] And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light 'of the fire'. [55] Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. [56] For many bare false witness against him, and their witness agreed not together. [57] And there stood up certain, and bare false witness against him, saying, [58] We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. [59] And not even so did their witness agree together. [60] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? [61] But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? [62] And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. [63] And the high priest rent his clothes, and saith, What further need have we of witnesses? [64] Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. [65] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with blows of their hands. [66] And as Peter was beneath in the court, there cometh one of the maids of the high priest; [67] and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, 'even' Jesus. [68] But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. [69] And the maid saw him, and began again to say to them that stood by, This is 'one' of them. [70] But he again denied it. And after a little while again

they that stood by said to Peter, of a truth thou art 'one' of them; for thou art a Galilaean. [71] But he began to curse, and to swear, I know not this man of whom ye speak. [72] And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Chapter 15

[1] And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. [2] And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. [3] And the chief priests accused him of many things. [4] And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. [5] But Jesus no more answered anything; insomuch that Pilate marvelled. [6] Now at the feast he used to release unto them one prisoner, whom they asked of him. [7] And there was one called Barabbas, 'lying' bound with them that had made insurrection, men who in the insurrection had committed murder. [8] And the multitude went up and began to ask him 'to do' as he was wont to do unto them. [9] And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? [10] For he perceived that for envy the chief priests had delivered him up. [11] But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. [12] And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? [13] And they cried out again, Crucify him. [14] And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. [15] And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified. [16] And the soldiers led him away within the court, which is the Praetorium; and they call together the whole band. [17] And they clothe him with purple, and platting a crown of thorns, they put it on him; [18] and they began to salute him, Hail, King of the Jews! [19] And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him. [20] And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him. [21] And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go 'with them', that he might bear his cross. [22] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. [23] And they offered him wine mingled with myrrh: but he received it not. [24] And they crucify him, and part his garments among them, casting lots upon them, what each should take. [25] And it was the third hour, and they crucified him. [26] And the superscription of his accusation was written over, THE KING OF THE JEWS. [27] And with him they crucify two robbers; one on his right hand, and one on his left. [28] 'And the scripture was fulfilled, which saith, And he was reckoned with transgressors.' [29] And they that passed by railed on him, wagging their heads, and saying, Ha! Thou that destroyest the temple, and buildest it in three days, [30] save thyself, and come down from the cross. [31] In like manner also the chief priests mocking 'him' among themselves with the scribes said, He saved others; himself he cannot save. [32] Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him. [33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour. [34] And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? [35] And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. [36] And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. [37] And Jesus uttered a loud voice, and gave up the ghost. [38] And the veil of the temple was rent in two from the top to the bottom. [39] And when the centu-

rion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. [40] And there were also women beholding from afar: among whom 'were' both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; [41] who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem. [42] And when even was now come, because it was the Preparation, that is, the day before the sabbath, [43] there came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. [44] And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. [45] And when he learned it of the centurion, he granted the corpse to Joseph. [46] And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. [47] And Mary Magdalene and Mary the 'mother' of Joses beheld where he was laid.

Chapter 16

[1] And when the sabbath was past, Mary Magdalene, and Mary the 'mother' of James, and Salome, bought spices, that they might come and anoint him. [2] And very early on the first day of the week, they come to the tomb when the sun was risen. [3] And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? [4] and looking up, they see that the stone is rolled back: for it was exceeding great. [5] And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. [6] And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! [7] But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. [8] And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid. [9] Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [10] She went and told them that had been with him, as they mourned and wept. [11] And they, when they heard that he was alive, and had been seen of her, disbelieved. [12] And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. [13] And they went away and told it unto the rest: neither believed they them. [14] And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. [15] And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. [16] He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. [17] And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; [18] they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. [19] So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. [20] And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Luke

24 CHAPTERS · 1151 VERSES



A Bethlehem hillside under a bright star. (AI-generated illustration)

Luke, the physician and companion of Paul, set out to write an orderly account so that his reader could know the certainty of what he had been taught. His Gospel shows the compassion of Jesus for the poor, the outcast, and the lost.

> **KEY VERSE · LUKE 19:10**
> *"For the Son of man came to seek and to save that which was lost."*

Chapter 1

[1] Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have
been fulfilled among us, [2] even as they delivered them unto us, who from the beginning wer eyewitnesses
and ministers of the word, [3] it seemed good to me also, having traced the course of all things accurately
from the first, to write unto thee in order, most excellent Theophilus; [4] that thou mightest know the cer-
tainty concerning the things wherein thou wast instructed. [5] There was in the days of Herod, king of Ju-
daea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of
Aaron, and her name was Elisabeth. [6] And they were both righteous before God, walking in all the com-
mandments and ordinances of the Lord blameless. [7] And they had no child, because that Elisabeth was
barren, and they both were 'now' well stricken in years. [8] Now it came to pass, while he executed the
priest's office before God in the order of his course, [9] according to the custom of the priest's office, his
lot was to enter into the temple of the Lord and burn incense. [10] And the whole multitude of the people
were praying without at the hour of incense. [11] And there appeared unto him an angel of the Lord stand-
ing on the right side of altar of incense. [12] And Zacharias was troubled when he saw 'him', and fear fell
upon him. [13] But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy
wife Elisabeth shall bear thee a son, and thou shalt call his name John. [14] And thou shalt have joy and
gladness; and many shall rejoice at his birth. [15] For he shall be great in the sight of the Lord, and he shall
drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's
womb. [16] And many of the children of Israel shall be turn unto the Lord their God. [17] And he shall go be-
fore his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the dis-
obedient 'to walk' in the wisdom of the just; to make ready for the Lord a people prepared 'for him'. [18]
And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well
stricken in years. [19] And the angel answering said unto him, I am Gabriel, that stand in the presence of
God; and I was sent to speak unto thee, and to bring thee these good tidings. [20] And behold, thou shalt
be silent and not able to speak, until the day that these things shall come to pass, because thou believedst
not my words, which shall be fulfilled in their season. [21] And the people were waiting for Zacharias, and
they marvelled while he tarried in the temple. [22] And when he came out, he could not speak unto them:
and they perceived that he had seen a vision in the temple: and he continued making signs unto them,
and remained dumb. [23] And it came to pass, when the days of his ministration were fulfilled, he departed
unto his house. [24] And after these days Elisabeth his wife conceived; and she hid herself five months, say-
ing, [25] Thus hath the Lord done unto me in the days wherein he looked upon 'me', to take away my re-
proach among men. [26] Now in the sixth month the angel Gabriel was sent from God unto a city of
Galilee, named Nazareth, [27] to a virgin betrothed to a man whose name was Joseph, of the house of
David; and the virgin's name was Mary. [28] And he came in unto her, and said, Hail, thou that art highly
favored, the Lord 'is' with thee. [29] But she was greatly troubled at the saying, and cast in her mind what
manner of salutation this might be. [30] And the angel said unto her, Fear not, Mary: for thou hast found
favor with God. [31] And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his
name JESUS. [32] He shall be great, and shall be called the Son of the Most High: and the Lord God shall
give unto him the throne of his father David: [33] and he shall reign over the house of Jacob for ever; and of

his kingdom there shall be no end. [34] And Mary said unto the angel, How shall this be, seeing I know not a man? [35] And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. [36] And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. [37] For no word from God shall be void of power. [38] And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. [39] And Mary arose in these days and went into the hill country with haste, into a city of Judah; [40] and entered into the house of Zacharias and saluted Elisabeth. [41] And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; [42] and she lifted up her voice with a loud cry, and said, Blessed 'art' thou among women, and blessed 'is' the fruit of thy womb. [43] And whence is this to me, that the mother of my Lord should come unto me? [44] For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. [45] And blessed 'is' she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. [46] And Mary said, My soul doth magnify the Lord, [47] And my spirit hath rejoiced in God my Saviour. [48] For he hath looked upon the low estate of his handmaid: For behold, from henceforth all generations shall call me blessed. [49] For he that is mighty hath done to me great things; And holy is his name. [50] And his mercy is unto generations and generations On them that fear him. [51] He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart. [52] He hath put down princes from 'their' thrones, And hath exalted them of low degree. [53] The hungry he hath filled with good things; And the rich he hath sent empty away. [54] He hath given help to Israel his servant, That he might remember mercy [55] (As he spake unto our fathers) Toward Abraham and his seed for ever. [56] And Mary abode with her about three months, and returned unto her house. [57] Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. [58] And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. [59] And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father. [60] And his mother answered and said, Not so; but he shall be called John. [61] And they said unto her, There is none of thy kindred that is called by this name. [62] And they made signs to his father, what he would have him called. [63] And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. [64] And his mouth was opened immediately, and his tongue 'loosed', and he spake, blessing God. [65] And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. [66] And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. [67] And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, [68] Blessed 'be' the Lord, the God of Israel; For he hath visited and wrought redemption for his people, [69] And hath raised up a horn of salvation for us In the house of his servant David [70] (As he spake by the mouth of his holy prophets that have been from of old), [71] Salvation from our enemies, and from the hand of all that hate us; [72] To show mercy towards, our fathers, And to remember his holy covenant; [73] The oath which he spake unto Abraham our father, [74] To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear, [75] In holiness and righteousness before him all our days. [76] Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt

go before the face of the Lord to make ready his ways; [77] To give knowledge of salvation unto his people
In the remission of their sins, [78] Because of the tender mercy of our God, Whereby the dayspring from
on high shall visit us, [79] To shine upon them that sit in darkness and the shadow of death; To guide our
feet into the way of peace. [80] And the child grew, and waxed strong in spirit, and was in the deserts till
the day of his showing unto Israel.

Chapter 2

[1] Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. [2] This was the first enrolment made when Quirinius was governor of Syria. [3] And all went to enrol themselves, every one to his own city. [4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; [5] to enrol himself with Mary, who was betrothed to him, being great with child. [6] And it came to pass, while they were there, the days were fulfilled that she should be delivered. [7] And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. [8] And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. [9] And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. [10] And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: [11] for there is born to you this day in the city of David a Saviour, who is Christ the Lord. [12] And this 'is' the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. [13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14] Glory to God in the highest, And on earth peace among men in whom he is well pleased. [15] And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. [16] And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. [17] And when they saw it, they made known concerning the saying which was spoken to them about this child. [18] And all that heard it wondered at the things which were spoken unto them by the shepherds. [19] But Mary kept all these sayings, pondering them in her heart. [20] And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. [21] And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb. [22] And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord [23] (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), [24] and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. [25] And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. [26] And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. [27] And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, [28] then he received him into his arms, and blessed God, and said, [29] Now lettest thou thy servant depart, Lord, According to thy word, in peace; [30] For mine eyes have seen thy salvation, [31] Which thou hast prepared before the face of all peoples; [32] A light for revelation to the Gentiles, And the glory of thy people Israel. [33] And his father and his mother were marvelling at the things which were spoken concerning him; [34] and Simeon blessed them, and said unto Mary his mother, Behold, this 'child' is set for the falling and the rising of many in Israel; and for a sign which is spoken against; [35] yea and a sword shall pierce

through thine own soul; that thoughts out of many hearts may be revealed. [36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, [37] and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. [38] And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. [39] And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. [40] And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. [41] And his parents went every year to Jerusalem at the feast of the passover. [42] And when he was twelve years old, they went up after the custom of the feast; [43] and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; [44] but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: [45] and when they found him not, they returned to Jerusalem, seeking for him. [46] And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: [47] and all that heard him were amazed at his understanding and his answers. [48] And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. [49] And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? [50] And they understood not the saying which he spake unto them. [51] And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all 'these' sayings in her heart. [52] And Jesus advanced in wisdom and stature, and in favor with God and men.

Chapter 3

[1] Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, [2] in the highpriesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. [3] And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; [4] as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. [5] Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; [6] And all flesh shall see the salvation of God. [7] He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? [8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [9] And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. [10] And the multitudes asked him, saying, What then must we do? [11] And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. [12] And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? [13] And he said unto them, Extort no more than that which is appointed you. [14] And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse 'any one' wrongfully; and be content with your wages. [15] And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; [16] John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and 'in' fire: [17] whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire. [18] With many other exhortations therefore preached he good tidings unto the people; [19] but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, [20] added this also to them all, that he shut up John in prison. [21] Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, [22] and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. [23] And Jesus himself, when he began 'to teach', was about thirty years of age, being the son (as was supposed) of Joseph, the 'son' of Heli, [24] the 'son' of Matthat, the 'son' of Levi, the 'son' of Melchi, the 'son' of Jannai, the 'son' of Joseph, [25] the 'son' of Mattathias, the 'son' of Amos, the 'son' of Nahum, the 'son' of Esli, the 'son' of Naggai, [26] the 'son' of Maath, the 'son' of Mattathias, the 'son' of Semein, the 'son' of Josech, the 'son' of Joda, [27] the 'son' of Joanan, the 'son' of Rhesa, the 'son' of Zerubbabel, the 'son' of Shealtiel, the 'son' of Neri, [28] the 'son' of Melchi, the 'son' of Addi, the 'son' of Cosam, the 'son' of Elmadam, the 'son' of Er, [29] the 'son' of Jesus, the 'son' of Eliezer, the son of Jorim, the 'son' of Matthat, the 'son' of Levi, [30] the 'son' of Symeon, the 'son' of Judas, the 'son' of Joseph, the 'son' of Jonam, the 'son' of Eliakim, [31] the 'son' of Melea, the 'son' of Menna, the 'son' of Mattatha, the

‘son’ of Nathan, the ‘son’ of David, [32] the ‘son’ of Jesse, the ‘son’ of Obed, the ‘son’ of Boaz, the ‘son’ of Salmon, the ‘son’ of Nahshon, [33] the ‘son’ of Amminadab, the ‘son’ of Arni, the ‘son’ of Hezron, the ‘son’ of Perez, the ‘son’ of Judah, [34] the ‘son’ of Jacob, the ‘son’ of Isaac, the ‘son’ of Abraham, the ‘son’ of Terah, the ‘son’ of Nahor, [35] the ‘son’ of Serug, the ‘son’ of Reu, the ‘son’ of Peleg, the ‘son’ of Eber, the ‘son’ of Shelah, [36] the ‘son’ of Cainan, the ‘son’ of Arphaxad, the ‘son’ of Shem, the ‘son’ of Noah, the ‘son’ of Lamech, [37] the ‘son’ of Methuselah, the ‘son’ of Enoch, the ‘son’ of Jared, the ‘son’ of Mahalaleel, the ‘son’ of Cainan, [38] the ‘son’ of Enos, the ‘son’ of Seth, the ‘son’ of Adam, the ‘son’ of God.

Chapter 4

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, if thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge concerning thee, to guard thee: 11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God. 13 And when the devil had completed every temptation, he departed from him for a season. 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, 18 The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord. 20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way. 31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority. 33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy

One of God. [35] And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. [36] And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. [37] And there went forth a rumor concerning him into every place of the region round about. [38] And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. [39] And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them. [40] And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. [41] And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ. [42] And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. [43] But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent. [44] And he was preaching in the synagogues of Galilee.

Chapter 5

[1] Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; [2] and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. [3] And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. [4] And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. [5] And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. [6] And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; [7] and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. [8] But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. [9] For he was amazed, and all that were with him, at the draught of the fishes which they had taken; [10] and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. [11] And when they had brought their boats to land, they left all, and followed him. [12] And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. [13] And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. [14] And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. [15] But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. [16] But he withdrew himself in the deserts, and prayed. [17] And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal. [18] And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. [19] And not finding by what 'way' they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. [20] And seeing their faith, he said, Man, thy sins are forgiven thee. [21] And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? [22] But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? [23] Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? [24] But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. [25] And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. [26] And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day. [27] And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. [28] And he forsook all, and rose up and followed him. [29] And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. [30] And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and

drink with the publicans and sinners? [31] And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. [32] I am not come to call the righteous but sinners to repentance. [33] And they said unto him, The disciples of John fast often, and make supplications; likewise also the 'disciples' of the Pharisees; but thine eat and drink. [34] And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? [35] But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. [36] And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. [37] And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. [38] But new wine must be put into fresh wine-skins. [39] And no man having drunk old 'wine' desireth new; for he saith, The old is good.

Chapter 6

[1] Now it came to pass on a sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. [2] But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? [3] And Jesus answering them said, Have ye not read even this, what David did, when he was hungry, he, and they that were with him; [4] how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? [5] And he said unto them, The Son of man is lord of the sabbath. [6] And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. [7] And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. [8] But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. [9] And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? [10] And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did 'so': and his hand was restored. [11] But they were filled with madness; and communed one with another what they might do to Jesus. [12] And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. [13] And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles: [14] Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, [15] and Matthew and Thomas, and James 'the son' of Alphaeus, and Simon who was called the Zealot, [16] and Judas 'the son' of James, and Judas Iscariot, who became a traitor; [17] and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; [18] and they that were troubled with unclean spirits were healed. [19] And all the multitude sought to touch him; for power came forth from him, and healed 'them' all. [20] And he lifted up his eyes on his disciples, and said, Blessed 'are' ye poor: for yours is the kingdom of God. [21] Blessed 'are' ye that hunger now: for ye shall be filled. Blessed 'are' ye that weep now: for ye shall laugh. [22] Blessed are ye, when men shall hate you, and when they shall separate you 'from their company', and reproach you, and cast out your name as evil, for the Son of man's sake. [23] Rejoice in that day, and leap 'for joy': for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. [24] But woe unto you that are rich! for ye have received your consolation. [25] Woe unto you, ye that are full now! for ye shall hunger. Woe 'unto you', ye that laugh now! for ye shall mourn and weep. [26] Woe 'unto you', when all men shall speak well of you! for in the same manner did their fathers to the false prophets. [27] But I say unto you that hear, Love your enemies, do good to them that hate you, [28] bless them that curse you, pray for them that despitefully use you. [29] To him that smiteth thee on the 'one' cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. [30] Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. [31] And as ye would that men should do to you, do ye also to them likewise. [32] And if ye love them that love you, what thank have ye? for even sinners love those that love them. [33] And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. [34] And if ye lend to them of whom ye hope to receive, what thank

have ye? even sinners lend to sinners, to receive again as much. [35] But love your enemies, and do 'them' good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. [36] Be ye merciful, even as your Father is merciful. [37] And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: [38] give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. [39] And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? [40] The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. [41] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? [42] Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. [43] For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. [44] For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. [45] The good man out of the good treasure of his heart bringeth forth that which is good; and the evil 'man' out of the evil 'treasure' bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. [46] And why call ye me, Lord, Lord, and do not the things which I say? [47] Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: [48] he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. [49] But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

Chapter 7

1 After he had ended all his sayings in the ears of the people, he entered into Capernaum. 2 And a certain
centurion's servant, who was dear unto him, was sick and at the point of death. 3 And when he heard
concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ser-
vant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
shouldest do this for him; 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus
went with them. And when he was now not far from the house, the centurion sent friends to him, say-
ing unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: 7
wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be
healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go,
and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 And
when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that fol-
lowed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent,
returning to the house, found the servant whole. 11 And it came to pass soon afterwards, that he went to
a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to
the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she
was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compas-
sion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers
stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to
speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A
great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth con-
cerning him in the whole of Judaea, and all the region round about. 18 And the disciples of John told him
of all these things. 19 And John calling unto him two of his disciples sent them to the Lord, saying, Art
thou he that cometh, or look we for another? 20 And when the men were come unto him, they said, John
the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that
hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed
sight. 22 And he answered and said unto them, Go and tell John the things which ye have seen and heard;
the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised
up, the poor have good tidings preached to them. 23 And blessed is he, whosoever shall find no occasion
of stumbling in me. 24 And when the messengers of John were departed, he began to say unto the multi-
tudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25
But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled,
and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you,
and much more than a prophet. 27 This is he of whom it is written, Behold, I send my messenger before
thy face, Who shall prepare thy way before thee. 28 I say unto you, Among them that are born of women
there is none greater than John: yet he that is but little in the kingdom of God is greater than he. 29 And
all the people when they heard, and the publicans, justified God, being baptized with the baptism of
John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized
of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are

like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. [33] For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. [34] The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! [35] And wisdom is justified of all her children. [36] And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. [37] And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, [38] and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. [39] Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. [40] And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. [41] A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. [42] When they had not 'wherewith' to pay, he forgave them both. Which of them therefore will love him most? [43] Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. [44] And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. [45] Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. [46] My head with oil thou didst not anoint: but she hath anointed my feet with ointment. [47] Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, 'the same' loveth little. [48] And he said unto her, Thy sins are forgiven. [49] And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? [50] And he said unto the woman, Thy faith hath saved thee; go in peace.

Chapter 8

[1] And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, [2] and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, [3] and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance. [4] And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: [5] The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. [6] And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. [7] And other fell amidst the thorns; and the thorns grew with it, and choked it. [8] And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear. [9] And his disciples asked him what this parable might be. [10] And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. [11] Now the parable is this: The seed is the word of God. [12] And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. [13] And those on the rock 'are' they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. [14] And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of 'this' life, and bring no fruit to perfection. [15] And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. [16] And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. [17] For nothing is hid, that shall not be made manifest; nor 'anything' secret, that shall not be known and come to light. [18] Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath. [19] And there came to him his mother and brethren, and they could not come at him for the crowd. [20] And it was told him, Thy mother and thy brethren stand without, desiring to see thee. [21] But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it. [22] Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. [23] But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling 'with water', and were in jeopardy. [24] And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. [25] And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him? [26] And they arrived at the country of the Gerasenes, which is over against Galilee. [27] And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in 'any' house, but in the tombs. [28] And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most

High God? I beseech thee, torment me not. [29] For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. [30] And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. [31] And they entreated him that he would not command them to depart into the abyss. [32] Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. [33] And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. [34] And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. [35] And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. [36] And they that saw it told them how he that was possessed with demons was made whole. [37] And all the people of the country of the Gerasenes round about asked him to depart from them, for they were holden with great fear: and he entered into a boat, and returned. [38] But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, [39] Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him. [40] And as Jesus returned, the multitude welcomed him; for they were all waiting for him. [41] And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; [42] for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him. [43] And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any, [44] came behind him, and touched the border of his garment: and immediately the issue of her blood stanched. [45] And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush 'thee'. [46] But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. [47] And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. [48] And he said unto her, Daughter, thy faith hath made thee whole; go in peace. [49] While he yet spake, there cometh one from the ruler of the synagogue's 'house', saying, Thy daughter is dead; trouble not the Teacher. [50] But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. [51] And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. [52] And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. [53] And they laughed him to scorn, knowing that she was dead. [54] But he, taking her by the hand, called, saying, Maiden, arise. [55] And her spirit returned, and she rose up immediately: and he commanded that 'something' be given her to eat. [56] And her parents were amazed: but he charged them to tell no man what had been done.

Chapter 9

[1] And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. [2] And he sent them forth to preach the kingdom of God, and to heal the sick. [3] And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. [4] And into whatsoever house ye enter, there abide, and thence depart. [5] And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. [6] And they departed, and went throughout the villages, preaching the gospel, and healing everywhere. [7] Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; [8] and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. [9] And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him. [10] And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. [11] But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured. [12] And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place. [13] But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. [14] For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. [15] And they did so, and made them all sit down. [16] And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. [17] And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets. [18] And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? [19] And they answering said, John the Baptist; but others ‘say’, Elijah; and others, that one of the old prophets is risen again. [20] And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. [21] But he charged them, and commanded ‘them’ to tell this to no man; [22] saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. [23] And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. [24] For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. [25] For what is a man profited, if he gain the whole world, and lose or forfeit his own self? [26] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and ‘the glory’ of the Father, and of the holy angels. [27] But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God. [28] And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. [29] And as he was praying, the fashion of his countenance was altered, and his raiment ‘became’ white ‘and’ dazzling. [30] And behold, there talked with him two men, who were Moses and Elijah; [31] who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. [32] Now Peter and they that were with him were heavy with sleep: but when they were fully

awake, they saw his glory, and the two men that stood with him. [33] And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. [34] And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. [35] And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. [36] And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen. [37] And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. [38] And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child: [39] and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. [40] And I besought thy disciples to cast it out; and they could not. [41] And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. [42] And as he was yet a coming, the demon dashed him down, and tare 'him' grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. [43] And they were all astonished at the majesty of God. But while all were marvelling at all the things which he did, he said unto his disciples, [44] Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. [45] But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying. [46] And there arose a reasoning among them, which of them was the greatest. [47] But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, [48] and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great. [49] And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. [50] But Jesus said unto him, Forbid 'him' not: for he that is not against you is for you. [51] And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, [52] and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. [53] And they did not receive him, because his face was 'as though he were' going to Jerusalem. [54] And when his disciples James and John saw 'this', they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? [55] But he turned, and rebuked them. [56] And they went to another village. [57] And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. [58] And Jesus said unto him, The foxes have holes, and the birds of the heaven 'have' nests; but the Son of man hath not where to lay his head. [59] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. [60] But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. [61] And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. [62] But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Chapter 10

[1] Now after these things the Lord appointed seventy others, and sent them two and two before his face
into every city and place, whither he himself was about to come. [2] And he said unto them, The harvest
indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth
laborers into his harvest. [3] Go your ways; behold, I send you forth as lambs in the midst of wolves. [4] Car-
ry no purse, no wallet, no shoes; and salute no man on the way. [5] And into whatsoever house ye shall en-
ter, first say, Peace 'be' to this house. [6] And if a son of peace be there, your peace shall rest upon him: but
if not, it shall turn to you again. [7] And in that same house remain, eating and drinking such things as
they give: for the laborer is worthy of his hire. Go not from house to house. [8] And into whatsoever city
ye enter, and they receive you, eat such things as are set before you: [9] and heal the sick that are therein,
and say unto them, The kingdom of God is come nigh unto you. [10] But into whatsoever city ye shall en-
ter, and they receive you not, go out into the streets thereof and say, [11] Even the dust from your city, that
cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come
nigh. [12] I say unto you, it shall be more tolerable in that day for Sodom, than for that city. [13] Woe unto
thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon,
which were done in you, they would have repented long ago, sitting in sackcloth and ashes. [14] But it shall
be more tolerable for Tyre and Sidon in the judgment, than for you. [15] And thou, Capernaum, shalt
thou be exalted unto heaven? thou shalt be brought down unto Hades. [16] He that heareth you heareth
me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. [17] And
the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. [18] And he
said unto them, I beheld Satan fallen as lightning from heaven. [19] Behold, I have given you authority to
tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise
hurt you. [20] Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your
names are written in heaven. [21] In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O
Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding,
and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. [22] All things have
been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the
Father is, save the Son, and he to whomsoever the Son willeth to reveal 'him'. [23] And turning to the disci-
ples, he said privately, Blessed 'are' the eyes which see the things that ye see: [24] for I say unto you, that
many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things
which ye hear, and heard them not. [25] And behold, a certain lawyer stood up and made trial of him, say-
ing, Teacher, what shall I do to inherit eternal life? [26] And he said unto him, What is written in the law?
how readest thou? [27] And he answering said, Thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. [28] And he
said unto him, Thou hast answered right: this do, and thou shalt live. [29] But he, desiring to justify him-
self, said unto Jesus, And who is my neighbor? [30] Jesus made answer and said, A certain man was going
down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and
departed, leaving him half dead. [31] And by chance a certain priest was going down that way: and when
he saw him, he passed by on the other side. [32] And in like manner a Levite also, when he came to the

place, and saw him, passed by on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, [34] and came to him, and bound up his wounds, pouring on 'them' oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. [36] Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? [37] And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise. [38] Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. [39] And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. [40] But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. [41] But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: [42] but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Chapter 11

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said
unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When
ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4
And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not
into temptation. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at
midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a jour-
ney, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not:
the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you,
Though he will not rise and give him because he is his friend, yet because of his importunity he will arise
and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye
shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that
seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall
his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or 'if' he shall
ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your
children, how much more shall 'your' heavenly Father give the Holy Spirit to them that ask him? 14 And
he was casting out a demon 'that was' dumb. And it came to pass, when the demon was gone out, the
dumb man spake; and the multitudes marvelled. 15 But some of them said, By Beelzebub the prince of
the demons casteth he out demons. 16 And others, trying 'him', sought of him a sign from heaven. 17 But
he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desola-
tion; and a house 'divided' against a house falleth. 18 And if Satan also is divided against himself, how
shall his kingdom stand? because ye say that I cast out demons by Beelzebub. 19 And if I by Beelzebub
cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by
the finger of God cast out demons, then is the kingdom of God come upon you. 21 When the strong
'man' fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall
come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and di-
videth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24
The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and
finding none, he saith, I will turn back unto my house whence I came out. 25 And when he is come, he
findeth it swept and garnished. 26 Then goeth he, and taketh 'to him' seven other spirits more evil than
himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. 27
And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice,
and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he
said, Yea rather, blessed are they that hear the word of God, and keep it. 29 And when the multitudes
were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a
sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto
the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in
the judgment with the men of this generation, and shall condemn them: for she came from the ends of
the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of

Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light. 37 Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. 39 And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 But give for alms those things which are within; and behold, all things are clean unto you. 42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over 'them' know it not. 45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build 'their tombs'. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and 'some' of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And when he was come out from thence, the scribes and the Pharisees began to press upon 'him' vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

Chapter 12

1 In the mean time, when the many thousands of the multitude were gathered together, insomuch that
they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the
Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed; and hid, that
shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and
what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I
say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they
can do. 5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast
into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two pence? and not one of them
is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of
more value than many sparrows. 8 And I say unto you, Every one who shall confess me before men, him
shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of
men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word
against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit
it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the au-
thorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall
teach you in that very hour what ye ought to say. 13 And one out of the multitude said unto him, Teach-
er, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge
or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness:
for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a
parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he rea-
soned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he
said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and
my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine
ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of
thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for
himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Be not
anxious for 'your' life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the life is
more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither
reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye
than the birds! 25 And which of you by being anxious can add a cubit unto the measure of his life? 26 If
then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider
the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his
glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is,
and to-morrow is cast into the oven; how much more 'shall he clothe' you, O ye of little faith? 29 And
seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these
things do the nations of the world seek after: but your Father knoweth that ye have need of these things.
31 Yet seek ye his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your
Father's good pleasure to give you the kingdom. 33 Sell that which ye have, and give alms; make for your-

selves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. [34] For where your treasure is, there will your heart be also. [35] Let your loins be girded about, and your lamps burning; [36] and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. [37] Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. [38] And if he shall come in the second watch, and if in the third, and find 'them' so blessed are those 'servants'. [39] But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. [40] Be ye also ready: for in an hour that ye think not the Son of man cometh. [41] And Peter said, Lord, speakest thou this parable unto us, or even unto all? [42] And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? [43] Blessed is that servant, whom his lord when he cometh shall find so doing. [44] Of a truth I say unto you, that he will set him over all that he hath. [45] But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; [46] the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. [47] And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many 'stripes'; [48] but he that knew not, and did things worthy of stripes, shall be beaten with few 'stripes'. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more. [49] I came to cast fire upon the earth; and what do I desire, if it is already kindled? [50] But I have a baptism to be baptized with; and how am I straitened till it be accomplished! [51] Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: [52] for there shall be from henceforth five in one house divided, three against two, and two against three. [53] They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law. [54] And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. [55] And when 'ye see' a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. [56] Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? [57] And why even of yourselves judge ye not what is right? [58] For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. [59] I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Chapter 13

1 Now there were some present at that very season who told him of the Galilaeans, whose blood Pilate
had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilaeans
were sinners above all the Galilaeans, because they have suffered these things? 3 I tell you, Nay: but, ex-
cept ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam
fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell
you, Nay: but, except ye repent, ye shall all likewise perish. 6 And he spake this parable; A certain man
had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said
unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it
down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this
year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, 'well'; but if not, thou
shalt cut it down. 10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a
woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise
lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from
thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified
God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the
sabbath, answered and said to the multitude, There are six days in which men ought to work: in them
therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and
said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and
lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan
had bound, lo, 'these' eighteen years, to have been loosed from this bond on the day of the sabbath? 17
And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the
glorious things that were done by him. 18 He said therefore, Unto what is the kingdom of God like? and
whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his
own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.
20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a wom-
an took and hid in three measures of meal, till it was all leavened. 22 And he went on his way through
cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they
few that are saved? And he said unto them, 24 Strive to enter in by the narrow door: for many, I say unto
you, shall seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and
hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us;
and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did
eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know
not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and the
gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom
of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the
north and south, and shall sit down in the kingdom of God. 30 And behold, there are last who shall be
first, and there are first who shall be last. 31 In that very hour there came certain Pharisees, saying to him,
Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that

fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third ‘day’ I am perfected. 33 Nevertheless I must go on my way to-day and to-morrow and the ‘day’ following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen ‘gathereth’ her own brood under her wings, and ye would not! 35 Behold, your house is left unto you ‘desolate’: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Chapter 14

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to
eat bread, that they were watching him. 2 And behold, there was before him a certain man that had the
dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the
sabbath, or not? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he
said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw
him up on a sabbath day? 6 And they could not answer again unto these things. 7 And he spake a parable
unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, 8
When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more
honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee,
Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art
bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to
thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. 11
For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. 12
And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy
friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a
recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the
blind: 14 and thou shalt be blessed; because they have not 'wherewith' to recompense thee: for thou shalt
be recompensed in the resurrection of the just. 15 And when one of them that sat at meat with him heard
these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said
unto him, A certain man made a great supper; and he bade many: 17 and he sent forth his servant at sup-
per time to say to them that were bidden, Come; for 'all' things are now ready. 18 And they all with one
'consent' began to make excuse. The first said unto him, I have bought a field, and I must needs go out
and see it; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to
prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I can-
not come. 21 And the servant came, and told his lord these things. Then the master of the house being
angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the
poor and maimed and blind and lame. 22 And the servant said, Lord, what thou didst command is done,
and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and
constrain 'them' to come in, that my house may be filled. 24 For I say unto you, that none of those men
that were bidden shall taste of my supper. 25 Now there went with him great multitudes: and he turned,
and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother, and
wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27
Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you,
desiring to build a tower, doth not first sit down and count the cost, whether he have 'wherewith' to
complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin
to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, as he goeth
to encounter another king in war, will not sit down first and take counsel whether he is able with ten
thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a

great way off, he sendeth an ambassage, and asketh conditions of peace. [33] So therefore whosoever he be
of you that renounceth not all that he hath, he cannot be my disciple. [34] Salt therefore is good: but if
even the salt have lost its savor, wherewith shall it be seasoned? [35] It is fit neither for the land nor for the
dunghill: ‘men’ cast it out. He that hath ears to hear, let him hear.

Chapter 15

[1] Now all the publicans and sinners were drawing near unto him to hear him. [2] And both the Pharisees
and the scribes murmured, saying, This man receiveth sinners, and eateth with them. [3] And he spake
unto them this parable, saying, [4] What man of you, having a hundred sheep, and having lost one of
them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find
it? [5] And when he hath found it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he
calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my
sheep which was lost. [7] I say unto you, that even so there shall be joy in heaven over one sinner that re-
penteth, 'more' than over ninety and nine righteous persons, who need no repentance. [8] Or what wom-
an having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek
diligently until she find it? [9] And when she hath found it, she calleth together her friends and neighbors,
saying, Rejoice with me, for I have found the piece which I had lost. [10] Even so, I say unto you, there is
joy in the presence of the angels of God over one sinner that repenteth. [11] And he said, A certain man
had two sons: [12] and the younger of them said to his father, Father, give me the portion of 'thy' sub-
stance that falleth to me. And he divided unto them his living. [13] And not many days after, the younger
son gathered all together and took his journey into a far country; and there he wasted his substance with
riotous living. [14] And when he had spent all, there arose a mighty famine in that country; and he began
to be in want. [15] And he went and joined himself to one of the citizens of that country; and he sent him
into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did
eat: and no man gave unto him. [17] But when he came to himself he said, How many hired servants of my
father's have bread enough and to spare, and I perish here with hunger! [18] I will arise and go to my father,
and will say unto him, Father, I have sinned against heaven, and in thy sight: [19] I am no more worthy to
be called your son: make me as one of thy hired servants. [20] And he arose, and came to his father. But
while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his
neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy
sight: I am no more worthy to be called thy son. [22] But the father said to his servants, Bring forth quickly
the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] and bring the fatted
calf, 'and' kill it, and let us eat, and make merry: [24] for this my son was dead, and is alive again; he was
lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and
drew nigh to the house, he heard music and dancing. [26] And he called to him one of the servants, and in-
quired what these things might be. [27] And he said unto him, Thy brother is come; and thy father hath
killed the fatted calf, because he hath received him safe and sound. [28] But he was angry, and would not
go in: and his father came out, and entreated him. [29] But he answered and said to his father, Lo, these
many years do I serve thee, and I never transgressed a commandment of thine; and 'yet' thou never
gavest me a kid, that I might make merry with my friends: [30] but when this thy son came, who hath de-
voured thy living with harlots, thou killedst for him the fatted calf. [31] And he said unto him, Son, thou
art ever with me, and all that is mine is thine. [32] But it was meet to make merry and be glad: for this thy
brother was dead, and is alive 'again'; and 'was' lost, and is found.

Chapter 16

1 And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was
accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this
that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And
the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from
me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out
of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's
debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred measures of
oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7 Then said he to anoth-
er, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take
thy bond, and write fourscore. 8 And his lord commended the unrighteous steward because he had done
wisely: for the sons of this world are for their own generation wiser than the sons of the light. 9 And I say
unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall
fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also
in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not
been faithful in the unrighteous mammon, who will commit to your trust the true 'riches'? 12 And if ye
have not been faithful in that which is another's, who will give you that which is your own? 13 No ser-
vant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one,
and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees, who were lovers of
money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify
yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an
abomination in the sight of God. 16 The law and the prophets 'were' until John: from that time the
gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for
heaven and earth to pass away, than for one tittle of the law to fall. 18 Every one that putteth away his
wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a hus-
band committeth adultery. 19 Now there was a certain rich man, and he was clothed in purple and fine
linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of
sores, 21 and desiring to be fed with the 'crumbs' that fell from the rich man's table; yea, even the dogs
come and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by
the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted
up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried
and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in
water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that
thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he
is comforted and thou art in anguish. 26 And besides all this, between us and you there is a great gulf
fixed, that they that would pass from hence to you may not be able, and that none may cross over from
thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's
house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of tor-
ment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said,

Nay, father Abraham: but if one go to them from the dead, they will repent. [31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Chapter 17

[1] And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe
unto him, through whom they come! [2] It were well for him if a millstone were hanged about his neck,
and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. [3]
Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. [4] And if he sin
against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive
him. [5] And the apostles said unto the Lord, Increase our faith. [6] And the Lord said, If ye had faith as a
grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in
the sea; and it would obey you. [7] But who is there of you, having a servant plowing or keeping sheep,
that will say unto him, when he is come in from the field, Come straightway and sit down to meat; [8] and
will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have
eaten and drunken; and afterward thou shalt eat and drink? [9] Doth he thank the servant because he did
the things that were commanded? [10] Even so ye also, when ye shall have done all the things that are com-
manded you, say, We are unprofitable servants; we have done that which it was our duty to do. [11] And it
came to pass, as they were on their way to Jerusalem, that he was passing along the borders of Samaria
and Galilee. [12] And as he entered into a certain village, there met him ten men that were lepers, who
stood afar off: [13] and they lifted up their voices, saying, Jesus, Master, have mercy on us. [14] And when he
saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they
went, they were cleansed. [15] And one of them, when he saw that he was healed, turned back, with a loud
voice glorifying God; [16] and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. [17]
And Jesus answering said, Were not the ten cleansed? but where are the nine? [18] Were there none found
that returned to give glory to God, save this stranger? [19] And he said unto him, Arise, and go thy way: thy
faith hath made thee whole. [20] And being asked by the Pharisees, when the kingdom of God cometh, he
answered them and said, The kingdom of God cometh not with observation: [21] neither shall they say,
Lo, here! or, There! for lo, the kingdom of God is within you. [22] And he said unto the disciples, The days
will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. [23] And
they shall say to you, Lo, there! Lo, here! go not away, nor follow after 'them': [24] for as the lightning,
when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so
shall the Son of man be in his day. [25] But first must he suffer many things and be rejected of this genera-
tion. [26] And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. [27]
They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the
ark, and the flood came, and destroyed them all. [28] Likewise even as it came to pass in the days of Lot;
they ate, they drank, they bought, they sold, they planted, they builded; [29] but in the day that Lot went
out from Sodom it rained fire and brimstone from heaven, and destroyed them all: [30] after the same
manner shall it be in the day that the Son of man is revealed. [31] In that day, he that shall be on the house-
top, and his goods in the house, let him not go down to take them away: and let him that is in the field
likewise not return back. [32] Remember Lot's wife. [33] Whosoever shall seek to gain his life shall lose it: but
whosoever shall lose 'his life' shall preserve it. [34] I say unto you, In that night there shall be two men on
one bed; the one shall be taken, and the other shall be left. [35] There shall be two women grinding togeth-

er; the one shall be taken, and the other shall be left. [36] ‘There shall be two men in the field; the one shall be taken, and the other shall be left.’ [37] And they answering say unto him, Where, Lord? And he said unto them, Where the body ‘is’, thither will the eagles also be gathered together.

Chapter 18

1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying,
There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that
city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while:
but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow
troubleth me, I will avenge her, lest she wear me out by her continual coming. 6 And the Lord said, Hear
what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night,
and 'yet' he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless,
when the Son of man cometh, shall he find faith on the earth? 9 And he spake also this parable unto cer-
tain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went
up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and
prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adul-
terers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican,
standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God,
be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than
the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be ex-
alted. 15 And they were bringing unto him also their babes, that he should touch them: but when the dis-
ciples saw it, they rebuked them. 16 But Jesus called them unto him, saying, Suffer the little children to
come unto me, and forbid them not: for to such belongeth the kingdom of God. 17 Verily I say unto
you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 18
And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? 19 And Jesus
said unto him, Why callest thou me good? none is good, save one, 'even' God. 20 Thou knowest the com-
mandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy
father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus
heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the
poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he
became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they
that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a
needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then
who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28
And Peter said, Lo, we have left our own, and followed thee. 29 And he said unto them, Verily I say unto
you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom
of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life.
31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the
things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall
be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and
they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of
these things; and this saying was hid from them, and they perceived not the things that were said. 35 And
it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

hearing a multitude going by, he inquired what this meant. [37] And they told him that Jesus of Nazareth passeth by. [38] And he cried, saying, Jesus, thou son of David, have mercy on me. [39] And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. [40] And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, [41] What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. [42] And Jesus said unto him, Receive thy sight; thy faith hath made thee whole. [43] And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Chapter 19

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchaeus; and
he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the
crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to
see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto
him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste,
and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is
gone in to lodge with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord, Behold,
Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I re-
store fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is
a son of Abraham. 10 For the Son of man came to seek and to save that which was lost. 11 And as they
heard these things, he added and spake a parable, because he was nigh to Jerusalem, and ‘because’ they
supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman
went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of
his, and gave them ten pounds, and said unto them, Trade ye ‘herewith’ till I come. 14 But his citizens
hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it
came to pass, when he was come back again, having received the kingdom, that he commanded these ser-
vants, unto whom he had given the money, to be called to him, that he might know what they had
gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds
more. 17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very
little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made
five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And another came, saying,
Lord, behold, ‘here is’ thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art
an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not
sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou
knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did
not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have re-
quired it with interest? 24 And he said unto them that stood by, Take away from him the pound, and
give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say
unto you, that unto every one that hath shall be given; but from him that hath not, even that which he
hath shall be taken away from him. 27 But these mine enemies, that would not that I should reign over
them, bring hither, and slay them before me. 28 And when he had thus spoken, he went on before, going
up to Jerusalem. 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount
that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against
‘you’; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring
him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32
And they that were sent went away, and found even as he had said unto them. 33 And as they were loos-
ing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath
need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Je-

sus thereon. [36] And as he went, they spread their garments in the way. [37] And as he was now drawing nigh, 'even' at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; [38] saying, Blessed 'is' the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. [39] And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. [40] And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out. [41] And when he drew nigh, he saw the city and wept over it, [42] saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. [43] For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, [44] and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. [45] And he entered into the temple, and began to cast out them that sold, [46] saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers. [47] And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: [48] and they could not find what they might do; for the people all hung upon him, listening.

Chapter 20

1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the
gospel, there came upon him the chief priests and the scribes with the elders; 2 and they spake, saying
unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I also will ask you a question; and tell me: 4 The baptism of John,
was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From
heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men; all the people will stone
us: for they are persuaded that John was a prophet. 7 And they answered, that they knew not whence 'it
was'. 8 And Jesus said unto them, Neither tell I you by what authority I do these things. 9 And he began
to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and
went into another country for a long time. 10 And at the season he sent unto the husbandmen a servant,
that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away
empty. 11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent
him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the
lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.
14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill
him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him.
What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husband-
men, and will give the vineyard unto others. And when they heard it, they said, God forbid. 17 But he
looked upon them, and said, What then is this that is written, The stone which the builders rejected,
The same was made the head of the corner? 18 Every one that falleth on that stone shall be broken to
pieces; but on whomsoever it shall fall, it will scatter him as dust. 19 And the scribes and the chief priests
sought to lay hands on him in that very hour; and they feared the people: for they perceived that he
spake this parable against them. 20 And they watched him, and sent forth spies, who feigned themselves
to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the au-
thority of the governor. 21 And they asked him, saying, Teacher, we know that thou sayest and teachest
rightly, and acceptest not the person 'of any', but of a truth teachest the way of God: 22 Is it lawful for us
to give tribute unto Caesar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me a
denarius. Whose image and superscription hath it? And they said, Caesar's. 25 And he said unto them,
Then render unto Caesar the things that are Caesar's, and unto God the things that are God's. 26 And
they were not able to take hold of the saying before the people: and they marvelled at his answer, and
held their peace. 27 And there came to him certain of the Sadducees, they that say that there is no resur-
rection; 28 and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having
a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There
were therefore seven brethren: and the first took a wife, and died childless; 30 and the second: 31 and the
third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33
In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. 34 And Jesus
said unto them, The sons of this world marry, and are given in marriage: 35 but they that are accounted
worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in mar-

riage: [36] for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses showed, in 'the place concerning' the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. [38] Now he is not the God of the dead, but of the living: for all live unto him. [39] And certain of the scribes answering said, Teacher, thou hast well said. [40] For they durst not any more ask him any question. [41] And he said unto them, How say they that the Christ is David's son? [42] For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, [43] Till I make thine enemies the footstool of thy feet. [44] David therefore calleth him Lord, and how is he his son? [45] And in the hearing of all the people he said unto his disciples, [46] Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; [47] who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

Chapter 21

1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a
certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor wid-
ow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her
want did cast in all the living that she had. 5 And as some spake of the temple, how it was adorned with
goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which
there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked
him, saying, Teacher, when therefore shall these things be? and what 'shall be' the sign when these things
are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my
name, saying, I am 'he'; and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars
and tumults, be not terrified: for these things must needs come to pass first; but the end is not immedi-
ately. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and
there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors
and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall
persecute you, delivering you up to the synagogues and prisons, bringing you before kings and gover-
nors for my name's sake. 13 It shall turn out unto you for a testimony. 14 Settle it therefore in your hearts,
not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your ad-
versaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and
brethren, and kinsfolk, and friends; and 'some' of you shall they cause to be put to death. 17 And ye shall
be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye
shall win your souls. 20 But when ye see Jerusalem compassed with armies, then know that her desolation
is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst
of her depart out; and let not them that are in the country enter therein. 22 For these are days of
vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to
them that give suck in those days! for there shall be great distress upon the land, and wrath unto this peo-
ple. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and
Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there
shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the
roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are
coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of
man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look
up, and lift up your heads; because your redemption draweth nigh. 29 And he spake to them a parable:
Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves
that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that
the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be
accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 But take heed to
yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life,
and that day come on you suddenly as a snare: 35 for 'so' shall it come upon all them that dwell on the
face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all

these things that shall come to pass, and to stand before the Son of man. [37] And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. [38] And all the people came early in the morning to him in the temple, to hear him.

Chapter 22

1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and
the scribes sought how they might put him to death; for they feared the people. 3 And Satan entered into
Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed
with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and
covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them
in the absence of the multitude. 7 And the day of unleavened bread came, on which the passover must be
sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when
ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the
house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee,
Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he will show you a
large upper room furnished: there make ready. 13 And they went, and found as he had said unto them:
and they made ready the passover. 14 And when the hour was come, he sat down, and the apostles with
him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16
for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup,
and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I
shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 19 And he
took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which
is given for you: this do in remembrance of me. 20 And the cup in like manner after supper, saying, This
cup is the new covenant in my blood, ‘even’ that which is poured out for you. 21 But behold, the hand of
him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been deter-
mined: but woe unto that man through whom he is betrayed! 23 And they began to question among
themselves, which of them it was that should do this thing. 24 And there arose also a contention among
them, which of them was accounted to be greatest. 25 And he said unto them, The kings of the Gentiles
have lordship over them; and they that have authority over them are called Benefactors. 26 But ye ‘shall’
not ‘be’ so: but he that is the greater among you, let him become as the younger; and he that is chief, as
he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth
at meat? but I am in the midst of you as he that serveth. 28 But ye are they that have continued with me in
my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye
may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Is-
rael. 31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made
supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish
thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34
And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou
knowest me. 35 And he said unto them, When I sent you forth without purse, and wallet, and shoes,
lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let
him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I
say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors:

for that which concerneth me hath fulfilment. [38] And they said, Lord, behold, here are two swords. And he said unto them, It is enough. [39] And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. [40] And when he was at the place, he said unto them, Pray that ye enter not into temptation. [41] And he was parted from them about a stone's cast; and he kneeled down and prayed, [42] saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. [43] And there appeared unto him an angel from heaven, strengthening him. [44] And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. [45] And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, [46] and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. [47] While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. [48] But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? [49] And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? [50] And a certain one of them smote the servant of the high priest, and struck off his right ear. [51] But Jesus answered and said, Suffer ye 'them' thus far. And he touched his ear, and healed him. [52] And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? [53] When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. [54] And they seized him, and led him 'away', and brought him into the high priest's house. But Peter followed afar off. [55] And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. [56] And a certain maid seeing him as he sat in the light 'of the fire', and looking stedfastly upon him, said, This man also was with him. [57] But he denied, saying, Woman, I know him not. [58] And after a little while another saw him, and said, Thou also art 'one' of them. But Peter said, Man, I am not. [59] And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean. [60] But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. [61] And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. [62] And he went out, and wept bitterly. [63] And the men that held 'Jesus' mocked him, and beat him. [64] And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? [65] And many other things spake they against him, reviling him. [66] And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, [67] If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: [68] and if I ask 'you', ye will not answer. [69] But from henceforth shall the Son of man be seated at the right hand of the power of God. [70] And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. [71] And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Chapter 23

1 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse
him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and say-
ing that he himself is Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And
he answered him and said, Thou sayest. 4 And Pilate said unto the chief priests and the multitudes, I find
no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching
throughout all Judaea, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he
asked whether the man were a Galilaean. 7 And when he knew that he was of Herod's jurisdiction, he
sent him unto Herod, who himself also was at Jerusalem in these days. 8 Now when Herod saw Jesus, he
was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him;
and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he an-
swered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And
Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent
him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before
they were at enmity between themselves. 13 And Pilate called together the chief priests and the rulers and
the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and
behold, I having examined him before you, found no fault in this man touching those things whereof ye
accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death
hath been done by him. 16 I will therefore chastise him, and release him. 17 'Now he must needs release
unto them at the feast one prisoner.' 18 But they cried out all together, saying, Away with this man, and
release unto us Barabbas: -- 19 one who for a certain insurrection made in the city, and for murder, was
cast into prison. 20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, say-
ing, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I
have found no cause of death in him: I will therefore chastise him and release him. 23 But they were ur-
gent with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave
sentence that what they asked for should be done. 25 And he released him that for insurrection and mur-
der had been cast into prison, whom they asked for; but Jesus he delivered up to their will. 26 And when
they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him
the cross, to bear it after Jesus. 27 And there followed him a great multitude of the people, and of women
who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not
for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they
shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30
Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do
these things in the green tree, what shall be done in the dry? 32 And there were also two others, malefac-
tors, led with him to be put to death. 33 And when they came unto the place which is called The skull,
there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Je-
sus said, Father, forgive them; for they know not what they do. And parting his garments among them,
they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved
others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him,

coming to him, offering him vinegar, [37] and saying, If thou art the King of the Jews, save thyself. [38] And there was also a superscription over him, THIS IS THE KING OF THE JEWS. [39] And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. [40] But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? [41] And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [42] And he said, Jesus, remember me when thou comest in thy kingdom. [43] And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. [44] And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, [45] the sun's light failing: and the veil of the temple was rent in the midst. [46] And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. [47] And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. [48] And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. [49] And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things. [50] And behold, a man named Joseph, who was a councillor, a good and righteous man [51] (he had not consented to their counsel and deed), 'a man' of Arimathaea, a city of the Jews, who was looking for the kingdom of God: [52] this man went to Pilate, and asked for the body of Jesus. [53] And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. [54] And it was the day of the Preparation, and the sabbath drew on. [55] And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. [56] And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

Chapter 24

[1] But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. [2] And they found the stone rolled away from the tomb. [3] And they entered in, and found not the body of the Lord Jesus. [4] And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: [5] and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? [6] He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, [7] saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. [8] And they remembered his words, [9] and returned from the tomb, and told all these things to the eleven, and to all the rest. [10] Now they were Mary Magdalene, and Joanna, and Mary the 'mother' of James: and the other women with them told these things unto the apostles. [11] And these words appeared in their sight as idle talk; and they disbelieved them. [12] But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass. [13] And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. [14] And they communed with each other of all these things which had happened. [15] And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. [16] But their eyes were holden that they should not know him. [17] And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. [18] And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? [19] And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: [20] and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. [21] But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. [22] Moreover certain women of our company amazed us, having been early at the tomb; [23] and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. [24] And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. [25] And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! [26] Behooved it not the Christ to suffer these things, and to enter into his glory? [27] And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. [28] And they drew nigh unto the village, whither they were going: and he made as though he would go further. [29] And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. [30] And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking 'it' he gave to them. [31] And their eyes were opened, and they knew him; and he vanished out of their sight. [32] And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? [33] And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, [34] saying, The Lord is risen indeed, and hath appeared to Simon. [35] And they rehearsed the things 'that happened' in the way, and how he was

known of them in the breaking of the bread. [36] And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace ‘be’ unto you. [37] But they were terrified and affrighted, and supposed that they beheld a spirit. [38] And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? [39] See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. [40] And when he had said this, he showed them his hands and his feet. [41] And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? [42] And they gave him a piece of a broiled fish. [43] And he took it, and ate before them. [44] And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. [45] Then opened he their mind, that they might understand the scriptures; [46] and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; [47] and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. [48] Ye are witnesses of these things. [49] And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. [50] And he led them out until ‘they were’ over against Bethany: and he lifted up his hands, and blessed them. [51] And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. [52] And they worshipped him, and returned to Jerusalem with great joy: [53] and were continually in the temple, blessing God.

John

21 CHAPTERS · 879 VERSES



An old well and a single lamp at dusk in the fields of Samaria. (AI-generated illustration)

John, the disciple whom Jesus loved, writes as an eyewitness so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. Its seven signs and its great "I am" statements reveal who He is.

> **KEY VERSE · JOHN 20:31**
> *"but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."*

Chapter 1

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made through him; and without him was not anything made that hath been made. [4] In him was life; and the life was the light of men. [5] And the light shineth in the darkness; and the darkness apprehended it not. [6] There came a man, sent from God, whose name was John. [7] The same came for witness, that he might bear witness of the light, that all might believe through him. [8] He was not the light, but 'came' that he might bear witness of the light. [9] There was the true light, 'even the light' which lighteth every man, coming into the world. [10] He was in the world, and the world was made through him, and the world knew him not. [11] He came unto his own, and they that were his own received him not. [12] But as many as received him, to them gave he the right to become children of God, 'even' to them that believe on his name: [13] who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [14] And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. [15] John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. [16] For of his fulness we all received, and grace for grace. [17] For the law was given through Moses; grace and truth came through Jesus Christ. [18] No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared 'him'. [19] And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? [20] And he confessed, and denied not; and he confessed, I am not the Christ. [21] And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. [22] They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? [23] He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. [24] And they had been sent from the Pharisees. [25] And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? [26] John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, [27] 'even' he that cometh after me, the latchet of whose shoe I am not worthy to unloose. [28] These things were done in Bethany beyond the Jordan, where John was baptizing. [29] On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! [30] This is he of whom I said, After me cometh a man who is become before me: for he was before me. [31] And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. [32] And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. [33] And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. [34] And I have seen, and have borne witness that this is the Son of God. [35] Again on the morrow John was standing, and two of his disciples; [36] and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! [37] And the two disciples heard him speak, and they followed Jesus. [38] And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abideth thou? [39] He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was

about the tenth hour. [40] One of the two that heard John 'speak', and followed him, was Andrew, Simon Peter's brother. [41] He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). [42] He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). [43] On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. [44] Now Philip was from Bethsaida, of the city of Andrew and Peter. [45] Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. [46] And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. [47] Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! [48] Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. [49] Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. [50] Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. [51] And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Chapter 2

[1] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: [2] and Jesus also was bidden, and his disciples, to the marriage. [3] And when the wine failed, the mother of Jesus saith unto him, They have no wine. [4] And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. [5] His mother saith unto the servants, Whatsoever he saith unto you, do it. [6] Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. [7] Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [8] And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. [9] And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, [10] and saith unto him, Every man setteth on first the good wine; and when 'men' have drunk freely, 'then' that which is worse: thou hast kept the good wine until now. [11] This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. [12] After this he went down to Capernaum, he, and his mother, and 'his' brethren, and his disciples; and there they abode not many days. [13] And the passover of the Jews was at hand, and Jesus went up to Jerusalem. [14] And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: [15] and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; [16] and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. [17] His disciples remembered that it was written, Zeal for thy house shall eat me up. [18] The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? [19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [20] The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? [21] But he spake of the temple of his body. [22] When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said. [23] Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. [24] But Jesus did not trust himself unto them, for that he knew all men, [25] and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

Chapter 3

[1] Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] the same came unto
him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can
do these signs that thou doest, except God be with him. [3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. [4] Nicodemus saith
unto him, How can a man be born when he is old? can he enter a second time into his mother's womb,
and be born? [5] Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit,
he cannot enter into the kingdom of God! [6] That which is born of the flesh is flesh; and that which is
born of the Spirit is spirit. [7] Marvel not that I said unto thee, Ye must be born anew. [8] The wind bloweth
where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it
goeth: so is every one that is born of the Spirit. [9] Nicodemus answered and said unto him, How can these
things be? [10] Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not
these things? [11] Verily, verily, I say unto thee, We speak that which we know, and bear witness of that
which we have seen; and ye receive not our witness. [12] If I told you earthly things and ye believe not, how
shall ye believe if I tell you heavenly things? [13] And no one hath ascended into heaven, but he that descended out of heaven, 'even' the Son of man, who is in heaven. [14] And as Moses lifted up the serpent in
the wilderness, even so must the Son of man be lifted up; [15] that whosoever believeth may in him have
eternal life. [16] For God so loved the world, that he gave his only begotten Son, that whosoever believeth
on him should not perish, but have eternal life. [17] For God sent not the Son into the world to judge the
world; but that the world should be saved through him. [18] He that believeth on him is not judged: he
that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. [19] And this is the judgment, that the light is come into the world, and men loved the
darkness rather than the light; for their works were evil. [20] For every one that doeth evil hateth the light,
and cometh not to the light, lest his works should be reproved. [21] But he that doeth the truth cometh to
the light, that his works may be made manifest, that they have been wrought in God. [22] After these
things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.
[23] And John also was baptizing in Enon near to Salim, because there was much water there: and they
came, and were baptized. [24] For John was not yet cast into prison. [25] There arose therefore a questioning
on the part of John's disciples with a Jew about purifying. [26] And they came unto John, and said to him,
Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same
baptizeth, and all men come to him. [27] John answered and said, A man can receive nothing, except it
have been given him from heaven. [28] Ye yourselves bear me witness, that I said, I am not the Christ, but,
that I am sent before him. [29] He that hath the bride is the bridegroom: but the friend of the bridegroom,
that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore
is made full. [30] He must increase, but I must decrease. [31] He that cometh from above is above all: he that
is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. [32]
What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. [33] He that
hath received his witness hath set his seal to 'this', that God is true. [34] For he whom God hath sent
speaketh the words of God: for he giveth not the Spirit by measure. [35] The Father loveth the Son, and

hath given all things into his hand. [36] He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

Chapter 4

1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more
disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judea, and departed
again into Galilee. 4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called
Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well was there. Jesus
therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. 7 There
cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples
were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it
that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with
Samaritans.) 10 Jesus answered and said unto unto her, If thou knewest the gift of God, and who it is that
saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living
water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence
then hast thou that living water? 12 Art thou greater than our father Jacob, who gave us the well, and
drank thereof himself, and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that
drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall
never thirst; but the water that I shall give him shall become in him a well of water springing up unto
eternal life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the
way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman an-
swered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:
18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said
truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in
this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto
her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye
worship the Father. 22 Ye worship that which ye know not: we worship that which we know; for salva-
tion is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the
Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God is a Spirit: and they
that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah
cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto
her, I that speak unto thee am 'he'. 27 And upon this came his disciples; and they marvelled that he was
speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? 28 So the
woman left her waterpot, and went away into the city, and saith to the people, 29 Come, see a man, who
told me all things that 'ever' I did: can this be the Christ? 30 They went out of the city, and were coming
to him. 31 In the mean while the disciples prayed him, saying, Rabbi, eat. 32 But he said unto them, I have
meat to eat that ye know not. 33 The disciples therefore said one to another, Hath any man brought him
'aught' to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish
his work. 35 Say not ye, There are yet four months, and 'then' cometh the harvest? behold, I say unto
you, Lift up your eyes, and look on the fields, that they are white already unto harvest. 36 He that reapeth
receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice
together. 37 For herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap that

whereon ye have not labored: others have labored, and ye are entered into their labor. [39] And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that 'ever' I did. [40] So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. [41] And many more believed because of his word; [42] and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world. [43] And after the two days he went forth from thence into Galilee. [44] For Jesus himself testified, that a prophet hath no honor in his own country. [45] So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast. [46] He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. [47] When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought 'him' that he would come down, and heal his son; for he was at the point of death. [48] Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. [49] The nobleman saith unto him, Sir, come down ere my child die. [50] Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. [51] And as he was now going down, his servants met him, saying, that his son lived. [52] So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. [53] So the father knew that 'it was' at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. [54] This is again the second sign that Jesus did, having come out of Judaea into Galilee.

Chapter 5

1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is in
Jerusalem by the sheep 'gate' a pool, which is called in Hebrew Bethesda, having five porches. 3 In these
lay a multitude of them that were sick, blind, halt, withered, 'waiting for the moving of the water.' 4 'for
an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever
then first after the troubling of the waters stepped in was made whole, with whatsoever disease he was
holden.' 5 And a certain man was there, who had been thirty and eight years in his infirmity. 6 When Je-
sus saw him lying, and knew that he had been now a long time 'in that case', he saith unto him,
Wouldest thou be made whole? 7 The sick man answered him, Sir, I have no man, when the water is
troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus
saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took
up his bed and walked. Now it was the sabbath on that day. 10 So the Jews said unto him that was cured,
It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made
me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that
said unto thee, Take up 'thy bed', and walk? 13 But he that was healed knew not who it was; for Jesus had
conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and
said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went
away, and told the Jews that it was Jesus who had made him whole. 16 And for this cause the Jews perse-
cuted Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh
even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he
not only brake the sabbath, but also called God his own Father, making himself equal with God. 19 Jesus
therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of him-
self, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like
manner. 20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater
works than these will he show him, that ye may marvel. 21 For as the Father raiseth the dead and giveth
them life, even so the Son also giveth life to whom he will. 22 For neither doth the Father judge any man,
but he hath given all judgment unto the Son; 23 that all may honor the Son, even as they honor the Fa-
ther. He that honoreth not the Son honoreth not the Father that sent him. 24 Verily, verily, I say unto
you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into
judgment, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and
now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the
Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him au-
thority to execute judgment, because he is a son of man. 28 Marvel not at this: for the hour cometh, in
which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good,
unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. 30 I can of
myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will,
but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that
beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent
unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man:

howbeit I say these things, that ye may be saved. [35] He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. [36] But the witness which I have is greater than 'that of' John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. [37] And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. [38] And ye have not his word abiding in you: for whom he sent, him ye believe not. [39] Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; [40] and ye will not come to me, that ye may have life. [41] I receive not glory from men. [42] But I know you, that ye have not the love of God in yourselves. [43] I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. [44] How can ye believe, who receive glory one of another, and the glory that 'cometh' from the only God ye seek not? [45] Think not that I will accuse you to the Father: there is one that accuseth you, 'even' Moses, on whom ye have set your hope. [46] For if ye believed Moses, ye would believe me; for he wrote of me. [47] But if ye believe not his writings, how shall ye believe my words?

Chapter 6

1 After these things Jesus went away to the other side of the sea of Galilee, which is 'the sea' of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. 15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. 16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going. 22 On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but 'that' his disciples went away alone 23 (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life

unto the world. [34] They said therefore unto him, Lord, evermore give us this bread. [35] Jesus said unto them. I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. [36] But I said unto you, that ye have seen me, and yet believe not. [37] All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. [38] For I am come down from heaven, not to do mine own will, but the will of him that sent me. [39] And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. [40] For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. [41] The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. [42] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? [43] Jesus answered and said unto them, Murmur not among yourselves. [44] No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. [45] It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. [46] Not that any man hath seen the Father, save he that is from God, he hath seen the Father. [47] Verily, verily, I say unto you, He that believeth hath eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the wilderness, and they died. [50] This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. [51] I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. [52] The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? [53] Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. [54] He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. [55] For my flesh is meat indeed, and my blood is drink indeed. [56] He that eateth my flesh and drinketh my blood abideth in me, and I in him. [57] As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. [58] This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. [59] These things said he in the synagogue, as he taught in Capernaum. [60] Many therefore of his disciples, when the heard 'this', said, This is a hard saying; who can hear it? [61] But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? [62] 'What' then if ye should behold the Son of man ascending where he was before? [63] It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, are are life. [64] But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. [65] And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. [66] Upon this many of his disciples went back, and walked no more with him. [67] Jesus said therefore unto the twelve, Would ye also go away? [68] Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. [69] And we have believed and know that thou art the Holy One of God. [70] Jesus answered them, Did not I choose you the twelve, and one of you is a devil? [71] Now he spake of Judas 'the son' of Simon Iscariot, for he it was that should betray him, 'being' one of the twelve.

Chapter 7

1 And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews
sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren there-
fore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works
which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If
thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6
Jesus therefore saith unto them, My time is not yet come; but your time is always ready. 7 The world can-
not hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I
go not up unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them,
he abode 'still' in Galilee. 10 But when his brethren were gone up unto the feast, then went he also up,
not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he?
12 And there was much murmuring among the multitudes concerning him: some said, He is a good man;
others said, Not so, but he leadeth the multitude astray. 13 Yet no man spake openly of him for fear of
the Jews. 14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The
Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore
answered them and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his
will, he shall know of the teaching, whether it is of God, or 'whether' I speak from myself. 18 He that
speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the
same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and 'yet' none of you
doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a demon: who seeketh to
kill thee? 21 Jesus answered and said unto them, I did one work, and ye all marvel because thereof. 22
Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye
circumcise a man. 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be
broken; are ye wroth with me, because I made a man every whit whole on the sabbath? 24 Judge not ac-
cording to appearance, but judge righteous judgment. 25 Some therefore of them of Jerusalem said, Is
not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it
be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is: but
when the Christ cometh, no one knoweth whence he is. 28 Jesus therefore cried in the temple, teaching
and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me
is true, whom ye know not. 29 I know him; because I am from him, and he sent me. 30 They sought there-
fore to take him: and no man laid his hand on him, because his hour was not yet come. 31 But of the mul-
titude many believed on him; and they said, When the Christ shall come, will he do more signs than
those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concern-
ing him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a lit-
tle while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and
where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that
we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? 36 What
is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come? 37
Now on the last day, the great 'day' of the feast, Jesus stood and cried, saying, If any man thirst, let him

come unto me and drink. [38] He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. [39] But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet 'given'; because Jesus was not yet glorified. [40] 'Some' of the multitude therefore, when they heard these words, said, This is of a truth the prophet. [41] Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? [42] Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? [43] So there arose a division in the multitude because of him. [44] And some of them would have taken him; but no man laid hands on him. [45] The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? [46] The officers answered, Never man so spake. [47] The Pharisees therefore answered them, Are ye also led astray? [48] Hath any of the rulers believed on him, or of the Pharisees? [49] But this multitude that knoweth not the law are accursed. [50] Nicodemus saith unto them (he that came to him before, being one of them), [51] Doth our law judge a man, except it first hear from himself and know what he doeth? [52] They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. [53] And they went every man unto his own house:

Chapter 8

[1] but Jesus went unto the mount of Olives. [2] And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. [3] And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, [4] they say unto him, Teacher, this woman hath been taken in adultery, in the very act. [5] Now in the law Moses commanded us to stone such: what then sayest thou of her? [6] And this they said, trying him, that they might have 'whereof' to accuse him. But Jesus stooped down, and with his finger wrote on the ground. [7] But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. [8] And again he stooped down, and with his finger wrote on the ground. [9] And they, when they heard it, went out one by one, beginning from the eldest, 'even' unto the last: and Jesus was left alone, and the woman, where she was, in the midst. [10] And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? [11] And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more. [12] Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. [13] The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. [14] Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. [15] Ye judge after the flesh; I judge no man. [16] Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. [17] Yea and in your law it is written, that the witness of two men is true. [18] I am he that beareth witness of myself, and the Father that sent me beareth witness of me. [19] They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. [20] These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come. [21] He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. [22] The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? [23] And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. [24] I said therefore unto you, that ye shall die in your sins: for except ye believe that I am 'he', ye shall die in your sins. [25] They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. [26] I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. [27] They perceived not that he spake to them of the Father. [28] Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am 'he', and 'that' I do nothing of myself, but as the Father taught me, I speak these things. [29] And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. [30] As he spake these things, many believed on him. [31] Jesus therefore said to those Jews that had believed him, If ye abide in my word, 'then' are ye truly my disciples; [32] and ye shall know the truth, and the truth shall make you free. [33] They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. [35] And the bondservant abideth not in the house for ever: the son abideth for ever. [36] If therefore the Son shall make you

free, ye shall be free indeed. [37] I know that ye are Abraham's seed: yet ye seek to kill me, because my word hath not free course in you. [38] I speak the things which I have seen with 'my' Father: and ye also do the things which ye heard from 'your' father. [39] They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. [40] But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. [41] Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, 'even' God. [42] Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. [43] Why do ye not understand my speech? 'Even' because ye cannot hear my word. [44] Ye are of 'your' father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. [45] But because I say the truth, ye believe me not. [46] Which of you convicteth me of sin? If I say truth, why do ye not believe me? [47] He that is of God heareth the words of God: for this cause ye hear 'them' not, because ye are not of God. [48] The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? [49] Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. [50] But I seek not mine own glory: there is one that seeketh and judgeth. [51] Verily, verily, I say unto you, If a man keep my word, he shall never see death. [52] The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. [53] Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? [54] Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; [55] and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. [56] Your father Abraham rejoiced to see my day; and he saw it, and was glad. [57] The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [58] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. [59] They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Chapter 9

[1] And as he passed by, he saw a man blind from his birth. [2] And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? [3] Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. [4] We must work the works of him that sent me, while it is day: the night cometh, when no man can work. [5] When I am in the world, I am the light of the world. [6] When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, [7] and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. [8] The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? [9] Others said, It is he: others said, No, but he is like him. He said, I am 'he'. [10] They said therefore unto him, How then were thine eyes opened? [11] He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. [12] And they said unto him, Where is he? He saith, I know not. [13] They bring to the Pharisees him that aforetime was blind. [14] Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. [15] Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. [16] Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was division among them. [17] They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. [18] The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, [19] and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? [20] His parents answered and said, We know that this is our son, and that he was born blind: [21] but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. [22] These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him 'to be' Christ, he should be put out of the synagogue. [23] Therefore said his parents, He is of age; ask him. [24] So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. [25] He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. [26] They said therefore unto him, What did he to thee? How opened he thine eyes? [27] He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? [28] And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. [29] We know that God hath spoken unto Moses: but as for this man, we know not whence he is. [30] The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and 'yet' he opened mine eyes. [31] We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. [32] Since the world began it was never heard that any one opened the eyes of a man born blind. [33] If this man were not from God, he could do nothing. [34] They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. [35] Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? [36] He answered and said, And who is he, Lord, that I may believe on him? [37] Jesus said

unto him, Thou hast both seen him, and he it is that speaketh with thee. [38] And he said, Lord, I believe. And he worshipped him. [39] And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. [40] Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? [41] Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

Chapter 10

[1] Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. [2] But he that entereth in by the door is the shepherd of the sheep. [3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [4] When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. [5] And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. [6] This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. [7] Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. [8] All that came before me are thieves and robbers: but the sheep did not hear them. [9] I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. [10] The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have 'it' abundantly. [11] I am the good shepherd: the good shepherd layeth down his life for the sheep. [12] He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth 'them': [13] 'he fleeth' because he is a hireling, and careth not for the sheep. [14] I am the good shepherd; and I know mine own, and mine own know me, [15] even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. [16] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. [17] Therefore doth the Father love me, because I lay down my life, that I may take it again. [18] No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father. [19] There arose a division again among the Jews because of these words. [20] And many of them said, He hath a demon, and is mad; why hear ye him? [21] Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind? [22] And it was the feast of the dedication at Jerusalem: [23] it was winter; and Jesus was walking in the temple in Solomon's porch. [24] The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. [25] Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. [26] But ye believe not, because ye are not of my sheep. [27] My sheep hear my voice, and I know them, and they follow me: [28] and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. [29] My Father, who hath given 'them' unto me, is greater than all; and no one is able to snatch 'them' out of the Father's hand. [30] I and the Father are one. [31] The Jews took up stones again to stone him. [32] Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? [33] The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. [34] Jesus answered them, Is it not written in your law, I said, ye are gods? [35] If he called them gods, unto whom the word of God came (and the scripture cannot be broken), [36] say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am 'the' Son of God? [37] If I do not the works of my Father, believe me not. [38] But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. [39] They sought again to take him: and he went forth out of their

hand. [40] And he went away again beyond the Jordan into the place where John was at the first baptizing;
and there be abode. [41] And many came unto him; and they said, John indeed did no sign: but all things
whatsoever John spake of this man were true. [42] And many believed on him there.

Chapter 11

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it
was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother
Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is
sick. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the
Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When
therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then af-
ter this he saith to the disciples, Let us go into Judaea again. 8 The disciples say unto him, Rabbi, the Jews
were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve
hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10
But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he:
and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out
of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. 13 Now Jesus
had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore
said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent
ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called Didymus, said unto
his fellow-disciples, Let us also go, that we may die with him. 17 So when Jesus came, he found that he
had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs
off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20
Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the
house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22
And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her,
Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection
at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though
he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27
She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, 'even' he that
cometh into the world. 28 And when she had said this, she went away, and called Mary her sister secretly,
saying, The Teacher is her, and calleth thee. 29 And she, when she heard it, arose quickly, and went unto
him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31
The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she
rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.
32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him,
Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and
the Jews 'also' weeping who came with her, he groaned in the spirit, and was troubled, 34 and said, Where
have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Be-
hold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that
was blind, have caused that this man also should not die? 38 Jesus therefore again groaning in himself
cometh to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus saith, Take ye away the stone.
Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he

hath been 'dead' four days. [40] Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? [41] So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. [42] And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. [43] And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. [44] He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. [45] Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. [46] But some of them went away to the Pharisees, and told them the things which Jesus had done. [47] The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. [48] If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. [49] But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, [50] nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. [51] Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation; [52] and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. [53] So from that day forth they took counsel that they might put him to death. [54] Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. [55] Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. [56] They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? [57] Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

Chapter 12

1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised
from the dead. 2 So they made him a supper there: and Martha served; but Lazarus was one of them that
sat at meat with him. 3 Mary therefore took a pound of ointment of pure nard, very precious, and
anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the
ointment. 4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this
ointment sold for three hundred shillings, and given to the poor? 6 Now this he said, not because he
cared for the poor; but because he was a thief, and having the bag took away what was put therein. 7 Je-
sus therefore said, Suffer her to keep it against the day of my burying. 8 For the poor ye have always with
you; but me ye have not always. 9 The common people therefore of the Jews learned that he was there:
and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from
the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that
by reason of him many of the Jews went away, and believed on Jesus. 12 On the morrow a great multi-
tude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branch-
es of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed 'is' he that cometh in
the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is
written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things
understood not his disciples at the first: but when Jesus was glorified, then remembered they that these
things were written of him, and that they had done these things unto him. 17 The multitude therefore
that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.
18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19
The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone af-
ter him. 20 Now there were certain Greeks among those that went up to worship at the feast: 21 these
therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus an-
swereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say
unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it
beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it
unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant
be: if any man serve me, him will the Father honor. 27 Now is my soul troubled; and what shall I say? Fa-
ther, save me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There
came therefore a voice out of heaven, 'saying', I have both glorified it, and will glorify it again. 29 The
multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath
spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31
Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted
up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death
he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ
abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Je-
sus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that

darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them. 37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? 39 For this cause they could not believe, for that Isaiah said again, 40 He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. 41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess 'it', lest they should be put out of the synagogue: 43 for they loved the glory 'that is' of men more than the glory 'that is' of God. 44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Chapter 13

[1] Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end. [2] And during supper, the devil having already put into the heart of Judas Iscariot, Simon's 'son', to betray him, [3] 'Jesus', knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God, [4] riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. [5] Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. [6] So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? [7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. [8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10] Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. [11] For he knew him that should betray him; therefore said he, Ye are not all clean. [12] So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? [13] Ye call me, Teacher, and, Lord: and ye say well; for so I am. [14] If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. [15] For I have given you an example, that ye also should do as I have done to you. [16] Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. [17] If ye know these things, blessed are ye if ye do them. [18] I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me. [19] From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am 'he'. [20] Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. [21] When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. [22] The disciples looked one on another, doubting of whom he spake. [23] There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. [24] Simon Peter therefore beckoneth to him, and saith unto him, Tell 'us' who it is of whom he speaketh. [25] He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? [26] Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, 'the son' of Simon Iscariot. [27] And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. [28] Now no man at the table knew for what intent he spake this unto him. [29] For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. [30] He then having received the sop went out straightway: and it was night. [31] When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; [32] and God shall glorify him in himself, and straightway shall he glorify him. [33] Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. [34] A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. [35] By this shall all men know that ye are my disciples, if ye have love one to another. [36] Simon Peter saith unto him, Lord, whither goest thou? Jesus

answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards. [37] Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. [38] Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Chapter 14

1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many
mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and
prepare a place for you, I come again, and will receive you unto myself; that where I am, 'there' ye may
be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither
thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no
one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also:
from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father,
and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know
me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10 Believest
thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from
myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Fa-
ther in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, he that believeth
on me, the works that I do shall he do also; and greater 'works' than these shall he do; because I go unto
the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in
the Son. 14 If ye shall ask anything in my name, that will I do. 15 If ye love me, ye will keep my command-
ments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you
for ever, 17 'even' the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither
knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you desolate:
I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I
live, ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He
that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be
loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith
unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23
Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him,
and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my
words: and the word which ye hear is not mine, but the Father's who sent me. 25 These things have I spo-
ken unto you, while 'yet' abiding with you. 26 But the Comforter, 'even' the Holy Spirit, whom the Fa-
ther will send in my name, he shall teach you all things, and bring to your remembrance all that I said
unto you. 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you.
Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I
come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is
greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may
believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing
in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment,
even so I do. Arise, let us go hence.

Chapter 15

[1] I am the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit, he taketh it away: and every ‘branch’ that beareth fruit, he cleanseth it, that it may bear more fruit. [3] Already ye are clean because of the word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. [7] If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. [8] Herein is my Father glorified, that ye bear much fruit; and ‘so’ shall ye be my disciples. [9] Even as the Father hath loved me, I also have loved you: abide ye in my love. [10] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. [11] These things have I spoken unto you, that my joy may be in you, and ‘that’ your joy may be made full. [12] This is my commandment, that ye love one another, even as I have loved you. [13] Greater love hath no man than this, that a man lay down his life for his friends. [14] Ye are my friends, if ye do the things which I command you. [15] No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you. [16] Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and ‘that’ your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. [17] These things I command you, that ye may love one another. [18] If the world hateth you, ye know that it hath hated me before ‘it hated’ you. [19] If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. [20] Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. [21] But all these things will they do unto you for my name’s sake, because they know not him that sent me. [22] If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. [23] He that hateth me hateth my Father also. [24] If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. [25] But ‘this cometh to pass’, that the word may be fulfilled that is written in their law, They hated me without a cause. [26] But when the Comforter is come, whom I will send unto you from the Father, ‘even’ the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: [27] and ye also bear witness, because ye have been with me from the beginning.

Chapter 16

1 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out
of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service
unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these
things have I spoken unto you, that when their hour is come, ye may remember them, how that I told
you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go
unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken
these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth: It is expedient for
you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send
him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness,
and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father,
and ye behold me no more; 11 of judgment, because the prince of this world hath been judged. 12 I have
yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth,
is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever
he shall hear, 'these' shall he speak: and he shall declare unto you the things that are to come. 14 He shall
glorify me: for he shall take of mine, and shall declare 'it' unto you. 15 All things whatsoever the Father
hath are mine: therefore said I, that he taketh of mine, and shall declare 'it' unto you. 16 A little while,
and ye behold me no more; and again a little while, and ye shall see me. 17 'Some' of his disciples therefore
said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a
little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that
he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him,
and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye
behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall
weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into
joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered
of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And
ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one
taketh away from you. 23 And in that day ye shall ask me no question. Verily, verily, I say unto you, if ye
shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my
name: ask, and ye shall receive, that your joy may be made full. 25 These things have I spoken unto you in
dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you
plainly of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will pray the
Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I
came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave
the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no
dark saying. 30 Now know we that thou knowest all things, and needest not that any man should ask
thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32
Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave
me alone: and 'yet' I am not alone, because the Father is with me. 33 These things have I spoken unto

you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

Chapter 17

[1] These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the son may glorify thee: [2] even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. [3] And this is life eternal, that they should know thee the only true God, and him whom thou didst send, 'even' Jesus Christ. [4] I glorified thee on the earth, having accomplished the work which thou hast given me to do. [5] And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [6] I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. [7] Now they know that all things whatsoever thou hast given me are from thee: [8] for the words which thou gavest me I have given unto them; and they received 'them', and knew of a truth that I came forth from thee, and they believed that thou didst send me. [9] I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: [10] and all things that are mine are thine, and thine are mine: and I am glorified in them. [11] And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we 'are'. [12] While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. [13] But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. [14] I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. [15] I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil 'one'. [16] They are not of the world even as I am not of the world. [17] Sanctify them in the truth: thy word is truth. [18] As thou didst send me into the world, even so sent I them into the world. [19] And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. [20] Neither for these only do I pray, but for them also that believe on me through their word; [21] that they may all be one; even as thou, Father, 'art' in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. [22] And the glory which thou hast given me I have given unto them; that they may be one, even as we 'are' one; [23] I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. [24] Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. [25] O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; [26] and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

Chapter 18

[1] When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was
a garden, into which he entered, himself and his disciples. [2] Now Judas also, who betrayed him, knew the
place: for Jesus oft-times resorted thither with his disciples. [3] Judas then, having received the band 'of
soldiers', and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches
and weapons. [4] Jesus therefore, knowing all the things that were coming upon him, went forth, and saith
unto them, Whom seek ye? [5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am 'he'.
And Judas also, who betrayed him, was standing with them. [6] When therefore he said unto them, I am
'he', they went backward, and fell to the ground. [7] Again therefore he asked them, Whom seek ye? And
they said, Jesus of Nazareth. [8] Jesus answered, I told you that I am 'he'; if therefore ye seek me, let these
go their way: [9] that the word might be fulfilled which he spake, Of those whom thou hast given me I lost
not one. [10] Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off
his right ear. Now the servant's name was Malchus. [11] Jesus therefore said unto Peter, Put up the sword
into the sheath: the cup which the Father hath given me, shall I not drink it? [12] So the band and the chief
captain, and the officers of the Jews, seized Jesus and bound him, [13] and led him to Annas first; for he
was father in law to Caiaphas, who was high priest that year. [14] Now Caiaphas was he that gave counsel
to the Jews, that it was expedient that one man should die for the people. [15] And Simon Peter followed
Jesus, and 'so did' another disciple. Now that disciple was known unto the high priest, and entered in
with Jesus into the court of the high priest; [16] but Peter was standing at the door without. So the other
disciple, who was known unto the high priest, went out and spake unto her that kept the door, and
brought in Peter. [17] The maid therefore that kept the door saith unto Peter, Art thou also 'one' of this
man's disciples? He saith, I am not. [18] Now the servants and the officers were standing 'there', having
made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them,
standing and warming himself. [19] The high priest therefore asked Jesus of his disciples, and of his teach-
ing. [20] Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the
temple, where all the Jews come together; and in secret spake I nothing. [21] Why askest thou me? Ask
them that have heard 'me', what I spake unto them: behold, these know the things which I said. [22] And
when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou
the high priest so? [23] Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why
smitest thou me? [24] Annas therefore sent him bound unto Caiaphas the high priest. [25] Now Simon Peter
was standing and warming himself. They said therefore unto him, Art thou also 'one' of his disciples?
He denied, and said, I am not. [26] One of the servants of the high priest, being a kinsman of him whose
ear Peter cut off, saith, Did not I see thee in the garden with him? [27] Peter therefore denied again: and
straightway the cock crew. [28] They lead Jesus therefore from Caiaphas into the Praetorium: and it was
early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat
the passover. [29] Pilate therefore went out unto them, and saith, What accusation bring ye against this
man? [30] They answered and said unto him, If this man were not an evildoer, we should not have deliv-
ered him up unto thee. [31] Pilate therefore said unto them, Take him yourselves, and judge him according
to your law. The Jews said unto him, It is not lawful for us to put any man to death: [32] that the word of

Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. [33] Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? [34] Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? [35] Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? [36] Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. [37] Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. [38] Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. [39] But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? [40] They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.)

Chapter 19

[1] Then Pilate therefore took Jesus, and scourged him. [2] And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; [3] and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. [4] And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. [5] Jesus therefore came out, wearing the crown of thorns and the purple garment. And 'Pilate' saith unto them, Behold, the man! [6] When therefore the chief priests and the officers saw him, they cried out, saying, Crucify 'him', crucify 'him'! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. [7] The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. [8] When Pilate therefore heard this saying, he was the more afraid; [9] and he entered into the Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. [10] Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee? [11] Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. [12] Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar. [13] When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. [14] Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! [15] They therefore cried out, Away with 'him', away with 'him', crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. [16] Then therefore he delivered him unto them to be crucified. [17] They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha: [18] where they crucified him, and with him two others, on either side one, and Jesus in the midst. [19] And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. [20] This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, 'and' in Latin, 'and' in Greek. [21] The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. [22] Pilate answered, What I have written I have written. [23] The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. [24] They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. [25] These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the 'wife' of Clopas, and Mary Magdalene. [26] When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! [27] Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own 'home'. [28] After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. [29] There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. [30] When Jesus therefore had received the

vinegar, he said, It is finished: and he bowed his head, and gave up his spirit. [31] The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high 'day'), asked of Pilate that their legs might be broken, and 'that' they might be taken away. [32] The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: [33] but when they came to Jesus, and saw that he was dead already, they brake not his legs: [34] howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. [35] And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. [36] For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. [37] And again another scripture saith, They shall look on him whom they pierced. [38] And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave 'him' leave. He came therefore, and took away his body. [39] And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. [40] So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. [41] Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. [42] There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

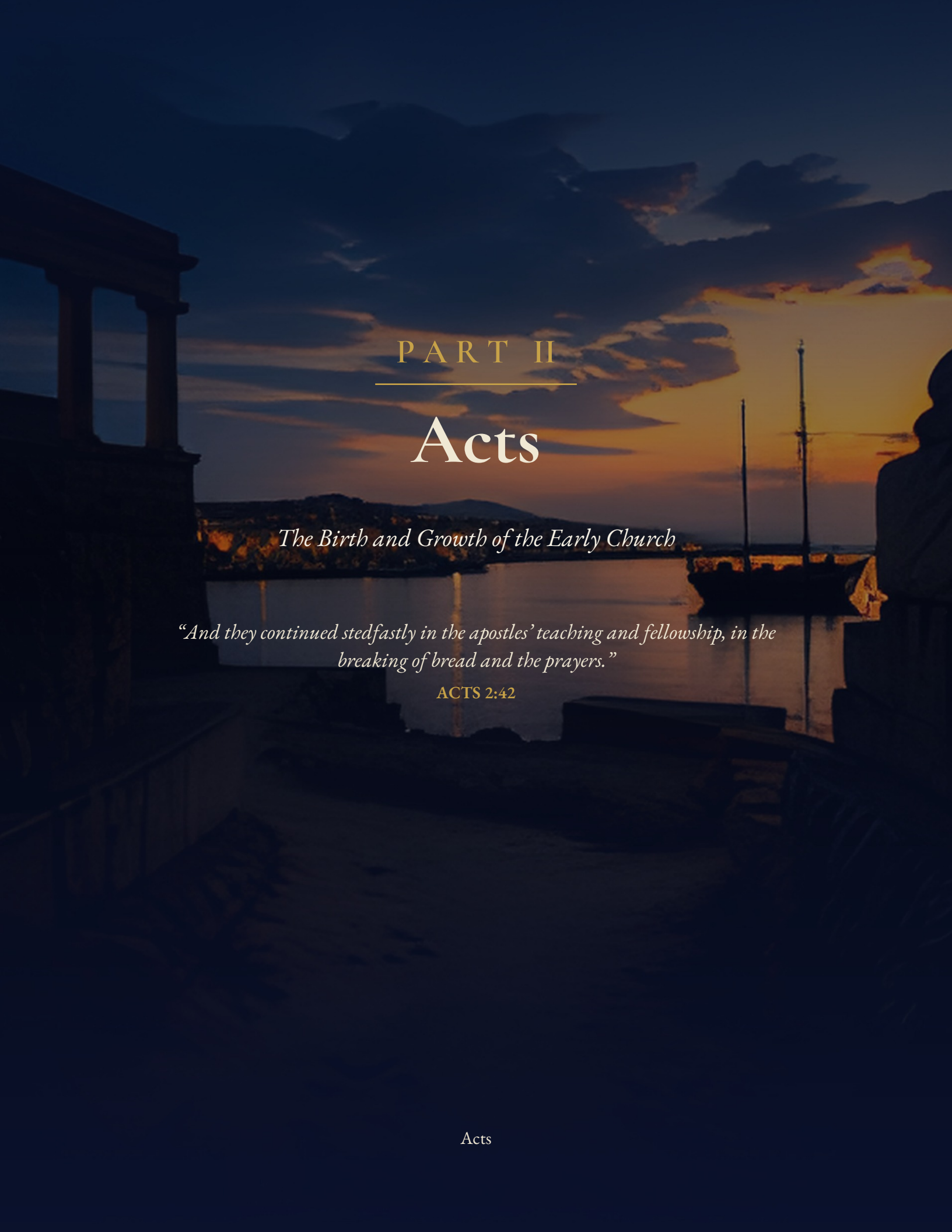
Chapter 20

[1] Now on the first ‘day’ of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. [2] She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. [3] Peter therefore went forth, and the other disciple, and they went toward the tomb. [4] And they ran both together: and the other disciple outran Peter, and came first to the tomb; [5] and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. [6] Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, [7] and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. [8] Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. [9] For as yet they knew not the scripture, that he must rise from the dead. [10] So the disciples went away again unto their own home. [11] But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; [12] and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. [13] And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. [14] When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. [15] Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. [16] Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. [17] Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. [18] Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and ‘that’ he had said these things unto her. [19] When therefore it was evening, on that day, the first ‘day’ of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace ‘be’ unto you. [20] And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. [21] Jesus therefore said to them again, Peace ‘be’ unto you: as the Father hath sent me, even so send I you. [22] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: [23] whose soever sins ye forgive, they are forgiven unto them; whose soever ‘sins’ ye retain, they are retained. [24] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. [25] The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe. [26] And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace ‘be’ unto you. [27] Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach ‘hither’ thy hand, and put it into my side: and be not faithless, but believing. [28] Thomas answered and said unto him, My Lord and my God. [29] Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed ‘are’ they that have not seen, and ‘yet’ have believed. [30] Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: [31] but these are

written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

Chapter 21

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested ‘himself’ on this wise. 2 There was together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the ‘sons’ of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net ‘full’ of fishes. 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come ‘and’ break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead. 15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, ‘son’ of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, ‘son’ of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, ‘son’ of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what ‘is that’ to thee? Follow thou me. 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what ‘is that’ to thee? 24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true. 25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.



PART II

Acts

The Birth and Growth of the Early Church

"And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

ACTS 2:42

Acts

28 CHAPTERS · 1007 VERSES



Jerusalem rooftops at dawn, where the church was born. (AI-generated illustration)

Acts is Luke's second volume. It records how the risen Christ, through the Holy Spirit, carried the gospel from Jerusalem to Judea, to Samaria, and to the ends of the earth, from Pentecost to Paul preaching openly in Rome.

> **KEY VERSE · ACTS 1:8**
> *"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."*

Chapter 1

1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, 'said he', ye heard from me: 5 For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. 6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off. 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James 'the son' of Alphaeus, and Simon the Zealot, and Judas 'the son' of James. 14 These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons 'gathered' together, about a hundred and twenty), 16 Brethren, it was needful that the Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17 For he was numbered among us, and received his portion in this ministry. 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) 20 For it is written in the book of Psalms, Let his habitation be made desolate, And let no man dwell therein: and, His office let another take. 21 Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, 25 to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. 26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Chapter 2

[1] And when the day of Pentecost was now come, they were all together in one place. [2] And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. [3] And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. [4] And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. [5] Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. [6] And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. [7] And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? [8] And how hear we, every man in our own language wherein we were born? [9] Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, [10] in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, [11] Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. [12] And they were all amazed, and were perplexed, saying one to another, What meaneth this? [13] But others mocking said, They are filled with new wine. [14] But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, 'saying', Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. [15] For these are not drunken, as ye suppose; seeing it is 'but' the third hour of the day. [16] but this is that which hath been spoken through the prophet Joel: [17] And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: [18] Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy. [19] And I will show wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapor of smoke: [20] The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable 'day'. [21] And it shall be, that whosoever shall call on the name of the Lord shall be saved. [22] Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; [23] him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: [24] whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. [25] For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: [26] Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: [27] Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption. [28] Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. [29] Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. [30] Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set 'one' upon his throne; [31] he foreseeing 'this' spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. [32] This Jesus did God raise up, whereof we all are witnesses. [33] Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and

hear. [34] For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, [35] Till I make thine enemies the footstool of thy feet. [36] Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. [37] Now when they heard 'this,' they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? [38] And Peter 'said' unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. [39] For to you is the promise, and to your children, and to all that are afar off, 'even' as many as the Lord our God shall call unto him. [40] And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. [41] They then that received his word were baptized: and there were added 'unto them' in that day about three thousand souls. [42] And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. [43] And fear came upon every soul: and many wonders and signs were done through the apostles. [44] And all that believed were together, and had all things common; [45] and they sold their possessions and goods, and parted them to all, according as any man had need. [46] And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, [47] praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

Chapter 3

1 Now Peter and John were going up into the temple at the hour of prayer, 'being' the ninth 'hour'. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. 11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. 16 And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I know that in ignorance ye did it, as did also your rulers. 18 But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, 'even' Jesus: 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old. 22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. 25 Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. 26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

Chapter 4

[1] And as they spake unto the people, the priests and the captain of the temple and the Sadducees came
upon them, [2] being sore troubled because they taught the people, and proclaimed in Jesus the resurrec-
tion from the dead. [3] And they laid hands on them, and put them in ward unto the morrow: for it was
now eventide. [4] But many of them that heard the word believed; and the number of the men came to be
about five thousand. [5] And it came to pass on the morrow, that their rulers and elders and scribes were
gathered together in Jerusalem; [6] and Annas the high priest 'was there', and Caiaphas, and John, and
Alexander, and as many as were of the kindred of the high priest. [7] And when they had set them in the
midst, they inquired, By what power, or in what name, have ye done this? [8] Then Peter, filled with the
Holy Spirit, said unto them, Ye rulers of the people, and elders, [9] if we this day are examined concerning
a good deed done to an impotent man, by what means this man is made whole; [10] be it known unto you
all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified,
whom God raised from the dead, 'even' in him doth this man stand here before you whole. [11] He is the
stone which was set at nought of you the builders, which was made the head of the corner. [12] And in
none other is there salvation: for neither is there any other name under heaven, that is given among men,
wherein we must be saved. [13] Now when they beheld the boldness of Peter and John, and had perceived
that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they
had been with Jesus. [14] And seeing the man that was healed standing with them, they could say nothing
against it. [15] But when they had commanded them to go aside out of the council, they conferred among
themselves, [16] saying, What shall we do to these men? for that indeed a notable miracle hath been
wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. [17] But that it
spread no further among the people, let us threaten them, that they speak henceforth to no man in this
name. [18] And they called them, and charged them not to speak at all nor teach in the name of Jesus. [19]
But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken
unto you rather than unto God, judge ye: [20] for we cannot but speak the things which we saw and heard.
[21] And they, when they had further threatened them, let them go, finding nothing how they might pun-
ish them, because of the people; for all men glorified God for that which was done. [22] For the man was
more than forty years old, on whom this miracle of healing was wrought. [23] And being let go, they came
to their own company, and reported all that the chief priests and the elders had said unto them. [24] And
they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst
make the heaven and the earth and the sea, and all that in them is: [25] who by the Holy Spirit, 'by' the
mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine
vain things? [26] The kings of the earth set themselves in array, And the rulers were gathered together,
Against the Lord, and against his Anointed: [27] for of a truth in this city against thy holy Servant Jesus,
whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,
were gathered together, [28] to do whatsoever thy hand and thy council foreordained to come to pass. [29]
And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all
boldness, [30] while thy stretchest forth thy hand to heal; and that signs and wonders may be done through
the name of thy holy Servant Jesus. [31] And when they had prayed, the place was shaken wherein they

were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. [32] And the multitude of them that believed were of one heart and soul: and not one 'of them' said that aught of the things which he possessed was his own; but they had all things common. [33] And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. [34] For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, [35] and laid them at the apostles' feet: and distribution was made unto each, according as any one had need. [36] And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, [37] having a field, sold it, and brought the money and laid it at the apostles' feet.

Chapter 5

[1] But a certain man named Ananias, with Sapphira his wife, sold a possession, [2] and kept back ‘part’ of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles’ feet. [3] But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back ‘part’ of the price of the land? [4] While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou has not lied unto men, but unto God. [5] And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. [6] And the young men arose and wrapped him round, and they carried him out and buried him. [7] And it was about the space of three hours after, when his wife, not knowing what was done, came in. [8] And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. [9] But Peter ‘said’ unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. [10] And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. [11] And great fear came upon the whole church, and upon all that heard these things. [12] And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon’s porch. [13] But of the rest durst no man join himself to them: howbeit the people magnified them; [14] and believers were the more added to the Lord, multitudes both of them and women; [15] insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. [16] And there also came together the multitudes from the cities round about Jerusalem, bring sick folk, and them that were vexed with unclean spirits: and they were healed every one. [17] But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, [18] and laid hands on the apostles, and put them in public ward. [19] But an angel of the Lord by night opened the prison doors, and brought them out, and said, [20] Go ye, and stand and speak in the temple to the people all the words of this Life. [21] And when they heard ‘this’, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. [22] But the officers that came found them not in the prison; and they returned, and told, [23] saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. [24] Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. [25] And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. [26] Then went the captain with the officers, and brought them, ‘but’ without violence; for they feared the people, lest they should be stoned. [27] And when they had brought them, they set them before the council. And the high priest asked them, [28] saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man’s blood upon us. [29] But Peter and the apostles answered and said, We must obey God rather than men. [30] The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. [31] Him did God exalt with his right hand ‘to be’ a Prince and a

Saviour, to give repentance to Israel, and remission of sins. [32] And we are witnesses of these things; and
'so is' the Holy Spirit, whom God hath given to them that obey him. [33] But they, when they heard this,
were cut to the heart, and minded to slay them. [34] But there stood up one in the council, a Pharisee,
named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men
forth a little while. [35] And he said unto them, Ye men of Israel, take heed to yourselves as touching these
men, what ye are about to do. [36] For before these days rose up Theudas, giving himself out to be some-
body; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as
many as obeyed him, were dispersed, and came to nought. [37] After this man rose up Judas of Galilee in
the days of the enrolment, and drew away 'some of the' people after him: he also perished; and all, as
many as obeyed him, were scattered abroad. [38] And now I say unto you, Refrain from these men, and let
them alone: for if this counsel or this work be of men, it will be overthrown: [39] but if it is of God, ye will
not be able to overthrow them; lest haply ye be found even to be fighting against God. [40] And to him
they agreed: and when they had called the apostles unto them, they beat them and charged them not to
speak in the name of Jesus, and let them go. [41] They therefore departed from the presence of the council,
rejoicing that they were counted worthy to suffer dishonor for the Name. [42] And every day, in the tem-
ple and at home, they ceased not to teach and to preach Jesus 'as' the Christ.

Chapter 6

[1] Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the
Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. [2] And
the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake
the word of God, and serve tables. [3] Look ye out therefore, brethren, from among you seven men of
good report, full of the Spirit and of wisdom, whom we may appoint over this business. [4] But we will
continue stedfastly in prayer, and in the ministry of the word. [5] And the saying pleased the whole multi-
tude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and
Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; [6] whom they set before the
apostles: and when they had prayed, they laid their hands upon them. [7] And the word of God increased;
and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests
were obedient to the faith. [8] And Stephen, full of grace and power, wrought great wonders and signs
among the people. [9] But there arose certain of them that were of the synagogue called 'the synagogue' of
the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing
with Stephen. [10] And they were not able to withstand the wisdom and the Spirit by which he spake. [11]
Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and
'against' God. [12] And they stirred up the people, and the elders, and the scribes, and came upon him, and
seized him, and brought him into the council, [13] and set up false witnesses, who said, This man ceaseth
not to speak words against this holy place, and the law: [14] for we have heard him say, that this Jesus of
Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. [15] And all
that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

Chapter 7

[1] And the high priest said, Are these things so? [2] And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, [3] and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. [4] Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, 'God' removed him into this land, wherein ye now dwell: [5] and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when 'as yet' he had no child. [6] And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years. [7] And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. [8] And he gave him the covenant of circumcision: and so 'Abraham' begat Isaac, and circumcised him the eighth day; and Isaac 'begat' Jacob, and Jacob the twelve patriarchs. [9] And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, [10] and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. [11] Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. [12] But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. [13] And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. [14] And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. [15] And Jacob went down into Egypt; and he died, himself and our fathers; [16] and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem. [17] But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, [18] till there arose another king over Egypt, who knew not Joseph. [19] The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end they might not live. [20] At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house. [21] and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. [22] And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. [23] But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. [24] And seeing one 'of them' suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: [25] and he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not. [26] And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? [27] But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? [28] Wouldest thou kill me, as thou killedst the Egyptian yesterday? [29] And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. [30] And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. [31] And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, [32] I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. [33] And the Lord said

unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. [34] I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. [35] This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent 'to be' both a ruler and a deliverer with the hand of the angel that appeared to him in the bush. [36] This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years. [37] This is that Moses, who said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me. [38] This is he that was in the church in the wilderness with the angel that spake to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us: [39] to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, [40] saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him. [41] And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. [42] But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, Did ye offer unto me slain beasts and sacrifices Forty years in the wilderness, O house of Israel? [43] And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made to worship them: And I will carry you away beyond Babylon. [44] Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. [45] Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, that God thrust out before the face of our fathers, unto the days of David; [46] who found favor in the sight of God, and asked to find a habitation for the God of Jacob. [47] But Solomon built him a house. [48] Howbeit the Most High dwelleth not in 'houses' made with hands; as saith the prophet, [49] The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build me? saith the Lord: Or what is the place of my rest? [50] Did not my hand make all these things? [51] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. [52] Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; [53] ye who received the law as it was ordained by angels, and kept it not. [54] Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. [55] But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, [56] and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. [57] But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; [58] and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. [59] And they stoned Stephen, calling upon 'the Lord', and saying, Lord Jesus, receive my spirit. [60] And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Chapter 8

[1] And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. [2] And devout men buried Stephen, and made great lamentation over him. [3] But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison. [4] They therefore that were scattered abroad, went about preaching the word. [5] And Philip went down to the city of Samaria, and proclaimed unto them the Christ. [6] And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. [7] For 'from' many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. [8] And there was much joy in that city. [9] But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: [10] to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. [11] And they gave heed to him, because that of long time he had amazed them with his sorceries. [12] But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13] And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed. [14] Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [15] who, when they were come down, prayed for them, that they might receive the Holy Spirit: [16] for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. [17] Then laid they their hands on them, and they received the Holy Spirit. [18] Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, [19] saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. [20] But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right before God. [22] Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. [23] For I see that thou art in the gall of bitterness and in the bond of iniquity. [24] And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me. [25] They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans. [26] But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. [27] And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; [28] and he was returning and sitting in his chariot, and was reading the prophet Isaiah. [29] And the Spirit said unto Philip, Go near, and join thyself to this chariot. [30] And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? [31] And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. [32] Now the passage of the Scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: [33] In his humiliation his judg-

ment was taken away: His generation who shall declare? For his life is taken from the earth. [34] And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? [35] And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus. [36] And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, 'here is' water; what doth hinder me to be baptized? [37] 'And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' [38] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him. [39] And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. [40] But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

Chapter 9

[1] But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high
priest, [2] and asked of him letters to Damascus unto the synagogues, that if he found any that were of the
Way, whether men or women, he might bring them bound to Jerusalem. [3] And as he journeyed, it came
to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of
heaven: [4] and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou
me? [5] And he said, Who art thou, Lord? And he 'said', I am Jesus whom thou persecutest: [6] but rise, and
enter into the city, and it shall be told thee what thou must do. [7] And the men that journeyed with him
stood speechless, hearing the voice, but beholding no man. [8] And Saul arose from the earth; and when
his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. [9]
And he was three days without sight, and did neither eat nor drink. [10] Now there was a certain disciple at
Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I 'am
here', Lord. [11] And the Lord 'said' unto him, Arise, and go to the street which is called Straight, and in-
quire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; [12] and he hath
seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. [13]
But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at
Jerusalem: [14] and here he hath authority from the chief priests to bind all that call upon thy name. [15] But
the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen-
tiles and kings, and the children of Israel: [16] for I will show him how many things he must suffer for my
name's sake. [17] And Ananias departed, and entered into the house; and laying his hands on him said,
Brother Saul, the Lord, 'even' Jesus, who appeared unto thee in the way which thou camest, hath sent
me, that thou mayest receive thy sight, and be filled with the Holy Spirit. [18] And straightway there fell
from his eyes as it were scales, and he received his sight; and he arose and was baptized; [19] and he took
food and was strengthened. And he was certain days with the disciples that were at Damascus. [20] And
straightway in the synagogues he proclaimed Jesus, that he is the Son of God. [21] And all that heard him
were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and
he had come hither for this intent, that he might bring them bound before the chief priests. [22] But Saul
increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is
the Christ. [23] And when many days were fulfilled, the Jews took counsel together to kill him: [24] but their
plot became known to Saul. And they watched the gates also day and night that they might kill him: [25]
but his disciples took him by night, and let him down through the wall, lowering him in a basket. [26] And
when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of
him, not believing that he was a disciple. [27] But Barnabas took him, and brought him to the apostles, and
declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at
Damascus he had preached boldly in the name of Jesus. [28] And he was with them going in and going out
at Jerusalem, [29] preaching boldly in the name of the Lord: and he spake and disputed against the Grecian
Jews; but they were seeking to kill him. [30] And when the brethren knew it, they brought him down to
Caesarea, and sent him forth to Tarsus. [31] So the church throughout all Judaea and Galilee and Samaria
had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was

multiplied. [32] And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. [33] And there he found a certain man named Aeneas, who had kept his bed eight years; for he was palsied. [34] And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he arose. [35] And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord. [36] Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. [37] And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. [38] And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. [39] And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. [40] But Peter put them all forth, and kneeled down and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. [41] And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. [42] And it became known throughout all Joppa: and many believed on the Lord. [43] And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Chapter 10

1 Now 'there was' a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian 'band', 2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. 3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side. 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; 8 and having rehearsed all things unto them, he sent them to Joppa. 9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. 13 And there came a voice to him, Rise, Peter; kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. 15 And a voice 'came' unto him again the second time, What God hath cleansed, make not thou common. 16 And this was done thrice: and straightway the vessel was received up into heaven. 17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, 18 and called and asked whether Simon, who was surnamed Peter, were lodging there. 19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 But arise, and get thee down, and go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned 'of God' by a holy angel to send for thee into his house, and to hear words from thee. 23 So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. 24 And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and findeth many come together: 28 and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and 'yet' unto me hath God showed that I should not call any man common or unclean: 29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. 30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. 33 Forthwith

therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. [34] And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: [35] but in every nation he that feareth him, and worketh righteousness, is acceptable to him. [36] The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (He is Lord of all.) -- [37] that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; [38] 'even' Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. [39] And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. [40] Him God raised up the third day, and gave him to be made manifest, [41] not to all the people, but unto witnesses that were chosen before of God, 'even' to us, who ate and drank with him after he rose from the dead. [42] And he charged us to preach unto the people, and to testify that this is he who is ordained of God 'to be' the Judge of the living and the dead. [43] To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. [44] While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. [45] And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. [46] For they heard them speak with tongues, and magnify God. Then answered Peter, [47] Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? [48] And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Chapter 11

1 Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the
word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contend-
ed with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter be-
gan, and expounded 'the matter' unto them in order, saying, 5 I was in the city of Joppa praying: and in a
trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four
corners; and it came even unto me: 6 upon which when I had fastened mine eyes, I considered, and saw
the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. 7 And I
heard also a voice saying unto me, Rise, Peter; kill and eat. 8 But I said, Not so, Lord: for nothing com-
mon or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven,
What God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up
again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having
been sent from Caesarea unto me. 12 And the Spirit bade me go with them, making no distinction. And
these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he
had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is
Peter; 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. 15 And as
I began to speak, the Holy Spirit fell on them, even as on us at the beginning. 16 And I remembered the
word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy
Spirit. 17 If then God gave unto them the like gift as 'he did' also unto us, when we believed on the Lord
Jesus Christ, who was I, that I could withstand God? 18 And when they heard these things, they held
their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as
far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there
were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the
Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number
that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church
which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and
had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would
cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much people
was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul; 26 and when he had found
him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered
together with the church, and taught much people, and that the disciples were called Christians first in
Antioch. 27 Now in these days there came down prophets from Jerusalem unto Antioch. 28 And there
stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over
all the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to
his ability, determined to send relief unto the brethren that dwelt in Judea: 30 which also they did, send-
ing it to the elders by the hand of Barnabas and Saul.

Chapter 12

1 Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And 'those' were the days of unleavened bread. 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered 'the thing', he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate, a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw him, and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and tarried there. 20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. 21 And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. 22 And the people shouted, 'saying', The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Chapter 13

[1] Now there were at Antioch, in the church that was ‘there’, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. [2] And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. [3] Then, when they had fasted and prayed and laid their hands on them, they sent them away. [4] So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. [5] And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. [6] And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; [7] who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. [8] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. [9] But Saul, who is also ‘called’ Paul, filled with the Holy Spirit, fastened his eyes on him, [10] and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? [11] And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. [12] Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord. [13] Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. [14] But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. [15] And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. [16] And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God, hearken: [17] The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. [18] And for about the time of forty years as a nursing-father bare he them in the wilderness. [19] And when he had destroyed seven nations in the land of Canaan, he gave ‘them’ their land for an inheritance, for about four hundred and fifty years: [20] and after these things he gave ‘them’ judges until Samuel the prophet. [21] And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. [22] And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after My heart, who shall do all My will. [23] Of this man’s seed hath God according to promise brought unto Israel a Saviour, Jesus; [24] when John had first preached before his coming the baptism of repentance to all the people of Israel. [25] And as John was fulfilling his course, he said, What suppose ye that I am? I am not ‘he’. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose. [26] Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. [27] For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled ‘them’ by condemning ‘him’. [28] And though they found no cause of death ‘in him’, yet asked they of Pilate that he should be slain. [29] And when they had fulfilled all things that were written

of him, they took him down from the tree, and laid him in a tomb. [30] But God raised him from the dead: [31] and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. [32] And we bring you good tidings of the promise made unto the fathers, [33] that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. [34] And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure 'blessings' of David. [35] Because he saith also in another 'psalm', Thou wilt not give Thy Holy One to see corruption. [36] For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: [37] but he whom God raised up saw no corruption. [38] Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: [39] and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. [40] Beware therefore, lest that come upon 'you' which is spoken in the prophets: [41] Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you. [42] And as they went out, they besought that these words might be spoken to them the next sabbath. [43] Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God. [44] And the next sabbath almost the whole city was gathered together to hear the word of God. [45] But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. [46] And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. [47] For so hath the Lord commanded us, 'saying', I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth. [48] And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. [49] And the word of the Lord was spread abroad throughout all the region. [50] But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. [51] But they shook off the dust of their feet against them, and came unto Iconium. [52] And the disciples were filled with joy with the Holy Spirit.

Chapter 14

[1] And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. [2] But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. [3] Long time therefore they tarried ‘there’ speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. [4] But the multitude of the city was divided; and part held with the Jews, and part with the apostles. [5] And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, [6] they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: [7] and there they preached the gospel. [8] And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother’s womb, who never had walked. [9] The same heard Paul speaking, who, fastening eyes upon him, and seeing that he had faith to be made whole, [10] said with a loud voice, Stand upright on thy feet. And he leaped up and walked. [11] And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. [12] And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. [13] And the priest of Jupiter whose ‘temple’ was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. [14] But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out [15] and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: [16] who in the generations gone by suffered all the nations to walk in their own ways. [17] And yet He left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. [18] And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. [19] But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. [20] But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. [21] And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, [22] confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. [23] And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. [24] And they passed through Pisidia, and came to Pamphylia. [25] And when they had spoken the word in Perga, they went down to Attalia; [26] and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. [27] And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. [28] And they tarried no little time with the disciples.

Chapter 15

[1] And certain men came down from Judaea and taught the brethren, 'saying', Except ye be circumcised after the custom of Moses, ye cannot be saved. [2] And when Paul and Barnabas had no small dissension and questioning with them, 'the brethren' appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. [3] They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. [4] And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. [5] But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses. [6] And the apostles and the elders were gathered together to consider of this matter. [7] And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. [8] And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; [9] and he made no distinction between us and them, cleansing their hearts by faith. [10] Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? [11] But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. [12] And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them. [13] And after they had held their peace, James answered, saying, Brethren, hearken unto me: [14] Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. [15] And to this agree the words of the prophets; as it is written, [16] After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up: [17] That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called, [18] Saith the Lord, who maketh these things known from of old. [19] Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; [20] but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. [21] For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath. [22] Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; 'namely', Judas called Barsabbas, and Silas, chief men among the brethren: [23] and they wrote 'thus' by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: [24] Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; [25] it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, [26] men that have hazarded their lives for the name of our Lord Jesus Christ. [27] We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. [28] For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: [29] that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye

keep yourselves, it shall be well with you. Fare ye well. [30] So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. [31] And when they had read it, they rejoiced for the consolation. [32] And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. [33] And after they had spent some time 'there', they were dismissed in peace from the brethren unto those that had sent them forth. [34] 'But it seemed good unto Silas to abide there.' [35] But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also. [36] And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, 'and see' how they fare. [37] And Barnabas was minded to take with them John also, who was called Mark. [38] But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. [39] And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; [40] but Paul choose Silas, and went forth, being commended by the brethren to the grace of the Lord. [41] And he went through Syria and Cilicia, confirming the churches.

Chapter 16

[1] And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the
son of a Jewess that believed; but his father was a Greek. [2] The same was well reported of by the brethren
that were at Lystra and Iconium. [3] Him would Paul have to go forth with him; and he took and circum-
cised him because of the Jews that were in those parts: for they all knew that his father was a Greek. [4]
And as they went on their way through the cities, they delivered them the decrees to keep which had
been ordained of the apostles and elders that were at Jerusalem. [5] So the churches were strengthened in
the faith, and increased in number daily. [6] And they went through the region of Phrygia and Galatia,
having been forbidden of the Holy Spirit to speak the word in Asia; [7] and when they were come over
against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; [8] and passing
by Mysia, they came down to Troas. [9] And a vision appeared to Paul in the night: There was a man of
Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. [10] And when
he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had
called us to preach the gospel to them. [11] Setting sail therefore from Troas, we made a straight course to
Samothrace, and the day following to Neapolis; [12] and from thence to Philippi, which is a city of Mace-
donia, the first of the district, a 'Roman' colony: and we were in this city tarrying certain days. [13] And on
the sabbath day we went forth without the gate by a river side, where we supposed there was a place of
prayer; and we sat down, and spake unto the women that were come together. [14] And a certain woman
named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart
the Lord opened to give heed unto the things which were spoken by Paul. [15] And when she was bap-
tized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come
into my house, and abide 'there'. And she constrained us. [16] And it came to pass, as we were going to the
place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much
gain by soothsaying. [17] The same following after Paul and us cried out, saying, These men are servants of
the Most High God, who proclaim unto you the way of salvation. [18] And this she did for many days. But
Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come
out of her. And it came out that very hour. [19] But when her masters saw that the hope of their gain was
gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, [20] and
when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly
trouble our city, [21] and set forth customs which it is not lawful for us to receive, or to observe, being Ro-
mans. [22] And the multitude rose up together against them: and the magistrates rent their garments off
them, and commanded to beat them with rods. [23] And when they had laid many stripes upon them, they
cast them into prison, charging the jailor to keep them safely: [24] who, having received such a charge, cast
them into the inner prison, and made their feet fast in the stocks. [25] But about midnight Paul and Silas
were praying and singing hymns unto God, and the prisoners were listening to them; [26] and suddenly
there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately
all the doors were opened, and every one's bands were loosed. [27] And the jailor, being roused out of sleep
and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the pris-
oners had escaped. [28] But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. [29]

And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, [30] and brought them out and said, Sirs, what must I do to be saved? [31] And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. [32] And they spake the word of the Lord unto him, with all that were in his house. [33] And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. [34] And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God. [35] But when it was day, the magistrates sent the sergeants, saying, Let those men go. [36] And the jailor reported the words to Paul, 'saying', The magistrates have sent to let you go: now therefore come forth, and go in peace. [37] But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay verily; but let them come themselves and bring us out. [38] And the sergeants reported these words unto the magistrates: and they feared when they heard that they were Romans; [39] and they came and besought them; and when they had brought them out, they asked them to go away from the city. [40] And they went out of the prison, and entered into 'the house' of Lydia: and when they had seen the brethren, they comforted them, and departed.

Chapter 17

[1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: [2] and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the Scriptures, [3] opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, 'said he,' I proclaim unto you, is the Christ. [4] And some of them were persuaded, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few. [5] But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. [6] And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; [7] whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, 'one' Jesus. [8] And they troubled the multitude and the rulers of the city, when they heard these things. [9] And when they had taken security from Jason and the rest, they let them go. [10] And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come thither went into the synagogue of the Jews. [11] Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so. [12] Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few. [13] But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Beroea also, they came thither likewise, stirring up and troubling the multitudes. [14] And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. [15] But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed. [16] Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. [17] So he reasoned in the synagogue with Jews and the devout persons, and in the marketplace every day with them that met him. [18] And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? others, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. [19] And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? [20] For thou bringest certain strange things to our ears: we would know therefore what these things mean. [21] (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) [22] And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things, I perceive that ye are very religious. [23] For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. [24] The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; [25] neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; [26] and he made of one every nation of men to dwell on all the face of the earth, having determined 'their' appointed seasons, and the bounds of their habitation; [27] that they should seek God, if haply they might feel after him and find him, though he is not far from each one of

us: [28] for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. [29] Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. [30] The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: [31] inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. [32] Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. [33] Thus Paul went out from among them. [34] But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Chapter 18

1 After these things he departed from Athens, and came to Corinth. 2 And he found a certain Jew named
Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had
commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the
same trade, he abode with them, and they wrought, for by their trade they were tentmakers. 4 And he
reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. 5 But when Silas and Timothy
came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the
Christ. 6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto
them, Your blood 'be' upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7
And he departed thence, and went into the house of a certain man named Titus Justus, one that wor-
shipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, be-
lieved in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9
And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10
for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. 11 And
he dwelt 'there' a year and six months, teaching the word of God among them. 12 But when Gallio was
proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judg-
ment-seat, 13 saying, This man persuadeth men to worship God contrary to the law. 14 But when Paul
was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked
villany, O ye Jews, reason would that I should bear with you: 15 but if they are questions about words
and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. 16
And he drove them from the judgment-seat. 17 And they all laid hold on Sosthenes, the ruler of the syna-
gogue, and beat him before the judgment-seat. And Gallio cared for none of these things. 18 And Paul,
having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and
with him Priscilla and Aquila: having shorn his head in Cenchreae; for he had a vow. 19 And they came
to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the
Jews. 20 And when they asked him to abide a longer time, he consented not; 21 but taking his leave of
them, and saying, I will return again unto you if God will, he set sail from Ephesus. 22 And when he had
landed at Caesarea, he went up and saluted the church, and went down to Antioch. 23 And having spent
some time 'there', he departed, and went through the region of Galatia, and Phrygia, in order, establish-
ing all the disciples. 24 Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man,
came to Ephesus; and he was mighty in the scriptures. 25 This man had been instructed in the way of the
Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing
only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and
Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.
27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the
disciples to receive him: and when he was come, he helped them much that had believed through grace;
28 for he powerfully confuted the Jews, 'and that' publicly, showing by the scriptures that Jesus was the
Christ.

Chapter 19

[1] And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country
came to Ephesus, and found certain disciples: [2] and he said unto them, Did ye receive the Holy Spirit
when ye believed? And they 'said' unto him, Nay, we did not so much as hear whether the Holy Spirit
was 'given'. [3] And he said, Into what then were ye baptized? And they said, Into John's baptism. [4] And
Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe
on him that should come after him, that is, on Jesus. [5] And when they heard this, they were baptized into
the name of the Lord Jesus. [6] And when Paul had laid his hands upon them, the Holy Spirit came on
them; and they spake with tongues, and prophesied. [7] And they were in all about twelve men. [8] And he
entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading
'as to' the things concerning the kingdom of God. [9] But when some were hardened and disobedient,
speaking evil of the Way before the multitude, he departed from them, and separated the disciples, rea-
soning daily in the school of Tyrannus. [10] And this continued for the space of two years; so that all they
that dwelt in Asia heard the word of the Lord, both Jews and Greeks. [11] And God wrought special mira-
cles by the hands of Paul: [12] insomuch that unto the sick were carried away from his body handkerchiefs
or aprons, and the evil spirits went out. [13] But certain also of the strolling Jews, exorcists, took upon
them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus
whom Paul preacheth. [14] And there were seven sons of one Sceva, a Jew, a chief priest, who did this. [15]
And the evil spirit answered and said unto them, Jesus I know, and Paul I know, but who are ye? [16] And
the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against
them, so that they fled out of that house naked and wounded. [17] And this became known to all, both
Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was
magnified. [18] Many also of them that had believed came, confessing, and declaring their deeds. [19] And
not a few of them that practised magical arts brought their books together and burned them in the sight
of all; and they counted the price of them, and found it fifty thousand pieces of silver. [20] So mightily
grew the word of the Lord and prevailed. [21] Now after these things were ended, Paul purposed in the
spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been
there, I must also see Rome. [22] And having sent into Macedonia two of them that ministered unto him,
Timothy and Erastus, he himself stayed in Asia for a while. [23] And about that time there arose no small
stir concerning the Way. [24] For a certain man named Demetrius, a silversmith, who made silver shrines of
Diana, brought no little business unto the craftsmen; [25] whom he gathered together, with the workmen
of like occupation, and said, Sirs, ye know that by this business we have our wealth. [26] And ye see and
hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned
away much people, saying that they are no gods, that are made with hands: [27] and not only is there dan-
ger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made
of no account, and that she should even be deposed from her magnificence whom all Asia and the world
worshippeth. [28] And when they heard this they were filled with wrath, and cried out, saying, Great is Di-
ana of the Ephesus. [29] And the city was filled with the confusion: and they rushed with one accord into
the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. [30]

And when Paul was minded to enter in unto the people, the disciples suffered him not. [31] And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre. [32] Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. [33] And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. [34] But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. [35] And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the 'image' which fell down from Jupiter? [36] Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. [37] For ye have brought 'hither' these men, who are neither robbers of temples nor blasphemers of our goddess. [38] If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. [39] But if ye seek anything about other matters, it shall be settled in the regular assembly. [40] For indeed we are in danger to be accused concerning this day's riot, there being no cause 'for it': and as touching it we shall not be able to give account of this concourse. [41] And when he had thus spoken, he dismissed the assembly.

Chapter 20

[1] And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia. [2] And when he had gone through those parts, and had given them much exhortation, he came into Greece. [3] And when he had spent three months 'there,' and a plot was laid against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia. [4] And there accompanied him as far as Asia, Sopater of Beroea, 'the son' of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. [5] But these had gone before, and were waiting for us at Troas. [6] And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we tarried seven days. [7] And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. [8] And there were many lights in the upper chamber where we were gathered together. [9] And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. [10] And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. [11] And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. [12] And they brought the lad alive, and were not a little comforted. [13] But we going before to the ship set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. [14] And when he met us at Assos, we took him in, and came to Mitylene. [15] And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. [16] For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost. [17] And from Miletus he sent to Ephesus, and called to him the elders of the church. [18] And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, [19] serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; [20] how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, [21] testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. [22] And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: [23] save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. [24] But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. [25] And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. [26] Wherefore I testify unto you this day, that I am pure from the blood of all men. [27] For I shrank not from declaring unto you the whole counsel of God. [28] Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. [29] I know that after my departing grievous wolves shall enter in among you, not sparing the flock; [30] and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. [31] Wherefore watch ye, remembering that by the space of three years

I ceased not to admonish every one night and day with tears. [32] And now I commend you to God, and to the word of his grace, which is able to build ‘you’ up, and to give ‘you’ the inheritance among all them that are sanctified. [33] I coveted no man’s silver, or gold, or apparel. [34] Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. [35] In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. [36] And when he had thus spoken, he kneeled down and prayed with them all. [37] And they all wept sore, and fell on Paul’s neck and kissed him, [38] sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Chapter 21

1 And when it came to pass that were parted from them and had set sail, we came with a straight course
unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship cross-
ing over unto Phoenicia, we went aboard, and set sail. 3 And when we had come in sight of Cyprus, leav-
ing it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her bur-
den. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the
Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the
days, we departed and went on our journey; and they all, with wives and children, brought us on our
way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other
farewell; 6 and we went on board the ship, but they returned home again. 7 And when we had finished
the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one
day. 8 And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip
the evangelist, who was one of the seven, we abode with him. 9 Now this man had four virgin daughters,
who prophesied. 10 And as we tarried there some days, there came down from Judaea a certain prophet,
named Agabus. 11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and
said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and
shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of
that place besought him not to go up to Jerusalem. 13 Then Paul answered, What do ye, weeping and
breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the
Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 15
And after these days we took up our baggage and went up to Jerusalem. 16 And there went with us also
'certain' of the disciples from Caesarea, bringing 'with them' one Mnason of Cyprus, an early disciple,
with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18
And the day following Paul went in with us unto James; and all the elders were present. 19 And when he
had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles
through his ministry. 20 And they, when they heard it, glorified God; and they said unto him, Thou
seest, brother, how many thousands there are among the Jews of them that have believed; and they are
all zealous for the law: 21 and they have been informed concerning thee, that thou teachest all the Jews
who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to
walk after the customs. 22 What is it therefore? They will certainly hear that thou art come. 23 Do there-
fore this that we say to thee: We have four men that have a vow on them; 24 these take, and purify thyself
with them, and be at charges for them, that they may shave their heads: and all shall know that there is
no truth in the things whereof they have been informed concerning thee; but that thou thyself also
walkest orderly, keeping the law. 25 But as touching the Gentiles that have believed, we wrote, giving
judgment that they should keep themselves from things sacrificed to idols, and from blood, and from
what is strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself
with them went into the temple, declaring the fulfilment of the days of purification, until the offering
was offered for every one of them. 27 And when the seven days were almost completed, the Jews from
Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, 28 crying out,

Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. [29] For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. [30] And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. [31] And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. [32] And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. [33] Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. [34] And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. [35] And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; [36] for the multitude of the people followed after, crying out, Away with him. [37] And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? [38] Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? [39] But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. [40] And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Chapter 22

[1] Brethren and fathers, hear ye the defence which I now make unto you. [2] And when they heard that he
spake unto them in the Hebrew language, they were the more quiet: and he saith, [3] I am a Jew, born in
Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict
manner of the law of our fathers, being zealous for God, even as ye all are this day: [4] and I persecuted this
Way unto the death, binding and delivering into prisons both men and women. [5] As also the high priest
doth bear me witness, and all the estate of the elders: from whom also I received letters unto the
brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be
punished. [6] And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon,
suddenly there shone from heaven a great light round about me. [7] And I fell unto the ground, and heard
a voice saying unto me, Saul, Saul, why persecutest thou me? [8] And I answered, Who art thou, Lord?
And he said unto me, I am Jesus of Nazareth, whom thou persecutest. [9] And they that were with me be-
held indeed the light, but they heard not the voice of him that spake to me. [10] And I said, What shall I do,
Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all
things which are appointed for thee to do. [11] And when I could not see for the glory of that light, being
led by the hand of them that were with me I came into Damascus. [12] And one Ananias, a devout man ac-
cording to the law, well reported of by all the Jews that dwelt there, [13] came unto me, and standing by me
said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. [14] And he said,
The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear
a voice from his mouth. [15] For thou shalt be a witness for him unto all men of what thou hast seen and
heard. [16] And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.
[17] And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell
into a trance, [18] and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because
they will not receive of thee testimony concerning me. [19] And I said, Lord, they themselves know that I
imprisoned and beat in every synagogue them that believed on thee: [20] and when the blood of Stephen
thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that
slew him. [21] And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles. [22] And
they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow
from the earth: for it is not fit that he should live. [23] And as they cried out, and threw off their garments,
and cast dust into the air, [24] the chief captain commanded him be brought into the castle, bidding that
he should be examined by scourging, that he might know for what cause they so shouted against him. [25]
And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful
for you to scourge a man that is a Roman, and uncondemned? [26] And when the centurion heard it, he
went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. [27]
And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. [28] And the
chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am ‘a Roman’
born. [29] They then that were about to examine him straightway departed from him: and the chief cap-
tain also was afraid when he knew that he was a Roman, and because he had bound him. [30] But on the
morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and com-

manded the chief priests and all the council to come together, and brought Paul down and set him before them.

Chapter 23

[1] And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. [2] And the high priest Ananias commanded them that stood by him to smite him on the mouth. [3] Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? [4] And they that stood by said, Revilest thou God's high priest? [5] And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. [6] But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. [7] And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. [8] For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. [9] And there arose a great clamor: and some of the scribes of the Pharisees part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? [10] And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle. [11] And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome. [12] And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. [13] And they were more than forty that made this conspiracy. [14] And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. [15] Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. [16] But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. [17] And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. [18] So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. [19] And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? [20] And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. [21] Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. [22] So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. [23] And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: [24] and 'he bade them' provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. [25] And he wrote a letter after this form: [26] Claudius Lysias unto the most excellent governor Felix, greeting. [27] This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. [28] And desiring to

know the cause wherefore they accused him, I brought him down unto their council: [29] whom I found
to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of
bonds. [30] And when it was shown to me that there would be a plot against the man, I sent him to thee
forthwith, charging his accusers also to speak against him before thee. [31] So the soldiers, as it was com-
manded them, took Paul and brought him by night to Antipatris. [32] But on the morrow they left the
horsemen to go with him, and returned to the castle: [33] and they, when they came to Caesarea and deliv-
ered the letter to the governor, presented Paul also before him. [34] And when he had read it, he asked of
what province he was; and when he understood that he was of Cilicia, [35] I will hear thee fully, said he,
when thine accusers also are come: and he commanded him to be kept in Herod's palace.

Chapter 24

[1] And after five days the high priest Ananias came down with certain elders, and ‘with’ an orator, one Tertullus; and they informed the governor against Paul. [2] And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by the providence evils are corrected for this nation, [3] we accept it in all ways and in all places, most excellent Felix, with all thankfulness. [4] But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. [5] For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: [6] who moreover assayed to profane the temple: on whom also we laid hold: ‘and we would have judged him according to our law.’ [7] ‘But the chief captain Lysias came, and with great violence took him away out of our hands,’ [8] ‘commanding his accusers to come before thee.’ from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. [9] And the Jews also joined in the charge, affirming that these things were so. [10] And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense: [11] Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: [12] and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. [13] Neither can they prove to thee the things whereof they now accuse me. [14] But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; [15] having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. [16] Herein I also exercise myself to have a conscience void of offence toward God and men always. [17] Now after some years I came to bring alms to my nation, and offerings: [18] amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but ‘there were’ certain Jews from Asia-- [19] who ought to have been here before thee, and to make accusation, if they had aught against me. [20] Or else let these men themselves say what wrong-doing they found when I stood before the council, [21] except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day. [22] But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. [23] And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him. [24] But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. [25] And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. [26] He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. [27] But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Chapter 25

1 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, 3 asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart 'thither' shortly. 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him. 6 And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. 7 And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; 8 while Paul said in his defense, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all. 9 But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is 'true' whereof these accuse me, no man can give me up unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go. 13 Now when certain days were passed, Agrippa the King and Bernice arrived at Caesarea, and saluted Festus. 14 And as they tarried there many days, Festus laid Paul's case before the King, saying, There is a certain man left a prisoner by Felix; 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed 'me', asking for sentence against him. 16 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him. 17 When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought. 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; 19 but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters. 21 But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar. 22 And Agrippa 'said' unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him. 23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and principal men of the city, at the command of Festus Paul was brought in. 24 And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. 25 But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have

somewhat to write. [27] For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Chapter 26

[1] And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his
hand, and made his defence: [2] I think myself happy, king Agrippa, that I am to make my defense before
thee this day touching all the things whereof I am accused by the Jews: [3] especially because thou art ex-
pert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me pa-
tiently. [4] My manner of life then from my youth up, which was from the beginning among mine own
nation and at Jerusalem, know all the Jews; [5] having knowledge of me from the first, if they be willing to
testify, that after the straitest sect of our religion I lived a Pharisee. [6] And now I stand 'here' to be judged
for the hope of the promise made of God unto our fathers; [7] unto which 'promise' our twelve tribes,
earnestly serving 'God' night and day, hope to attain. And concerning this hope I am accused by the
Jews, O king! [8] Why is it judged incredible with you, if God doth raise the dead? [9] I verily thought with
myself that I ought to do many things contrary to the name of Jesus of Nazareth. [10] And this I also did in
Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief
priests, and when they were put to death I gave my vote against them. [11] And punishing them oftentimes
in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I per-
secuted them even unto foreign cities. [12] Whereupon as I journeyed to Damascus with the authority and
commission of the chief priests, [13] at midday, O king, I saw on the way a light from heaven, above the
brightness of the sun, shining round about me and them that journeyed with me. [14] And when we were
all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest
thou me? it is hard for thee to kick against the goad. [15] And I said, Who art thou, Lord? And the Lord
said, I am Jesus whom thou persecutest. [16] But arise, and stand upon thy feet: for to this end have I ap-
peared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me,
and of the things wherein I will appear unto thee; [17] delivering thee from the people, and from the Gen-
tiles, unto whom I send thee, [18] to open their eyes, that they may turn from darkness to light and from
the power of Satan unto God, that they may receive remission of sins and an inheritance among them
that are sanctified by faith in me. [19] Wherefore, O king Agrippa, I was not disobedient unto the heavenly
vision: [20] but declared both to them of Damascus first and at Jerusalem, and throughout all the country
of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of re-
pentance. [21] For this cause the Jews seized me in the temple, and assayed to kill me. [22] Having therefore
obtained the help that is from God, I stand unto this day testifying both to small and great, saying noth-
ing but what the prophets and Moses did say should come; [23] how that the Christ must suffer, 'and' how
that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
[24] And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning
is turning thee mad. [25] But Paul saith, I am not mad, most excellent Festus; but speak forth words of
truth and soberness. [26] For the king knoweth of these things, unto whom also I speak freely: for I am per-
suaded that none of these things is hidden from him; for this hath not been done in a corner. [27] King
Agrippa, believest thou the prophets? I know that thou believest. [28] And Agrippa 'said' unto Paul, With
but little persuasion thou wouldest fain make me a Christian. [29] And Paul 'said', I would to God, that
whether with little or with much, not thou only, but also all that hear me this day, might become such as

I am, except these bonds. [30] And the king rose up, and the governor, and Bernice, and they that sat with them: [31] and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. [32] And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Chapter 27

1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, 'a city' of Lycia. 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; 8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea. 9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, 10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. 11 But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter 'there; which is' a haven of Crete, looking northeast and south-east. 13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. 14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: 15 and when the ship was caught, and could not face the wind, we gave way 'to it,' and were driven. 16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: 17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. 18 And as we labored exceedingly with the storm, the next day they began to throw the 'the freight' overboard; 19 and the third day they cast out with their own hands the tackling of the ship. 20 And when neither sun nor stars shone upon 'us' for many days, and no small tempest lay on 'us,' all hope that we should be saved was now taken away. 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. 22 And now I exhort you to be of good cheer; for there shall be no loss of life among you, but 'only' of the ship. 23 For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 But we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven to and fro in the 'sea of' Adria, about midnight the sailors surmised that they were drawing near to some country: 28 and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they

would lay out anchors from the foreship, [31] Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. [32] Then the soldiers cut away the ropes of the boat, and let her fall off. [33] And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. [34] Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. [35] And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. [36] Then were they all of good cheer, and themselves also took food. [37] And we were in all in the ship two hundred threescore and sixteen souls. [38] And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. [39] And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. [40] And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. [41] But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence 'of the waves'. [42] And the soldiers' counsel was to kill the prisoners, lest any 'of them' should swim out, and escape. [43] But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; [44] and the rest, some on planks, and some on 'other' things from the ship. And so it came to pass, that they all escaped safe to the land.

Chapter 28

[1] And when we were escaped, then we knew that the island was called Melita. [2] And the barbarians showed us no common kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold. [3] But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. [4] And when the barbarians saw the 'venomous' creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. [5] Howbeit he shook off the creature into the fire, and took no harm. [6] But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss came to him, they changed their minds, and said that he was a god. [7] Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and entertained us three days courteously. [8] And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. [9] And when this was done, the rest also that had diseases in the island came, and were cured: [10] who also honored us with many honors; and when we sailed, they put on board such things as we needed. [11] And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. [12] And touching at Syracuse, we tarried there three days. [13] And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; [14] where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. [15] And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage. [16] And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. [17] And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: [18] who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. [19] But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation. [20] For this cause therefore did I entreat you to see and to speak with 'me': for because of the hope of Israel I am bound with this chain. [21] And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. [22] But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against. [23] And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded 'the matter,' testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. [24] And some believed the things which were spoken, and some disbelieved. [25] And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers, [26] saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: [27] For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they

have closed; Lest, haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them. [28] Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear. [29] ‘And when he had said these words, the Jews departed, having much disputing among themselves.’ [30] And he abode two whole years in his own hired dwelling, and received all that went in unto him, [31] preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.



PART III

The Letters of Paul

Thirteen Letters to Churches and Co-workers

"But now abideth faith, hope, love, these three; and the greatest of these is love."

1 CORINTHIANS 13:13

Romans · 1 Corinthians · 2 Corinthians · Galatians · Ephesians · Philippians · Colossians · 1 Thessalonians · 2 Thessalonians · 1 Timothy · 2 Timothy · Titus · Philemon

Romans

16 CHAPTERS · 433 VERSES



A Roman road leading toward the great city. (AI-generated illustration)

Paul's letter to the believers in Rome is the fullest explanation of the gospel in the Bible: all have sinned, God justifies by grace through faith in Christ, and the Spirit empowers a new life. It is the foundation of Christian doctrine.

KEY VERSE · ROMANS 1:16

"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Chapter 1

1 Paul, a servant of Jesus Christ, called 'to be' an apostle, separated unto the gospel of God, 2 which he promised afore through his prophets in the holy scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was declared 'to be' the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; 'even' Jesus Christ our Lord, 5 through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake; 6 among whom are ye also called 'to be' Jesus Christ's: 7 To all that are in Rome, beloved of God, called 'to be' saints: Grace to you and peace from God our Father and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, 'even' his everlasting power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. 28 And even as they refused to have God in 'their' knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, 30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural af-

fection, unmerciful: [32] who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

Chapter 2

[1] Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judges another, thou condemnest thyself; for thou that judgest dost practise the same things. [2] And we know that the judgment of God is according to truth against them that practise such things. [3] And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? [4] Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? [5] but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; [6] who will render to every man according to his works: [7] to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: [8] but unto them that are factious, and obey not the truth, but obey unrighteousness, 'shall be' wrath and indignation, [9] tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; [10] but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: [11] for there is no respect of persons with God. [12] For as many as have sinned without law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; [13] for not the hearers of the law are just before God, but the doers of the law shall be justified: [14] (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; [15] in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing 'them'); [16] in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ. [17] But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, [18] and knowest his will, and approvest the things that are excellent, being instructed out of the law, [19] and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, [20] a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; [21] thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? [22] thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? [23] thou who gloriest in the law, through thy transgression of the law dishonorest thou God? [24] For the name of God is blasphemed among the Gentiles because of you, even as it is written. [25] For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. [26] If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? [27] and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? [28] For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: [29] but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

Chapter 3

1 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all,
that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want
of faith make of none effect the faithfulness of God? 4 God forbid: yea, let God be found true, but every
man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou
comest into judgment. 5 But if our righteousness commendeth the righteousness of God, what shall we
say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 God forbid: for
then how shall God judge the world? 7 But if the truth of God through my lie abounded unto his glory,
why am I also still judged as a sinner? 8 and why not (as we are slanderously reported, and as some affirm
that we say), Let us do evil, that good may come? whose condemnation is just. 9 What then? are we bet-
ter than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all
under sin; 10 as it is written, There is none righteous, no, not one; 11 There is none that understandeth,
There is none that seeketh after God; 12 They have all turned aside, they are together become unprof-
itable; There is none that doeth good, no, not, so much as one: 13 Their throat is an open sepulchre;
With their tongues they have used deceit: The poison of asps is under their lips: 14 Whose mouth is full
of cursing and bitterness: 15 Their feet are swift to shed blood; 16 Destruction and misery are in their
ways; 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now
we know that what things soever the law saith, it speaketh to them that are under the law; that every
mouth may be stopped, and all the world may be brought under the judgment of God: 20 because by the
works of the law shall no flesh be justified in his sight; for through the law 'cometh' the knowledge of
sin. 21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the
law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that
believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justi-
fied freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth 'to be' a
propitiation, through faith, in his blood, to show his righteousness because of the passing over of the
sins done aforetime, in the forbearance of God; 26 for the showing, 'I say', of his righteousness at this
present season: that he might himself be just, and the justifier of him that hath faith in Jesus. 27 Where
then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 We
reckon therefore that a man is justified by faith apart from the works of the law. 29 Or is God 'the God'
of Jews only? is he not 'the God' of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he
shall justify the circumcision by faith, and the uncircumcision through faith. 31 Do we then make the
law of none effect through faith? God forbid: nay, we establish the law.

Chapter 4

[1] What then shall we say that Abraham, our forefather, hath found according to the flesh? [2] For if Abraham was justified by works, he hath whereof to glory; but not toward God. [3] For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. [4] Now to him that worketh, the reward is not reckoned as of grace, but as of debt. [5] But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. [6] Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, [7] 'saying', Blessed are they whose iniquities are forgiven, And whose sins are covered. [8] Blessed is the man to whom, the Lord will not reckon sin. [9] Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. [10] How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: [11] and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; [12] and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. [13] For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. [14] For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: [15] for the law worketh wrath; but where there is no law, neither is there transgression. [16] For this cause 'it is' of faith, that 'it may be' according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all [17] (as it is written, A father of many nations have I made thee) before him whom he believed, 'even' God, who giveth life to the dead, and calleth the things that are not, as though they were. [18] Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. [19] And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; [20] yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, [21] and being fully assured that what he had promised, he was able also to perform. [22] Wherefore also it was reckoned unto him for righteousness. [23] Now it was not written for his sake alone, that it was reckoned unto him; [24] but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, [25] who was delivered up for our trespasses, and was raised for our justification.

Chapter 5

1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; 4 and stedfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 6 For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, shall we be saved from the wrath 'of God' through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. 12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:-- 13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also 'is' the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, 'so' is the gift: for the judgment 'came' of one unto condemnation, but the free gift 'came' of many trespasses unto justification. 17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, 'even' Jesus Christ. 18 So then as through one trespass 'the judgment came' unto all men to condemnation; even so through one act of righteousness 'the free gift came' unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Chapter 6

[1] What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. We who died to sin, how shall we any longer live therein? [3] Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? [4] We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. [5] For if we have become united with 'him' in the likeness of his death, we shall be also 'in the likeness' of his resurrection; [6] knowing this, that our old man was crucified with 'him', that the body of sin might be done away, that so we should no longer be in bondage to sin; [7] for he that hath died is justified from sin. [8] But if we died with Christ, we believe that we shall also live with him; [9] knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. [10] For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. [11] Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. [12] Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: [13] neither present your members unto sin 'as' instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members 'as' instruments of righteousness unto God. [14] For sin shall not have dominion over you: for ye are not under law, but under grace. [15] What then? shall we sin, because we are not under law, but under grace? God forbid. [16] Know ye not, that to whom ye present yourselves 'as' servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? [17] But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; [18] and being made free from sin, ye became servants of righteousness. [19] I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members 'as' servants to uncleanness and to iniquity unto iniquity, even so now present your members 'as' servants to righteousness unto sanctification. [20] For when ye were servants of sin, ye were free in regard of righteousness. [21] What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. [22] But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. [23] For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Chapter 7

1 Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a
man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband
while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while
the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband
die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Where-
fore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be
joined to another, 'even' to him who was raised from the dead, that we might bring forth fruit unto
God. 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our
members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died
to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. 7
What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the
law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occa-
sion, wrought in me through the commandment all manner of coveting: for apart from the law sin 'is'
dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I
died; 10 and the commandment, which 'was' unto life, this I found 'to be' unto death: 11 for sin, finding
occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy,
and the commandment holy, and righteous, and good. 13 Did then that which is good become death
unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that
which is good; --that through the commandment sin might become exceeding sinful. 14 For we know
that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I
would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto
the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know
that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that
which is good 'is' not. 19 For the good which I would I do not: but the evil which I would not, that I
practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I
find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after
the inward man: 23 but I see a different law in my members, warring against the law of my mind, and
bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am!
who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So
then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

Chapter 8

[1] There is therefore now no condemnation to them that are in Christ Jesus. [2] For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. [3] For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: [4] that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. [5] For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. [6] For the mind of the flesh is death; but the mind of the Spirit is life and peace: [7] because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: [8] and they that are in the flesh cannot please God. [9] But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. [10] And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. [11] But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. [12] So then, brethren, we are debtors, not to the flesh, to live after the flesh: [13] for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. [14] For as many as are led by the Spirit of God, these are sons of God. [15] For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit himself beareth witness with our spirit, that we are children of God: [17] and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with 'him', that we may be also glorified with 'him'. [18] For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. [19] For the earnest expectation of the creation waiteth for the revealing of the sons of God. [20] For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope [21] that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. [22] For we know that the whole creation groaneth and travaileth in pain together until now. [23] And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for 'our' adoption, 'to wit', the redemption of our body. [24] For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? [25] But if we hope for that which we see not, 'then' do we with patience wait for it. [26] And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for 'us' with groanings which cannot be uttered; [27] and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to 'the will of' God. [28] And we know that to them that love God all things work together for good, 'even' to them that are called according to 'his' purpose. [29] For whom he foreknew, he also foreordained 'to be' conformed to the image of his Son, that he might be the firstborn among many brethren: [30] and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. [31] What then shall we say to these things? If God 'is' for us, who 'is' against us? [32] He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? [33] Who shall lay anything to the charge of God's elect? It is God that justifieth; [34] who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised

from the dead, who is at the right hand of God, who also maketh intercession for us. [35] Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? [36] Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. [37] Nay, in all these things we are more than conquerors through him that loved us. [38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, [39] nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9

[1] I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, [2] that I have great sorrow and unceasing pain in my heart. [3] For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: [4] who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service 'of God', and the promises; [5] whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. [6] But 'it is' not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: [7] neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. [8] That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. [9] For this is a word of promise, According to this season will I come, and Sarah shall have a son. [10] And not only so; but Rebecca also having conceived by one, 'even' by our father Isaac-- [11] for 'the children' being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, [12] it was said unto her, The elder shall serve the younger. [13] Even as it is written, Jacob I loved, but Esau I hated. [14] What shall we say then? Is there unrighteousness with God? God forbid. [15] For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. [16] So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. [17] For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. [18] So then he hath mercy on whom he will, and whom he will be hardeneth. [19] Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? [20] Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? [21] Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? [22] What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: [23] and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, [24] 'even' us, whom he also called, not from the Jews only, but also from the Gentiles? [25] As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved. [26] And it shall be, 'that' in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God. [27] And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: [28] for the Lord will execute 'his' word upon the earth, finishing it and cutting it short. [29] And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah. [30] What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: [31] but Israel, following after a law of righteousness, did not arrive at 'that' law. [32] Wherefore? Because 'they sought it' not by faith, but as it were by works. They stumbled at the stone of stumbling; [33] even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

Chapter 10

1 Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus 'as' Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same 'Lord' is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! 16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief 'cometh' of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world. 19 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you. 20 And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me. 21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

Chapter 11

[1] I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: [3] Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. [4] But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. [5] Even so then at this present time also there is a remnant according to the election of grace. [6] But if it is by grace, it is no more of works: otherwise grace is no more grace. [7] What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: [8] according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. [9] And David saith, Let their table be made a snare, and a trap, And a stumbling-block, and a recompense unto them: [10] Let their eyes be darkened, that they may not see, And bow thou down their back always. [11] I say then, Did they stumble that they might fall? God forbid: but by their fall salvation 'is come' unto the Gentiles, to provoke them to jealousy. [12] Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? [13] But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; [14] if by any means I may provoke to jealousy 'them that are' my flesh, and may save some of them. [15] For if the casting away of them 'is' the reconciling of the world, what 'shall' the receiving 'of them be', but life from the dead? [16] And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. [17] But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; [18] glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. [19] Thou wilt say then, Branches were broken off, that I might be grafted in. [20] Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: [21] for if God spared not the natural branches, neither will he spare thee. [22] Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. [23] And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. [24] For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural 'branches', be grafted into their own olive tree? [25] For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; [26] and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: [27] And this is my covenant unto them, When I shall take away their sins. [28] As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. [29] For the gifts and the calling of God are not repented of. [30] For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, [31] even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. [32] For God hath shut up all unto disobedience, that he might have mercy upon all. [33] O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways

past tracing out! [34] For who hath known the mind of the Lord? or who hath been his counsellor? [35] or who hath first given to him, and it shall be recompensed unto him again? [36] For of him, and through him, and unto him, are all things. To him 'be' the glory for ever. Amen.

Chapter 12

[1] I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, 'which is' your spiritual service. [2] And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God. [3] For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith. [4] For even as we have many members in one body, and all the members have not the same office: [5] so we, who are many, are one body in Christ, and severally members one of another. [6] And having gifts differing according to the grace that was given to us, whether prophecy, 'let us prophesy' according to the proportion of our faith; [7] or ministry, 'let us give ourselves' to our ministry; or he that teacheth, to his teaching; [8] or he that exhorteth, to his exhorting: he that giveth, 'let him do it' with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. [9] Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. [10] In love of the brethren be tenderly affectioned one to another; in honor preferring one another; [11] in diligence not slothful; fervent in spirit; serving the Lord; [12] rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; [13] communicating to the necessities of the saints; given to hospitality. [14] Bless them that persecute you; bless, and curse not. [15] Rejoice with them that rejoice; weep with them that weep. [16] Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. [17] Render to no man evil for evil. Take thought for things honorable in the sight of all men. [18] If it be possible, as much as in you lieth, be at peace with all men. [19] Avenge not yourselves, beloved, but give place unto the wrath 'of God': for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. [20] But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. [21] Be not overcome of evil, but overcome evil with good.

Chapter 13

[1] Let every soul be in subjection to the higher powers: for there is no power but of God; and the ‘powers’ that be are ordained of God. [2] Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. [3] For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: [4] for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. [5] Wherefore ‘ye’ must needs be in subjection, not only because of the wrath, but also for conscience’ sake. [6] For this cause ye pay tribute also; for they are ministers of God’s service, attending continually upon this very thing. [7] Render to all their dues: tribute to whom tribute ‘is due’; custom to whom custom; fear to whom fear; honor to whom honor. [8] Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. [9] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. [10] Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. [11] And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we ‘first’ believed. [12] The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. [13] Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. [14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to ‘fulfil’ the lusts ‘thereof’.

Chapter 14

[1] But him that is weak in faith receive ye, 'yet' not for decision of scruples. [2] One man hath faith to eat all things: but he that is weak eateth herbs. [3] Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. [4] Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. [5] One man esteemeth one day above another: another esteemeth every day 'alike'. Let each man be fully assured in his own mind. [6] He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. [7] For none of us liveth to himself, and none dieth to himself. [8] For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. [9] For to this end Christ died and lived 'again', that he might be Lord of both the dead and the living. [10] But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. [11] For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God. [12] So then each one of us shall give account of himself to God. [13] Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. [14] I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. [15] For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. [16] Let not then your good be evil spoken of: [17] for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. [18] For he that herein serveth Christ is well-pleasing to God, and approved of men. [19] So then let us follow after things which make for peace, and things whereby we may edify one another. [20] Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. [21] It is good not to eat flesh, nor to drink wine, nor 'to do anything' whereby thy brother stumbleth. [22] The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. [23] But he that doubteth is condemned if he eat, because 'he eateth' not of faith; and whatsoever is not of faith is sin.

Chapter 15

[1] Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. [2] Let each one of us please his neighbor for that which is good, unto edifying. [3] For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. [4] For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. [5] Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: [6] that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. [7] Wherefore receive ye one another, even as Christ also received you, to the glory of God. [8] For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises 'given' unto the fathers, [9] and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name. [10] And again he saith, Rejoice, ye Gentiles, with his people. [11] And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him. [12] And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope. [13] Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. [14] And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. [15] But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, [16] that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. [17] I have therefore my glorifying in Christ Jesus in things pertaining to God. [18] For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, [19] in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; [20] yea, making it my aim so to preach the gospel, not where Christ was 'already' named, that I might not build upon another man's foundation; [21] but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand. [22] Wherefore also I was hindered these many times from coming to you: [23] but now, having no more any place in these regions, and having these many years a longing to come unto you, [24] whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)-- [25] but now, I 'say', I go unto Jerusalem, ministering unto the saints. [26] For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. [27] Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it 'to them' also to minister unto them in carnal things. [28] When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. [29] And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ. [30] Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; [31] that I may be delivered from them that are disobedient in Judaea, and 'that' my ministration which 'I have' for Jerusalem may be acceptable to the

saints; [32] that I may come unto you in joy through the will of God, and together with you find rest. [33] Now the God of peace be with you all. Amen.

Chapter 16

[1] I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae: [2] that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self. [3] Salute Prisca and Aquila my fellow-workers in Christ Jesus, [4] who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: [5] and 'salute' the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ. [6] Salute Mary, who bestowed much labor on you. [7] Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. [8] Salute Ampliatus my beloved in the Lord. [9] Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. [10] Salute Apelles the approved in Christ. Salute them that are of the 'household' of Aristobulus. [11] Salute Herodion my kinsman. Salute them of the 'household' of Narcissus, that are in the Lord. [12] Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. [13] Salute Rufus the chosen in the Lord, and his mother and mine. [14] Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. [15] Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. [16] Salute one another with a holy kiss. All the churches of Christ salute you. [17] Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. [18] For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. [19] For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. [20] And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. [21] Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. [22] I Tertius, who write the epistle, salute you in the Lord. [23] Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother. [24] 'The grace of our Lord Jesus Christ be with you all. Amen.' [25] Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, [26] but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: [27] to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

1 Corinthians

16 CHAPTERS · 437 VERSES



The ruins of ancient Corinth beneath the Acrocorinth. (AI-generated illustration)

Paul writes to a gifted but divided church in a busy, worldly port city. He answers questions about unity, purity, marriage, worship, and spiritual gifts, gives us the great chapter on love, and defends the resurrection of Christ.

KEY VERSE · 1 CORINTHIANS 15:58

"Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Chapter 1

1 Paul, called ‘to be’ an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 unto the church of God which is at Corinth, ‘even’ them that are sanctified in Christ Jesus, called ‘to be’ saints, with all that call upon the name of our Lord Jesus Christ in every place, their ‘Lord’ and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; 5 that in everything ye were enriched in him, in all utterance and all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 8 who shall also confirm you unto the end, ‘that ye be’ unreproveable in the day of our Lord Jesus Christ. 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord. 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and ‘that’ there be no divisions among you; but ‘that’ ye be perfected together in the same mind and in the same judgment. 11 For it hath been signified unto me concerning you, my brethren, by them ‘that are of the household’ of Chloe, that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? 14 I thank God that I baptized none of you, save Crispus and Gaius; 15 lest any man should say that ye were baptized into my name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. 18 For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God’s good pleasure through the foolishness of the preaching to save them that believe. 22 Seeing that Jews ask for signs, and Greeks seek after wisdom: 23 but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; 24 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, ‘are called’: 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, ‘yea’ and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

Chapter 2

1 And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming
to you the testimony of God. 2 For I determined not to know anything among you, save Jesus Christ,
and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my
speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit
and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God. 6 We
speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the
rulers of this world, who are coming to nought: 7 but we speak God's wisdom in a mystery, 'even' the
'wisdom' that hath been hidden, which God foreordained before the worlds unto our glory: 8 which
none of the rulers of this world hath known: for had they known it, they would not have crucified the
Lord of glory: 9 but as it is written, Things which eye saw not, and ear heard not, And 'which' entered
not into the heart of man, Whatsoever things God prepared for them that love him. 10 But unto us God
revealed 'them' through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For
who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the
things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but
the spirit which is from God; that we might know the things that were freely given to us of God. 13
Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth;
combining spiritual things with spiritual 'words'. 14 Now the natural man receiveth not the things of the
Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually
judged. 15 But he that is spiritual judgeth all things, and he himself is judged of no man. 16 For who hath
known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

Chapter 3

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in
Christ. 2 I fed you with milk, not with meat; for ye were not yet able 'to bear it': nay, not even now are ye
able; 3 for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do
ye not walk after the manner of men? 4 For when one saith, I am of Paul; and another, I am of Apollos;
are ye not men? 5 What then is Apollos? and what is Paul? Ministers through whom ye believed; and
each as the Lord gave to him. 6 I planted, Apollos watered; but God gave the increase. 7 So then neither is
he that planteth anything, neither he that watereth; but God that giveth the increase. 8 Now he that
planteth and he that watereth are one: but each shall receive his own reward according to his own labor.
9 For we are God's fellow-workers: ye are God's husbandry, God's building. 10 According to the grace of
God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth there-
on. But let each man take heed how he buildeth thereon. 11 For other foundation can no man lay than
that which is laid, which is Jesus Christ. 12 But if any man buildeth on the foundation gold, silver, costly
stones, wood, hay, stubble; 13 each man's work shall be made manifest: for the day shall declare it, be-
cause it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. 14 If any man's
work shall abide which he built thereon, he shall receive a reward. 15 If any man's work shall be burned,
he shall suffer loss: but he himself shall be saved; yet so as through fire. 16 Know ye not that ye are a tem-
ple of God, and 'that' the Spirit of God dwelleth in you? 17 If any man destroyeth the temple of God,
him shall God destroy; for the temple of God is holy, and such are ye. 18 Let no man deceive himself. If
any man thinketh that he is wise among you in this world, let him become a fool, that he may become
wise. 19 For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in
their craftiness: 20 and again, The Lord knoweth the reasonings of the wise that they are vain. 21 Where-
fore let no one glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the
world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and
Christ is God's.

Chapter 4

1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. 2 Here, moreover, it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not 'to go' beyond the things which are written; that no one of you be puffed up for the one against the other. 7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it? 8 Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you. 9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now. 14 I write not these things to shame you, but to admonish you as my beloved children. 15 For though ye have ten thousand tutors in Christ, yet 'have ye' not many fathers; for in Christ Jesus I begat you through the gospel. 16 I beseech you therefore, be ye imitators of me. 17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. 18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

Chapter 5

1 It is actually reported that there is fornication among you, and such fornication as is not even among
the Gentiles, that one ‘of you’ hath his father’s wife. 2 And ye are puffed up, and did not rather mourn,
that he that had done this deed might be taken away from among you. 3 For I verily, being absent in
body but present in spirit, have already as though I were present judged him that hath so wrought this
thing, 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our
Lord Jesus, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved
in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the
whole lump? 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our
passover also hath been sacrificed, ‘even’ Christ: 8 wherefore let us keep the feast, not with old leaven,
neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 9
I wrote unto you in my epistle to have no company with fornicators; 10 not at all ‘meaning’ with the for-
nicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go
out of the world: 11 but as it is, I wrote unto you not to keep company, if any man that is named a broth-
er be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a
one no, not to eat. 12 For what have I to do with judging them that are without? Do not ye judge them
that are within? 13 But them that are without God judgeth. Put away the wicked man from among your-
selves.

Chapter 6

1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before
the saints? 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are
ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more,
things that pertain to this life? 4 If then ye have to judge things pertaining to this life, do ye set them to
judge who are of no account in the church? 5 I say 'this' to move you to shame. What, cannot there be
'found' among you one wise man who shall be able to decide between his brethren, 6 but brother goeth
to law with brother, and that before unbelievers? 7 Nay, already it is altogether a defect in you, that ye
have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? 8 Nay, but ye
yourselves do wrong, and defraud, and that 'your' brethren. 9 Or know ye not that the unrighteous shall
not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor
effeminate, nor abusers of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers,
nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye were washed,
but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our
God. 12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I
will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall
bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord
for the body: 14 and God both raised the Lord, and will raise up as through his power. 15 Know ye not
that your bodies are members of Christ? shall I then take away the members of Christ, and make them
members of a harlot? God forbid. 16 Or know ye not that he that is joined to a harlot is one body? for,
The twain, saith he, shall become one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee for-
nication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth
against his own body. 19 Or know ye not that your body is a temple of the Holy Spirit which is in you,
which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God there-
fore in your body.

Chapter 7

1 Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. 2 But, because of fornications, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render unto the wife her due: and likewise also the wife unto the husband. 4 The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. 5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. 6 But this I say by way of concession, not of commandment. 7 Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that. 8 But I say to the unmarried and to widows, It is good for them if they abide even as I. 9 But if they have not continency, let them marry: for it is better to marry than to burn. 10 But unto the married I give charge, 'yea' not I, but the Lord, That the wife depart not from her husband 11 (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. 12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. 13 And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such 'cases': but God hath called us in peace. 16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife? 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. 18 Was any man called being circumcised? Let him not become uncircumcised. Hath any been called in uncircumcision? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 20 Let each man abide in that calling wherein he was called. 21 Wast thou called being a bondservant? Care not for it: nay, even if thou canst become free, use 'it' rather. 22 For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant. 23 Ye were bought with a price; become not bondservants of men. 24 Brethren, let each man, wherein he was called, therein abide with God. 25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. 26 I think therefore that this is good by reason of the distress that is upon us, 'namely,' that it is good for a man to be as he is. 27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. 28 But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. 29 But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; 30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; 31 and those that use the world, as not using it to the full: for the fashion of this world passeth away. 32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: 33 but he that is married is careful for the things of the world, how he may please his

wife, [34] and is divided. 'So' also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. [35] And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. [36] But if any man thinketh that he behaveth himself unseemly toward his virgin 'daughter', if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. [37] But he that standeth stedfast in his heart, having no necessity, but hath power as touching in his own heart, to keep his own virgin 'daughter', shall do well. [38] So then both he that giveth his own virgin 'daughter' in marriage doeth well; and he that giveth her not in marriage shall do better. [39] A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. [40] But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.

Chapter 8

[1] Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. [2] If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; [3] but if any man loveth God, the same is known by him. [4] Concerning therefore the eating of things sacrificed to idols, we know that no idol is 'anything' in the world, and that there is no God but one. [5] For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; [6] yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. [7] Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as 'of' a thing sacrificed to an idol; and their conscience being weak is defiled. [8] But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. [9] But take heed lest by any means this liberty of yours become a stumblingblock to the weak. [10] For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? [11] For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. [12] And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. [13] Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

Chapter 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? 2 If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord. 3 My defence to them that examine me is this. 4 Have we no right to eat and to drink? 5 Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have we not a right to forbear working? 7 What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 8 Do I speak these things after the manner of men? or saith not the law also the same? 9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, 10 or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, 'to thresh' in hope of partaking. 11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? 12 If others partake of 'this' right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. 13 Know ye not that they that minister about sacred things eat 'of' the things of the temple, 'and' they that wait upon the altar have their portion with the altar? 14 Even so did the Lord ordain that they that proclaim the gospel should live of the gospel. 15 But I have used none of these things: and I write not these things that it may be so done in my case; for 'it were' good for me rather to die, than that any man should make my glorifying void. 16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. 17 For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. 18 What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. 19 For though I was free from all 'men,' I brought myself under bondage to all, that I might gain the more. 20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. 22 To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. 23 And I do all things for the gospel's sake, that I may be a joint partaker thereof. 24 Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. 25 And every man that striveth in the games exerciseth self-control in all things. Now they 'do it' to receive a corruptible crown; but we an incorruptible. 26 I therefore so run, as not uncertainly; so fight I, as not beating the air: 27 but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Chapter 10

1 For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed
through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same
spiritual food; 4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed
them: and the rock was Christ. 5 Howbeit with most of them God was not well pleased: for they were
overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust af-
ter evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The
people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of
them committed, and fell in one day three and twenty thousand. 9 Neither let us make trial of the Lord,
as some of them made trial, and perished by the serpents. 10 Neither murmur ye, as some of them mur-
mured, and perished by the destroyer. 11 Now these things happened unto them by way of example; and
they were written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him
that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man
can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with
the temptation make also the way of escape, that ye may be able to endure it. 14 Wherefore, my beloved,
flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is
it not a communion of the blood of Christ? The bread which we break, is it not a communion of the
body of Christ? 17 seeing that we, who are many, are one bread, one body: for we are all partake of the
one bread. 18 Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?
19 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? 20 But 'I say',
that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not
that ye should have communion with demons. 21 Ye cannot drink the cup of the Lord, and the cup of
demons: ye cannot partake of the table of the Lord, and of the table of demons. 22 Or do we provoke the
Lord to jealousy? are we stronger than he? 23 All things are lawful; but not all things are expedient. All
things are lawful; but not all things edify. 24 Let no man seek his own, but 'each' his neighbor's 'good'. 25
Whatsoever is sold in the shambles, eat, asking no question for conscience' sake, 26 for the earth is the
Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you 'to a feast', and ye are dis-
posed to go; whatsoever is set before you, eat, asking no question for conscience' sake. 28 But if any man
say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience
sake: 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another con-
science? 30 If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? 31
Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasions
of stumbling, either to Jews, or to Greeks, or to the church of God: 33 even as I also please all men in all
things, not seeking mine own profit, but the 'profit' of the many, that they may be saved.

Chapter 11

1 Be ye imitators of me, even as I also am of Christ. 2 Now I praise you that ye remember me in all things,
and hold fast the traditions, even as I delivered them to you. 3 But I would have you know, that the head
of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every
man praying or prophesying, having his head covered, dishonoreth his head. 5 But every woman praying
or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she
were shaven. 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be
shorn or shaven, let her be veiled. 7 For a man indeed ought not to have his head veiled, forasmuch as he
is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the wom-
an; but the woman of the man: 9 for neither was the man created for the woman; but the woman for the
man: 10 for this cause ought the woman to have 'a sign of' authority on her head, because of the angels. 11
Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. 12
For as the woman is of the man, so is the man also by the woman; but all things are of God. 13 Judge ye in
yourselves: is it seemly that a woman pray unto God unveiled? 14 Doth not even nature itself teach you,
that, if a man have long hair, it is a dishonor to him? 15 But if a woman have long hair, it is a glory to her:
for her hair is given her for a covering. 16 But if any man seemeth to be contentious, we have no such cus-
tom, neither the churches of God. 17 But in giving you this charge, I praise you not, that ye come togeth-
er not for the better but for the worse. 18 For first of all, when ye come together in the church, I hear that
divisions exist among you; and I partly believe it. 19 For there must be also factions among you, that they
that are approved may be made manifest among you. 20 When therefore ye assemble yourselves together,
it is not possible to eat the Lord's supper: 21 for in your eating each one taketh before 'other' his own
supper; and one is hungry, and another is drunken. 22 What, have ye not houses to eat and to drink in? or
despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I
praise you? In this I praise you not. 23 For I received of the Lord that which also I delivered unto you,
that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks,
he brake it, and said, This is my body, which is for you: this do in remembrance of me. 25 In like manner
also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink
'it', in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's
death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unwor-
thy manner, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so
let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh
judgment unto himself, if he discern not the body. 30 For this cause many among you are weak and sick-
ly, and not a few sleep. 31 But if we discerned ourselves, we should not be judged. 32 But when we are
judged, we are chastened of the Lord, that we may not be condemned with the world. 33 Wherefore, my
brethren, when ye come together to eat, wait one for another. 34 If any man is hungry, let him eat at
home; that your coming together be not unto judgment. And the rest will I set in order whensoever I
come.

Chapter 12

[1] Now concerning spiritual ‘gifts’, brethren, I would not have you ignorant. [2] Ye know that when ye were Gentiles ‘ye were’ led away unto those dumb idols, howsoever ye might led. [3] Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit. [4] Now there are diversities of gifts, but the same Spirit. [5] And there are diversities of ministrations, and the same Lord. [6] And there are diversities of workings, but the same God, who worketh all things in all. [7] But to each one is given the manifestation of the Spirit to profit withal. [8] For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: [9] to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; [10] and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another ‘divers’ kinds of tongues; and to another the interpretation of tongues: [11] but all these worketh the one and the same Spirit, dividing to each one severally even as he will. [12] For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. [13] For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. [14] For the body is not one member, but many. [15] If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. [16] And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. [17] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? [18] But now hath God set the members each one of them in the body, even as it pleased him. [19] And if they were all one member, where were the body? [20] But now they are many members, but one body. [21] And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. [22] Nay, much rather, those members of the body which seem to be more feeble are necessary: [23] and those ‘parts’ of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely ‘parts’ have more abundant comeliness; [24] whereas our comely ‘parts’ have no need: but God tempered the body together, giving more abundant honor to that ‘part’ which lacked; [25] that there should be no schism in the body; but ‘that’ the members should have the same care one for another. [26] And whether one member suffereth, all the members suffer with it; or ‘one’ member is honored, all the members rejoice with it. [27] Now ye are the body of Christ, and severally members thereof. [28] And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, ‘divers’ kinds of tongues. [29] Are all apostles? are all prophets? are all teachers? are all ‘workers of’ miracles? [30] have all gifts of healings? do all speak with tongues? do all interpret? [31] But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

Chapter 13

[1] If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. [2] And if I have 'the gift of' prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. [3] And if I bestow all my goods to feed 'the poor', and if I give my body to be burned, but have not love, it profiteth me nothing. [4] Love suffereth long, 'and' is kind; love envieth not; love vaunteth not itself, is not puffed up, [5] doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; [6] rejoiceth not in unrighteousness, but rejoiceth with the truth; [7] beareth all things, believeth all things, hopeth all things, endureth all things. [8] Love never faileth: but whether 'there be' prophecies, they shall be done away; whether 'there be' tongues, they shall cease; whether 'there be' knowledge, it shall be done away. [9] For we know in part, and we prophesy in part; [10] but when that which is perfect is come, that which is in part shall be done away. [11] When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. [12] For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. [13] But now abideth faith, hope, love, these three; and the greatest of these is love.

Chapter 14

1 Follow after love; yet desire earnestly spiritual ‘gifts’, but rather that ye may prophesy. 2 For he that
speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit
he speaketh mysteries. 3 But he that prophesieth speaketh unto men edification, and exhortation, and
consolation. 4 He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.
5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he
that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive
edifying. 6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I
speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? 7 Even
things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how
shall it be known what is piped or harped? 8 For if the trumpet give an uncertain voice, who shall prepare
himself for war? 9 So also ye, unless ye utter by the tongue speech easy to understood, how shall it be
known what is spoken? for ye will be speaking into the air. 10 There are, it may be, so many kinds of voic-
es in the world, and no ‘kind’ is without signification. 11 If then I know not the meaning of the voice, I
shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. 12 So also ye,
since ye are zealous of spiritual ‘gifts’, seek that ye may abound unto the edifying of the church. 13
Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my
spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I
will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding
also. 16 Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen
at thy giving of thanks, seeing he knoweth not what thou sayest? 17 For thou verily givest thanks well, but
the other is not edified. 18 I thank God, I speak with tongues more than you all: 19 howbeit in the church
I had rather speak five words with my understanding, that I might instruct others also, than ten thou-
sand words in a tongue. 20 Brethren, be not children in mind: yet in malice be ye babes, but in mind be
men. 21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto
this people; and not even thus will they hear me, saith the Lord. 22 Wherefore tongues are for a sign, not
to them that believe, but to the unbelieving: but prophesying ‘is for a sign’, not to the unbelieving, but
to them that believe. 23 If therefore the whole church be assembled together and all speak with tongues,
and there come in men unlearned or unbelieving, will they not say that ye are mad? 24 But if all prophesy,
and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; 25 the secrets of
his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is
among you indeed. 26 What is it then, brethren? When ye come together, each one hath a psalm, hath a
teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. 27
If any man speaketh in a tongue, ‘let it be’ by two, or at the most three, and ‘that’ in turn; and let one in-
terpret: 28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself,
and to God. 29 And let the prophets speak ‘by’ two or three, and let the others discern. 30 But if a revela-
tion be made to another sitting by, let the first keep silence. 31 For ye all can prophesy one by one, that all
may learn, and all may be exhorted; 32 and the spirits of the prophets are subject to the prophets; 33 for
God is not ‘a God’ of confusion, but of peace. As in all the churches of the saints, 34 let the women keep

silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. [35] And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. [36] What? was it from you that the word of God went forth? or came it unto you alone? [37] If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. [38] But if any man is ignorant, let him be ignorant. [39] Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. [40] But let all things be done decently and in order.

Chapter 15

[1] Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, [2] by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. [3] For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; [4] and that he was buried; and that he hath been raised on the third day according to the scriptures; [5] and that he appeared to Cephas; then to the twelve; [6] then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; [7] then he appeared to James; then to all the apostles; [8] and last of all, as to the 'child' untimely born, he appeared to me also. [9] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. [11] Whether then 'it be' I or they, so we preach, and so ye believed. [12] Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither hath Christ been raised: [14] and if Christ hath not been raised, then is our preaching vain, your faith also is vain. [15] Yea, we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. [16] For if the dead are not raised, neither hath Christ been raised: [17] and if Christ hath not been raised, your faith is vain; ye are yet in your sins. [18] Then they also that are fallen asleep in Christ have perished. [19] If we have only hoped in Christ in this life, we are of all men most pitiable. [20] But now hath Christ been raised from the dead, the firstfruits of them that are asleep. [21] For since by man 'came' death, by man 'came' also the resurrection of the dead. [22] For as in Adam all die, so also in Christ shall all be made alive. [23] But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. [24] Then 'cometh' the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. [25] For he must reign, till he hath put all his enemies under his feet. [26] The last enemy that shall be abolished is death. [27] For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. [28] And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all. [29] Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? [30] Why do we also stand in jeopardy every hour? [31] I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily. [32] If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. [33] Be not deceived: Evil companionships corrupt good morals. [34] Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak 'this' to move you to shame. [35] But some one will say, How are the dead raised? and with what manner of body do they come? [36] Thou foolish one, that which thou thyself sowest is not quickened except it die: [37] and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; [38] but God giveth it a body even as it pleased him, and to each seed a body of its own. [39] All flesh is not the same flesh: but there is one 'flesh' of men, and another flesh

of beasts, and another flesh of birds, and another of fishes. [40] There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the 'glory' of the terrestrial is another. [41] There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. [42] So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: [43] it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: [44] it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual 'body'. [45] So also it is written, The first man Adam became a living soul. The last Adam 'became' a life-giving spirit. [46] Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. [47] The first man is of the earth, earthy: the second man is of heaven. [48] As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. [49] And as we have borne the image of the earthy, we shall also bear the image of the heavenly. [50] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. [51] Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, [52] in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53] For this corruptible must put on incorruption, and this mortal must put on immortality. [54] But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. [55] O death, where is thy victory? O death, where is thy sting? [56] The sting of death is sin; and the power of sin is the law: [57] but thanks be to God, who giveth us the victory through our Lord Jesus Christ. [58] Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Chapter 16

[1] Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. [2] Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. [3] And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: [4] and if it be meet for me to go also, they shall go with me. [5] But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia; [6] but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. [7] For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. [8] But I will tarry at Ephesus until Pentecost; [9] for a great door and effectual is opened unto me, and there are many adversaries. [10] Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: [11] let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. [12] But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not all 'his' will to come now; but he will come when he shall have opportunity. [13] Watch ye, stand fast in the faith, quit you like men, be strong. [14] Let all that ye do be done in love. [15] Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), [16] that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth. [17] And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. [18] For they refreshed my spirit and yours: acknowledge ye therefore them that are such. [19] The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. [20] All the brethren salute you. Salute one another with a holy kiss. [21] The salutation of me Paul with mine own hand. [22] If any man loveth not the Lord, let him be anathema. Maranatha. [23] The grace of the Lord Jesus Christ be with you. [24] My love be with you all in Christ Jesus. Amen.

2 Corinthians

13 CHAPTERS · 257 VERSES



A scroll and a quill by a window over the sea. (AI-generated illustration)

This is Paul's most personal letter. Defending his ministry against critics, he shows that God's power is made perfect in weakness, that comfort in suffering is meant to be shared, and that generosity is a fruit of grace.

> **KEY VERSE · 2 CORINTHIANS 12:9**
> *"And he hath said unto me, My grace is sufficient for thee: for 'my' power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me."*

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] Blessed ‘be’ the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; [4] who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. [5] For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. [6] But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: [7] and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. [8] For we would not have you ignorant, brethren, concerning our affliction which befell ‘us’ in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: [9] yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: [10] who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; [11] ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf. [12] For our glorifying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. [13] For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: [14] as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus. [15] And in this confidence I was minded to come first unto you, that ye might have a second benefit; [16] and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judaea. [17] When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? [18] But as God is faithful, our word toward you is not yea and nay. [19] For the Son of God, Jesus Christ, who was preached among you by us, ‘even’ by me and Silvanus and Timothy, was not yea and nay, but in him is yea. [20] For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. [21] Now he that establisheth us with you in Christ, and anointed us, is God; [22] who also sealed us, and gave ‘us’ the earnest of the Spirit in our hearts. [23] But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. [24] Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.

Chapter 2

1 But I determined this for myself, that I would not come again to you with sorrow. 2 For if I make you
sorry, who then is he that maketh me glad but he that is made sorry by me? 3 And I wrote this very thing,
lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in
you all, that my joy is 'the joy' of you all. 4 For out of much affliction and anguish of heart I wrote unto
you with many tears; not that ye should be made sorry, but that ye might know the love that I have more
abundantly unto you. 5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part
(that I press not too heavily) to you all. 6 Sufficient to such a one is this punishment which was 'inflicted'
by the many; 7 so that contrariwise ye should rather forgive him and comfort him, lest by any means
such a one should be swallowed up with his overmuch sorrow. 8 Wherefore I beseech you to confirm
'your' love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye
are obedient in all things. 10 But to whom ye forgive anything, I 'forgive' also: for what I also have forgiv-
en, if I have forgiven anything, for your sakes 'have I forgiven it' in the presence of Christ; 11 that no ad-
vantage may be gained over us by Satan: for we are not ignorant of his devices. 12 Now when I came to
Troas for the gospel of Christ, and when a door was opened unto me in the Lord, 13 I had no relief for
my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Mace-
donia. 14 But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest
through us the savor of his knowledge in every place. 15 For we are a sweet savor of Christ unto God, in
them that are saved, and in them that perish; 16 to the one a savor from death unto death; to the other a
savor from life unto life. And who is sufficient for these things? 17 For we are not as the many, corrupt-
ing the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

Chapter 3

[1] Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to
you or from you? [2] Ye are our epistle, written in our hearts, known and read of all men; [3] being made
manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the
living God; not in tables of stone, but in tables 'that are' hearts of flesh. [4] And such confidence have we
through Christ to God-ward: [5] not that we are sufficient of ourselves, to account anything as from our-
selves; but our sufficiency is from God; [6] who also made us sufficient as ministers of a new covenant; not
of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. [7] But if the ministration of
death, written, 'and' engraven on stones, came with glory, so that the children of Israel could not look
stedfastly upon the face of Moses for the glory of his face; which 'glory' was passing away: [8] how shall
not rather the ministration of the spirit be with glory? [9] For if the ministration of condemnation hath
glory, much rather doth the ministration of righteousness exceed in glory. [10] For verily that which hath
been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. [11]
For if that which passeth away 'was' with glory, much more that which remaineth 'is' in glory. [12] Having
therefore such a hope, we use great boldness of speech, [13] and 'are' not as Moses, 'who' put a veil upon
his face, that the children of Israel should not look stedfastly on the end of that which was passing away:
[14] but their minds were hardened: for until this very day at the reading of the old covenant the same veil
remaineth, it not being revealed 'to them' that it is done away in Christ. [15] But unto this day, whensoever
Moses is read, a veil lieth upon their heart. [16] But whensoever it shall turn to the Lord, the veil is taken
away. [17] Now the Lord is the Spirit: and where the Spirit of the Lord is, 'there' is liberty. [18] But we all,
with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image
from glory to glory, even as from the Lord the Spirit.

Chapter 4

1 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 And even if our gospel is veiled, it is veiled in them that perish: 4 in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn 'upon them'. 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 8 'we are' pressed on every side, yet not straitened; perplexed, yet not unto despair; 9 pursued, yet not forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 12 So then death worketh in us, but life in you. 13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; 14 knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. 15 For all things 'are' for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. 16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Chapter 5

[1] For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2] For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: [3] if so be that being clothed we shall not be found naked. [4] For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. [5] Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. [6] Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord [7] (for we walk by faith, not by sight); [8] we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. [9] Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. [10] For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things 'done' in the body, according to what he hath done, whether 'it be' good or bad. [11] Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. [12] We are not again commending ourselves unto you, but 'speak' as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. [13] For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. [14] For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; [15] and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. [16] Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know 'him so' no more. [17] Wherefore if any man is in Christ, 'he is' a new creature: the old things are passed away; behold, they are become new. [18] But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; [19] to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. [20] We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech 'you' on behalf of Christ, be ye reconciled to God. [21] Him who knew no sin he made 'to be' sin on our behalf; that we might become the righteousness of God in him.

Chapter 6

1 And working together ‘with him’ we entreat also that ye receive not the grace of God in vain 2 (for he
saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold,
now is the acceptable time; behold, now is the day of salvation): 3 giving no occasion of stumbling in
anything, that our ministration be not blamed; 4 but in everything commending ourselves, as ministers
of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tu-
mults, in labors, in watchings, in fastings; 6 in pureness, in knowledge, in long suffering, in kindness, in
the Holy Spirit, in love unfeigned, 7 in the word of truth, in the power of God; by the armor of right-
eousness on the right hand and on the left, 8 by glory and dishonor, by evil report and good report; as de-
ceivers, and ‘yet’ true; 9 as unknown, and ‘yet’ well known; as dying, and behold, we live; as chastened,
and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing,
and ‘yet’ possessing all things. 11 Our mouth is open unto you, O Corinthians, our heart is enlarged. 12 Ye
are not straitened in us, but ye are straitened in your own affections. 13 Now for a recompense in like
kind (I speak as unto ‘my’ children), be ye also enlarged. 14 Be not unequally yoked with unbelievers: for
what fellowship have righteousness and iniquity? or what communion hath light with darkness? 15 And
what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? 16 And what
agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I
will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore
Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I
will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord
Almighty.

Chapter 7

[1] Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. [2] Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. [3] I say it not to condemn 'you': for I have said before, that ye are in our hearts to die together and live together. [4] Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction. [5] For even when we were come into Macedonia our flesh had no relief, but 'we were' afflicted on every side; without 'were' fightings, within 'were' fears. [6] Nevertheless he that comforteth the lowly, 'even' God, comforted us by the coming of Titus; [7] and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. [8] For though I made you sorry with my epistle, I do not regret it: though I did regret 'it' (for I see that that epistle made you sorry, though but for a season), [9] I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. [10] For godly sorrow worketh repentance unto salvation, 'a repentance' which bringeth no regret: but the sorrow of the world worketh death. [11] For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter. [12] So although I wrote unto you, I 'wrote' not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. [13] Therefore we have been comforted: And in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. [14] For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before Titus was found to be truth. [15] And his affection is more abundantly toward you, while he remembereth the obedience of you all, how with fear and trembling ye received him. [16] I rejoice that in everything I am of good courage concerning you.

Chapter 8

1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of
Macedonia; 2 how that in much proof of affliction the abundance of their joy and their deep poverty
abounded unto the riches of their liberality. 3 For according to their power, I bear witness, yea and be-
yond their power, 'they gave' of their own accord, 4 beseeching us with much entreaty in regard of this
grace and the fellowship in the ministering to the saints: 5 and 'this', not as we had hoped, but first they
gave their own selves to the Lord, and to us through the will of God. 6 Insomuch that we exhorted Titus,
that as he made a beginning before, so he would also complete in you this grace also. 7 But as ye abound
in everything, 'in' faith, and utterance, and knowledge, and 'in' all earnestness, and 'in' your love to us,
'see' that ye abound in this grace also. 8 I speak not by way of commandment, but as proving through the
earnestness of others the sincerity also of your love. 9 For ye know the grace of our Lord Jesus Christ,
that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become
rich. 10 And herein I give 'my' judgment: for this is expedient for you, who were the first to make a begin-
ning a year ago, not only to do, but also to will. 11 But now complete the doing also; that as 'there was'
the readiness to will, so 'there may be' the completion also out of your ability. 12 For if the readiness is
there, 'it is' acceptable according as 'a man' hath, not according as 'he' hath not. 13 For 'I say' not 'this'
that others may be eased 'and' ye distressed; 14 but by equality: your abundance 'being a supply' at this
present time for their want, that their abundance also may become 'a supply' for your want; that there
may be equality: 15 as it is written, He that 'gathered' much had nothing over; and he that 'gathered' little
had no lack. 16 But thanks be to God, who putteth the same earnest care for you into the heart of Titus.
17 For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his
own accord. 18 And we have sent together with him the brother whose praise in the gospel 'is spread'
through all the churches; 19 and not only so, but who was also appointed by the churches to travel with
us in 'the matter of' this grace, which is ministered by us to the glory of the Lord, and 'to show' our
readiness: 20 Avoiding this, that any man should blame us in 'the matter of' this bounty which is minis-
tered by us: 21 for we take thought for things honorable, not only in the sight of the Lord, but also in the
sight of men. 22 and we have sent with them our brother, whom we have many times proved earnest in
many things, but now much more earnest, by reason of the great confidence which 'he hath' in you. 23
Whether 'any inquire' about Titus, 'he is' my partner and 'my' fellow-worker to you-ward, or our
brethren, 'they are' the messengers of the churches, 'they are' the glory of Christ. 24 Show ye therefore
unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

Chapter 9

[1] For as touching the ministering to the saints, it is superfluous for me to write to you: [2] for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. [3] But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: [4] lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. [5] I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion. [6] But this 'I say,' He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. [7] 'Let' each man 'do' according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. [8] And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: [9] as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever. [10] And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: [11] ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. [12] For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; [13] seeing that through the proving 'of you' by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of 'your' contribution unto them and unto all; [14] while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. [15] Thanks be to God for his unspeakable gift.

Chapter 10

1 Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am
lowly among you, but being absent am of good courage toward you: 2 yea, I beseech you, that I may not
when present show courage with the confidence wherewith I count to be bold against some, who count
of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war according
to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting
down of strongholds), 5 casting down imaginations, and every high thing that is exalted against the
knowledge of God, and bringing every thought into captivity to the obedience of Christ; 6 and being in
readiness to avenge all disobedience, when your obedience shall be made full. 7 Ye look at the things that
are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with
himself, that, even as he is Christ's, so also are we. 8 For though I should glory somewhat abundantly
concerning our authority (which the Lord gave for building you up, and not for casting you down), I
shall not be put to shame: 9 that I may not seem as if I would terrify you by my letters. 10 For, His letters,
they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. 11 Let
such a one reckon this, that, what we are in word by letters when we are absent, such 'are we' also in deed
when we are present. 12 For we are not bold to number or compare ourselves with certain of them that
commend themselves: but they themselves, measuring themselves by themselves, and comparing them-
selves with themselves, are without understanding. 13 But we will not glory beyond 'our' measure, but
according to the measure of the province which God apportioned to us as a measure, to reach even unto
you. 14 For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as
far as unto you in the gospel of Christ: 15 not glorying beyond 'our' measure, 'that is,' in other men's
labors; but having hope that, as your faith groweth, we shall be magnified in you according to our prov-
ince unto 'further' abundance, 16 so as to preach the gospel even unto the parts beyond you, 'and' not to
glory in another's province in regard of things ready to our hand. 17 But he that glorieth, let him glory in
the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Chapter 11

[1] Would that ye could bear with me in a little foolishness: but indeed ye do bear with me. [2] For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you ‘as’ a pure virgin to Christ. [3] But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. [4] For if he that cometh preacheth another Jesus, whom we did not preach, or ‘if’ ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with ‘him’. [5] For I reckon that I am not a whit behind the very chiefest apostles. [6] But though ‘I be’ rude in speech, yet ‘am I’ not in knowledge; nay, in every way have we made ‘this’ manifest unto you in all things. [7] Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? [8] I robbed other churches, taking wages ‘of them’ that I might minister unto you; [9] and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and ‘so’ will I keep ‘myself’. [10] As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. [11] Wherefore? because I love you not? God knoweth. [12] But what I do, that I will do, that I may cut off occasion from them that desire an occasion; that wherein they glory, they may be found even as we. [13] For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. [14] And no marvel; for even Satan fashioneth himself into an angel of light. [15] It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works. [16] I say again, let no man think me foolish; but if ‘ye do’, yet as foolish receive me, that I also may glory a little. [17] That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. [18] Seeing that many glory after the flesh, I will glory also. [19] For ye bear with the foolish gladly, being wise ‘yourselves’. [20] For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you ‘captive’, if he exalteth himself, if he smiteth you on the face. [21] I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. [22] Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. [23] Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. [24] Of the Jews five times received I forty ‘stripes’ save one. [25] Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; [26] ‘in’ journeyings often, ‘in’ perils of rivers, ‘in’ perils of robbers, ‘in’ perils from ‘my’ countrymen, ‘in’ perils from the Gentiles, ‘in’ perils in the city, ‘in’ perils in the wilderness, ‘in’ perils in the sea, ‘in’ perils among false brethren; [27] ‘in’ labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. [29] Who is weak, and I am not weak? who is caused to stumble, and I burn not? [30] If I must needs glory, I will glory of the things that concern my weakness. [31] The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. [32] In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: [33] and through a window was I let down in a basket by the wall, and escaped his hands.

Chapter 12

[1] I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. [2] I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. [3] And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), [4] how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. [5] On behalf of such a one will I glory: but on mine own behalf I will not glory, save in 'my' weaknesses. [6] For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me 'to be', or heareth from me. [7] And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. [8] Concerning this thing I besought the Lord thrice, that it might depart from me. [9] And he hath said unto me, My grace is sufficient for thee: for 'my' power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. [10] Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. [11] I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. [12] Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. [13] For what is there wherein ye were made inferior to the rest of the churches, except 'it be' that I myself was not a burden to you? forgive me this wrong. [14] Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. [15] And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? [16] But be it so, I did not myself burden you; but, being crafty, I caught you with guile. [17] Did I take advantage of you by any one of them whom I have sent unto you? [18] I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? 'walked we' not in the same steps? [19] Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, 'are' for your edifying. [20] For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means 'there should be' strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; [21] lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

Chapter 13

[1] This is the third time I am coming to you. At the mouth of two witnesses or three shall every word established. [2] I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; [3] seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: [4] for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. [5] Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. [6] But I hope that ye shall know that we are not reprobate. [7] Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. [8] For we can do nothing against the truth, but for the truth. [9] For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. [10] For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. [11] Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. [12] Salute one another with a holy kiss. [13] All the saints salute you. [14] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

Galatians

6 CHAPTERS · 149 VERSES



Broken chains and a morning doorway: freedom in Christ. (AI-generated illustration)

Paul fights for the purity of the gospel. We are made right with God by faith in Christ, not by keeping the law. Galatians is the charter of Christian freedom and the passage on the fruit of the Spirit.

> **KEY VERSE · GALATIANS 2:20**
> *"I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that 'life' which I now live in the flesh I live in faith, 'the faith' which is in the Son of God, who loved me, and gave himself up for me."*

Chapter 1

[1] Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), [2] and all the brethren that are with me, unto the churches of Galatia: [3] Grace to you and peace from God the Father, and our Lord Jesus Christ, [4] who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: [5] to whom 'be' the glory for ever and ever. Amen. [6] I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; [7] which is not another 'gospel' only there are some that trouble you, and would pervert the gospel of Christ. [8] But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. [9] As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. [10] For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ. [11] For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. [12] For neither did I receive it from man, nor was I taught it, but 'it came to me' through revelation of Jesus Christ. [13] For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: [14] and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. [15] But when it was the good pleasure of God, who separated me, 'even' from my mother's womb, and called me through his grace, [16] to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: [17] neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus. [18] Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. [19] But other of the apostles saw I none, save James the Lord's brother. [20] Now touching the things which I write unto you, behold, before God, I lie not. [21] Then I came unto the regions of Syria and Cilicia. [22] And I was still unknown by face unto the churches of Judaea which were in Christ: [23] but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; [24] and they glorified God in me.

Chapter 2

1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also
with me. 2 And I went up by revelation; and I laid before them the gospel which I preach among the
Gentiles but privately before them who were of repute, lest by any means I should be running, or had
run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: 4
and that because of the false brethren privily brought in, who came in privily to spy out our liberty
which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place in the
way of subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But from
those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God ac-
cepteth not man's person)-- they, I say, who were of repute imparted nothing to me: 7 but contrariwise,
when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with 'the
gospel' of the circumcision 8 (for he that wrought for Peter unto the apostleship of the circumcision
wrought for me also unto the Gentiles); 9 and when they perceived the grace that was given unto me,
James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right
hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; 10 only 'they
would' that we should remember the poor; which very thing I was also zealous to do. 11 But when
Cephas came to Antioch, I resisted him to the face, because he stood condemned. 12 For before that cer-
tain came from James, he ate with the Gentiles; but when they came, he drew back and separated him-
self, fearing them that were of the circumcision. 13 And the rest of the Jews dissembled likewise with
him; insomuch that even Barnabas was carried away with their dissimulation. 14 But when I saw that
they walked not uprightly according to the truth of the gospel, I said unto Cephas before 'them' all, If
thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to
live as do the Jews? 15 We being Jews by nature, and not sinners of the Gentiles, 16 yet knowing that a
man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ
Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the
works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we our-
selves also were found sinners, is Christ a minister of sin? God forbid. 18 For if I build up again those
things which I destroyed, I prove myself a transgressor. 19 For I through the law died unto the law, that I
might live unto God. 20 I have been crucified with Christ; and it is no longer I that live, but Christ living
in me: and that 'life' which I now live in the flesh I live in faith, 'the faith' which is in the Son of God,
who loved me, and gave himself up for me. 21 I do not make void the grace of God: for if righteousness is
through the law, then Christ died for nought.

Chapter 3

[1] O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? [2] This only would I learn from you. Received ye the Spirit by the works of the law, or by the hearing of faith? [3] Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? [4] Did ye suffer so many things in vain? if it be indeed in vain. [5] He therefore that supplieth to you the Spirit, and worketh miracles among you, 'doeth he it' by the works of the law, or by the hearing of faith? [6] Even as Abraham believed God, and it was reckoned unto him for righteousness. [7] Know therefore that they that are of faith, the same are sons of Abraham. [8] And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, 'saying,' In thee shall all the nations be blessed. [9] So then they that are of faith are blessed with the faithful Abraham. [10] For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. [11] Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; [12] and the law is not of faith; but, He that doeth them shall live in them. [13] Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: [14] that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith. [15] Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. [16] Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [17] Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. [18] For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. [19] What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; 'and it was' ordained through angels by the hand of a mediator. [20] Now a mediator is not 'a mediator' of one; but God is one. [21] Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. [22] But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. [23] But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. [24] So that the law is become our tutor 'to bring us' unto Christ, that we might be justified by faith. [25] But now faith that is come, we are no longer under a tutor. [26] For ye are all sons of God, through faith, in Christ Jesus. [27] For as many of you as were baptized into Christ did put on Christ. [28] There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one 'man' in Christ Jesus. [29] And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

Chapter 4

1 But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of
all; 2 but is under guardians and stewards until the day appointed of the father. 3 So we also, when we
were children, were held in bondage under the rudiments of the world: 4 but when the fulness of the
time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them
that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God sent
forth the Spirit of his Son into our hearts, crying, Abba, Father. 7 So that thou art no longer a bondser-
vant, but a son; and if a son, then an heir through God. 8 Howbeit at that time, not knowing God, ye
were in bondage to them that by nature are no gods: 9 but now that ye have come to know God, or
rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye
desire to be in bondage over again? 10 Ye observe days, and months, and seasons, and years. 11 I am afraid
of you, lest by any means I have bestowed labor upon you in vain. 12 I beseech you, brethren, become as I
'am', for I also 'am become' as ye 'are'. Ye did me no wrong: 13 but ye know that because of an infirmity
of the flesh I preached the gospel unto you the first time: 14 and that which was a temptation to you in
my flesh ye despised not, nor rejected; but ye received me as an angel of God, 'even' as Christ Jesus. 15
Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have
plucked out your eyes and given them to me. 16 So then am I become your enemy, by telling you the
truth? 17 They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek
them. 18 But it is good to be zealously sought in a good matter at all times, and not only when I am
present with you. 19 My little children, of whom I am again in travail until Christ be formed in you-- 20
but I could wish to be present with you now, and to change my tone; for I am perplexed about you. 21
Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had
two sons, one by the handmaid, and one by the freewoman. 23 Howbeit the 'son' by the handmaid is
born after the flesh; but the 'son' by the freewoman 'is born' through promise. 24 Which things contain
an allegory: for these 'women' are two covenants; one from mount Sinai, bearing children unto
bondage, which is Hagar. 25 Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem
that now is: for she is in bondage with her children. 26 But the Jerusalem that is above is free, which is our
mother. 27 For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that tra-
vailest not: For more are the children of the desolate than of her that hath the husband. 28 Now we,
brethren, as Isaac was, are children of promise. 29 But as then he that was born after the flesh persecuted
him 'that was born' after the Spirit, so also it is now. 30 Howbeit what saith the scripture? Cast out the
handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. 31
Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

Chapter 5

[1] For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. [2] Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. [3] Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. [4] Ye are severed from Christ, ye would be justified by the law; ye are fallen away from grace. [5] For we through the Spirit by faith wait for the hope of righteousness. [6] For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love. [7] Ye were running well; who hindered you that ye should not obey the truth? [8] This persuasion 'came' not of him that calleth you. [9] A little leaven leaveneth the whole lump. [10] I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. [11] But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away. [12] I would that they that unsettle you would even go beyond circumcision. [13] For ye, brethren, were called for freedom; only 'use' not your freedom for an occasion to the flesh, but through love be servants one to another. [14] For the whole law is fulfilled in one word, 'even' in this: Thou shalt love thy neighbor as thyself. [15] But if ye bite and devour one another, take heed that ye be not consumed one of another. [16] But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. [18] But if ye are led by the Spirit, ye are not under the law. [19] Now the works of the flesh are manifest, which are 'these': fornication, uncleanness, lasciviousness, [20] idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, [21] envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, [23] meekness, self-control; against such there is no law. [24] And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. [25] If we live by the Spirit, by the Spirit let us also walk. [26] Let us not become vainglorious, provoking one another, envying one another.

Chapter 6

[1] Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. [2] Bear ye one another's burdens, and so fulfil the law of Christ. [3] For if a man thinketh himself to be something when he is nothing, he deceiveth himself. [4] But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. [5] For each man shall bear his own burden. [6] But let him that is taught in the word communicate unto him that teacheth in all good things. [7] Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. [8] For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. [9] And let us not be weary in well-doing: for in due season we shall reap, if we faint not. [10] So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. [11] See with how large letters I write unto you with mine own hand. [12] As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. [13] For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. [14] But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. [15] For neither is circumcision anything, nor uncircumcision, but a new creature. [16] And as many as shall walk by this rule, peace 'be' upon them, and mercy, and upon the Israel of God. [17] Henceforth, let no man trouble me; for I bear branded on my body the marks of Jesus. [18] The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Ephesians

6 CHAPTERS · 155 VERSES



The marble street and library of ancient Ephesus. (AI-generated illustration)

Ephesians lifts our eyes to God's eternal purpose: to unite all things in Christ and to build a church that is His body. The first three chapters tell us what we have in Christ; the last three show how to walk in it.

KEY VERSE · EPHESIANS 2:8

"for by grace have ye been saved through faith; and that not of yourselves, 'it is' the gift of God;"

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] Blessed 'be' the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly 'places' in Christ: [4] even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: [5] having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, [6] to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: [7] in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, [8] which he made to abound toward us in all wisdom and prudence, [9] making known unto us the mystery of his will, according to his good pleasure which he purposed in him [10] unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, 'I say,' [11] in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; [12] to the end that we should be unto the praise of his glory, we who had before hoped in Christ: [13] in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, ye were sealed with the Holy Spirit of promise, [14] which is an earnest of our inheritance, unto the redemption of 'God's' own possession, unto the praise of his glory. [15] For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which 'ye show' toward all the saints, [16] cease not to give thanks for you, making mention 'of you' in my prayers; [17] that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; [18] having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, [19] and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might [20] which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly 'places', [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: [22] and he put all things in subjection under his feet, and gave him to be head over all things to the church, [23] which is his body, the fulness of him that filleth all in all.

Chapter 2

[1] And you ‘did he make alive,’ when ye were dead through your trespasses and sins, [2] wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; [3] among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:-- [4] but God, being rich in mercy, for his great love wherewith he loved us, [5] even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), [6] and raised us up with him, and made us to sit with him in the heavenly ‘places’, in Christ Jesus: [7] that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: [8] for by grace have ye been saved through faith; and that not of yourselves, ‘it is’ the gift of God; [9] not of works, that no man should glory. [10] For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. [11] Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; [12] that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. [13] But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. [14] For he is our peace, who made both one, and brake down the middle wall of partition, [15] having abolished in the flesh the enmity, ‘even’ the law of commandments ‘contained’ in ordinances; that he might create in himself of the two one new man, ‘so’ making peace; [16] and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: [17] and he came and preached peace to you that were far off, and peace to them that were nigh: [18] for through him we both have our access in one Spirit unto the Father. [19] So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, [20] being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; [21] in whom each several building, fitly framed together, groweth into a holy temple in the Lord; [22] in whom ye also are builded together for a habitation of God in the Spirit.

Chapter 3

[1] For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,-- [2] if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; [3] how that by revelation was made known unto me the mystery, as I wrote before in few words, [4] whereby, when ye read, ye can perceive my understanding in the mystery of Christ; [5] which in other generation was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; [6] 'to wit', that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, [7] whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. [8] Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; [9] and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; [10] to the intent that now unto the principalities and the powers in the heavenly 'places' might be made known through the church the manifold wisdom of God, [11] according to the eternal purpose which he purposed in Christ Jesus our Lord: [12] in whom we have boldness and access in confidence through our faith in him. [13] Wherefore I ask that ye may not faint at my tribulations for you, which are your glory. [14] For this cause I bow my knees unto the Father, [15] from whom every family in heaven and on earth is named, [16] that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; [17] that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, [18] may be strong to apprehend with all the saints what is the breadth and length and height and depth, [19] and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. [20] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, [21] unto him 'be' the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

Chapter 4

[1] I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, [2] with all lowliness and meekness, with longsuffering, forbearing one another in love; [3] giving diligence to keep the unity of the Spirit in the bond of peace. [4] 'There is' one body, and one Spirit, even as also ye were called in one hope of your calling; [5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all, and through all, and in all. [7] But unto each one of us was the grace given according to the measure of the gift of Christ. [8] Wherefore he saith, When he ascended on high, he led captivity captive, And gave gifts unto men. [9] (Now this, He ascended, what is it but that he also descended into the lower parts of the earth? [10] He that descended is the same also that ascended far above all the heavens, that he might fill all things.) [11] And he gave some 'to be' apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: [13] till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: [14] that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; [15] but speaking truth in love, we may grow up in all things into him, who is the head, 'even' Christ; [16] from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in 'due' measure of each several part, maketh the increase of the body unto the building up of itself in love. [17] This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, [18] being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; [19] who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. [20] But ye did not so learn Christ; [21] if so be that ye heard him, and were taught in him, even as truth is in Jesus: [22] that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; [23] and that ye be renewed in the spirit of your mind, [24] and put on the new man, that after God hath been created in righteousness and holiness of truth. [25] Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. [26] Be ye angry, and sin not: let not the sun go down upon your wrath: [27] neither give place to the devil. [28] Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. [29] Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. [30] And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. [31] Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: [32] and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Chapter 5

[1] Be ye therefore imitators of God, as beloved children; [2] and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell. [3] But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; [4] nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. [5] For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. [6] Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. [7] Be not ye therefore partakers with them; [8] For ye were once darkness, but are now light in the Lord: walk as children of light [9] (for the fruit of the light is in all goodness and righteousness and truth), [10] proving what is well-pleasing unto the Lord; [11] and have no fellowship with the unfruitful works of darkness, but rather even reprove them; [12] for the things which are done by them in secret it is a shame even to speak of. [13] But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. [14] Wherefore 'he' saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. [15] Look therefore carefully how ye walk, not as unwise, but as wise; [16] redeeming the time, because the days are evil. [17] Wherefore be ye not foolish, but understand what the will of the Lord is. [18] And be not drunken with wine, wherein is riot, but be filled with the Spirit; [19] speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; [20] giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; [21] subjecting yourselves one to another in the fear of Christ. [22] Wives, 'be in subjection' unto your own husbands, as unto the Lord. [23] For the husband is the head of the wife, and Christ also is the head of the church, 'being' himself the saviour of the body. [24] But as the church is subject to Christ, so 'let' the wives also 'be' to their husbands in everything. [25] Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; [26] that he might sanctify it, having cleansed it by the washing of water with the word, [27] that he might present the church to himself a glorious 'church', not having spot or wrinkle or any such thing; but that it should be holy and without blemish. [28] Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: [29] for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; [30] because we are members of his body. [31] For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. [32] This mystery is great: but I speak in regard of Christ and of the church. [33] Nevertheless do ye also severally love each one his own wife even as himself; and 'let' the wife 'see' that she fear her husband.

Chapter 6

[1] Children, obey your parents in the Lord: for this is right. [2] Honor thy father and mother (which is the first commandment with promise), [3] that it may be well with thee, and thou mayest live long on the earth. [4] And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. [5] Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; [6] not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; [7] with good will doing service, as unto the Lord, and not unto men: [8] knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether 'he be' bond or free. [9] And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him. [10] Finally, be strong in the Lord, and in the strength of his might. [11] Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. [12] For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual 'hosts' of wickedness in the heavenly 'places'. [13] Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. [14] Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, [15] and having shod your feet with the preparation of the gospel of peace; [16] withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil 'one'. [17] And take the helmet of salvation, and the sword of the Spirit, which is the word of God: [18] with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, [19] And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, [20] for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. [21] But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: [22] whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts. [23] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all them that love our Lord Jesus Christ with 'a love' incorruptible.

Philippians

4 CHAPTERS · 104 VERSES



Sunlight through a prison window. (AI-generated illustration)

Paul wrote this warm letter of joy from prison. Whatever his circumstances, he rejoices in Christ, urges humility after the pattern of Jesus, and teaches that the peace of God guards the hearts of those who pray.

> **KEY VERSE · PHILIPPIANS 4:6**
> *"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."*

Chapter 1

[1] Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] I thank my God upon all my remembrance of you, [4] always in every supplication of mine on behalf of you all making my supplication with joy, [5] for your fellowship in furtherance of the gospel from the first day until now; [6] being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: [7] even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. [8] For God is my witness, how I long after you all in the tender mercies of Christ Jesus. [9] And this I pray, that your love may abound yet more and more in knowledge and all discernment; [10] so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; [11] being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. [12] Now I would have you know, brethren, that the things 'which happened' unto me have fallen out rather unto the progress of the gospel; [13] so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; [14] and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. [15] Some indeed preach Christ even of envy and strife; and some also of good will: [16] the one 'do it' of love, knowing that I am set for the defence of the gospel; [17] but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. [18] What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. [19] For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, [20] according to my earnest expectation and hope, that in nothing shall I be put to shame, but 'that' with all boldness, as always, 'so' now also Christ shall be magnified in my body, whether by life, or by death. [21] For to me to live is Christ, and to die is gain. [22] But if to live in the flesh, --'if' this shall bring fruit from my work, then what I shall choose I know not. [23] But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: [24] yet to abide in the flesh is more needful for your sake. [25] And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; [26] that your glorying may abound in Christ Jesus in me through my presence with you again. [27] Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you and be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; [28] and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; [29] because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: [30] having the same conflict which ye saw in me, and now hear to be in me.

Chapter 2

[1] If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, [2] make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; [3] 'doing' nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; [4] not looking each of you to his own things, but each of you also to the things of others. [5] Have this mind in you, which was also in Christ Jesus: [6] who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, [7] but emptied himself, taking the form of a servant, being made in the likeness of men; [8] and being found in fashion as a man, he humbled himself, becoming obedient 'even' unto death, yea, the death of the cross. [9] Wherefore also God highly exalted him, and gave unto him the name which is above every name; [10] that in the name of Jesus every knee should bow, of 'things' in heaven and 'things' on earth and 'things' under the earth, [11] and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. [12] So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; [13] for it is God who worketh in you both to will and to work, for his good pleasure. [14] Do all things without murmurings and questionings: [15] that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, [16] holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. [17] Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: [18] and in the same manner do ye also joy, and rejoice with me. [19] But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. [20] For I have no man likeminded, who will care truly for your state. [21] For they all seek their own, not the things of Jesus Christ. [22] But ye know the proof of him, that, as a child 'serveth' a father, 'so' he served with me in furtherance of the gospel. [23] Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: [24] but I trust in the Lord that I myself also shall come shortly. [25] But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; [26] since he longed after you all, and was sore troubled, because ye had heard that he was sick: [27] for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. [28] I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. [29] Receive him therefore in the Lord with all joy; and hold such in honor: [30] because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

Chapter 3

[1] Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. [2] Beware of the dogs, beware of the evil workers, beware of the concision: [3] for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: [4] though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: [5] circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; [6] as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. [7] Howbeit what things were gain to me, these have I counted loss for Christ. [8] Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, [9] and be found in him, not having a righteousness of mine own, 'even' that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: [10] that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; [11] if by any means I may attain unto the resurrection from the dead. [12] Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. [13] Brethren, I could not myself yet to have laid hold: but one thing 'I do', forgetting the things which are behind, and stretching forward to the things which are before, [14] I press on toward the goal unto the prize of the high calling of God in Christ Jesus. [15] Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: [16] only, whereunto we have attained, by that same 'rule' let us walk. [17] Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. [18] For many walk, of whom I told you often, and now tell you even weeping, 'that they are' the enemies of the cross of Christ: [19] whose end is perdition, whose god is the belly, and 'whose' glory is in their shame, who mind earthly things. [20] For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: [21] who shall fashion anew the body of our humiliation, 'that it may be' conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Chapter 4

1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my
beloved. 2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech
thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also,
and the rest of my fellow-workers, whose names are in the book of life. 4 Rejoice in the Lord always:
again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In noth-
ing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be
made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your
hearts and your thoughts in Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever
things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are love-
ly, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these
things. 9 The things which ye both learned and received and heard and saw in me, these things do: and
the God of peace shall be with you. 10 But I rejoice in the Lord greatly, that now at length ye have revived
your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak
in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to
be abased, and I know also how to abound: in everything and in all things have I learned the secret both
to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that
strengtheneth me. 14 Howbeit ye did well that ye had fellowship with my affliction. 15 And ye yourselves
also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no
church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessa-
lonica ye sent once and again unto my need. 17 Not that I seek for the gift; but I seek for the fruit that in-
creaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epa-
phroditus the things ‘that came’ from you, and odor of a sweet smell, a sacrifice acceptable, well-pleasing
to God. 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.
20 Now unto our God and Father ‘be’ the glory for ever and ever. Amen. 21 Salute every saint in Christ Je-
sus. The brethren that are with me salute you. 22 All the saints salute you, especially they that are of
Caesar’s household. 23 The grace of the Lord Jesus Christ be with your spirit.

Colossians

4 CHAPTERS · 95 VERSES



Sunrise over a misty valley and mountain. (AI-generated illustration)

Colossians exalts Christ as supreme over all creation and head of the church. Paul warns against empty philosophy and religious ritual, and calls believers to set their minds on things above.

KEY VERSE · COLOSSIANS 1:18

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, [2] To the saints and faithful brethren in Christ 'that are' at Colossae: Grace to you and peace from God our Father. [3] We give thanks to God the Father of our Lord Jesus Christ, praying always for you, [4] having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, [5] because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, [6] which is come unto you; even as it is also in all the world bearing fruit and increasing, as 'it doth' in you also, since the day ye heard and knew the grace of God in truth; [7] even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, [8] who also declared unto us your love in the Spirit. [9] For this cause we also, since the day we heard 'it', do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, [10] to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; [11] strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; [12] giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; [13] who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; [14] in whom we have our redemption, the forgiveness of our sins: [15] who is the image of the invisible God, the firstborn of all creation; [16] for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; [17] and he is before all things, and in him all things consist. [18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. [19] For it was the good pleasure 'of the Father' that in him should all the fulness dwell; [20] and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, 'I say', whether things upon the earth, or things in the heavens. [21] And you, being in time past alienated and enemies in your mind in your evil works, [22] yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: [23] if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. [24] Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; [25] whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, [26] 'even' the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, [27] to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: [28] whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; [29] whereunto I labor also, striving according to his working, which worketh in me mightily.

Chapter 2

[1] For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; [2] that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, 'even' Christ, [3] in whom are all the treasures of wisdom and knowledge hidden. [4] This I say, that no one may delude you with persuasiveness of speech. [5] For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. [6] As therefore ye received Christ Jesus the Lord, 'so' walk in him, [7] rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. [8] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: [9] for in him dwelleth all the fulness of the Godhead bodily, [10] and in him ye are made full, who is the head of all principality and power: [11] in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; [12] having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. [13] And you, being dead through your trespasses and the uncircumcision of your flesh, you, 'I say', did he make alive together with him, having forgiven us all our trespasses; [14] having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out that way, nailing it to the cross; [15] having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. [16] Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: [17] which are a shadow of the things to come; but the body is Christ's. [18] Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, [19] and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God. [20] If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, [21] Handle not, nor taste, nor touch [22] (all which things are to perish with the using), after the precepts and doctrines of men? [23] Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; 'but are' not of any value against the indulgence of the flesh.

Chapter 3

[1] If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the
right hand of God. [2] Set your mind on the things that are above, not on the things that are upon the
earth. [3] For ye died, and your life is hid with Christ in God. [4] When Christ, 'who is' our life, shall be
manifested, then shall ye also with him be manifested in glory. [5] Put to death therefore your members
which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idol-
atry; [6] for which things' sake cometh the wrath of God upon the sons of disobedience: [7] wherein ye also
once walked, when ye lived in these things; [8] but now do ye also put them all away: anger, wrath, malice,
railing, shameful speaking out of your mouth: [9] lie not one to another; seeing that ye have put off the old
man with his doings, [10] and have put on the new man, that is being renewed unto knowledge after the
image of him that created him: [11] where there cannot be Greek and Jew, circumcision and uncircumci-
sion, barbarian, Scythian, bondman, freeman; but Christ is all, and in all. [12] Put on therefore, as God's
elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; [13] forbear-
ing one another, and forgiving each other, if any man have a complaint against any; even as the Lord for-
gave you, so also do ye: [14] and above all these things 'put on' love, which is the bond of perfectness. [15]
And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye
thankful. [16] Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one an-
other with psalms 'and' hymns 'and' spiritual songs, singing with grace in your hearts unto God. [17] And
whatsoever ye do, in word or in deed, 'do' all in the name of the Lord Jesus, giving thanks to God the Fa-
ther through him. [18] Wives, be in subjection to your husbands, as is fitting in the Lord. [19] Husbands, love
your wives, and be not bitter against them. [20] Children, obey your parents in all things, for this is
wellpleasing in the Lord. [21] Fathers, provoke not your children, that they be not discouraged. [22] Ser-
vants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-
pleasers, but in singleness of heart, fearing the Lord: [23] whatsoever ye do, work heartily, as unto the
Lord, and not unto men; [24] knowing that from the Lord ye shall receive the recompense of the inheri-
tance: ye serve the Lord Christ. [25] For he that doeth wrong shall receive again for the wrong that he hath
done: and there is no respect of persons.

Chapter 4

[1] Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven. [2] Continue stedfastly in prayer, watching therein with thanksgiving; [3] withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; [4] that I may make it manifest, as I ought to speak. [5] Walk in wisdom toward them that are without, redeeming the time. [6] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one. [7] All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: [8] whom I have sent you for this very purpose, that ye may know our state, and that he may comfort your hearts; [9] together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that 'are done' here. [10] Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), [11] and Jesus that is called Justus, who are of the circumcision: these only 'are my' fellow-workers unto the kingdom of God, men that have been a comfort unto me. [12] Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. [13] For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis. [14] Luke, the beloved physician, and Demas salute you. [15] Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. [16] And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. [17] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. [18] The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

1 Thessalonians

5 CHAPTERS · 89 VERSES



Dawn over an ancient Aegean harbor road. (AI-generated illustration)

Paul writes to a young church that was suffering for its faith. He encourages them with the hope of the Lord's return and urges them to live to please God: to rejoice always, pray without ceasing, and give thanks in all things.

> **KEY VERSE · 1 THESSALONIANS 5:16**
> *"Rejoice always;"*

Chapter 1

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the
Lord Jesus Christ: Grace to you and peace. 2 We give thanks to God always for you all, making mention
'of you' in our prayers; 3 remembering without ceasing your work of faith and labor of love and patience
of hope in our Lord Jesus Christ, before our God and Father; 4 knowing, brethren beloved of God, your
election, 5 how that our gospel came not unto you in word only, but also in power, and in the Holy Spir-
it, and 'in' much assurance; even as ye know what manner of men we showed ourselves toward you for
your sake. 6 And ye became imitators of us, and of the Lord, having received the word in much afflic-
tion, with joy of the Holy Spirit; 7 so that ye became an ensample to all that believe in Macedonia and in
Achaia. 8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia,
but in every place your faith to God-ward is gone forth; so that we need not to speak anything. 9 For they
themselves report concerning us what manner of entering in we had unto you; and how ye turned unto
God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised
from the dead, 'even' Jesus, who delivereth us from the wrath to come.

Chapter 2

[1] For yourselves, brethren, know our entering in unto you, that it hath not been found vain: [2] but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. [3] For our exhortation ‘is’ not of error, nor of uncleanness, nor in guile: [4] but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. [5] For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; [6] nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. [7] But we were gentle in the midst of you, as when a nurse cherisheth her own children: [8] even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. [9] For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. [10] Ye are witnesses, and God ‘also’, how holily and righteously and unblameably we behaved ourselves toward you that believe: [11] as ye know how we ‘dealt with’ each one of you, as a father with his own children, exhorting you, and encouraging ‘you’, and testifying, [12] to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory. [13] And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, ‘even the word’ of God, ye accepted ‘it’ not ‘as’ the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. [14] For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; [15] who both killed the Lord Jesus and the prophets, and drove out us, and pleased not God, and are contrary to all men; [16] forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost. [17] But we, brethren, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: [18] because we would fain have come unto you, I Paul once and again; and Satan hindered us. [19] For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? [20] For ye are our glory and our joy.

Chapter 3

1 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; 2 and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort 'you' concerning your faith; 3 that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. 4 For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. 5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain. 6 But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also 'to see' you; 7 for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith? 11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you: 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also 'do' toward you; 13 to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Chapter 4

[1] Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye
ought to walk and to please God, even as ye do walk, --that ye abound more and more. [2] For ye know
what charge we gave you through the Lord Jesus. [3] For this is the will of God, 'even' your sanctification,
that ye abstain from fornication; [4] that each one of you know how to possess himself of his own vessel in
sanctification and honor, [5] not in the passion of lust, even as the Gentiles who know not God; [6] that no
man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as
also we forewarned you and testified. [7] For God called us not for uncleanness, but in sanctification. [8]
Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you. [9] But con-
cerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of
God to love one another; [10] for indeed ye do it toward all the brethren that are in all Macedonia. But we
exhort you, brethren, that ye abound more and more; [11] and that ye study to be quiet, and to do your
own business, and to work with your hands, even as we charged you; [12] that ye may walk becomingly to-
ward them that are without, and may have need of nothing. [13] But we would not have you ignorant,
brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. [14] For
if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God
bring with him. [15] For this we say unto you by the word of the Lord, that we that are alive, that are left
unto the coming of the Lord, shall in no wise precede them that are fallen asleep. [16] For the Lord himself
shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God:
and the dead in Christ shall rise first; [17] then we that are alive, that are left, shall together with them be
caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. [18] Wherefore
comfort one another with these words.

Chapter 5

1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief: 5 for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; 6 so then let us not sleep, as do the rest, but let us watch and be sober. 7 For they that sleep sleep in the night: and they that are drunken are drunken in the night. 8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 9 For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ, 10 who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore exhort one another, and build each other up, even as also ye do. 12 But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; 13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. 16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward. 19 Quench not the Spirit; 20 despise not prophesyings; 21 prove all things; hold fast that which is good; 22 abstain from every form of evil. 23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who will also do it. 25 Brethren, pray for us. 26 Salute all the brethren with a holy kiss. 27 I adjure you by the Lord that this epistle be read unto all the brethren. 28 The grace of our Lord Jesus Christ be with you.

2 Thessalonians

3 CHAPTERS · 47 VERSES



A watchtower at dusk under the first stars. (AI-generated illustration)

A short follow-up letter. Paul corrects confusion about the day of the Lord, calls believers to stand firm, and warns against idleness. The Lord is faithful, and He will establish and guard you.

> **KEY VERSE · 2 THESSALONIANS 3:3**
> *"But the Lord is faithful, who shall establish you, and guard you from the evil 'one'."*

Chapter 1

[1] Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; [2] Grace to you and peace from God the Father and the Lord Jesus Christ. [3] We are bound to give thanks to God always to you, brethren, even as it is meet, for that your faith growth exceedingly, and the love of each one of you all toward one another aboundeth; [4] so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; [5] 'which is' a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: [6] if so be that it is righteous thing with God to recompense affliction to them that afflict you, [7] and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, [8] rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: [9] who shall suffer punishment, 'even' eternal destruction from the face of the Lord and from the glory of his might, [10] when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. [11] To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and 'every' work of faith, with power; [12] that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Chapter 2

[1] Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; [2] to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; [3] let no man beguile you in any wise: for 'it will not be,' except the falling away come first, and the man of sin be revealed, the son of perdition, [4] he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. [5] Remember ye not, that, when I was yet with you, I told you these things? [6] And now ye know that which restraineth, to the end that he may be revealed in his own season. [7] For the mystery of lawlessness doth already work: only 'there is' one that restraineth now, until he be taken out of the way. [8] And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; [9] 'even he', whose coming is according to the working of Satan with all power and signs and lying wonders, [10] and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God sendeth them a working of error, that they should believe a lie: [12] that they all might be judged who believed not the truth, but had pleasure in unrighteousness. [13] But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: [14] whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. [15] So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. [16] Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, [17] comfort your hearts and establish them in every good work and word.

Chapter 3

[1] Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also ‘it is’ with you; [2] and that we may be delivered from unreasonable and evil men; for all have not faith. [3] But the Lord is faithful, who shall establish you, and guard you from the evil ‘one’. [4] And we have confidence in the Lord touching you, that ye both do and will do the things which we command. [5] And the Lord direct your hearts into the love of God, and into the patience of Christ. [6] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. [7] For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; [8] neither did we eat bread for nought at any man’s hand, but in labor and travail, working night and day, that we might not burden any of you: [9] not because we have not the right, but to make ourselves and ensample unto you, that ye should imitate us. [10] For even when we were with you, this we commanded you, If any will not work, neither let him eat. [11] For we hear of some that walk among you disorderly, that work not at all, but are busybodies. [12] Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. [13] But ye, brethren, be not weary in well-doing. [14] And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. [15] And ‘yet’ count him not as an enemy, but admonish him as a brother. [16] Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. [17] The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. [18] The grace of our Lord Jesus Christ be with you all.

1 Timothy

6 CHAPTERS · 113 VERSES



A shepherd's staff against an old stone church wall. (AI-generated illustration)

Paul instructs his young co-worker Timothy on how people ought to behave in the household of God: sound doctrine, prayer, qualified leaders, and godly living in a church surrounded by error.

KEY VERSE · 1 TIMOTHY 2:5

"For there is one God, one mediator also between God and men, 'himself' man, Christ Jesus,"

Chapter 1

[1] Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; [2] unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. [3] As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, [4] neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; 'so do I now'. [5] But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: [6] from which things some having swerved have turned aside unto vain talking; [7] desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. [8] But we know that the law is good, if a man use it lawfully, [9] as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, [10] for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; [11] according to the gospel of the glory of the blessed God, which was committed to my trust. [12] I thank him that enabled me, 'even' Christ Jesus our Lord, for that he counted me faithful, appointing me to 'his' service; [13] though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; [14] and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. [15] Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: [16] howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life. [17] Now unto the King eternal, immortal, invisible, the only God, 'be' honor and glory forever and ever. Amen. [18] This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; [19] holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: [20] of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

Chapter 2

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all
men; 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness
and gravity. 3 This is good and acceptable in the sight of God our Saviour; 4 who would have all men to
be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between
God and men, 'himself' man, Christ Jesus, 6 who gave himself a ransom for all; the testimony 'to be
borne' in its own times; 7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie
not), a teacher of the Gentiles in faith and truth. 8 I desire therefore that the men pray in every place, lift-
ing up holy hands, without wrath and disputing. 9 In like manner, that women adorn themselves in
modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly rai-
ment; 10 but (which becometh women professing godliness) through good works. 11 Let a woman learn
in quietness with all subjection. 12 But I permit not a woman to teach, nor to have dominion over a man,
but to be in quietness. 13 For Adam was first formed, then Eve; 14 and Adam was not beguiled, but the
woman being beguiled hath fallen into transgression: 15 but she shall be saved through her child-bearing,
if they continue in faith and love and sanctification with sobriety.

Chapter 3

1 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. 2 The bishop
therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given
to hospitality, apt to teach; 3 no brawler, no striker; but gentle, not contentious, no lover of money; 4 one
that ruleth well his own house, having 'his' children in subjection with all gravity; 5 (but if a man
knoweth not how to rule his own house, how shall he take care of the church of God?) 6 not a novice,
lest being puffed up he fall into the condemnation of the devil. 7 Moreover he must have good testimony
from them that are without; lest he fall into reproach and the snare of the devil. 8 Deacons in like manner
'must be' grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 9 holding the
mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them serve as dea-
cons, if they be blameless. 11 Women in like manner 'must be' grave, not slanderers, temperate, faithful
in all things. 12 Let deacons be husbands of one wife, ruling 'their' children and their own houses well. 13
For they that have served well as deacons gain to themselves a good standing, and great boldness in the
faith which is in Christ Jesus. 14 These things write I unto thee, hoping to come unto thee shortly; 15 but
if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which
is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is
the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels,
Preached among the nations, Believed on in the world, Received up in glory.

Chapter 4

[1] But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, [2] through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; [3] forbidding to marry, 'and commanding' to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. [4] For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: [5] for it is sanctified through the word of God and prayer. [6] If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed 'until now': [7] but refuse profane and old wives' fables. And exercise thyself unto godliness: [8] for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. [9] Faithful is the saying, and worthy of all acceptation. [10] For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. [11] These things command and teach. [12] Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. [13] Till I come, give heed to reading, to exhortation, to teaching. [14] Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. [15] Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. [16] Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

Chapter 5

1 Rebuke not an elder, but exhort him as a father; the younger men as brethren: 2 the elder women as
mothers; the younger as sisters, in all purity. 3 Honor widows that are widows indeed. 4 But if any widow
hath children or grandchildren, let them learn first to show piety towards their own family, and to re-
quite their parents: for this is acceptable in the sight of God. 5 Now she that is a widow indeed, and deso-
late, hath her hope set on God, and continueth in supplications and prayers night and day. 6 But she that
giveth herself to pleasure is dead while she liveth. 7 These things also command, that they may be with-
out reproach. 8 But if any provideth not for his own, and specially his own household, he hath denied
the faith, and is worse than an unbeliever. 9 Let none be enrolled as a widow under threescore years old,
'having been' the wife of one man, 10 well reported of for good works; if she hath brought up children, if
she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted,
if she hath diligently followed every good work. 11 But younger widows refuse: for when they have
waxed wanton against Christ, they desire to marry; 12 having condemnation, because they have rejected
their first pledge. 13 And withal they learn also 'to be' idle, going about from house to house; and not
only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I desire therefore
that the younger 'widows' marry, bear children, rule the household, give no occasion to the adversary for
reviling: 15 for already some are turned aside after Satan. 16 If any woman that believeth hath widows, let
her relieve them, and let not the church be burdened; that it mat relieve them that are widows indeed. 17
Let the elders that rule well be counted worthy of double honor, especially those who labor in the word
and in teaching. 18 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn.
And, The laborer is worthy of his hire. 19 Against an elder receive not an accusation, except at 'the
mouth of' two or three witnesses. 20 Them that sin reprove in the sight of all, that the rest also may be in
fear. 21 I charge 'thee' in the sight of God, and Christ Jesus, and the elect angels, that thou observe these
things without prejudice, doing nothing by partiality. 22 Lay hands hastily on no man, neither be partak-
er of other men's sins: keep thyself pure. 23 Be no longer a drinker of water, but use a little wine for thy
stomach's sake and thine often infirmities. 24 Some men's sins are evident, going before unto judgment;
and some men also they follow after. 25 In like manner also there are good works that are evident; and
such as are otherwise cannot be hid.

Chapter 6

[1] Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. [2] And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort. [3] If any man teacheth a different doctrine, and consenteth not to sound words, 'even' the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; [4] he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, [5] wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. [6] But godliness with contentment is great gain: [7] for we brought nothing into the world, for neither can we carry anything out; [8] but having food and covering we shall be therewith content. [9] But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. [10] For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. [11] But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [12] Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. [13] I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; [14] that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: [15] which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; [16] who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom 'be' honor and power eternal. Amen. [17] Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; [18] that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; [19] laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is 'life' indeed. [20] O Timothy, guard that which is committed unto 'thee', turning away from the profane babblings and oppositions of the knowledge which is falsely so called; [21] which some professing have erred concerning the faith. Grace be with you.

2 Timothy

4 CHAPTERS · 83 VERSES



A candle burning in a dungeon beside a scroll and cloak. (AI-generated illustration)

These are likely Paul's last written words. Facing death, he charges Timothy to guard the gospel, endure hardship, and preach the Word, which is God-breathed and equips the believer for every good work.

> **KEY VERSE · 2 TIMOTHY 3:16**
> *"Every scripture inspired of God 'is' also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."*

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, [2] to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. [3] I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day [4] longing to see thee, remembering thy tears, that I may be filled with joy; [5] having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. [6] For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. [7] For God gave us not a spirit of fearfulness; but of power and love and discipline. [8] Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; [9] who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, [10] but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, [11] whereunto I was appointed a preacher, and an apostle, and a teacher. [12] For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. [13] Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. [14] That good thing which was committed unto 'thee' guard through the Holy Spirit which dwelleth in us. [15] This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. [16] The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; [17] but, when he was in Rome, he sought me diligently, and found me [18] (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Chapter 2

1 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. 2 And the things which
thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be
able to teach others also. 3 Suffer hardship with ‘me’, as a good soldier of Christ Jesus. 4 No soldier on
service entangleth himself in the affairs of ‘this’ life; that he may please him who enrolled him as a sol-
dier. 5 And if also a man contend in the games, he is not crowded, except he have contended lawfully. 6
The husbandmen that laboreth must be the first to partake of the fruits. 7 Consider what I say; for the
Lord shall give thee understanding in all things. 8 Remember Jesus Christ, risen from the dead, of the
seed of David, according to my gospel: 9 wherein I suffer hardship unto bonds, as a malefactor; but the
word of God is not bound. 10 Therefore I endure all things for the elect’s sake, that they also may obtain
the salvation which is in Christ Jesus with eternal glory. 11 Faithful is the saying: For if we died with him,
we shall also live with him: 12 if we endure, we shall also reign with him: if we shall deny him, he also will
deny us: 13 if we are faithless, he abideth faithful; for he cannot deny himself. 14 Of these things put them
in remembrance, charging ‘them’ in the sight of the Lord, that they strive not about words, to no profit,
to the subverting of them that hear. 15 Give diligence to present thyself approved unto God, a workman
that needeth not to be ashamed, handling aright the word of truth. 16 But shun profane babblings: for
they will proceed further in ungodliness, 17 and their word will eat as doth a gangrene: or whom is Hy-
menaeus an Philetus; 18 men who concerning the truth have erred, saying that the resurrection is past al-
ready, and overthrow the faith of some. 19 Howbeit the firm foundation of God standeth, having this
seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart
from unrighteousness. 20 Now in a great house there are not only vessels of gold and of silver, but also of
wood and of earth; and some unto honor, and some unto dishonor. 21 If a man therefore purge himself
from these, he shall be a vessel unto honor, sanctified, meet for the master’s use, prepared unto every
good work. 22 after righteousness, faith, love, pace, with them that call on the Lord out of a pure heart. 23
But foolish and ignorant questionings refuse, knowing that they gender strifes. 24 And the Lord’s servant
must not strive, but be gentle towards all, apt to teach, forbearing, 25 in meekness correcting them that
oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, 26
and they may recover themselves out of the snare of the devil, having been taken captive by him unto his
will.

Chapter 3

[1] But know this, that in the last days grievous times shall come. [2] For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, [3] without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, [4] traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; [5] holding a form of godliness, but having denied the power therefore. From these also turn away. [6] For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, [7] ever learning, and never able to come to the knowledge of the truth. [8] And even as Jannes and Jambres withstood Moses, so do these also withstand the truth. Men corrupted in mind, reprobate concerning the faith. [9] But they shall proceed no further. For their folly shall be evident unto all men, as theirs also came to be. [10] But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, [11] persecutions, sufferings. What things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all the Lord delivered me. [12] Yea, and all that would live godly in Christ Jesus shall suffer persecution. [13] But evil men and impostors shall wax worse and worse, deceiving and being deceived. [14] But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. [15] And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. [16] Every scripture inspired of God ‘is’ also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. [17] That the man of God may be complete, furnished completely unto every good work.

Chapter 4

[1] I charge ‘thee’ in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by
his appearing and his kingdom: [2] preach the word; be urgent in season, out of season; reprove, rebuke,
exhort, with all longsuffering and teaching. [3] For the time will come when they will not endure the
sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; [4] and will
turn away their ears from the truth, and turn aside unto fables. [5] But be thou sober in all things, suffer
hardship, do the work of an evangelist, fulfil thy ministry. [6] For I am already being offered, and the time
of my departure is come. [7] I have fought the good fight, I have finished the course, I have kept the faith: [8]
henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall
give to me at that day; and not to me only, but also to all them that have loved his appearing. [9] Give dili-
gence to come shortly unto me: [10] for Demas forsook me, having loved this present world, and went to
Thessalonica; Crescens to Galatia, Titus to Dalmatia. [11] Only Luke is with me. Take Mark, and bring
him with thee; for he is useful to me for ministering. [12] But Tychicus I sent to Ephesus. [13] The cloak that
I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. [14]
Alexander the coppersmith did me much evil: the Lord will render to him according to his works: [15] of
whom do thou also beware; for he greatly withstood our words. [16] At my first defence no one took my
part, but all forsook me: may it not be laid to their account. [17] But the Lord stood by me, and strength-
ened me; that through me the message might me fully proclaimed, and that all the Gentiles might hear:
and I was delivered out of the mouth of the lion. [18] The Lord will deliver me from every evil work, and
will save me unto his heavenly kingdom: to whom ‘be’ the glory forever and ever. Amen. [19] Salute Prisca
and Aquila, and the house of Onesiphorus. [20] Erastus remained at Corinth: but Trophimus I left at
Miletus sick. [21] Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and
Claudia, and all the brethren. [22] The Lord be with thy spirit. Grace be with you.

Titus

3 CHAPTERS · 46 VERSES



A lamplit house on a quiet road at dusk. (AI-generated illustration)

Paul leaves Titus on the island of Crete to set the churches in order. Sound teaching must produce good works: the grace of God that brings salvation also trains us to live soberly, righteously, and godly.

> **KEY VERSE · TITUS 2:11**
> *"For the grace of God hath appeared, bringing salvation to all men,"*

Chapter 1

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the
knowledge of the truth which is according to godliness, 2 in hope of eternal life, which God, who cannot
lie, promised before times eternal; 3 but in his own seasons manifested his word in the message, where-
with I was intrusted according to the commandment of God our Saviour; 4 to Titus, my true child after
a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. 5 For this cause left
I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every
city, as I gave thee charge; 6 if any man is blameless, the husband of one wife, having children that be-
lieve, who are not accused of riot or unruly. 7 For the bishop must be blameless, as God's steward; not
self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; 8 but given to hospitality, as
lover of good, sober-minded, just, holy, self-controlled; 9 holding to the faithful word which is according
to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers. 10 For
there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose
mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for
filthy lucre's sake. 12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts,
idle gluttons. 13 This testimony is true. For which cause reprove them sharply, that they may be sound in
the faith, 14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.
15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both
their mind and their conscience are defiled. 16 They profess that they know God; but by their works they
deny him, being abominable, and disobedient, and unto every good work reprobate.

Chapter 2

1 But speak thou the things which befit the sound doctrine: 2 that aged men be temperate, grave, sober-
minded, sound in faith, in love, in patience: 3 that aged women likewise be reverent in demeanor, not
slanderers nor enslaved to much wine, teachers of that which is good; 4 that they may train the young
women to love their husbands, to love their children, 5 'to be' sober-minded, chaste, workers at home,
kind, being in subjection to their own husbands, that the word of God be not blasphemed: 6 the
younger men likewise exhort to be sober-minded: 7 in all things showing thyself an ensample of good
works; in thy doctrine 'showing' uncorruptness, gravity, 8 sound speech, that cannot be condemned;
that he that is of the contrary part may be ashamed, having no evil thing to say of us. 9 'Exhort' servants
to be in subjection to their own masters, 'and' to be well-pleasing 'to them' in all things; not gainsaying;
10 not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in
all things. 11 For the grace of God hath appeared, bringing salvation to all men, 12 instructing us, to the
intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in
this present world; 13 looking for the blessed hope and appearing of the glory of the great God and our
Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify
unto himself a people for his own possession, zealous of good works. 15 These things speak and exhort
and reprove with all authority. Let no man despise thee.

Chapter 3

[1] Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, [2] to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. [3] For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. [4] But when the kindness of God our Saviour, and his love toward man, appeared, [5] not by works 'done' in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, [6] which he poured out upon us richly, through Jesus Christ our Saviour; [7] that, being justified by his grace, we might be made heirs according to the hope of eternal life. [8] Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men: [9] but shun foolish questionings, and genealogies, and strifes, and fightings about law; for they are unprofitable and vain. [10] A factious man after a first and second admonition refuse; [11] knowing that such a one is perverted, and sinneth, being self-condemned. [12] When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. [13] Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. [14] And let our 'people' also learn to maintain good works for necessary uses, that they be not unfruitful. [15] All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

Philemon

1 CHAPTERS · 25 VERSES



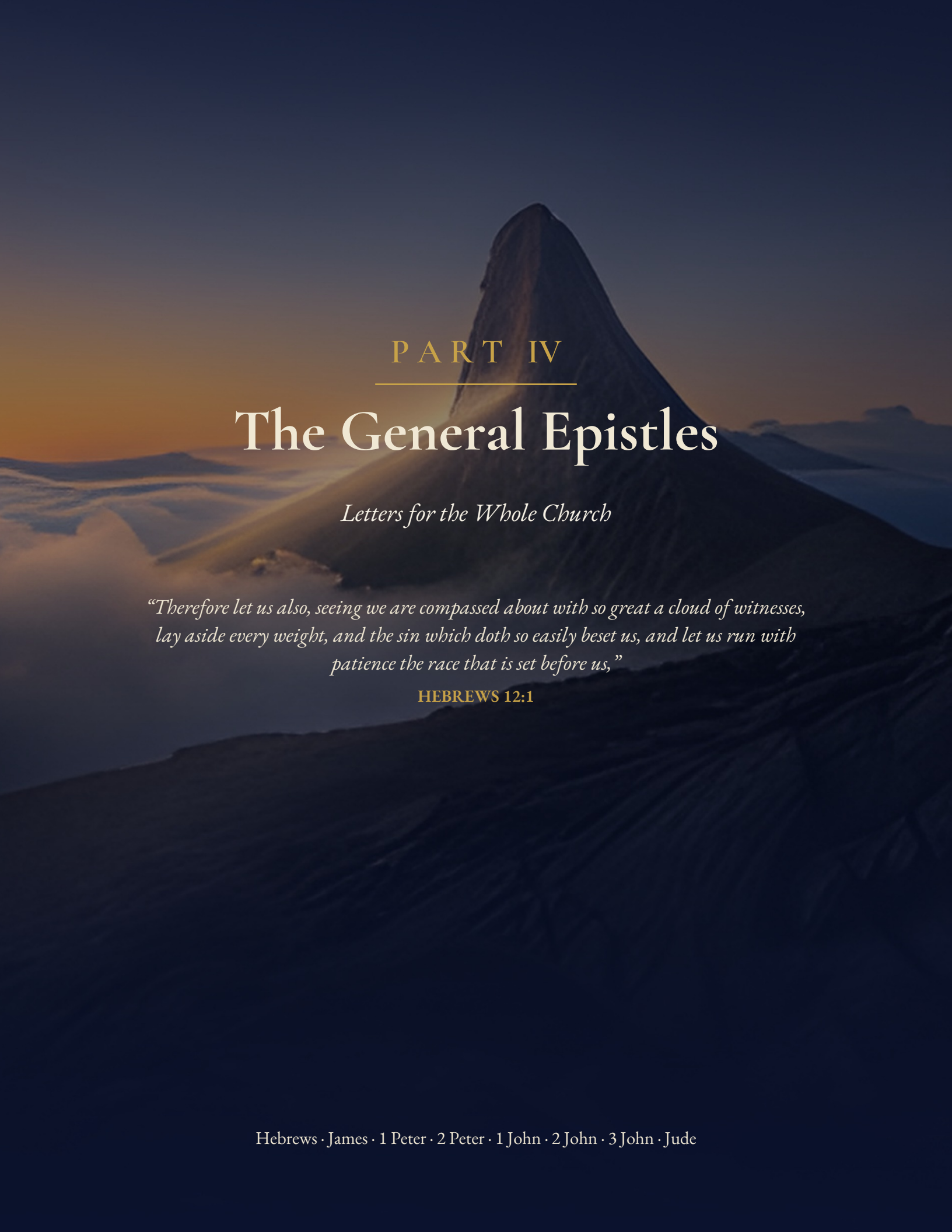
Two hands clasped over a scroll: reconciliation. (AI-generated illustration)

A personal note from Paul to Philemon about his runaway slave Onesimus, who had become a believer. Paul appeals for forgiveness and welcome, a small letter with a great picture of the gospel's power to reconcile.

> **KEY VERSE · PHILEMON 15**
> *"For perhaps he was therefore parted 'from thee' for a season, that thou shouldest have him for ever;"*

Philemon

[1] Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, [2] and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: [3] Grace to you and peace from God our Father and the Lord Jesus Christ. [4] I thank my God always, making mention of thee in my prayers, [5] hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; [6] that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. [7] For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother. [8] Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, [9] yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: [10] I beseech thee for my child, whom I have begotten in my bonds, Onesimus, [11] who once was unprofitable to thee, but now is profitable to thee and to me: [12] whom I have sent back to thee in his own person, that is, my very heart: [13] whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: [14] but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. [15] For perhaps he was therefore parted 'from thee' for a season, that thou shouldest have him for ever; [16] no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. [17] If then thou countest me a partner, receive him as myself. [18] But if he hath wronged the at all, or oweth 'thee' aught, put that to mine account; [19] I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. [20] Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ. [21] Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. [22] But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you. [23] Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; [24] 'and so do' Mark, Aristarchus, Demas, Luke, my fellow-workers. [25] The grace of our Lord Jesus Christ be with your spirit. Amen.



PART IV

The General Epistles

Letters for the Whole Church

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,"

HEBREWS 12:1

Hebrews · James · 1 Peter · 2 Peter · 1 John · 2 John · 3 John · Jude

Hebrews

13 CHAPTERS · 303 VERSES



A parted curtain and light in the holy place. (AI-generated illustration)

Hebrews shows that Jesus is better than the angels, than Moses, and than the old priesthood and sacrifices. He is our great High Priest, so we hold fast, draw near with confidence, and run with endurance by faith.

> **KEY VERSE · HEBREWS 11:1**
> *"Now faith is assurance of 'things' hoped for, a conviction of things not seen."*

Chapter 1

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in 'his' Son, whom he appointed heir of all things, through whom also he made the worlds; 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son? 6 And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels winds, And his ministers a flame a fire: 8 but of the Son 'he saith,' Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands: 11 They shall perish; but thou continuest: And they all shall wax old as doth a garment; 12 And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail. 13 But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet? 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

Chapter 2

[1] Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift
away ‘from them’. [2] For if the word spoken through angels proved stedfast, and every transgression and
disobedience received a just recompense of reward; [3] how shall we escape, if we neglect so great a salva-
tion? which having at the first been spoken through the Lord, was confirmed unto us by them that
heard; [4] God also bearing witness with them, both by signs and wonders, and by manifold powers, and
by gifts of the Holy Spirit, according to his own will. [5] For not unto angels did he subject the world to
come, whereof we speak. [6] But one hath somewhere testified, saying, What is man, that thou art mindful
of him? Or the son of man, that thou visitest him? [7] Thou madest him a little lower than the angels;
Thou crownedst him with glory and honor, And didst set him over the works of thy hands: [8] Thou didst
put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing
that is not subject to him. But now we see not yet all things subjected to him. [9] But we behold him who
hath been made a little lower than the angels, ‘even’ Jesus, because of the suffering of death crowned
with glory and honor, that by the grace of God he should taste of death for every ‘man’. [10] For it became
him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to
make the author of their salvation perfect through sufferings. [11] For both he that sanctifieth and they
that are sanctified are all of one: for which cause he is not ashamed to call them brethren, [12] saying, I will
declare thy name unto my brethren, In the midst of the congregation will I sing thy praise. [13] And again,
I will put my trust in him. And again, Behold, I and the children whom God hath given me. [14] Since
then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that
through death he might bring to nought him that had the power of death, that is, the devil; [15] and might
deliver all them who through fear of death were all their lifetime subject to bondage. [16] For verily not to
angels doth he give help, but he giveth help to the seed of Abraham. [17] Wherefore it behooved him in all
things to be made like unto his brethren, that he might become a merciful and faithful high priest in
things pertaining to God, to make propitiation for the sins of the people. [18] For in that he himself hath
suffered being tempted, he is able to succor them that are tempted.

Chapter 3

[1] Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, 'even' Jesus; [2] who was faithful to him that appointed him, as also was Moses in all his house. [3] For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. [4] For every house is builded by some one; but he that built all things is God. [5] And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; [6] but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. [7] Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice, [8] Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness, [9] Where your fathers tried 'me' by proving 'me,' And saw my works forty years. [10] Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways; [11] As I sware in my wrath, They shall not enter into my rest. [12] Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: [13] but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: [14] for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: [15] while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation. [16] For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? [17] And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? [18] And to whom sware he that they should not enter into his rest, but to them that were disobedient? [19] And we see that they were not able to enter in because of unbelief.

Chapter 4

1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should
seem to have come short of it. 2 For indeed we have had good tidings preached unto us, even as also they:
but the word of hearing did not profit them, because it was not united by faith with them that heard. 3
For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall
not enter into my rest: although the works were finished from the foundation of the world. 4 For he hath
said somewhere of the seventh 'day' on this wise, And God rested on the seventh day from all his works;
5 and in this 'place' again, They shall not enter into my rest. 6 Seeing therefore it remaineth that some
should enter thereinto, and they to whom the good tidings were before preached failed to enter in be-
cause of disobedience, 7 he again defineth a certain day, To-day, saying in David so long a time afterward
(even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts. 8 For if Joshua
had given them rest, he would not have spoken afterward of another day. 9 There remaineth therefore a
sabbath rest for the people of God. 10 For he that is entered into his rest hath himself also rested from his
works, as God did from his. 11 Let us therefore give diligence to enter into that rest, that no man fall after
the same example of disobedience. 12 For the word of God is living, and active, and sharper than any
two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and
quick to discern the thoughts and intents of the heart. 13 And there is no creature that is not manifest in
his sight: but all things are naked and laid open before the eyes of him with whom we have to do. 14 Hav-
ing then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast
our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmi-
ties; but one that hath been in all points tempted like as 'we are, yet' without sin. 16 Let us therefore draw
near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help 'us'
in time of need.

Chapter 5

[1] For every high priest, being taken from among men, is appointed for men in things pertaining to God,
that he may offer both gifts and sacrifices for sins: [2] who can bear gently with the ignorant and erring, for
that he himself also is compassed with infirmity; [3] and by reason thereof is bound, as for the people, so
also for himself, to offer for sins. [4] And no man taketh the honor unto himself, but when he is called of
God, even as was Aaron. [5] So Christ also glorified not himself to be made a high priest, but he that spake
unto him, Thou art my Son, This day have I begotten thee: [6] as he saith also in another 'place,' Thou art
a priest for ever After the order of Melchizedek. [7] Who in the days of his flesh, having offered up prayers
and supplications with strong crying and tears unto him that was able to save him from death, and hav-
ing been heard for his godly fear, [8] though he was a Son, yet learned obedience by the things which he
suffered; [9] and having been made perfect, he became unto all them that obey him the author of eternal
salvation; [10] named of God a high priest after the order of Melchizedek. [11] Of whom we have many
things to say, and hard of interpretation, seeing ye are become dull of hearing. [12] For when by reason of
the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first
principles of the oracles of God; and are become such as have need of milk, and not of solid food. [13] For
every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. [14]
But solid food is for fullgrown men, 'even' those who by reason of use have their senses exercised to dis-
cern good and evil.

Chapter 6

[1] Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, [2] of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this will we do, if God permit. [4] For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, [5] and tasted the good word of God, and the powers of the age to come, [6] and 'then' fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. [7] For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: [8] but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned. [9] But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: [10] for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. [11] And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: [12] that ye be not sluggish, but imitators of them who through faith and patience inherit the promises. [13] For when God made promise to Abraham, since he could swear by none greater, he sware by himself, [14] saying, Surely blessing I will bless thee, and multiplying I will multiply thee. [15] And thus, having patiently endured, he obtained the promise. [16] For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. [17] Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; [18] that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: [19] which we have as an anchor of the soul, 'a hope' both sure and stedfast and entering into that which is within the veil; [20] whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

Chapter 7

[1] For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, [2] to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace; [3] without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually. [4] Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. [5] And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: [6] but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. [7] But without any dispute the less is blessed of the better. [8] And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. [9] And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; [10] for he was yet in the loins of his father, when Melchizedek met him. [11] Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need 'was there' that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? [12] For the priesthood being changed, there is made of necessity a change also of the law. [13] For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. [14] For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. [15] And 'what we say' is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, [16] who hath been made, not after the law of a carnal commandment, but after the power of an endless life: [17] for it is witnessed 'of him,' Thou art a priest for ever After the order of Melchizedek. [18] For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness [19] (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. [20] And inasmuch as 'it is' not without the taking of an oath [21] (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever); [22] by so much also hath Jesus become the surety of a better covenant. [23] And they indeed have been made priests many in number, because that by death they are hindered from continuing: [24] but he, because he abideth for ever, hath his priesthood unchangeable. [25] Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. [26] For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; [27] who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the 'sins' of the people: for this he did once for all, when he offered up himself. [28] For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, 'appointeth' a Son, perfected for evermore.

Chapter 8

[1] Now in the things which we are saying the chief point ‘is this’: We have such a high priest, who sat
down on the right hand of the throne of the Majesty in the heavens, [2] a minister of the sanctuary, and of
the true tabernacle, which the Lord pitched, not man. [3] For every high priest is appointed to offer both
gifts and sacrifices: wherefore it is necessary that this ‘high priest’ also have somewhat to offer. [4] Now if
he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to
the law; [5] who serve ‘that which is’ a copy and shadow of the heavenly things, even as Moses is warned
‘of God’ when he is about to make the tabernacle: for, See, saith he, that thou make all things according
to the pattern that was showed thee in the mount. [6] But now hath he obtained a ministry the more excel-
lent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better
promises. [7] For if that first ‘covenant’ had been faultless, then would no place have been sought for a sec-
ond. [8] For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a
new covenant with the house of Israel and with the house of Judah; [9] Not according to the covenant
that I made with their fathers In the day that I took them by the hand to lead them forth out of the land
of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord. [10] For this is
the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws
into their mind, And on their heart also will I write them: And I will be to them a God, And they shall
be to me a people: [11] And they shall not teach every man his fellow-citizen, And every man his brother,
saying, Know the Lord: For all shall know me, From the least to the greatest of them. [12] For I will be mer-
ciful to their iniquities, And their sins will I remember no more. [13] In that he saith, A new ‘covenant’ he
hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Chapter 9

1 Now even a first 'covenant' had ordinances of divine service, and its sanctuary, 'a sanctuary' of this
world. 2 For there was a tabernacle prepared, the first, wherein 'were' the candlestick, and the table, and
the showbread; which is called the Holy place. 3 And after the second veil, the tabernacle which is called
the Holy of holies; 4 having a golden altar of incense, and the ark of the covenant overlaid round about
with gold, wherein 'was' a golden pot holding the manna, and Aaron's rod that budded, and the tables
of the covenant; 5 and above it cherubim of glory overshadowing the mercy-seat; of which things we
cannot now speak severally. 6 Now these things having been thus prepared, the priests go in continually
into the first tabernacle, accomplishing the services; 7 but into the second the high priest alone, once in
the year, not without blood, which he offereth for himself, and for the errors of the people: 8 the Holy
Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first
tabernacle is yet standing; 9 which 'is' a figure for the time present; according to which are offered both
gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, 10 'being' only
(with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. 11
But Christ having come a high priest of the good things to come, through the greater and more perfect
tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats
and calves, but through his own blood, entered in once for all into the holy place, having obtained eter-
nal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have
been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the blood of Christ, who
through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from
dead works to serve the living God? 15 And for this cause he is the mediator of a new covenant, that a
death having taken place for the redemption of the transgressions that were under the first covenant,
they that have been called may receive the promise of the eternal inheritance. 16 For where a testament is,
there must of necessity be the death of him that made it. 17 For a testament is of force where there hath
been death: for it doth never avail while he that made it liveth. 18 Wherefore even the first 'covenant'
hath not been dedicated without blood. 19 For when every commandment had been spoken by Moses
unto all the people according to the law, he took the blood of the calves and the goats, with water and
scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, This is the blood
of the covenant which God commanded to you-ward. 21 Moreover the tabernacle and all the vessels of
the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may almost say,
all things are cleansed with blood, and apart from shedding of blood there is no remission. 23 It was nec-
essary therefore that the copies of the things in the heavens should be cleansed with these; but the heav-
enly things themselves with better sacrifices than these. 24 For Christ entered not into a holy place made
with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for
us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by
year with blood not his own; 26 else must he often have suffered since the foundation of the world: but
now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. 27
And inasmuch as it is appointed unto men once to die, and after this 'cometh' judgment; 28 so Christ

also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

Chapter 10

1 For the law having a shadow of the good ‘things’ to come, not the very image of the things, can never
with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2
Else would they not have ceased to be offered? because the worshippers, having been once cleansed,
would have had no more consciousness of sins. 3 But in those ‘sacrifices’ there is a remembrance made of
sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins. 5 Where-
fore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst
thou prepare for me; 6 In whole burnt offerings and ‘sacrifices’ for sin thou hadst no pleasure: 7 Then
said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God. 8 Saying above,
Sacrifices and offerings and whole burnt offerings and ‘sacrifices’ for sin thou wouldest not, neither
hadst pleasure therein (the which are offered according to the law), 9 then hath he said, Lo, I am come to
do thy will. He taketh away the first, that he may establish the second. 10 By which will we have been
sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest indeed
standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take
away sins: 12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of
God; 13 henceforth expecting till his enemies be made the footstool of his feet. 14 For by one offering he
hath perfected for ever them that are sanctified. 15 And the Holy Spirit also beareth witness to us; for af-
ter he hath said, 16 This is the covenant that I will make with them After those days, saith the Lord: I will
put my laws on their heart, And upon their mind also will I write them; ‘then saith he,’ 17 And their sins
and their iniquities will I remember no more. 18 Now where remission of these is, there is no more offer-
ing for sin. 19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, 20
by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; 21
and ‘having’ a great priest over the house of God; 22 let us draw near with a true heart in fulness of faith,
having our hearts sprinkled from an evil conscience: and having our body washed with pure water, 23 let
us hold fast the confession of our hope that it waver not; for he is faithful that promised: 24 and let us
consider one another to provoke unto love and good works; 25 not forsaking our own assembling togeth-
er, as the custom of some is, but exhorting ‘one another’; and so much the more, as ye see the day draw-
ing nigh. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth
no more a sacrifice for sins, 27 but a certain fearful expectation of judgment, and a fierceness of fire
which shall devour the adversaries. 28 A man that hath set at nought Moses law dieth without compas-
sion on ‘the word of’ two or three witnesses: 29 of how much sorer punishment, think ye, shall he be
judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the
covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? 30
For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord
shall judge his people. 31 It is a fearful thing to fall into the hands of the living God. 32 But call to remem-
brance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; 33
partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers
with them that were so used. 34 For ye both had compassion on them that were in bonds, and took joy-
fully the spoiling of you possessions, knowing that ye have for yourselves a better possession and an

abiding one. [35] Cast not away therefore your boldness, which hath great recompense of reward. [36] For ye have need of patience, that, having done the will of God, ye may receive the promise. [37] For yet a very little while, He that cometh shall come, and shall not tarry. [38] But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. [39] But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

Chapter 11

[1] Now faith is assurance of 'things' hoped for, a conviction of things not seen. [2] For therein the elders had witness borne to them. [3] By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. [4] By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. [5] By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: [6] And without faith it is impossible to be well-pleasing 'unto him'; for he that cometh to God must believe that he is, and 'that' he is a rewarder of them that seek after him. [7] By faith Noah, being warned 'of God' concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. [8] By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. [9] By faith he became a sojourner in the land of promise, as in a 'land' not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: [10] for he looked for the city which hath the foundations, whose builder and maker is God. [11] By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: [12] wherefore also there sprang of one, and him as good as dead, 'so many' as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable. [13] These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. [14] For they that say such things make it manifest that they are seeking after a country of their own. [15] And if indeed they had been mindful of that 'country' from which they went out, they would have had opportunity to return. [16] But now they desire a better 'country', that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. [17] By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten 'son'; [18] even he to whom it was said, In Isaac shall thy seed be called: [19] accounting that God 'is' able to raise up, even from the dead; from whence he did also in a figure receive him back. [20] By faith Isaac blessed Jacob and Esau, even concerning things to come. [21] By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, 'leaning' upon the top of his staff. [22] By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. [23] By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. [24] By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; [25] choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; [26] accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. [27] By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. [28] By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. [29] By faith they passed through the Red sea as by dry land: which the Egyptians

assaying to do were swallowed up. [30] By faith the walls of Jericho fell down, after they had been compassed about for seven days. [31] By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. [32] And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: [33] who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. [35] Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: [36] and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: [37] they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated [38] (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. [39] And these all, having had witness borne to them through their faith, received not the promise, [40] God having provided some better thing concerning us, that apart from us they should not be made perfect.

Chapter 12

1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every
weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before
us, 2 looking unto Jesus the author and perfecter of 'our' faith, who for the joy that was set before him
endured the cross, despising shame, and hath sat down at the right hand of the throne of God. 3 For con-
sider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in
your souls. 4 Ye have not yet resisted unto blood, striving against sin: 5 and ye have forgotten the exhorta-
tion which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor
faint when thou art reproved of him; 6 For whom the Lord loveth he chasteneth, And scourgeth every
son whom he receiveth. 7 It is for chastening that ye endure; God dealeth with you as with sons; for what
son is there whom 'his' father chasteneth not? 8 But if ye are without chastening, whereof all have been
made partakers, then are ye bastards, and not sons. 9 Furthermore, we had the fathers of our flesh to
chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of
spirits, and live? 10 For they indeed for a few days chastened 'us' as seemed good to them; but he for 'our'
profit, that 'we' may be partakers of his holiness. 11 All chastening seemeth for the present to be not joy-
ous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby,
'even the fruit' of righteousness. 12 Wherefore lift up the hands that hang down, and the palsied knees; 13
and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be
healed. 14 Follow after peace with all men, and the sanctification without which no man shall see the
Lord: 15 looking carefully lest 'there be' any man that falleth short of the grace of God; lest any root of
bitterness springing up trouble 'you', and thereby the many be defiled; 16 lest 'there be' any fornication,
or profane person, as Esau, who for one mess of meat sold his own birthright. 17 For ye know that even
when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of
mind 'in his father,' though he sought is diligently with tears. 18 For ye are not come unto 'a mount' that
might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, 19 and the
sound of a trumpet, and the voice of words; which 'voice' they that heard entreated that no word more
should be spoken unto them; 20 for they could not endure that which was enjoined, If even a beast touch
the mountain, it shall be stoned; 21 and so fearful was the appearance, 'that' Moses said, I exceedingly
fear and quake: 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly
Jerusalem, and to innumerable hosts of angels, 23 to the general assembly and church of the firstborn
who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24
and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than
'that of' Abel. 25 See that ye refuse not him that speaketh. For if they escaped not when they refused him
that warned 'them' on earth, much more 'shall not' we 'escape' who turn away from him that 'warneth'
from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more will
I make to tremble not the earth only, but also the heaven. 27 And this 'word', Yet once more, signifieth
the removing of those things that are shaken, as of things that have been made, that those things which
are not shaken may remain. 28 Wherefore, receiving a kingdom that cannot be shaken, let us have grace,

whereby we may offer service well-pleasing to God with reverence and awe: [29] for our God is a consuming fire.

Chapter 13

[1] Let love of the brethren continue. [2] Forget not to show love unto strangers: for thereby some have entertained angels unawares. [3] Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body. [4] 'Let' marriage 'be' had in honor among all, and 'let' the bed 'be' undefiled: for fornicators and adulterers God will judge. [5] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. [6] So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me? [7] Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. [8] Jesus Christ 'is' the same yesterday and to-day, 'yea' and for ever. [9] Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. [10] We have an altar, whereof they have no right to eat that serve the tabernacle. [11] For the bodies of those beasts whose blood is brought into the holy place by the high priest 'as an offering' for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. [13] Let us therefore go forth unto him without the camp, bearing his reproach. [14] For we have not here an abiding city, but we seek after 'the city' which is to come. [15] Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. [16] But to do good and to communicate forget not: for with such sacrifices God is well pleased. [17] Obey them that have the rule over you, and submit 'to them': for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this 'were' unprofitable for you. [18] Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things. [19] And I exhort 'you' the more exceedingly to do this, that I may be restored to you the sooner. [20] Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, 'even' our Lord Jesus, [21] make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom 'be' the glory for ever and ever. Amen. [22] But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words. [23] Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. [24] Salute all them that have the rule over you, and all the saints. They of Italy salute you. [25] Grace be with you all. Amen.

James

5 CHAPTERS · 108 VERSES



A clear stream over stones in a green valley. (AI-generated illustration)

James is practical wisdom for everyday faith. He insists that real faith shows itself in works: in how we handle trials, our tongues, our money, and our prayers.

> **KEY VERSE · JAMES 1:22**
> *"But be ye doers of the word, and not hearers only, deluding your own selves."*

Chapter 1

[1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting. [2] Count it all joy, my brethren, when ye fall into manifold temptations; [3] Knowing that the proving of your faith worketh patience. [4] And let patience have 'its' perfect work, that ye may be perfect and entire, lacking in nothing. [5] But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. [6] But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. [7] For let not that man think that he shall receive anything of the Lord; [8] a doubleminded man, unstable in all his ways. [9] But let the brother of low degree glory in his high estate: [10] and the rich, in that he is made low: because as the flower of the grass he shall pass away. [11] For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings. [12] Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which 'the Lord' promised to them that love him. [13] Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: [14] but each man is tempted, when he is drawn away by his own lust, and enticed. [15] Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. [16] Be not deceived, my beloved brethren. [17] Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. [18] Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. [19] Ye know 'this', my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: [20] for the wrath of man worketh not the righteousness of God. [21] Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. [22] But be ye doers of the word, and not hearers only, deluding your own selves. [23] For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: [24] for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. [25] But he that looketh into the perfect law, the 'law' of liberty, and 'so' continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. [26] If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. [27] Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, 'and' to keep oneself unspotted from the world.

Chapter 2

[1] My brethren, hold not the faith of our Lord Jesus Christ, 'the Lord' of glory, with respect of persons. [2] For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; [3] and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; [4] Do ye not make distinctions among yourselves, and become judges with evil thoughts? [5] Hearken, my beloved brethren; did not God choose them that are poor as to the world 'to be' rich in faith, and heirs of the kingdom which he promised to them that love him? [6] But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? [7] Do not they blaspheme the honorable name by which ye are called? [8] Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: [9] but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. [10] For whosoever shall keep the whole law, and yet stumble in one 'point', he is become guilty of all. [11] For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. [12] So speak ye, and so do, as men that are to be judged by a law of liberty. [13] For judgment 'is' without mercy to him that hath showed no mercy: mercy glorieth against judgment. [14] What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? [15] If a brother or sister be naked and in lack of daily food, [16] and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? [17] Even so faith, if it have not works, is dead in itself. [18] Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from 'thy' works, and I by my works will show thee 'my' faith. [19] Thou believest that God is one; thou doest well: the demons also believe, and shudder. [20] But wilt thou know, O vain man, that faith apart from works is barren? [21] Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? [22] Thou seest that faith wrought with his works, and by works was faith made perfect; [23] and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. [24] Ye see that by works a man is justified, and not only by faith. [25] And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? [26] For as the body apart from the spirit is dead, even so faith apart from works is dead.

Chapter 3

[1] Be not many ‘of you’ teachers, my brethren, knowing that we shall receive heavier judgment. [2] For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. [3] Now if we put the horses’ bridles into their mouths that they may obey us, we turn about their whole body also. [4] Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. [5] So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! [6] And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. [7] For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind. [8] But the tongue can no man tame; ‘it is’ a restless evil, ‘it is’ full of deadly poison. [9] Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: [10] out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. [11] Doth the fountain send forth from the same opening sweet ‘water’ and bitter? [12] Can a fig tree, my brethren, yield olives, or a vine figs? Neither ‘can’ salt water yield sweet. [13] Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. [14] But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. [15] This wisdom is not ‘a wisdom’ that cometh down from above, but is earthly, sensual, devilish. [16] For where jealousy and faction are, there is confusion and every vile deed. [17] But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. [18] And the fruit of righteousness is sown in peace for them that make peace.

Chapter 4

1 Whence ‘come’ wars and whence ‘come’ fightings among you? ‘come they’ not hence, ‘even’ of your
pleasures that war in your members? 2 Ye lust, and have not: ye kill, and covet, and cannot obtain: ye
fight and war; ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may
spend ‘it’ in your pleasures. 4 Ye adulteresses, know ye not that the friendship of the world is enmity with
God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. 5 Or think
ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? 6
But he giveth more grace. Wherefore ‘the scripture’ saith, God resisteth the proud, but giveth grace to
the humble. 7 Be subject therefore unto God; but resist the devil, and he will flee from you. 8 Draw nigh
to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-
minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to
heaviness. 10 Humble yourselves in the sight of the Lord, and he shall exalt you. 11 Speak not one against
another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law,
and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. 12 One ‘only’
is the lawgiver and judge, ‘even’ he who is able to save and to destroy: but who art thou that judgest thy
neighbor? 13 Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year
there, and trade, and get gain: 14 whereas ye know not what shall be on the morrow. What is your life?
For ye are a vapor, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If
the Lord will, we shall both live, and do this or that. 16 But now ye glory in your vauntings: all such glory-
ing is evil. 17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Chapter 5

[1] Come now, ye rich, weep and howl for your miseries that are coming upon you. [2] Your riches are corrupted, and your garments are moth-eaten. [3] Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. [4] Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. [5] Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. [6] Ye have condemned, ye have killed the righteous 'one'; he doth not resist you. [7] Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. [8] Be ye also patient; establish your hearts: for the coming of the Lord is at hand. [9] Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. [10] Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. [11] Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. [12] But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment. [13] Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. [14] Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: [15] and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. [16] Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. [17] Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. [18] And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. [19] My brethren, if any among you err from the truth, and one convert him; [20] let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

1 Peter

5 CHAPTERS · 105 VERSES



A traveler's staff on a road at sunset. (AI-generated illustration)

Peter writes to believers scattered and suffering as strangers in the world. He grounds them in a living hope, calls them to holy living, and reminds them to cast every care on God, because He cares for them.

> **KEY VERSE · 1 PETER 5:7**
> *"casting all your anxiety upon him, because he careth for you."*

Chapter 1

1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia,
Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in sanctification of
the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multi-
plied. 3 Blessed 'be' the God and Father of our Lord Jesus Christ, who according to his great mercy begat
us again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance in-
corruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the power of
God are guarded through faith unto a salvation ready to be revealed in the last time. 6 Wherein ye greatly
rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, 7 that the
proof of your faith, 'being' more precious than gold that perisheth though it is proved by fire, may be
found unto praise and glory and honor at the revelation of Jesus Christ: 8 whom not having seen ye love;
on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of
glory: 9 receiving the end of your faith, 'even' the salvation of 'your' souls. 10 Concerning which salvation
the prophets sought and searched diligently, who prophesied of the grace that 'should come' unto you:
11 searching what 'time' or what manner of time the Spirit of Christ which was in them did point unto,
when it testified beforehand the sufferings of Christ, and the glories that should follow them. 12 To
whom it was revealed, that not unto themselves, but unto you, did they minister these things, which
now have been announced unto you through them that preached the gospel unto you by the Holy Spir-
it sent forth from heaven; which things angel desire to look into. 13 Wherefore girding up the loins of
your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revela-
tion of Jesus Christ; 14 as children of obedience, not fashioning yourselves according to your former lusts
in 'the time of' your ignorance: 15 but like as he who called you is holy, be ye yourselves also holy in all
manner of living; 16 because it is written, Ye shall be holy; for I am holy. 17 And if ye call on him as Father,
who without respect of persons judgeth according to each man's work, pass the time of your sojourning
in fear: 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your
vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without
spot, 'even the blood' of Christ: 20 who was foreknown indeed before the foundation of the world, but
was manifested at the end of times for your sake, 21 who through him are believers in God, that raised
him from the dead, and gave him glory; so that your faith and hope might be in God. 22 Seeing ye have
purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another
from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible,
through the word of God, which liveth and abideth. 24 For, All flesh is as grass, And all the glory thereof
as the flower of grass. The grass withereth, and the flower falleth: 25 But the word of the Lord abideth for
ever. And this is the word of good tidings which was preached unto you.

Chapter 2

1 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; 3 if ye have tasted that the Lord is gracious: 4 unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, 5 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame. 7 For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner; 8 and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a elect race, a royal priesthood, a holy nation, a people for 'God's' own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: 10 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy. 11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul; 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. 13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; 14 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: 16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. 17 Honor all men. Love the brotherhood. Fear God. Honor the king. 18 Servants, 'be' in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. 20 For what glory is it, if, when ye sin, and are buffeted 'for it', ye shall take it patiently? but if, when ye do well, and suffer 'for it', ye shall take it patiently, this is acceptable with God. 21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed 'himself' to him that judgeth righteously: 24 who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. 25 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Chapter 3

1 In like manner, ye wives, 'be' in subjection to your won husbands; that, even if any obey not the word,
they may without the word be gained by the behavior of their wives; 2 beholding your chaste behavior
'coupled' with fear. 3 Whose 'adorning' let it not be the outward adorning of braiding the hair, and of
wearing jewels of gold, or of putting on apparel; 4 but 'let it be' the hidden man of the heart, in the incor-
ruptible 'apparel' of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this
manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to
their own husbands: 6 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do
well, and are not put in fear by any terror. 7 Ye husbands, in like manner, dwell with 'your wives' accord-
ing to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of
the grace of life; to the end that your prayers be not hindered. 8 Finally, 'be' ye all likeminded, compas-
sionate, loving as brethren, tenderhearted, humbleminded: 9 not rendering evil for evil, or reviling for re-
viling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. 10 For, He
that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they
speak no guile: 11 And let him turn away from evil, and do good; Let him seek peace, and pursue it. 12 For
the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the
Lord is upon them that do evil. 13 And who is he that will harm you, if ye be zealous of that which is
good? 14 But even if ye should suffer for righteousness' sake, blessed 'are ye:' and fear not their fear, nei-
ther be troubled; 15 but sanctify in your hearts Christ as Lord: 'being' ready always to give answer to ev-
ery man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: 16 hav-
ing a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your
good manner of life in Christ. 17 For it is better, if the will of God should so will, that ye suffer for well-
doing than for evil-doing. 18 Because Christ also suffered for sins once, the righteous for the unright-
teous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; 19 in
which also he went and preached unto the spirits in prison, 20 that aforetime were disobedient, when the
longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is,
eight souls, were saved through water: 21 which also after a true likeness doth now save you, 'even' bap-
tism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward
God, through the resurrection of Jesus Christ; 22 who is one the right hand of God, having gone into
heaven; angels and authorities and powers being made subject unto him.

Chapter 4

[1] Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; [2] that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God. [3] For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: [4] wherein they think strange that ye run not with 'them' into the same excess of riot, speaking evil of 'of': [5] who shall give account to him that is ready to judge the living and the dead. [6] For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit. [7] But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: [8] above all things being fervent in your love among yourselves; for love covereth a multitude of sins: [9] using hospitality one to another without murmuring: [10] according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; [11] if any man speaketh, 'speaking' as it were oracles of God; is any man ministereth, 'ministering' as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen. [12] Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: [13] but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. [14] If ye are reproached for the name of Christ, blessed 'are ye'; because the 'Spirit' of glory and the Spirit of God resteth upon you. [15] For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: [16] but if 'a man suffer' as a Christian, let him not be ashamed; but let him glorify God in this name. [17] For the time 'is come' for judgment to begin at the house of God: and if 'it begin' first at us, what 'shall be' the end of them that obey not the gospel of God? [18] And if the righteous is scarcely saved, where shall the ungodly and sinner appear? [19] Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

Chapter 5

1 The elders among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who
am also a partaker of the glory that shall be revealed: 2 Tend the flock of God which is among you, exer-
cising the oversight, not of constraint, but willingly, according to 'the will of' God; nor yet for filthy lu-
cre, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves en-
samples to the flock. 4 And when the chief Shepherd shall be manifested, ye shall receive the crown of
glory that fadeth not away. 5 Likewise, ye younger, be subject unto the elder. Yea, all of you gird your-
selves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 6
Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; 7 casting
all your anxiety upon him, because he careth for you. 8 Be sober, be watchful: your adversary the devil, as
a roaring lion, walketh about, seeking whom he may devour, 9 whom withstand stedfast in your faith,
knowing that the same sufferings are accomplished in your brethren who are in the world. 10 And the
God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while,
shall himself perfect, establish, strengthen you. 11 To him 'be' the dominion for ever and ever. Amen. 12
By Silvanus, our faithful brother, as I account 'him', I have written unto you briefly, exhorting, and tes-
tifying that this is the true grace of God. Stand ye fast therein. 13 She that is in Babylon, elect together
with 'you', saluteth you; and 'so doth' Mark my son. 14 Salute one another with a kiss of love. Peace be
unto you all that are in Christ.

2 Peter

3 CHAPTERS · 61 VERSES



The morning star rising over a dark ridge. (AI-generated illustration)

Peter's farewell warns of false teachers and assures believers that the promises of God are sure. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

> **KEY VERSE · 2 PETER 3:18**
> *"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him 'be' the glory both now and for ever. Amen."*

Chapter 1

[1] Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and 'the' Saviour Jesus Christ: [2] Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; [3] seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; [4] whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in that world by lust. [5] Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in 'your' virtue knowledge; [6] and in 'your' knowledge self-control; and in 'your' self-control patience; and in 'your' patience godliness; [7] and in 'your' godliness brotherly kindness; and in 'your' brotherly kindness love. [8] For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. [9] For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. [10] Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: [11] for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. [12] Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with 'you'. [13] And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; [14] knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. [15] Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. [16] For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. [17] For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: [18] and this voice we 'ourselves' heard borne out of heaven, when we were with him in the holy mount. [19] And we have the word of prophecy 'made' more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: [20] knowing this first, that no prophecy of scripture is of private interpretation. [21] For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.

Chapter 2

[1] But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. [2] And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. [3] And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. [4] For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; [5] and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; [6] and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; [7] and delivered righteous Lot, sore distressed by the lascivious life of the wicked [8] (for that righteous man dwelling among them, in seeing and hearing, vexed 'his' righteous soul from day to day with 'their' lawless deeds): [9] the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; [10] but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities: [11] whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord. [12] But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, [13] suffering wrong as the hire of wrong-doing; 'men' that count it pleasure to revel in the day-time, spots and blemishes, revelling in their deceivings while they feast with you; [14] having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; [15] forsaking the right way, they went astray, having followed the way of Balaam the 'son' of Beor, who loved the hire of wrong-doing; [16] but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. [17] These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. [18] For, uttering great swelling 'words' of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; [19] promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. [20] For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. [21] For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. [22] It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

Chapter 3

[1] This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; [2] that ye should remember the words which were spoken before by the holy prophets, and the commandments of the Lord and Saviour through your apostles: [3] knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, [4] and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. [5] For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; [6] by which means the world that then was, being overflowed with water, perished: [7] but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. [8] But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. [9] The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. [10] But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. [11] Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in 'all' holy living and godliness, [12] looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. [14] Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. [15] And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; [16] as also in all 'his' epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as 'they do' also the other scriptures, unto their own destruction. [17] Ye therefore, beloved, knowing 'these things' beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. [18] But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him 'be' the glory both now and for ever. Amen.

1 John

5 CHAPTERS · 105 VERSES



A lantern glowing in a window on a quiet street. (AI-generated illustration)

John writes so that you may know that you have eternal life. The marks of a true believer are walking in the light, obeying God, and loving one another, because God is light and God is love.

> **KEY VERSE · 1 JOHN 4:19**
> *"We love, because he first loved us."*

Chapter 1

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life 2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal 'life', which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: 4 and these things we write, that our joy may be made full. 5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Chapter 2

1 My little children, these things write I unto you that ye may not sin. And if any man sin, we have an
Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for
ours only, but also for the whole world. 3 And hereby we know that we know him, if we keep his com-
mandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is
not in him; 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we
know that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked. 7
Beloved, no new commandment write I unto you, but an old commandment which ye had from the be-
ginning: the old commandment is the word which ye heard. 8 Again, a new commandment write I unto
you, which thing is true in him and in you; because the darkness is passing away, and the true light al-
ready shineth. 9 He that saith he is in the light and hateth his brother, is in the darkness even until now. 10
He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. 11 But he
that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he
goeth, because the darkness hath blinded his eyes. 12 I write unto you, 'my' little children, because your
sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye know him who is from
the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto
you, little children, because ye know the Father. 14 I have written unto you, fathers, because ye know him
who is from the beginning. I have written unto you, young men, because ye are strong, and the word of
God abideth in you, and ye have overcome the evil one. 15 Love not the world, neither the things that are
in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world,
the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the
world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for
ever. 18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there
arisen many antichrists; whereby we know that it is the last hour. 19 They went out from us, but they
were not of us; for if they had been of us, they would have continued with us: but 'they went out', that
they might be made manifest that they all are not of us. 20 And ye have an anointing from the Holy One,
and ye know all the things. 21 I have not written unto you because ye know not the truth, but because ye
know it, and because no lie is of the truth. 22 Who is the liar but he that denieth that Jesus is the Christ?
This is the antichrist, 'even' he that denieth the Father and the Son. 23 Whosoever denieth the Son, the
same hath not the Father: he that confesseth the Son hath the Father also. 24 As for you, let that abide in
you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also
shall abide in the Son, and in the Father. 25 And this is the promise which he promised us, 'even' the life
eternal. 26 These things have I written unto you concerning them that would lead you astray. 27 And as
for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you;
but as his anointing teacheth you; concerning all things, and is true, and is no lie, and even as it taught
you, ye abide in him. 28 And now, 'my' little children, abide in him; that, if he shall be manifested, we
may have boldness, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye
know that every one also that doeth righteousness is begotten of him.

Chapter 3

[1] Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and 'such' we are. For this cause the world knoweth us not, because it knew him not. [2] Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. [3] And every one that hath this hope 'set' on him purifieth himself, even as he is pure. [4] Every one that doeth sin doeth also lawlessness; and sin is lawlessness. [5] And ye know that he was manifested to take away sins; and in him is no sin. [6] Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. [7] 'My' little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: [8] he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. [9] Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. [11] For this is the message which ye heard from the beginning, that we should love one another: [12] not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous. [13] Marvel not, brethren, if the world hateth you. [14] We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. [15] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. [16] Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. [17] But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? [18] 'My' Little children, let us not love in word, neither with the tongue; but in deed and truth. [19] Hereby shall we know that we are of the truth, and shall assure our heart before him: [20] because if our heart condemn us, God is greater than our heart, and knoweth all things. [21] Beloved, if our heart condemn us not, we have boldness toward God; [22] and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. [23] And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. [24] And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

Chapter 4

1 Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false
prophets are gone out into the world. 2 Hereby know ye the Spirit of God: every spirit that confesseth
that Jesus Christ is come in the flesh is of God: 3 and every spirit that confesseth not Jesus is not of God:
and this is the 'spirit' of the antichrist, whereof ye have heard that it cometh; and now it is in the world
already. 4 Ye are of God, 'my' little children, and have overcome them: because greater is he that is in you
than he that is in the world. 5 They are of the world: therefore speak they 'as' of the world, and the world
heareth them. 6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not.
By this we know the spirit of truth, and the spirit of error. 7 Beloved, let us love one another: for love is
of God; and every one that loveth is begotten of God, and knoweth God. 8 He that loveth not knoweth
not God; for God is love. 9 Herein was the love of God manifested in us, that God hath sent his only be-
gotten Son into the world that we might live through him. 10 Herein is love, not that we loved God, but
that he loved us, and sent his Son 'to be' the propitiation for our sins. 11 Beloved, if God so loved us, we
also ought to love one another. 12 No man hath beheld God at any time: if we love one another, God
abideth in us, and his love is perfected in us: 13 hereby we know that we abide in him and he in us, be-
cause he hath given us of his Spirit. 14 And we have beheld and bear witness that the Father hath sent the
Son 'to be' the Saviour of the world. 15 Whosoever shall confess that Jesus is the Son of God, God
abideth in him, and he in God. 16 And we know and have believed the love which God hath in us. God is
love; and he that abideth in love abideth in God, and God abideth in him. 17 Herein is love made perfect
with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.
18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that
feareth is not made perfect in love. 19 We love, because he first loved us. 20 If a man say, I love God, and
hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God
whom he hath not seen. 21 And this commandment have we from him, that he who loveth God love his
brother also.

Chapter 5

[1] Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. [2] Hereby we know that we love the children of God, when we love God and do his commandments. [3] For this is the love of God, that we keep his commandments: and his commandments are not grievous. [4] For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, 'even' our faith. [5] And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood, 'even' Jesus Christ; not with the water only, but with the water and with the blood. [7] And it is the Spirit that beareth witness, because the Spirit is the truth. [8] For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. [9] If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. [10] He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. [11] And the witness is this, that God gave unto us eternal life, and this life is in his Son. [12] He that hath the Son hath the life; he that hath not the Son of God hath not the life. [13] These things have I written unto you, that ye may know that ye have eternal life, 'even' unto you that believe on the name of the Son of God. [14] And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: [15] and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. [16] If any man see his brother sinning a sin not unto death, he shall ask, and 'God' will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. [17] All unrighteousness is sin: and there is a sin not unto death. [18] We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not. [19] We know that we are of God, and the whole world lieth in the evil one. [20] And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, 'even' in his Son Jesus Christ. This is the true God, and eternal life. [21] 'My' little children, guard yourselves from idols.

2 John

1 CHAPTERS · 13 VERSES



A sealed letter and a lamp on a wooden table. (AI-generated illustration)

A brief letter to a faithful church family. John joins truth and love together: walk in love, hold to the teaching of Christ, and do not welcome those who deny it.

> **KEY VERSE · 2 JOHN 6**
> *"And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it."*

2 John

[1] The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they
that know the truth; [2] for the truth's sake which abideth in us, and it shall be with us for ever: [3] Grace,
mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in
truth and love. [4] I rejoice greatly that I have found 'certain' of thy children walking in truth, even as we
received commandment from the Father. [5] And now I beseech thee, lady, not as though I wrote to thee a
new commandment, but that which we had from the beginning, that we love one another. [6] And this is
love, that we should walk after his commandments. This is the commandment, even as ye heard from
the beginning, that ye should walk in it. [7] For many deceivers are gone forth into the world, 'even' they
that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. [8] Look to
yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. [9] Whoso-
ever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teach-
ing, the same hath both the Father and the Son. [10] If any one cometh unto you, and bringeth not this
teaching, receive him not into 'your' house, and give him no greeting: [11] for he that giveth him greeting
partaketh in his evil works. [12] Having many things to write unto you, I would not 'write them' with pa-
per and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full. [13]
The children of thine elect sister salute thee.

3 John

1 CHAPTERS · 15 VERSES



An open door and a lit lamp: hospitality. (AI-generated illustration)

John commends Gaius for his hospitality to traveling teachers and warns against Diotrephes, who loved to be first. There is no greater joy than to hear that God's children walk in the truth.

> **KEY VERSE · 3 JOHN 4**
> *"Greater joy have I none than this, to hear of my children walking in the truth."*

3 John

[1] The elder unto Gaius the beloved, whom I love in truth. [2] Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. [3] For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. [4] Greater joy have I none than this, to hear of my children walking in the truth. [5] Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; [6] who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: [7] because that for the sake of the Name they went forth, taking nothing of the Gentiles. [8] We therefore ought to welcome such, that we may be fellow-workers for the truth. [9] I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. [10] Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth 'them' out of the church. [11] Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. [12] Demetrius hath the witness of all 'men', and of the truth itself: yea, we also bear witness: and thou knowest that our witness is true. [13] I had many things to write unto thee, but I am unwilling to write 'them' to thee with ink and pen: [14] but I hope shortly to see thee, and we shall speak face to face. Peace 'be' unto thee. The friends salute thee. Salute the friends by name. [15] []

Jude

1 CHAPTERS · 25 VERSES



A fortress wall on a high cliff at sunrise. (AI-generated illustration)

Jude urges believers to contend earnestly for the faith once delivered to the saints, and to keep themselves in the love of God. It closes with one of the great benedictions of the Bible.

> **KEY VERSE · JUDE 24**
> *"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,"*

Jude

[1] Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: [2] Mercy unto you and peace and love be multiplied. [3] Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. [4] For there are certain men crept in privily, 'even' they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. [5] Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. [6] And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. [7] Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. [8] Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. [9] But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. [10] But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. [11] Woe unto them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. [12] These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots; [13] Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. [14] And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, [15] to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. [16] These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling 'words'), showing respect of persons for the sake of advantage. [17] But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; [18] That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. [19] These are they who make separations, sensual, having not the Spirit. [20] But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, [21] keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [22] And on some have mercy, who are in doubt; [23] and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh. [24] Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, [25] to the only God our Saviour, through Jesus Christ our Lord, 'be' glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.



PART V

The Revelation

The Unveiling of Jesus Christ

"He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

REVELATION 22:20

Revelation

22 CHAPTERS · 404 VERSES



The coast of Patmos beneath a glorious sunrise. (AI-generated illustration)

Revelation is the unveiling of Jesus Christ, given to John on the island of Patmos. It encourages suffering believers with the certain victory of the Lamb and ends with a new heaven and a new earth.

KEY VERSE · REVELATION 21:4

"and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

Chapter 1

1 The Revelation of Jesus Christ, which God gave him to show unto his servants, 'even' the things which
must shortly come to pass: and he sent and signified 'it' by his angel unto his servant John; 2 who bare
witness of the word of God, and of the testimony of Jesus Christ, 'even' of all things that he saw. 3
Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are
written therein: for the time is at hand. 4 John to the seven churches that are in Asia: Grace to you and
peace, from him who is and who was and who is to come; and from the seven Spirits that are before his
throne; 5 and from Jesus Christ, 'who is' the faithful witness, the firstborn of the dead, and the ruler of
the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; 6 and he made
us 'to be' a kingdom, 'to be' priests unto his God and Father; to him 'be' the glory and the dominion for
ever and ever. Amen. 7 Behold, he cometh with the clouds; and every eye shall see him, and they that
pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen. 8 I am the Alpha and
the Omega, saith the Lord God, who is and who was and who is to come, the Almighty. 9 I John, your
brother and partaker with you in tribulation and kingdom and patience 'which are' in Jesus, was in the
isle that is called Patmos, for the word of God and the testimony of Jesus. 10 I was in the Spirit on the
Lord's day, and I heard behind me a great voice, as of a trumpet 11 saying, What thou seest, write in a
book and send 'it' to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and
unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the
voice that spake with me. And having turned I saw seven golden candlesticks; 13 and in the midst of the
candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the
breasts with a golden girdle. 14 And his head and his hair were white as white wool, 'white' as snow; and
his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a fur-
nace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars: and out of his
mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.
17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear
not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore,
and I have the keys of death and of Hades. 19 Write therefore the things which thou sawest, and the
things which are, and the things which shall come to pass hereafter; 20 the mystery of the seven stars
which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of
the seven churches: and the seven candlesticks are seven churches.

Chapter 2

[1] To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his
right hand, he that walketh in the midst of the seven golden candlesticks: [2] I know thy works, and thy
toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles,
and they are not, and didst find them false; [3] and thou hast patience and didst bear for my name's sake,
and hast not grown weary. [4] But I have 'this' against thee, that thou didst leave thy first love. [5] Remem-
ber therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will
move thy candlestick out of its place, except thou repent. [6] But this thou hast, that thou hatest the works
of the Nicolaitans, which I also hate. [7] He that hath an ear, let him hear what the Spirit saith to the
churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of
God. [8] And to the angel of the church in Smyrna write: These things saith the first and the last, who was
dead, and lived 'again': [9] I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy
of them that say they are Jews, and they art not, but are a synagogue of Satan. [10] Fear not the things
which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be
tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown
of life. [11] He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall
not be hurt of the second death. [12] and to the angel of the church in Pergamum write: These things saith
he that hath the sharp two-edged sword: [13] I know where thou dwellest, 'even' where Satan's throne is;
and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my
faithful one, who was killed among you, where Satan dwelleth. [14] But I have a few things against thee,
because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-
block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. [15] So hast
thou also some that hold the teaching of the Nicolaitans in like manner. [16] Repent therefore; or else I
come to thee quickly, and I will make war against them with the sword of my mouth. [17] He that hath an
ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the
hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one
knoweth but he that receiveth it. [18] And to the angel of the church in Thyatira write: These things saith
the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: [19] I
know thy works, and thy love and faith and ministry and patience, and that thy last works are more than
the first. [20] But I have 'this' against thee, that thou sufferest the woman Jezebel, who calleth herself a
prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacri-
ficed to idols. [21] And I gave her time that she should repent; and she willeth not to repent of her fornica-
tion. [22] Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, ex-
cept they repent of her works. [23] And I will kill her children with death; and all the churches shall know
that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your
works. [24] But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know
not the deep things of Satan, as they are wont to say; I cast upon you none other burden. [25] Nevertheless
that which ye have, hold fast till I come. [26] And he that overcometh, and he that keepeth my works unto
the end, to him will I give authority over the nations: [27] and he shall rule them with a rod of iron, as the

vessels of the potter are broken to shivers; as I also have received of my Father: [28] and I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith to the churches.

Chapter 3

[1] And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. [2] Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God. [3] Remember therefore how thou hast received and didst hear; and keep 'it', and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. [4] But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy. [5] He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. [6] He that hath an ear, let him hear what the Spirit saith to the churches. [7] And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth: [8] I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. [9] Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. [10] Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that 'hour' which is to come upon the whole world, to try them that dwell upon the earth. [11] I come quickly: hold fast that which thou hast, that no one take thy crown. [12] He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. [13] He that hath an ear, let him hear what the Spirit saith to the churches. [14] And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: [15] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [16] So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. [17] Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: [18] I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and 'that' the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. [19] As many as I love, I reprove and chasten: be zealous therefore, and repent. [20] Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. [21] He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. [22] He that hath an ear, let him hear what the Spirit saith to the churches.

Chapter 4

1 After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, ‘a voice’ as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. 2 Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; 3 and he that sat ‘was’ to look upon like a jasper stone and a sardius: and ‘there was’ a rainbow round about the throne, like an emerald to look upon. 4 And round about the throne ‘were’ four and twenty thrones: and upon the thrones ‘I saw’ four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. 5 And out of the throne proceed lightnings and voices and thunders. And ‘there was’ seven lamps of fire burning before the throne, which are the seven Spirits of God; 6 and before the throne, as it were a sea of glass like a crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. 7 And the first creature ‘was’ like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature ‘was’ like a flying eagle. 8 and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, ‘is’ the Lord God, the Almighty, who was and who is and who is to come. 9 And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, 10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 11 Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

Chapter 5

[1] And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. [2] And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? [3] And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. [4] And I wept much, because no one was found worthy to open the book, or to look thereon: [5] and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. [6] And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. [7] And he came, and he taketh 'it' out of the right hand of him that sat on the throne. [8] And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. [9] And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood 'men' of every tribe, and tongue, and people, and nation, [10] and madest them 'to be' unto our God a kingdom and priests; and they reign upon earth. [11] And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; [12] saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing. [13] And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, 'be' the blessing, and the honor, and the glory, and the dominion, for ever and ever. [14] And the four living creatures said, Amen. And the elders fell down and worshipped.

Chapter 6

[1] And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. [2] And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer. [3] And when he opened the second seal, I heard the second living creature saying, Come. [4] And another 'horse' came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword. [5] And when he opened the first seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. [6] And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not. [7] And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. [8] And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth. [9] And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: [10] and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled 'their course'. [12] And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; [13] and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. [14] And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; [16] and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17] for the great day of their wrath is come; and who is able to stand?

Chapter 7

1 After his I saw four angels standing at the four corners of the earth, holding the four winds of the earth,
that no wind should blow on the earth, or on the sea, or upon any tree. 2 And I saw another angel ascend
from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to
whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the
trees, till we shall have sealed the servants of our God on their foreheads. 4 And I heard the number of
them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children
of Israel: 5 Of the tribe of Judah ‘were’ sealed twelve thousand: Of the tribe of Reuben twelve thousand;
Of the tribe of Gad twelve thousand; 6 Of the tribe of Asher twelve thousand; Of the tribe of Naphtali
twelve thousand; Of the tribe of Manasseh twelve thousand; 7 Of the tribe of Simeon twelve thousand;
Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand; 8 Of the tribe of Zebulun
twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin ‘were’ sealed twelve
thousand. 9 After these things I saw, and behold, a great multitude, which no man could number, out of
every nation and of ‘all’ tribes and peoples and tongues, standing before the throne and before the
Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying, Salva-
tion unto our God who sitteth on the throne, and unto the Lamb. 11 And all the angels were standing
round about the throne, and ‘about’ the elders and the four living creatures; and they fell before the
throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and
thanksgiving, and honor, and power, and might, ‘be’ unto our God for ever and ever. Amen. 13 And one
of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence
came they? 14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come
of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15
Therefore are they before the throne of God; and they serve him day and night in his temple: and he that
sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst
any more; neither shall the sun strike upon them, nor any heat: 17 for the Lamb that is in the midst of the
throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe
away every tear from their eyes.

Chapter 8

[1] And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. [2] And I saw the seven angels that stand before God; and there were given unto them seven trumpets. [3] And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. [4] And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. [5] And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake. [6] And the seven angels that had the seven trumpets prepared themselves to sound. [7] And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] and there died the third part of the creatures which were in the sea, 'even' they that had life; and the third part of the ships was destroyed. [10] And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; [11] and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner. [13] And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

Chapter 9

[1] And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to
him the key of the pit of the abyss. [2] And he opened the pit of the abyss; and there went up a smoke out
of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke
of the pit. [3] And out of the smoke came forth locusts upon the earth; and power was given them, as the
scorpions of the earth have power. [4] And it was said unto them that they should not hurt the grass of the
earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their
foreheads. [5] And it was given them that they should not kill them, but that they should be tormented
five months: and their torment was as the torment of a scorpion, when it striketh a man. [6] And in those
days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from
them. [7] And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it
were crowns like unto gold, and their faces were as men's faces. [8] And they had hair as the hair of wom-
en, and their teeth were as 'teeth' of lions. [9] And they had breastplates, as it were breastplates of iron; and
the sound of their wings was as the sound of chariots, of many horses rushing to war. [10] And they have
tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. [11] They
have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek
'tongue' he hath the name Apollyon. [12] The first Woe is past: behold, there come yet two Woes here-
after. [13] And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is be-
fore God, [14] one saying to the sixth angel that had one trumpet, Loose the four angels that are bound at
the great river Euphrates. [15] And the four angels were loosed, that had been prepared for the hour and
day and month and year, that they should kill the third part of men. [16] And the number of the armies of
the horsemen was twice ten thousand times ten thousand: I heard the number of them. [17] And thus I
saw the horses in the vision, and them that sat on them, having breastplates 'as' of fire and of hyacinth
and of brimstone: and the heads of lions; and out of their mouths proceedeth fire and smoke and brim-
stone. [18] By these three plagues was the third part of men killed, by the fire and the smoke and the brim-
stone, which proceeded out of their mouths. [19] For the power of the horses is in their mouth, and in
their tails: for their tails are like unto serpents, and have heads; and with them they hurt. [20] And the rest
of mankind, who were not killed with these plagues, repented not of the works of their hands, that they
should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood;
which can neither see, nor hear, nor walk: [21] and they repented not of their murders, nor of their sor-
ceries, nor of their fornication, nor of their thefts.

Chapter 10

1 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow
was upon his head, and his face was as the sun, and his feet as pillars of fire; 2 and he had in his hand a lit-
tle book open: and he set his right foot upon the sea, and his left upon the earth; 3 and he cried with a
great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. 4 And when the
seven thunders uttered 'their voices', I was about to write: and I heard a voice from heaven saying, Seal
up the things which the seven thunders uttered, and write them not. 5 And the angel that I saw standing
upon the sea and upon the earth lifted up his right hand to heaven, 6 and sware by him that liveth for
ever and ever, who created the heaven and the things that are therein, and the earth and the things that
are therein, and the sea and the things that are therein, that there shall be delay no longer: 7 but in the
days of the voice of the seventh angel, when he is about to sound, then is finished they mystery of God,
according to the good tidings which he declared to his servants the prophets. 8 And the voice which I
heard from heaven, 'I heard it' again speaking with me, and saying, Go, take the book which is open in
the hand of the angel that standeth upon the sea and upon the earth. 9 And I went unto the angel, saying
unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall
make thy belly bitter, but in thy mouth it shall be sweet as honey. 10 And I took the little book out of the
angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly
was made bitter. 11 And they say unto me, Thou must prophesy again over many peoples and nations
and tongues and kings.

Chapter 11

[1] And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. [2] And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. [3] And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. [4] These are the two olive trees and the two candlesticks, standing before the Lord of the earth. [5] And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. [6] These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. [7] And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. [8] And their dead bodies 'lie' in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. [9] And from among the peoples and tribes and tongues and nations do 'men' look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. [10] And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. [11] And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. [12] And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. [13] And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven. [14] The second Woe is past: behold, the third Woe cometh quickly. [15] And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become 'the kingdom' of our Lord, and of his Christ: and he shall reign for ever and ever. [16] And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God, [17] saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. [18] And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and 'the time' to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. [19] And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

Chapter 12

[1] And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; [2] and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. [3] And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. [4] And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. [5] And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. [6] And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days. [7] And there was war in heaven: Michael and his angels 'going forth' to war with the dragon; and the dragon warred and his angels; [8] And they prevailed not, neither was their place found any more in heaven. [9] And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. [10] And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. [11] And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. [12] Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. [13] And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man 'child'. [14] And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15] And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. [16] And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. [17] And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus:

Chapter 13

[1] and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. [2] And the beast which I saw was like unto a leopard, and his feet were as 'the feet' of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. [3] And 'I saw' one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; [4] and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? And who is able to war with him? [5] and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. [6] And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, 'even' them that dwell in the heaven. [7] And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. [8] And all that dwell on the earth shall worship him, 'every one' whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. [9] If any man hath an ear, let him hear. [10] If any man 'is' for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. [11] And I saw another beast coming up out of the earth; and he had two horns like unto lamb, and he spake as a dragon. [12] And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them dwell therein to worship the first beast, whose death-stroke was healed. [13] And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. [14] And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. [15] And it was given 'unto him' to give breath to it, 'even' to the image to the breast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. [16] And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; [17] and that no man should be able to buy or to sell, save he that hath the mark, 'even' the name of the beast or the number of his name. [18] Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

Chapter 14

[1] And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard 'was' as 'the voice' of harpers harping with their harps: [3] and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, 'even' they that had been purchased out of the earth. [4] These are they that were not defiled with women; for they are virgins. These 'are' they that follow the Lamb whithersoever he goeth. These were purchased from among men, 'to be' the firstfruits unto God and unto the Lamb. [5] And in their mouth was found no lie: they are without blemish. [6] And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; [7] and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters. [8] And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication. [9] And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, [10] he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. [12] Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. [13] And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. [14] And I saw, and behold, a white cloud; and on the cloud 'I saw' one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle. [15] And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. [16] And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped. [17] Another angel came out from the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great 'winepress', of the wrath of God. [20] And the winepress are trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

Chapter 15

[1] And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, 'which are' the last, for in them is finished the wrath of God. [2] And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. [4] Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest. [5] And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: [6] and there came out from the temple the seven angels that had the seven plagues, arrayed with 'precious' stone, pure 'and' bright, and girt about their breasts with golden girdles. [7] And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. [8] And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

Chapter 16

[1] And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven
bowls of the wrath of God into the earth. [2] And the first went, and poured out his bowl into the earth;
and it became a noisome and grievous sore upon the men that had the mark of the beast, and that wor-
shipped his image. [3] And the second poured out his bowl into the sea; and it became blood as of a dead
man; and every living soul died, 'even' the things that were in the sea. [4] And the third poured out his
bowl into the rivers and the fountains of the waters; and it became blood. [5] And I heard the angel of the
waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus
judge: [6] for they poured out the blood of the saints and the prophets, and blood hast thou given them to
drink: they are worthy. [7] And I heard the altar saying, Yea, O Lord God, the Almighty, true and right-
eous are thy judgments. [8] And the fourth poured out his bowl upon the sun; and it was given unto it to
scorch men with fire. [9] And men were scorched men with great heat: and they blasphemed the name of
God who hath the power over these plagues; and they repented not to give him glory. [10] And the fifth
poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed
their tongues for pain, [11] and they blasphemed the God of heaven because of their pains and their sores;
and they repented not of their works. [12] And the sixth poured out his bowl upon the great river, the 'riv-
er' Euphrates; and the water thereof was dried up, that the way might by made ready for the kings that
'come' from the sunrising. [13] And I saw 'coming' out of the mouth of the dragon, and out of the mouth
of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: [14] for they
are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them
together unto the war of the great day of God, the Almighty. [15] (Behold, I come as a thief. Blessed is he
that watcheth, and keepeth his garments, lest he walked naked, and they see his shame.) [16] And they gath-
ered them together into the place which is called in Hebrew Har-magedon. [17] And the seventh poured
out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying,
It is done: [18] and there were lightnings, and voices, and thunders; and there was a great earthquake, such
as was not since there were men upon the earth, so great an earthquake, so mighty. [19] And the great city
was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in
the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island
fled away, and the mountains were not found. [21] And great hail, 'every stone' about the weight of a tal-
ent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail;
for the plague thereof is exceeding great.

Chapter 17

[1] And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; [2] with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. [3] And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, [5] and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. [6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. [7] And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. [8] The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, 'they' whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. [9] Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: [10] and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. [11] And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. [12] And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. [13] These have one mind, and they give their power and authority unto the beast. [14] These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they 'also shall overcome' that are with him, called and chosen and faithful. [15] And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. [16] And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. [17] For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. [18] And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

Chapter 18

1 After these things I saw another angel coming down out of heaven, having great authority; and the
earth was lightened with his glory. 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon
the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every
unclean and hateful bird. 3 For by the wine of the wrath of her fornication all the nations are fallen; and
the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the
power of her wantonness. 4 And I heard another voice from heaven, saying, Come forth, my people, out
of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins have
reached even unto heaven, and God hath remembered her iniquities. 6 Render unto her even as she ren-
dered, and double 'unto her' the double according to her works: in the cup which she mingled, mingle
unto her double. 7 How much soever she glorified herself, and waxed wanton, so much give her of tor-
ment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see
mourning. 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she
shall be utterly burned with fire; for strong is the Lord God who judged her. 9 And the kings of the earth,
who committed fornication and lived wantonly with her, shall weep and wail over her, when they look
upon the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Woe, woe, the
great city, Babylon, the strong city! for in one hour is thy judgment come. 11 And the merchants of the
earth weep and mourn over her, for no man buyeth their merchandise any more; 12 merchandise of gold,
and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine
wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron,
and marble; 13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil,
and fine flour, and wheat, and cattle, and sheep; and 'merchandise' of horses and chariots and slaves; and
souls of men. 14 And the fruits which thy soul lusted after are gone from thee, and all things that were
dainty and sumptuous are perished from thee, and 'men' shall find them no more at all. 15 The mer-
chants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weep-
ing and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and
scarlet, and decked with gold and precious stone and pearl! 17 for in an hour so great riches is made deso-
late. And every shipmaster, and every one that saileth any wither, and mariners, and as many as gain their
living by sea, stood afar off, 18 and cried out as they looked upon the smoke of her burning, saying, What
'city' is like the great city? 19 And they cast dust on their heads, and cried, weeping and mourning, saying,
Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costli-
ness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye saints, and ye apostles,
and ye prophets; for God hath judged your judgment on her. 21 And a strong angel took up a stone as it
were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great
city, be cast down, and shall be found no more at all. 22 And the voice of harpers and minstrels and
fluteplayers and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft,
shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; 23 and
the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride
shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery

were all the nations deceived. [24] And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

Chapter 19

[1] After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: [2] for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. [3] And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. [4] And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. [5] And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. [7] Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. [8] And it was given unto her that she should array herself in fine linen, bright 'and' pure: for the fine linen is the righteous acts of the saints. [9] And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. [10] And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy. [11] And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteous he doth judge and make war. [12] And his eyes 'are' a flame of fire, and upon his head 'are' many diadems; and he hath a name written which no one knoweth but he himself. [13] And he 'is' arrayed in a garment sprinkled with blood: and his name is called The Word of God. [14] And the armies which are in heaven followed him upon white horses, clothed in fine linen, white 'and' pure. [15] And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. [16] And he hath on his garment and on his thigh a name written, KINGS OF KINGS, AND LORD OF LORDS. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come 'and' be gathered together unto the great supper of God; [18] that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. [19] And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. [20] And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: [21] and the rest were killed with the sword of him that sat upon the horse, 'even the sword' which came forth out of his mouth: and all the birds were filled with their flesh.

Chapter 20

[1] And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his
hand. [2] And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him
for a thousand years, [3] and cast him into the abyss, and shut 'it', and sealed 'it' over him, that he should
deceive the nations no more, until the thousand years should be finished: after this he must be loosed for
a little time. [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and 'I
saw' the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and
such as worshipped not the beast, neither his image, and received not the mark upon their forehead and
upon their hand; and they lived, and reigned with Christ a thousand years. [5] The rest of the dead lived
not until the thousand years should be finished. This is the first resurrection. [6] Blessed and holy is he that
hath part in the first resurrection: over these the second death hath no power; but they shall be priests of
God and of Christ, and shall reign with him a thousand years. [7] And when the thousand years are fin-
ished, Satan shall be loosed out of his prison, [8] and shall come forth to deceive the nations which are in
the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom
is as the sand of the sea. [9] And they went up over the breadth of the earth, and compassed the camp of
the saints about, and the beloved city: and fire came down out of heaven, and devoured them. [10] And the
devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the
false prophet; and they shall be tormented day and night for ever and ever. [11] And I saw a great white
throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was
found no place for them. [12] And I saw the dead, the great and the small, standing before the throne; and
books were opened: and another book was opened, which is 'the book' of life: and the dead were judged
out of the things which were written in the books, according to their works. [13] And the sea gave up the
dead that were in it; and death and Hades gave up the dead that were in them: and they were judged ev-
ery man according to their works. [14] And death and Hades were cast into the lake of fire. This is the sec-
ond death, 'even' the lake of fire. [15] And if any was not found written in the book of life, he was cast into
the lake of fire.

Chapter 21

[1] And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. [2] And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband. [3] And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, 'and be' their God: [4] and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. [5] And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. [6] And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. [7] He that overcometh shall inherit these things; and I will be his God, and he shall be my son. [8] But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part 'shall be' in the lake that burneth with fire and brimstone; which is the second death. [9] And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. [10] And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, [11] having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: [12] having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are 'the names' of the twelve tribes of the children of Israel: [13] on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. [14] And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. [15] And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. [16] And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. [17] And he measured the wall thereof, a hundred and forty and four cubits, 'according to' the measure of a man, that is, of an angel. [18] And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. [19] The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; [20] the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. [21] And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. [22] And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. [23] And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof 'is' the Lamb. [24] And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. [25] And the gates thereof shall in no wise be shut by day (for there shall be no night there): [26] and they shall bring the glory and the honor of the nations into it: [27] and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

Chapter 22

[1] And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of
the Lamb, [2] in the midst of the street thereof. And on this side of the river and on that was the tree of
life, bearing twelve 'manner of' fruits, yielding its fruit every month: and the leaves of the tree were for
the healing of the nations. [3] And there shall be no curse any more: and the throne of God and of the
Lamb shall be therein: and his servants shall serve him; [4] and they shall see his face; and his name 'shall
be' on their foreheads. [5] And there shall be night no more; and they need no light of lamp, neither light
of sun; for the Lord God shall give them light: and they shall reign for ever and ever. [6] And he said unto
me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his an-
gels to show unto his servants the things which must shortly come to pass. [7] And behold, I come quickly.
Blessed is he that keepeth the words of the prophecy of this book. [8] And I John am he that heard and saw
these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed
me these things. [9] And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy
brethren the prophets, and with them that keep the words of this book: worship God. [10] And he saith
unto me, Seal not up the words of the prophecy of this book; for the time is at hand. [11] He that is unrigh-
teous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is
righteous, let him do righteousness still: and he that is holy, let him be made holy still. [12] Behold, I come
quickly; and my reward is with me, to render to each man according as his work is. [13] I am the Alpha and
the Omega, the first and the last, the beginning and the end. [14] Blessed are they that wash their robes,
that they may have the right 'to come' to the tree of life, and may enter in by the gates into the city. [15]
Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and
every one that loveth and maketh a lie. [16] I Jesus have sent mine angel to testify unto you these things for
the churches. I am the root and the offspring of David, the bright, the morning star. [17] And the Spirit
and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come:
he that will, let him take the water of life freely. [18] I testify unto every man that heareth the words of the
prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are
written in this book: [19] and if any man shall take away from the words of the book of this prophecy, God
shall take away his part from the tree of life, and out of the holy city, which are written in this book. [20]
He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. [21] The grace of the
Lord Jesus be with the saints. Amen.

Notes & Prayers

"Thy word is a lamp unto my feet, and light unto my path." — Psalm 119:105