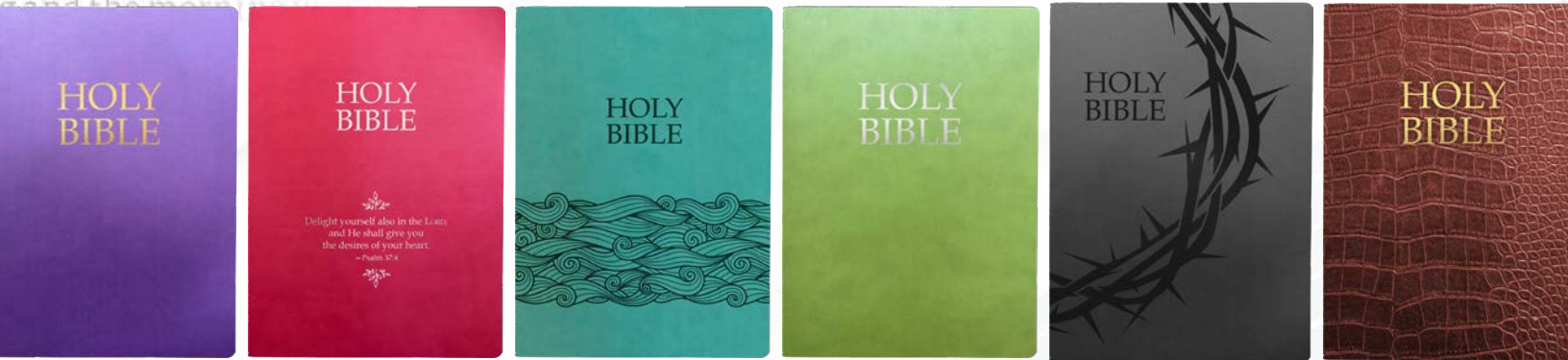


The Bible is a book not only to be revered but also to be read wholeheartedly.
 The KJVER is the same KJV Bible you know and love, made easier to read, study, comprehend, and apply to your life.

KJVERTM EASY READ



THE FIRST BOOK OF MOSES
 COMMONLY CALLED

GENESIS

THE HISTORY OF CREATION

¹In the beginning God created the heaven and the earth.^a

ACTS 17:24; JOHN 1:1

²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.^b

³And God said, **Let there be light:** and there was light.

2 COR 4:6

after its kind: and God saw that *it was good*.

¹³And the evening and the morning were the third day.

¹⁴And God said, **Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:**

sun, moon, stars

¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *He made the stars also.*^c

Sample shown at actual size.

RED LETTER IN BOTH OLD & NEW TESTAMENTS

THE
 TRUSTED KING JAMES
 IN AN EASY READ FORMAT

The Trusted King James in an Easy Read Format®

KJVERTM

EASY READ

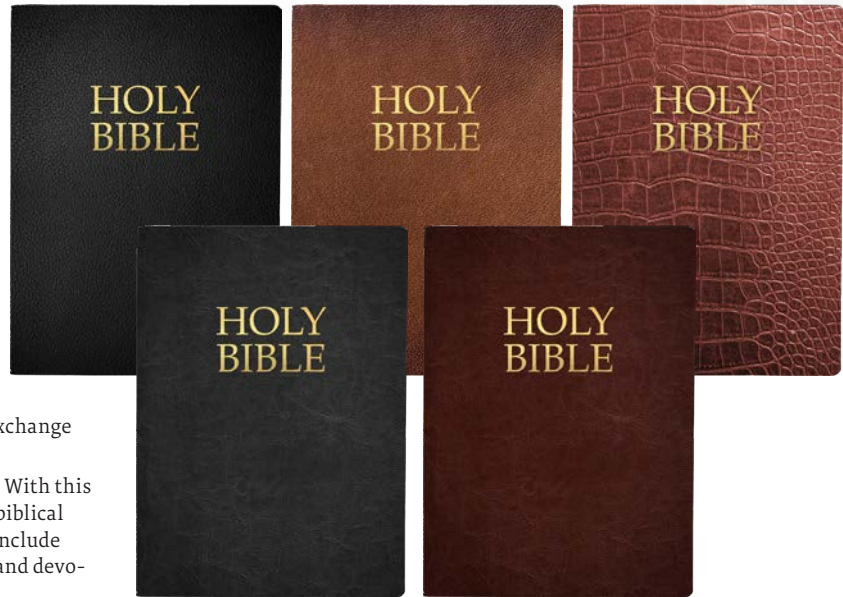
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- Archaic or obsolete words exchanged for modern counterparts (word-exchange list provided)
- “Essential Themes String-Reference Bible Study” included in footnotes. With this study, you can follow along with the verse listings for many important biblical themes as they appear throughout Scripture. The topics and subtopics include over ninety different themes, providing much material for Bible study and devotional use.
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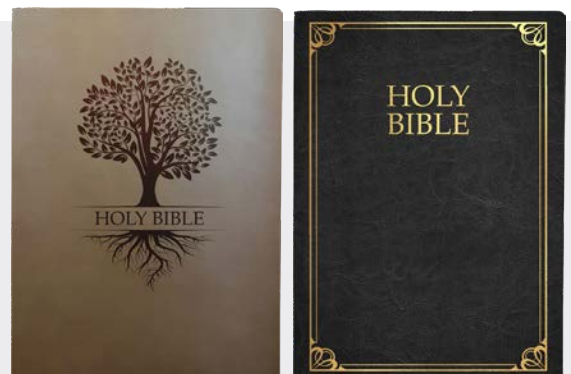
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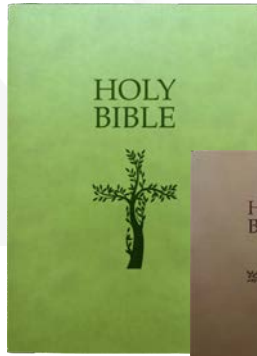
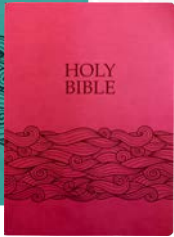
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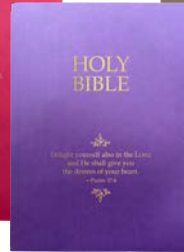


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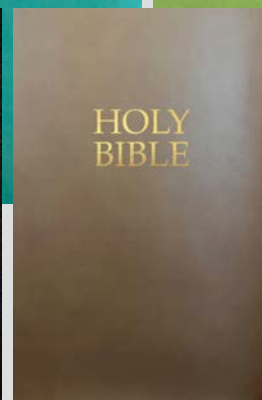
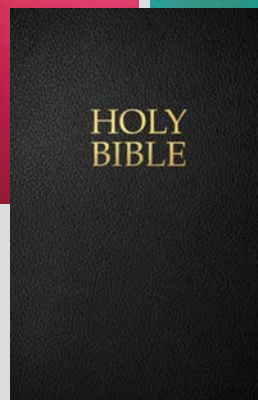
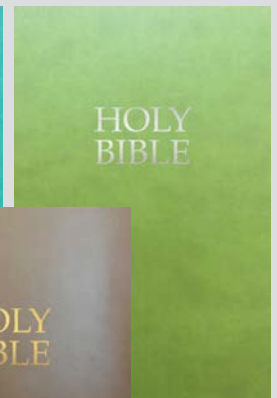
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KJV



Coming October 2024

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- “Essential Themes String-Reference Bible Study” included in footnotes. With this study, you can follow along with the verse listings for many important biblical themes as they appear throughout Scripture. The topics and subtopics include over ninety different themes, providing much material for Bible study and devotional use.
- Large-print, 12-point type size
- Full color maps
- “Read Through the Bible in One Year” plan
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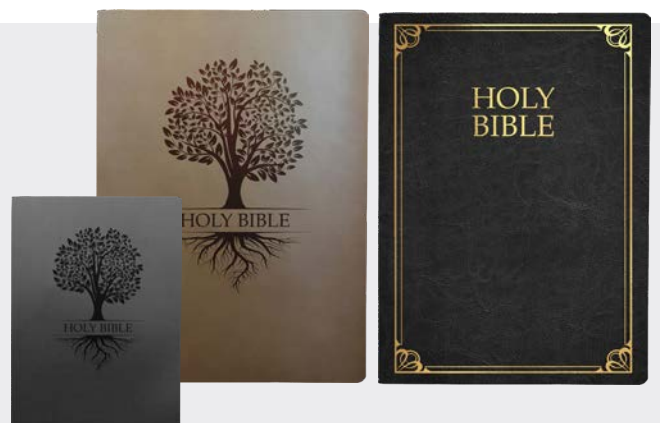
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What's Changed?

The King James Version is the most published and printed translation of the Bible to this day. No other version has ever matched the beauty of its writing or the depth of its meaning. The *King James Version Easy Read Bible* (KJVER™) is “The Trusted King James in an Easy Read Format®.” It uses the original 1611 King James Version text (based on the Textus Receptus—Received Text—rather than the revised 1881 Greek and Hebrew text).

The KJVER enhances the readability of the classic, beloved KJV by updating some seventeenth-century English words to their twenty-first-century equivalents. Even with these word exchanges, no doctrine has been changed. The KJVER maintains the meaning and integrity of the KJV translation.

Old Layout

Margin Study lines switched to “Essential Themes String-Reference Bible Study” in footnote format for a cleaner look and easier accessibility.

Pronunciation guide (accent marks and syllables) removed from text for a streamlined appearance.

“God So Loved the World”
155
JOHN 3

13 And no man has ascended up to heaven, but He that came down from heaven, *even* the Son of man which is in heaven. PROV 30:4

14 And as Mo'ses lifted up the serpent in the wilderness, *even so must the Son of man be lifted up:* NUM 21:9

15 That whosoever believes in Him should not perish, but have eternal life.

16 For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. ACTS 16:31 i.e. the people of the world - i.e. Jesus

17 For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. judge

18 He that believes in Him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God. judged - i.e. power & authority

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. judgment

20 For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved. exposed

Ae'non near to Sa'lim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came to John, and said to him, Rab'bi, He that was with you beyond Jor'dan, to whom you bore witness, behold, the same baptizes, and all *men* come to Him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 You^r yourselves^r bear me witness, that I said, I am not the Christ, but that I am sent before Him.

29 He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears Him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease. i.e. become more important

31 He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: He that comes

Sampling of word exchanges for archaic or obsolete terms:

Please note that **no word of doctrine has been changed**. See Bible for complete list of word exchanges.

abideth—abides	doeth—does	nameth—names	thee—you
addeth—adds	endureth—endures	pleaseth—pleases	thither—there
becamest—became	forgiveth—forgives	readeth—reads	thou—you
believest—believe	helpeth—helps	rejoiceth—rejoices	vowedst—vowed
commendeth—commends	keepeth—keeps	seeth—sees	whence—where
choosest—choose	madest—made	shineth—shines	whither—where
diddest—did	meetest—meet	speaketh—speaks	yesternight—last night

New Layout

New font that is easier to read.

JOHN 3

³Jesus answered and said to him, **Verily, verily, I say to you, Except a man be born again, he cannot see the kingdom of God.**^a

JER 32:40 | truly

⁴Nicodemus said to Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.^f ACTS 16:31 | the people of the world; Jesus

¹⁷For God sent not His Son into the world to **condemn** the world; but that the world through Him might be saved. judge

¹⁸He that believes in Him is not condemned;

How can these things be?

¹⁰Jesus answered and said to him, **Are you a master of Israel, and know not these things?** a teacher

¹¹**Verily, verily, I say to you, We speak that we do know, and testify that we have seen; and you^p receive not our witness.** what; do not accept

¹²**If I have told you^p earthly things, and you^p believe not, how shall you^p believe, if I tell you^p of heavenly things?**

¹³**And no man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.** PROV 30:4

¹⁴**And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up:**

JOHN THE BAPTIST EXALTS CHRIST

²²After these things came Jesus and His disciples into the land of Judaea; and there He **tarried** with them, and baptized.^h stayed

²³And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

²⁴For John was not yet cast into prison.

²⁵Then there arose a question between some of John's disciples and the Jews about purifying.

²⁶And they came to John, and said to him, Rabbi, He that was with you beyond Jordan, to whom you bore witness, behold, the

Subheads throughout text.

¹⁶For God so loved **the world**, that He gave

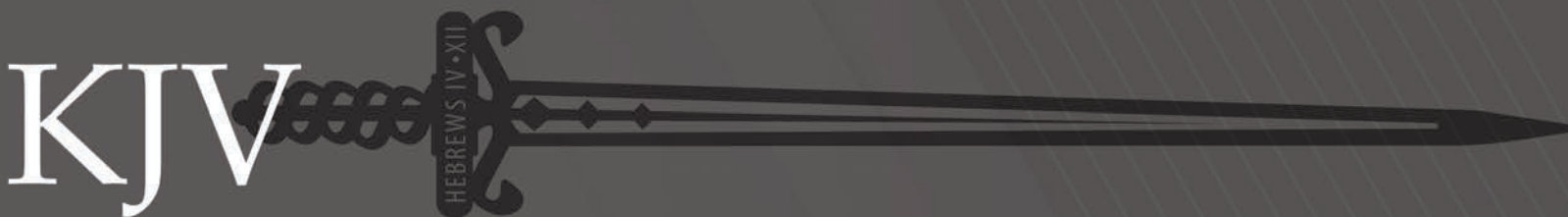
- ^a GOD: God's Kingdom—John 3:3 | Next: John 3:5
GOD: God, Son, Jesus—John 3:3–8 | Next: John 3:16–17
PLAN: Church—John 3:3 | Next: John 10:12
MAN: Life—John 3:3 | Next: John 3:18
- ^b GOD: God's Kingdom—John 3:5 | Next: John 8:58
GOD: Holy Spirit—John 3:5–6 | Next: John 4:24
- ^c MAN: Believe—John 3:12 | Next: John 3:15
- ^d PLAN: Promises—John 3:14 | Next: John 3:16
MAN: Salvation—John 3:14–17 | Next: John 3:31
- ^e MAN: Believe—John 3:15 | Next: John 4:48

²⁸You^p yourselves^p bear me witness, that I said, I am not the Christ, but that I am sent before Him.

- ^f GOD: God, Son, Jesus—John 3:16–17 | Next: John 3:32
GOD: Love—John 3:16 | Next: John 13:1
PLAN: Promises—John 3:16 | Next: John 5:24
MAN: Faith—John 3:16–17 | Next: John 6:35
- ^g MAN: Life—John 3:18 | Next: John 3:36
MAN: Second Death—John 3:18 | Next: John 3:36
- ^h MAN: Baptism—John 3:22–23 | Next: John 4:1–2

1190

“Essential Themes String-Reference Bible Study” included in footnotes. With this study, you can follow along with the verse listings for many important biblical themes as they appear throughout Scripture. The topics and subtopics include over ninety different themes, providing much material for Bible study and devotional use.



SPECIAL FEATURES OF THE KJV SWORD LARGE PRINT EDITION

The King James Version Sword Large Print edition includes many of the same special features that are in the KJVER (such as red lettering and shading, definitions for antiquated words, Hebrew names of God explained, Essential Themes String-Reference Bible Study, and enhanced readability), but it retains the original style of wording from the KJV 1611, with no updating of pronoun and verb forms and no word exchanges with modern equivalents.

SPECIAL FEATURES OF THE KING JAMES VERSION EASY READ BIBLE (KJVER)

The basic text of the *King James Version Easy Read Bible* (KJVER) is the beloved King James Version of 1611, with minor word changes in the case of clearly archaic or obsolete words, as indicated under the subhead below entitled “Antiquated Words Clarified and Defined.” The following is an overview of the special features of the KJVER, with its distinctive tools for studying and understanding Scripture:

RED LETTERING INCORPORATED INTO BOTH OLD AND NEW TESTAMENTS

The red lettering in this Bible version is unique in that it may be found in *both* the Old and New Testaments. While the publisher believes firmly that all of the Bible is God’s Word and is therefore inerrant (see 2 Timothy 3:16), the placing of Christ’s words in red in the New Testament has proven to be a special help and blessing to countless people over the years, and this feature was selected to be a part of the KJVER as well. In addition, this Bible version uses red type to highlight the direct words of God throughout the entire Old Testament. It is hoped that this emphasis will add blessing and clarity to your Old Testament devotional reading and study.

²⁴And God said, **Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind:** and it was so.

⁴But He answered and said, **It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.**
DEU 8:3

You should be aware, however, that the red lettering is only suggestive. In many instances in both testaments, scholars may differ on whether this or that particular verse or passage should appear in red. Moreover, since neither the Old Testament Hebrew nor the New Testament Greek manuscripts use quotation marks, it is often difficult to determine whether God or Christ is speaking directly.

Nevertheless, great effort has gone into color coding the text as accurately as possible. The editors have marked verses in red for both testaments in an attitude of prayerful study and dependence on God. This labor, it is trusted, will indeed bring greater enjoyment and understanding to your Bible reading. It is our prayer that the aid of red lettering, as well as the shaded areas of text described under the next subhead, will enable you to better understand God’s holy Word and to love and worship God in all His redemptive fullness.

SHADED AREAS OF TEXT INDICATE QUOTATIONS FROM GOD

In both the Old and New Testaments, when biblical speakers or angels quote the words of God or Christ, these words are shaded in red. In the New Testament, citations of the direct words of God from the Old Testament are also shaded (as in the case of many of the Old Testament prophecies concerning the coming of Christ).

Readers are reminded that the red type and shading in the text are offered as a study help to the Scriptures, and that all of the Bible, be it in red or black print, is indeed God’s infallible Word.

²³Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel, which being interpreted is, God with us.
ISA 7:14

DESIGNED FOR INCREASED READABILITY

Pronouns:

For increased readability, the *King James Version Easy Read Bible* changes all second-person singular pronouns to their modern equivalents: *thee* (you), *thy* (your), *thine* (yours), and *thysself* (yourself). Whenever these forms reflect the name of deity, they begin with a capital letter.

Verb Forms:

In addition to changing the old English second-person pronouns, archaic verb forms have been changed to their modern counterparts. For example, *knoweth* becomes *knows*, *shouldest* becomes *should*, *shalt* becomes *shall*, and *holpen* becomes *helped*. These verb changes involve only the spelling of verb tenses and do not alter the tenses themselves.

Modernizing second-person pronouns and archaic verb forms removes about 98 percent of the confusion that some readers have with the King James Bible. A few other textual changes, such as *to wit* (that is or to know), *even* (evening), and *armour* (armor), were made as well.

Even with these minor changes, the KJVER still presents the King James translation in its verbal, formal-equivalent accuracy. It remains a near word-for-word translation, as opposed to a dynamic-equivalent translation that more subjectively translates expression for expression. Unless you are a time traveler from old England, you will scarcely notice the difference, except for recognizing an improved understanding of God's Word.

Easy-to-Read Format:

Not only does the KJVER allow for a greater comprehension of the text, but the formatting of the pages has been especially designed to be easier on the eyes for reading. This intentional presentation includes a clean look and greater spacing between the lines of text. The font is called Tundra, and it has a consistent thickness to prevent eye fatigue.

ANTIQUATED WORDS CLARIFIED AND DEFINED

Along with the updates of archaic verb forms and other minor textual changes for clarity that were noted above, the KJVER helps the contemporary reader to comprehend the text in the following ways:

- A number of antiquated words and phrases have been underlined, with the definitions of these words provided in smaller typeface directly below the verses in which they are found. Please note that, for text readability and for simplification, this underlining occurs only at the first use of a word in a given chapter of the Bible, even if the word is later repeated in the same chapter. However, if applicable, the words are again underlined in subsequent chapters at their first appearance, so that you are reminded of the definitions as you begin reading a new chapter of the Bible. You should not necessarily view the explanatory words as alternate or corrective translations but merely as aids for understanding the word or verse.
- For additional clarity, certain more difficult terms and phrases have been exchanged for modern equivalents in the text itself. For easy reference, a list of all of such changes may be found in the section entitled "An Alphabetical List of Easy-Read Word Exchanges." You will see that, even with these word exchanges, no doctrine has been changed.

¹⁹Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
righteous; secretly

HEBREW NAMES OF GOD EXPLAINED AND DEFINED

The Bible contains a number of names of God that contribute to our understanding of various aspects of His nature and character. Some names of God are used thousands of times in the Old Testament. For a fuller discussion of these names and their significance, please refer to the section "The Hebrew Names and Attributes of God." In addition, the following feature is found in the text itself in order to help increase your awareness and understanding: less common names of God have been underlined and then defined in the notations directly following the verses in which they occur.

For simplification and text readability, more common names of God—*El*, *Elohim*, *Jehovah*, and *Jehovah Elohim*—are not underlined or defined within the text. However, again, these names and their definitions may be found in "The Hebrew Names and Attributes of God" section.

Studying the names of God will prove to be a continual source of inspiration and blessing. You will need to consult the explanatory pages for the basic definitions of the names of God only a few times before being able to remember their particular meaning(s), and you will soon find your Bible reading enriched when encountering a particular name of God chosen by the Holy Spirit for our illumination.

³²And he said, Oh let not the Lord be angry, and I will speak yet but this once: Perhaps ten shall be found there. And He said, **I will not destroy it for ten's sake.**
Adonaist

KJVER™

EASY READ

PLURAL FORMS OF WORDS IDENTIFIED

The Hebrew of the Old Testament often uses a plural form for deity. To indicate which form is being used, the abbreviations “s.f.” (singular form) and “p.f.” (plural form) immediately follow the names of God in the end-of-verse notes that identify a particular Hebrew word that is translated as “God” or “Lord” in the text. In addition, plural forms of “you” and “your” in relation to people are indicated with with a “p” directly following the word.

²In the day of my trouble I sought the Lord:
my sore ran in the night, and ceased not:
my soul refused to be comforted.

Adonai^{p.f.}; hand stretched out

¹Vow, and pay to the LORD your^p God: let all
that be round about Him bring presents to
Him that ought to be feared.

CROSS-REFERENCES PROVIDED

Cross-references in Scripture for certain biblical events and themes are listed directly below the verses in which they are found.

²And on the seventh day God ended His
work which He had made; and He rested on
the seventh day from all His work which He
had made.^c

HEB 4:10; JOHN 5:17

“ESSENTIAL THEMES STRING-REFERENCE BIBLE STUDY” INTEGRATED THROUGHOUT THE TEXT

The KJVER offers a unique Bible resource called the “Essential Themes String-Reference Bible Study.” This tool enables you to conduct in-depth studies related to (1) God and His nature, (2) God’s plan for mankind and the world, and (3) the nature and role of human beings created in God’s image and redeemed by Him. These main topical areas fall under the simple titles “God,” “Plan,” and “Man.” The Essential Themes String-Reference Bible Study may be used in two ways:

First, it may be found in the footnotes at the bottom of the pages throughout this Bible:

Second, all the Scripture references in this study may also be found in one place, under the section with the same title, “Essential Themes String-Reference Bible Study,” in the front matter of the Bible. That section provides an overview of all the possibilities included in this helpful study tool and explains how to use it. With this study, you can follow the verse listings for many essential biblical themes as they appear throughout Scripture. The topics and subtopics include about ninety different themes. You will find that the subtopics and verses listed provide a solid foundation for each subject. However, you may also wish to add to the verses included in the tracks and develop your own related themes or new topics.

THE HISTORY OF CREATION

1In the beginning God created the heaven
and the earth.^a

ACTS 17:24; JOHN 1:1

^a GOD: God—Gen 1:1 | Next: Gen 1:17
GOD: God, Son, Jesus—Gen 1:1 | Next: Gen 1:26
PLAN: Plan—Gen 1:1–31 | Next: Gen 2:7–9
^b GOD: Holy Spirit—Gen 1:2 | Next: Gen 6:3

5Then
to He
are you

²Also in
us, you
Israel: a
feed My
captain

³So all t
to Hebr
with th
they an

⁴David w
to reign

⁵In Heb
years an
reigned
el and Ju

⁶And th
lem to t
land: w
you tak
shall n
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⁷Nevert
Zion: th

⁸And D
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the lam

⁹So Dav
the city
about fr

¹⁰And D
the LOR

¹¹And H
to Davi
and ma

¹²And D
establis

DAVID REIGNS OVER ALL ISRAEL

came all the tribes of Israel to David
Hebron, and spoke, saying, Behold, we
bone and your flesh.

time past, when Saul was king over
were he that led out and brought in
and the LORD said to you, **You shall
people Israel, and you shall be a
over Israel.**

the elders of Israel came to the king
on; and king David made a league
em in Hebron before the LORD: and
ointed David king over Israel. treaty

was thirty years old when he began
, and he reigned forty years.

Hebron he reigned over Judah seven
and six months: and in Jerusalem he
thirty and three years over all Isra-
Judah.

THE CONQUEST OF JERUSALEM

the king and his men went to Jerusa-
the Jebusites, the inhabitants of the
which spoke to David, saying, Except
e away the blind and the lame, you
ot come in here: thinking, David
come in here.

theless David took the strong hold of
e same *is* the city of David.

David said on that day, Whosoever
to the gutter, and smites the Jeb-
and the lame and the blind, *that are*
of David's soul, *he shall be chief and*
Wherefore they said, The blind and
e shall not come into the house.

goes through the water tunnel; strikes

David dwelled in the fort, and called it
y of David. And David built round
om Millo and inward.

David went on, and grew great, and
D God of hosts was with him.

Jehovah^{4c} Elohim Tsebaoth

Hiram king of Tyre sent messengers
d, and cedar trees, and carpenters,
sons: and they built David a house.

David perceived that the LORD had
hed him king over Israel, and that

He had exalted his
Israel's sake.

¹³And David took *hi*
wives out of Jerusa
from Hebron: and
daughters born to I

¹⁴And these *be* the r
born to him in Jeru
Shobab, and Nathar

¹⁵Ibhar also, and El
Japhia,

¹⁶And Elishama, an

THE PHILIS

¹⁷But when the Phi
had anointed David
Philistines came up
David heard *of it*, and

¹⁸The Philistines
themselves in the v

¹⁹And David inquir
Shall I go up to th
deliver them into r
said to David, **Go up
liver the Philistine**

²⁰And David came t
David smote them th
has broken forth u
me, as the breach
called the name of

²¹And there they le
David and his men bu

²²And the Philistin
and spread them
Rephaim.

²³And when David i
said, **You shall not
behind them, and
site the mulberry t**

²⁴And let it be, whe
a **going in the tops**
that then you shall
shall the LORD go
the host of the Phil

a MAN: Prayer—2Sam 5:19 | Ne

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THE PLOT TO KILL LAZARUS

⁹Many people of the Jews therefore knew
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.

¹⁰But the chief priests consulted that they
might put Lazarus also to death;

¹¹Because that by reason of him many of the
Jews went away, and believed on Jesus.

away from the religious leaders

THE TRIUMPHAL ENTRY

¹²On the next day many people that were
come to the feast, when they heard that Je-
sus was coming to Jerusalem,^a

¹³Took branches of palm trees, and went
forth to meet Him, and cried, Hosanna:
Blessed is the King of Israel that comes in
the name of the Lord.

PSA 118:26

¹⁴And Jesus, when He had found a young ass,
sat thereon; as it is written,^b

¹⁵Fear not, daughter of Zion: behold, Your
King comes, sitting on an ass's colt. ZEC 9:9

¹⁶These 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 to Him.^c

honored

¹⁷The people therefore that was with Him
when He called Lazarus out of his grave,
and raised him from the dead, bore record.

gave witness, testified to

¹⁸For this cause the people also met Him,
for that they heard that He had done this
miracle.

¹⁹The Pharisees therefore said among them-
selves, Perceive you^p how you^p prevail noth-
ing? behold, the world is gone after Him.^d

can you see; you are not effective; has

THE FRUITFUL GRAIN OF WHEAT

²⁰And there were certain Greeks among
them that came up to worship at the feast:

²¹The same came therefore to Philip, which

a GOD: God, Son, Jesus—John 12:12-15 | Next: John 12:32-33

b PLAN: Bible—John 12:14 | Next: John 12:38

c GOD: Worship of God the Son—John 12:16 | Next: John 13:32

d MAN: Man Anger—John 12:19 | Next: Acts 19:28

was of Bethsaida of Galilee,
him, saying, Sir, we would see

²²Philip came and told Andrew
Andrew and Philip told Jesus.

²³And Jesus answered them,
**hour is come, that the Son of m
glorified.**

²⁴**Verily, verily, I say to you^p, Ex
wheat fall into the ground and
alone: but if it die, it brings
fruit.**

²⁵**He that loves his life shall lo
that hates his life in this world
to life eternal.**

²⁶**If any man serve Me, let him
and where I am, there shall als
be: if any man serve Me, him w
honor.**

JESUS PREDICTS HIS DEATH ON T

²⁷**Now is My soul troubled; and
say? Father, save Me from this
this cause came I to this hour.**

²⁸**Father, glorify Your name.
there a voice from heaven, s
both glorified it, and will glorif**

²⁹The people therefore, that s
heard it, said that it thundered
An angel spoke to Him.

³⁰Jesus answered and said, **Thi
not because of Me, but for you**

³¹**Now is the judgment of this
shall the prince of this world b**

³²**And I, if I be lifted up from th
draw all men to Me.^f**

³³This He said, signifying wh
should die.

³⁴The people answered Him, W
out of the law that Christ ab
and how say You, The Son of M
lifted up? who is this Son of M
DAN

³⁵Then Jesus said to them, **Yet**

e PLAN: Satan—John 12:31 | Next: John 13:2

f GOD: God, Son, Jesus—John 12:32-33 | Next: Joh

THE GOSPEL ACCORDING TO MARK

JOHN THE BAPTIST PREPARES THE WAY
The beginning of the gospel of Jesus Christ, the Son of God.
As it is written in the prophets, Behold, I send My messenger before you, which shall prepare your way before you.
The voice of one crying in the wilderness, Prepare you the way of the Lord, make His paths straight.
John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
And there went out to him all the land of Judaea, and they that dwelt about Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
And John was clothed with camel's hair, and with a girdle of skin about his loins, and he did eat locusts and wild honey.
And he preached, saying, There comes One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
And indeed have baptized you with water: but He shall baptize you with the Holy Ghost.

JOHN BAPTIZES JESUS

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
And immediately coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him:
And there came a voice from heaven, saying, You are My beloved Son, in whom I am well pleased.

SATAN TEMPTS JESUS

And immediately the Spirit drives Him into the wilderness.
And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered to Him.

JESUS BEGINS HIS GALILEAN MINISTRY

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
And saying, The time is fulfilled, and the kingdom of God is at hand: repent you, and believe the gospel.

FOUR FISHERMEN CALLED AS DISCIPLES

Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
And Jesus said to them, Come you after Me, and I will make you to become fishers of men.
And immediately they forsook their nets, and followed Him.

* MAL 3:1
b ISA 40:3
c ISA 42:1

And when He had gone a little farther from thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
And immediately He called them; and they left their father Zebedee in the ship with the hired servants, and went after Him.

JESUS CASTS OUT AN UNCLEAN SPIRIT

And they went into Capernaum, and immediately on the sabbath day He entered into the synagogue.
And they were astonished at His doctrine, and said, How taught He thus, and with authority, and not as the scribes?
And there was in their synagogue a man with an unclean spirit, and he cried out,
Saying, Let us alone, what have we to do with Thee, Jesus of Nazareth? are You come to destroy here? You know who You are, the Holy One of God.
And Jesus rebuked him, saying, Hold your peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority He commands He even the unclean spirits, and they obey Him.
And immediately His fame spread abroad throughout all the region round about Galilee.

PETER'S MOTHER-IN-LAW HEALED

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, whose mother lay sick of a fever, and when they tell Him of her,
He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them.

MANY HEALED AFTER SABBATH SUNSET

And at evening, when the sun did set, they brought to Him all that were diseased, and them that were possessed with devils.
And all the city was gathered together at the door.
And He healed many that were sick of divers diseases, and cast out many devils; and allowed not the devils to speak, because they knew Him.

PREACHING IN GALILEE

And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.
And Simon and they that were with Him followed after Him.
And when they had found Him, they said to Him, All men seek for You.
And He said to them, Let us go into the next town, that I may preach there also: for therefore came I forth.

And He went forth again by the sea side, and all the multitude resorted to Him, and He taught them.
And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said to him, Follow Me. And he arose and followed Him.
And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.
And when the scribes and Pharisees saw Him eat with publicans and sinners, they said to His disciples, How is it that He eats and drinks with these canaanitish sinners?
When Jesus heard it, He said to them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

JESUS CLEANSES A LEPER

And there came a leper to Him, beseeching Him, and kneeling, saying to Him, and saying to Him, If thou wilt, thou canst make me clean.
And He stretched forth His hand, and touched him, and said to him, I will be clean.
And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

And He sent him away, saying, See you say nothing to any man: but whatsoever you shall have seen and heard, let your word be as a testimony to them.
And He went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was outside in desert places: and they came to Him from every quarter.

JESUS FORGIVES AND HEALS A PARALYTIC

And again He entered into Capernaum, after some days: and it was noised that He was in the house.
And immediately that there was no room to receive them, outside in desert places: and He preached the word to them.
And they came to Him, bringing one sick of the palsy, which was borne of four.
And when they could not come near to Him for the press, they had broken it up, they let down the bed wherein the sick of the palsy lay.
When Jesus saw their faith, He said to the sick of the palsy, Son, your sins be forgiven you.

But there were certain of the scribes sitting there, and reasoning in their hearts,
Why does this man thus speak blasphemies? who can forgive sins but God only?
And immediately when Jesus perceived in His Spirit that they so reasoned inside themselves, He said to them, Why reason you these things in your hearts?
Whether is it easier to say to the sick of the palsy, Your sins be forgiven you, or to say, Arise, and take up your bed, and walk?
But that you may know that the Son of Man has power on earth to forgive sins, (He says to the sick of the palsy),

I say to you, Arise, and take up your bed, and go your way into your house.
And immediately he arose, 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.

* LEV 13:49

MATTHEW THE TAX COLLECTOR

And He went forth again by the sea side, and all the multitude resorted to Him, and He taught them.
And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said to him, Follow Me. And he arose and followed Him.
And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.
And when the scribes and Pharisees saw Him eat with publicans and sinners, they said to His disciples, How is it that He eats and drinks with these canaanitish sinners?
When Jesus heard it, He said to them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

JESUS IS QUESTIONED ABOUT FASTING

And the disciples of John and of the Pharisees used to fast; and they come and say to Him, Why do the disciples of John and of the Pharisees fast, but Your disciples fast not?
And Jesus said to them, Can the children of the bride chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
No man also sews a piece of new cloth on an old garment: else the new piece that filled it up takes away from the old, and the rent is made worse.
No man puts new wine into old bottles: else the new wine does burst the bottles, and the wine is spilled, and the bottles will be married: but new wine must be put into new bottles.

JESUS IS LORD OF THE SABBATH

And it came to pass, that He went through the corn fields on the sabbath day, and His disciples began, as they went, to pluck the ears of corn.
And the Pharisees said to Him, Behold, why do they on the sabbath day that which is not lawful?
And He said to them, Have you never read what David did, when he had need, and was hungry, he, and they that were with him?
How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?
And He said to them, The sabbath was made for man, and not man for the sabbath:
Therefore the Son of Man is Lord also of the sabbath.

HEALING ON THE SABBATH

And He entered again into the synagogue, and there was a man there which had a withered

* DEU 23:25
c EK 23:32
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