

# The Composite Bible, arranged in first century order: "catholic epistles"

Webster ASV Young's

The Composite Bible helps you think more about the text because as you consider progressively literal Bible versions you gain new insight into the exact meaning of what is written. Each of the seven files that comprise the entire Bible has the books in the correct order as found in the first century. I hope this combination will aid you in a deeper, more meaningful study of the text.

## James

- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.**  
**James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.**  
**James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!**
- 2 My brethren, count it all joy when ye fall into divers temptations.**  
**Count it all joy, my brethren, when ye fall into manifold temptations;**  
**All joy count [it], my brethren, when ye may fall into temptations manifold;**
- 3 Knowing this, that the trying of your faith worketh patience.**  
**Knowing that the proving of your faith worketh patience.**  
**knowing that the proof of your faith doth work endurance,**
- 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**  
**And let patience have [its] perfect work, that ye may be perfect and entire, lacking in nothing.**  
**and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing lacking;**
- 5 If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given to him.**  
**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.**  
**and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and not reproaching, and it shall be given to him;**
- 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.**  
**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.**  
**and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave of the sea, driven by wind and tossed,**
- 7 For let not that man think that he shall receive any thing from the Lord.**  
**For let not that man think that he shall receive anything of the Lord;**  
**for let not that man suppose that he shall receive anything from the Lord --**
- 8 A man unsettled in his opinions is unstable in all his ways.**  
**a doubleminded man, unstable in all his ways.**  
**a two-souled man [is] unstable in all his ways.**
- 9 Let the brother of low degree rejoice in that he is exalted:**  
**But let the brother of low degree glory in his high estate:**  
**And let the brother who is low rejoice in his exaltation,**

- 10** But the rich, in that he is made low: because as the flower of the grass he shall pass away.  
and the rich, in that he is made low: because as the flower of the grass he shall pass away.  
and the rich in his becoming low, because as a flower of grass he shall pass away;
- 11** For the sun hath no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.  
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.  
for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the grace of its appearance did perish, so also the rich in his way shall fade away!
- 12** Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.  
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.  
Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him.
- 13** Let no man say when he is tempted, I am tempted by God: for God cannot be tempted with evil, neither tempteth he any man:  
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:  
Let no one say, being tempted -- `From God I am tempted,` for God is not tempted of evil, and Himself doth tempt no one,
- 14** But every man is tempted, when he is drawn away by his own lust, and enticed.  
but each man is tempted, when he is drawn away by his own lust, and enticed.  
and each one is tempted, by his own desires being led away and enticed,
- 15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.  
Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.  
afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.
- 16** Do not err, my beloved brethren.  
Be not deceived, my beloved brethren.  
Be not led astray, my brethren beloved;
- 17** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.  
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.  
every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning;
- 18** Of his own will he hath begotten us with the word of truth, that we should be a kind of first-fruits of his creatures.  
Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.  
having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures.
- 19** Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:  
Ye know [this], my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:  
So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,

- 20** For the wrath of man worketh not the righteousness of God.  
for the wrath of man worketh not the righteousness of God.  
for the wrath of a man the righteousness of God doth not work;
- 21** Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.  
Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.  
wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the engrafted word, that is able to save your souls;
- 22** But be ye doers of the word, and not hearers only, deceiving your own selves.  
But be ye doers of the word, and not hearers only, deluding your own selves.  
and become ye doers of the word, and not hearers only, deceiving yourselves,
- 23** For if any is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass:  
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:  
because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a mirror,
- 24** For he beholdeth himself, and goeth away, and immediately forgetteth what manner of man he was.  
for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.  
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;
- 25** But he who looketh into the perfect law of liberty, and continueth in it, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.  
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.  
and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work -- this one shall be happy in his doing.
- 26** If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.  
If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.  
If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion;
- 27** Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.  
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.  
religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world.
- 1** My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.  
My brethren, hold not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.  
My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,
- 2** For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;  
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;  
for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment,

- 3** And ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:  
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;  
and ye may look upon him bearing the gay raiment, and may say to him, `Thou -- sit thou here well,` and to the poor man may say, `Thou -- stand thou there, or, Sit thou here under my footstool,` --
- 4** Are ye not then partial in yourselves, and are become judges of evil thoughts?  
Do ye not make distinctions among yourselves, and become judges with evil thoughts?  
ye did not judge fully in yourselves, and did become ill-reasoning judges.
- 5** Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?  
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?  
Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him?
- 6** But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?  
But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats?  
and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;
- 7** Do they not blaspheme that worthy name by the which ye are called?  
Do not they blaspheme the honorable name by which ye are called?  
do they not themselves speak evil of the good name that was called upon you?
- 8** If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:  
Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:  
If, indeed, royal law ye complete, according to the Writing, `Thou shalt love thy neighbour as thyself,` -- ye do well;
- 9** But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors.  
but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.  
and if ye accept persons, sin ye do work, being convicted by the law as transgressors;
- 10** For whoever shall keep the whole law, and yet offend in one point, he is guilty of all.  
For whosoever shall keep the whole law, and yet stumble in one [point], he is become guilty of all.  
for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;
- 11** For he that said, Do not commit adultery; said also, Do not kill. Now if thou committest no adultery, yet if thou killest, thou art become a transgressor of the law.  
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 for He who is saying, `Thou mayest not commit adultery,` said also, `Thou mayest do no murder;` and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law;
- 12** So speak ye, and so do, as they that shall be judged by the law of liberty.  
So speak ye, and so do, as men that are to be judged by a law of liberty.  
so speak ye and so do, as about by a law of liberty to be judged,

- 13** For he shall have judgment without mercy that hath shown no mercy; and mercy rejoiceth against judgment.  
For judgment [is] without mercy to him that hath showed no mercy: mercy glorieth against judgment.  
for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.
- 14** What doth it profit, my brethren, though a man sayeth he hath faith, and hath not works? can faith save him?  
What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?  
What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him?
- 15** If a brother or sister is naked, and destitute of daily food,  
If a brother or sister be naked and in lack of daily food,  
and if a brother or sister may be naked, and may be destitute of the daily food,
- 16** And one of you sayeth to them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?  
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?  
and any one of you may say to them, `Depart ye in peace, be warmed, and be filled,` and may not give to them the things needful for the body, what [is] the profit?
- 17** Even so faith, if it hath not works, is dead, being alone.  
Even so faith, if it have not works, is dead in itself.  
so also the faith, if it may not have works, is dead by itself.
- 18** Also a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.  
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.  
But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:
- 19** Thou believest that there is one God; thou doest well: the demons also believe, and tremble.  
Thou believest that God is one; thou doest well: the demons also believe, and shudder.  
thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!
- 20** But wilt thou know, O vain man, that faith without works is dead?  
But wilt thou know, O vain man, that faith apart from works is barren?  
And dost thou wish to know, O vain man, that the faith apart from the works is dead?
- 21** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?  
Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?  
Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?
- 22** Seest thou how faith wrought with his works, and by works was faith made perfect?  
Thou seest that faith wrought with his works, and by works was faith made perfect;  
dost thou see that the faith was working with his works, and out of the works the faith was perfected?
- 23** And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God.  
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  
and fulfilled was the Writing that is saying, `And Abraham did believe God, and it was reckoned to him -- to righteousness;` and, `Friend of God` he was called.

- 24** Ye see then that by works a man is justified, and not by faith only.  
Ye see that by works a man is justified, and not only by faith.  
Ye see, then, that out of works is man declared righteous, and not out of faith only;
- 25** Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?  
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?  
and in like manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth?
- 26** For as the body without the spirit is dead, so faith without works is dead also.  
For as the body apart from the spirit is dead, even so faith apart from works is dead.  
for as the body apart from the spirit is dead, so also the faith apart from the works is dead.
- 1** My brethren, be not many teachers, knowing that we shall receive the greater condemnation.  
Be not many [of you] teachers, my brethren, knowing that we shall receive heavier judgment.  
Many teachers become not, my brethren, having known that greater judgment we shall receive,
- 2** For in many things we all offend. If any man offendeth not in word, the same is a perfect man, able also to bridle the whole body.  
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.  
for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body;
- 3** Behold, we put bits in the mouths of horses, that they may obey us; and we turn about their whole body.  
Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.  
lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;
- 4** Behold also the ships, which though they are so great, and are driven by fierce winds, yet they are turned about with a very small helm, withersoever the governor willeth.  
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.  
lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,
- 5** Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!  
So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!  
so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!
- 6** And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire from hell.  
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.  
and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.
- 7** For every kind of beasts, and of birds, and of serpents, and of animals in the sea, is tamed, and hath been tamed by mankind:  
For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind.  
For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,

- 8** But the tongue can no man tame; it is an unruly evil, full of deadly poison.  
But the tongue can no man tame; [it is] a restless evil, [it is] full of deadly poison.  
and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison,
- 9** With this we bless God, even the Father; and with this we curse men, who are made after the similitude of God.  
Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:  
with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;
- 10** Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.  
out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.  
out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;
- 11** Doth a fountain send forth at the same place sweet water and bitter?  
Doth the fountain send forth from the same opening sweet [water] and bitter?  
doth the fountain out of the same opening pour forth the sweet and the bitter?
- 12** Can the fig-tree, my brethren, bear olive-berries? or a vine, figs? so no fountain can yield both salt water and fresh.  
Can a fig tree, my brethren, yield olives, or a vine figs? Neither [can] salt water yield sweet.  
is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make.
- 13** Who is a wise man and endued with knowledge among you? let him show by a good deportment his works with meekness of wisdom.  
Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.  
Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,
- 14** But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.  
But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.  
and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;
- 15** This wisdom descendeth not from above, but is earthly, sensual, demoniacal.  
This wisdom is not [a wisdom] that cometh down from above, but is earthly, sensual, devilish.  
this wisdom is not descending from above, but earthly, physical, demon-like,
- 16** For where envying and strife is, there is confusion and every evil work.  
For where jealousy and faction are, there is confusion and every vile deed.  
for where zeal and rivalry [are], there is insurrection and every evil matter;
- 17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.  
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.  
and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhyprocritical: --
- 18** And the fruit of righteousness is sown in peace by them that make peace.  
And the fruit of righteousness is sown in peace for them that make peace.  
and the fruit of the righteousness in peace is sown to those making peace.

- 1** From whence come wars and fightings among you? come they not hence, even from your lusts that war in your members?  
**Whence [come] wars and whence [come] fightings among you? [come they] not hence, [even] of your pleasures that war in your members?**  
**Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members?**
- 2** Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.  
**Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not.**  
**ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking;**
- 3** Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.  
**Ye ask, and receive not, because ye ask amiss, that ye may spend [it] in your pleasures.**  
**ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].**
- 4** Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoever therefore will be a friend of the world is the enemy of God.  
**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.**  
**Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.**
- 5** Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?  
**Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?**  
**Do ye think that emptily the Writing saith, `To envy earnestly desireth the spirit that did dwell in us,`**
- 6** But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble.  
**But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.**  
**and greater grace he doth give, wherefore he saith, `God against proud ones doth set Himself up, and to lowly ones He doth give grace?`**
- 7** Submit yourselves therefore to God. Resist the devil, and he will flee from you.  
**Be subject therefore unto God; but resist the devil, and he will flee from you.**  
**be subject, then, to God; stand up against 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.  
**Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.**  
**draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!**
- 9** Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.  
**Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.**  
**be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;**
- 10** Humble yourselves in the sight of the Lord, and he will lift you up.  
**Humble yourselves in the sight of the Lord, and he shall exalt you.**  
**be made low before the Lord, and He shall exalt you.**

- 11** Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.  
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.  
Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;
- 12** There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?  
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?  
one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?
- 13** Come now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:  
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:  
Go, now, ye who are saying, `To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;`
- 14** Whereas ye know not what will be on the morrow: For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. 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.  
who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;
- 15** Instead of that ye ought to say, If the Lord will, we shall live, and do this, or that.  
For that ye ought to say, If the Lord will, we shall both live, and do this or that.  
instead of your saying, `If the Lord may will, we shall live, and do this or that;`
- 16** But now ye rejoice in your boastings: all such rejoicing is evil.  
But now ye glory in your vauntings: all such glorying is evil.  
and now ye glory in your pride; all such glorying is evil;
- 17** Therefore to him that knoweth to do good, and doeth it not, to him it is sin.  
To him therefore that knoweth to do good, and doeth it not, to him it is sin.  
to him, then, knowing to do good, and not doing, sin it is to him.
- 1** Come now, ye rich men, weep and howl for your miseries that shall come upon you.  
Come now, ye rich, weep and howl for your miseries that are coming upon you.  
Go, now, ye rich! weep, howling over your miseries that are coming upon [you];
- 2** Your riches are corrupted, and your garments are moth-eaten.  
Your riches are corrupted, and your garments are moth-eaten.  
your riches have rotted, and your garments have become moth-eaten;
- 3** Your gold and silver is cankered; and the rust of them shall be a testimony against you, and shall eat your flesh as it were fire. Ye have amassed treasure for the last days.  
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.  
your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days!

- 4** Behold, the hire of the laborers who have reaped your fields, which is by you kept back by fraud, crieth: and the cries of them who have reaped have entered into the ears of the Lord of Sabaoth.  
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.  
Io, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered;
- 5** Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.  
Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.  
ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter;
- 6** Ye have condemned and killed the just; and he doth not resist you.  
Ye have condemned, ye have killed the righteous [one]; he doth not resist you.  
ye did condemn -- ye did murder the righteous one, he doth not resist you.
- 7** Be patient, therefore, brethren, to the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and the latter rain.  
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.  
Be patient, then, brethren, till the presence of the Lord; Io, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter;
- 8** Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.  
Be ye also patient; establish your hearts: for the coming of the Lord is at hand.  
be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh;
- 9** Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.  
Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.  
murmur not against one another, brethren, that ye may not be condemned; Io, the Judge before the door hath stood.
- 10** Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.  
Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.  
An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord;
- 11** Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.  
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.  
Io, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying.

- 12** But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and your nay, nay; lest ye fall into condemnation.  
 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.  
 And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall.
- 13** Is any among you afflicted? let him pray. Is any cheerful? let him sing psalms.  
 Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.  
 Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;
- 14** Is any sick among you? 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:  
 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:  
 is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord,
- 15** And the prayer of faith will save the sick, and the Lord will raise him up; and if he hath committed sins, they will be forgiven him.  
 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.  
 and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him.
- 16** Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much.  
 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.  
 Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;
- 17** Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.  
 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.  
 Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months;
- 18** And he prayed again, and the heaven gave rain, and the earth brought forth its fruit.  
 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.  
 and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
- 19** Brethren, if any one of you should err from the truth, and one should convert him;  
 My brethren, if any among you err from the truth, and one convert him;  
 Brethren, if any among you may go astray from the truth, and any one may turn him back,
- 20** Let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will hide a multitude of sins.  
 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.  
 let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.

## 1<sup>st</sup> Peter

- 1** Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
 Peter, an apostle of Jesus Christ, to the choice sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

- 2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied.  
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 multiplied.  
according to a foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied!
- 3** Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead,  
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,  
Blessed [is] the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness did beget us again to a living hope, through the rising again of Jesus Christ out of the dead,
- 4** To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,  
unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,  
to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you,
- 5** Who are kept by the power of God through faith to salvation ready to be revealed in the last time.  
who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.  
who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time,
- 6** In which ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:  
Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials,  
in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials,
- 7** That the trial of your faith, being much more precious than of gold that perisheth, though tried with fire, might be found to praise, and honor, and glory, at the appearing of Jesus Christ:  
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:  
that the proof of your faith -- much more precious than of gold that is perishing, and through fire being approved -- may be found to praise, and honour, and glory, in the revelation of Jesus Christ,
- 8** Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory:  
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:  
whom, not having seen, ye love, in whom, now not seeing and believing, ye are glad with joy unspeakable and glorified,
- 9** Receiving the end of your faith, even the salvation of your souls.  
receiving the end of your faith, [even] the salvation of [your] souls.  
receiving the end of your faith -- salvation of souls;
- 10** Concerning which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you:  
Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that [should come] unto you:  
concerning which salvation seek out and search out did prophets who concerning the grace toward you did prophecy,

- 11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.  
 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.  
 searching in regard to what or what manner of time the Spirit of Christ that was in them was manifesting, testifying beforehand the sufferings of Christ and the glory after these,
- 12** To whom it was revealed, that not to themselves, but to us they ministered the things which are now reported to you by them that have preached the gospel to you, with the Holy Spirit sent down from heaven; which things the angels desire to look into.  
 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 Spirit sent forth from heaven; which things angel desire to  
 to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who did proclaim good news to you,) in the Holy Spirit sent from heaven, to which things messengers do desire to bend loo
- 13** Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ;  
 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 revelation of Jesus Christ;  
 Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the grace that is being brought to you in the revelation of Jesus Christ,
- 14** As obedient children, not fashioning yourselves according to the former lusts in your ignorance:  
 as children of obedience, not fashioning yourselves according to your former lusts in [the time of] your ignorance:  
 as obedient children, not fashioning yourselves to the former desires in your ignorance,
- 15** But as he who hath called you is holy, so be ye holy in all manner of deportment.  
 but like as he who called you is holy, be ye yourselves also holy in all manner of living;  
 but according as He who did call you [is] holy, ye also, become holy in all behaviour,
- 16** Because it is written, Be ye holy; for I am holy.  
 because it is written, Ye shall be holy; for I am holy.  
 because it hath been written, `Become ye holy, because I am holy;`
- 17** And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:  
 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:  
 and if on the Father ye do call, who without acceptance of persons is judging according to the work of each, in fear the time of your sojourn pass ye,
- 18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain course of life received by tradition from your fathers;  
 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;  
 having known that, not with corruptible things -- silver or gold -- were ye redeemed from your foolish behaviour delivered by fathers,
- 19** But with the precious blood of Christ, as of a lamb without blemish and without spot:  
 but with precious blood, as of a lamb without spot, [even the blood] of Christ:  
 but with precious blood, as of a lamb unblemished and unspotted -- Christ's --

- 20** Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you, who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake, foreknown, indeed, before the foundation of the world, and manifested in the last times because of you,
- 21** Who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God. 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. who through him do believe in God, who did raise out of the dead, and glory to him did give, so that your faith and hope may be in God.
- 22** Seeing ye have purified your souls in obeying the truth through the Spirit to unfeigned love of the brethren, see that ye love one another with a pure heart fervently:  
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:  
Your souls having purified in the obedience of the truth through the Spirit to brotherly love unfeigned, out of a pure heart one another love ye earnestly,
- 23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. being begotten again, not out of seed corruptible, but incorruptible, through a word of God -- living and remaining -- to the age;
- 24** For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and its flower falleth away: For, All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: because all flesh [is] as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away,
- 25** But the word of the Lord endureth for ever. And this is the word which by the gospel is preached to you. But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you. and the saying of the Lord doth remain -- to the age; and this is the saying that was proclaimed good news to you.
- 1** Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, Having put aside, then, all evil, and all guile, and hypocrisies, and envying, and all evil speakings,
- 2** As new-born babes, desire the pure milk of the word, that ye may grow thereby: as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; as new-born babes the word's pure milk desire ye, that in it ye may grow,
- 3** If indeed ye have tasted that the Lord is gracious. if ye have tasted that the Lord is gracious: if so be ye did taste that the Lord [is] gracious,
- 4** To whom coming as to a living stone, disallowed indeed by men, but chosen by God, and precious, unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, to whom coming -- a living stone -- by men, indeed, having been disapproved of, but with God choice, precious,
- 5** Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 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. and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

- 6** Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.  
 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.  
 Wherefore, also, it is contained in the Writing: `Lo, I lay in Zion a chief corner-stone, choice, precious, and he who is believing on him may not be put to shame;`
- 7** To you therefore who believe he is precious: but to them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner,  
 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;  
 to you, then, who are believing [is] the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner,
- 8** And a stone of stumbling, and a rock of offense, even to them who stumble at the word, being disobedient: to which also they were appointed.  
 and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.  
 and a stone of stumbling and a rock of offence -- who are stumbling at the word, being unbelieving, -- to which also they were set;
- 9** But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:  
 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:  
 and ye [are] a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkness did call you to His wondrous light;
- 10** Who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.  
 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.  
 who [were] once not a people, and [are] now the people of God; who had not found kindness, and now have found kindness.
- 11** Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;  
 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul;  
 Beloved, I call upon [you], as strangers and sojourners, to keep from the fleshly desires, that war against the soul,
- 12** Having your manner of life honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.  
 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.  
 having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may glorify God in a day of inspection.
- 13** Submit yourselves to every ordinance of man for the Lord's sake: whether to the king, as supreme;  
 Be subject to every ordinance of man for the Lord`s sake: whether to the king, as supreme;  
 Be subject, then, to every human creation, because of the Lord, whether to a king, as the highest,
- 14** Or to governors, as to them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.  
 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.  
 whether to governors, as to those sent through him, for punishment, indeed, of evil-doers, and a praise of those doing good;

- 15** For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:  
 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:  
 because, so is the will of God, doing good, to put to silence the ignorance of the foolish men;
- 16** As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.  
 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.  
 as free, and not having the freedom as the cloak of the evil, but as servants of God;
- 17** Honor all men. Love the brotherhood. Fear God. Honor the king.  
 Honor all men. Love the brotherhood. Fear God. Honor the king.  
 to all give ye honour; the brotherhood love ye; God fear ye; the king honour ye.
- 18** Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.  
 Servants, [be] in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.  
 The domestics! be subjecting yourselves in all fear to the masters, not only to the good and gentle, but also to the cross;
- 19** For this is thank-worthy, if a man for conscience towards God endureth grief, suffering wrongfully.  
 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.  
 for this [is] gracious, if because of conscience toward God any one doth endure sorrows, suffering unrighteously;
- 20** For what glory is it, if, when ye are buffeted for your faults, ye bear it patiently? but if, when ye do well, and suffer for it, ye bear it patiently, this is acceptable with God.  
 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.  
 for what renown [is it], if sinning and being buffeted, ye do endure [it]? but if, doing good and suffering [for it], ye do endure, this [is] gracious with God,
- 21** For even to this were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:  
 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:  
 for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps,
- 22** Who committed no sin, neither was guile found in his mouth:  
 who did no sin, neither was guile found in his mouth:  
 who did not commit sin, nor was guile found in his mouth,
- 23** Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:  
 who, when he was reviled, reviled not again; when he suffered threatened not; but committed [himself] to him that judgeth righteously:  
 who being reviled -- was not reviling again, suffering -- was not threatening, and was committing himself to Him who is judging righteously,
- 24** Who himself bore our sins in his own body on the tree, that we, being dead to sins, should live to righteousness; by whose stripes ye were healed.  
 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.  
 who our sins himself did bear in his body, upon the tree, that to the sins having died, to the righteousness we may live; by whose stripes ye were healed,
- 25** For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls.  
 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.  
 for ye were as sheep going astray, but ye turned back now to the shepherd and overseer of your souls.

- 1** Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the department of the wives;  
**In like manner, ye wives, [be] in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives;**  
**In like manner, the wives, be ye subject to your own husbands, that even if certain are disobedient to the word, through the conversation of the wives, without the word, they may be won,**
- 2** While they behold your chaste manner of life coupled with fear.  
**beholding your chaste behavior [coupled] with fear.**  
**having beheld your pure behaviour in fear,**
- 3** Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on apparel;  
**Whose [adorning] let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;**  
**whose adorning -- let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments,**
- 4** But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.  
**but [let it be] the hidden man of the heart, in the incorruptible [apparel] of a meek and quiet spirit, which is in the sight of God of great price.**  
**but -- the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price,**
- 5** For after this manner in former times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:  
**For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:**  
**for thus once also the holy women who did hope on God, were adorning themselves, being subject to their own husbands,**
- 6** Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.  
**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.**  
**as Sarah was obedient to Abraham, calling him `sir,` of whom ye did become daughters, doing good, and not fearing any terror.**
- 7** Likewise, ye husbands, dwell with them according to knowledge, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.  
**Ye husbands, in like manner, dwell with [your wives] according 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.**  
**The husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered.**
- 8** Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:  
**Finally, [be] ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded:**  
**And finally, being all of one mind, having fellow-feeling, loving as brethren, compassionate, courteous,**
- 9** Not rendering evil for evil, or railing for railing: but on the contrary, blessing; knowing that ye are called to this, that ye should inherit a blessing.  
**not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.**  
**not giving back evil for evil, or railing for railing, and on the contrary, blessing, having known that to this ye were called, that a blessing ye may inherit;**
- 10** For he that will love life, and see good days, let him restrain his tongue from evil, and his lips that they speak no guile:  
**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:**  
**for `he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips -- not to speak guile;**

- 11** Let him shun evil, and do good; let him seek peace, and pursue it.  
And let him turn away from evil, and do good; Let him seek peace, and pursue it.  
let him turn aside from evil, and do good, let him seek peace and pursue it;
- 12** For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil.  
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.  
because the eyes of the Lord [are] upon the righteous, and His ears -- to their supplication, and the face of the Lord [is] upon those doing evil;`
- 13** And who is he that will harm you, if ye are followers of that which is good?  
And who is he that will harm you, if ye be zealous of that which is good?  
and who [is] he who will be doing you evil, if of Him who is good ye may become imitators?
- 14** But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;  
But even if ye should suffer for righteousness' sake, blessed [are ye:] and fear not their fear, neither be troubled;  
but if ye also should suffer because of righteousness, happy [are ye]! and of their fear be not afraid, nor be troubled,
- 15** But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.  
but sanctify in your hearts Christ as Lord: [being] ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:  
and the Lord God sanctify in your hearts. And [be] ready always for defence to every one who is asking of you an account concerning the hope that [is] in you, with meekness and fear;
- 16** Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good deportment in Christ.  
having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.  
having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behaviour in Christ;
- 17** For it is better, if the will of God is so, that ye suffer for well-doing, than for evil-doing.  
For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.  
for [it is] better doing good, if the will of God will it, to suffer, than doing evil;
- 18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the  
Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;  
because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit,
- 19** By which also he went and preached to the spirits in prison;  
in which also he went and preached unto the spirits in prison,  
in which also to the spirits in prison having gone he did preach,

- 20** Who formerly were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight souls, were saved by water.  
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:  
who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah -- an ark being preparing -- in which few, that is, eight souls, were saved through water;
- 21** The like figure to which, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:  
which also after a true likeness doth now save you, [even] baptism, 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;  
also to which an antitype doth now save us -- baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regard to God,) through the rising again of Jesus Christ,
- 22** Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject to him.  
who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.  
who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him.
- 1** Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;  
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;  
Christ, then, having suffered for us in the flesh, ye also with the same mind arm yourselves, because he who did suffer in the flesh hath done with sin,
- 2** That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.  
that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God.  
no more in the desires of men, but in the will of God, to live the rest of the time in the flesh;
- 3** For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:  
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:  
for sufficient to us [is] the past time of life the will of the nations to have wrought, having walked in lasciviousnesses, desires, excesses of wines, revelings, drinking-bouts, and unlawful idolatries,
- 4** In which they think it strange that ye run not with them to the same excess of riot, speaking evil of you:  
wherein they think strange that ye run not with [them] into the same excess of riot, speaking evil of [of]:  
in which they think it strange -- your not running with them to the same excess of dissoluteness, speaking evil,
- 5** Who shall give account to him that is ready to judge the living and the dead.  
who shall give account to him that is ready to judge the living and the dead.  
who shall give an account to Him who is ready to judge living and dead,

- 6** For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.  
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.  
for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit.
- 7** But the end of all things is at hand: be ye therefore sober, and watch to prayer.  
But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer:  
And of all things the end hath come nigh; be sober-minded, then, and watch unto the prayers,
- 8** And above all things have fervent charity among yourselves: for charity will cover a multitude of sins.  
above all things being fervent in your love among yourselves; for love covereth a multitude of sins:  
and, before all things, to one another having the earnest love, because the love shall cover a multitude of sins;
- 9** Use hospitality one to another without grudging.  
using hospitality one to another without murmuring:  
hospitable to one another, without murmuring;
- 10** As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.  
according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;  
each, according as he received a gift, to one another ministering it, as good stewards of the manifold grace of God;
- 11** If any man speaketh let him speak as the oracles of God; if any man ministereth let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.  
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. A  
if any one doth speak -- `as oracles of God;` if any one doth minister -- `as of the ability which God doth supply;` that in all things God may be glorified through Jesus Christ, to whom is the glory and the power -- to the ages of the ages. Amen.
- 12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:  
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:  
Beloved, think it not strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you,
- 13** But rejoice, seeing ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.  
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.  
but, according as ye have fellowship with the sufferings of the Christ, rejoice ye, that also in the revelation of his glory ye may rejoice -- exulting;
- 14** If ye are reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.  
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.  
if ye be reproached in the name of Christ -- happy [are ye], because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

- 15** But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.  
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:  
for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men's matters;
- 16** Yet if any man suffereth as a Christian, let him not be ashamed; but let him glorify God on this behalf.  
but if [a man suffer] as a Christian, let him not be ashamed; but let him glorify God in this name.  
and if as a Christian, let him not be ashamed; and let him glorify God in this respect;
- 17** For the time is come that judgment must begin at the house of God: and if it first beginneth at us, what will be the end of them that obey not the gospel of God?  
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 because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the good news of God?
- 18** And if the righteous is scarcely saved, where will the ungodly and the sinner appear?  
And if the righteous is scarcely saved, where shall the ungodly and sinner appear?  
And if the righteous man is scarcely saved, the ungodly and sinner -- where shall he appear?
- 19** Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithful Creator.  
Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.  
so that also those suffering according to the will of god, as to a stedfast Creator, let them commit their own souls in good doing.
- 1** The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:  
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:  
Elders who [are] among you, I exhort, who [am] a fellow-elder, and a witness of the sufferings of the Christ, and of the glory about to be revealed a partaker,
- 2** Feed the flock of God which is among you, taking the oversight of it, not by constraint, but willingly; not for filthy lucre, but from a ready mind;  
Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to [the will of] God; nor yet for filthy lucre, but of a ready mind;  
feed the flock of God that [is] among you, overseeing not constrainedly, but willingly, neither for filthy lucre, but of a ready mind,
- 3** Neither as being lords over God's heritage, but being examples to the flock.  
neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.  
neither as exercising lordship over the heritages, but patterns becoming of the flock,
- 4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.  
And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.  
and at the manifestation of the chief Shepherd, ye shall receive the unfading crown of glory.

- 5** Likewise, ye younger, submit yourselves to the elder. Yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.  
Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.  
In like manner, ye younger, be subject to elders, and all to one another subjecting yourselves; with humble-mindedness clothe yourselves, because God the proud doth resist, but to the humble He doth give grace;
- 6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:  
Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;  
be humbled, then, under the powerful hand of God, that you He may exalt in good time,
- 7** Casting all your care upon him; for he careth for you.  
casting all your anxiety upon him, because he careth for you.  
all your care having cast upon Him, because He careth for you.
- 8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:  
Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,  
Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may swallow up,
- 9** Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.  
whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.  
whom resist, stedfast in the faith, having known the same sufferings to your brotherhood in the world to be accomplished.
- 10** But the God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, establish, strengthen, settle you.  
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.  
And the God of all grace, who did call you to His age-during glory in Christ Jesus, having suffered a little, Himself make you perfect, establish, strengthen, settle [you];
- 11** To him be glory and dominion for ever and ever. Amen.  
To him [be] the dominion for ever and ever. Amen.  
to Him [is] the glory, and the power -- to the ages and the ages! Amen.
- 12** By Silvanus, a faithful brother to you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God in which ye stand.  
By Silvanus, our faithful brother, as I account [him], I have written unto you briefly, exhorting, and testifying that this is the true grace of God. Stand ye fast therein.  
Through Silvanus, to you the faithful brother, as I reckon, through few [words] I did write, exhorting and testifying this to be the true grace of God in which ye have stood.
- 13** The church that is at Babylon, elected together with you, saluteth you; and so doth Mark my son.  
She that is in Babylon, elect together with [you], saluteth you; and [so doth] Mark my son.  
Salute you doth the [assembly] in Babylon jointly elected, and Markus my son.

- 14** Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.  
 Salute one another with a kiss of love. Peace be unto you all that are in Christ.  
 Salute ye one another in a kiss of love; peace to you all who [are] in Christ Jesus! Amen.

## 2<sup>nd</sup> Peter

- 1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ:  
 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:  
 Simeon Peter, a servant and an apostle of Jesus Christ, to those who did obtain a like precious faith with us in the righteousness of our God and Saviour Jesus Christ:
- 2** Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord,  
 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;  
 Grace to you, and peace be multiplied in the acknowledgement of God and of Jesus our Lord!
- 3** According as his divine power hath given to us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue:  
 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;  
 As all things to us His divine power (the things pertaining unto life and piety) hath given, through the acknowledgement of him who did call us through glory and worthiness,
- 4** Whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.  
 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.  
 through which to us the most great and precious promises have been given, that through these ye may become partakers of a divine nature, having escaped from the corruption in the world in desires.
- 5** And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;  
 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in [your] virtue knowledge;  
 And this same also -- all diligence having brought in besides, superadd in your faith the worthiness, and in the worthiness the knowledge,
- 6** And to knowledge temperance; and to temperance patience; and to patience godliness;  
 and in [your] knowledge self-control; and in [your] self-control patience; and in [your] patience godliness;  
 and in the knowledge the temperance, and in the temperance the endurance, and in the endurance the piety,
- 7** And to godliness brotherly kindness; and to brotherly kindness charity.  
 and in [your] godliness brotherly kindness; and in [your] brotherly kindness love.  
 and in the piety the brotherly kindness, and in the brotherly kindness the love;
- 8** For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.  
 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.  
 for these things being to you and abounding, do make [you] neither inert nor unfruitful in regard to the acknowledging of our Lord Jesus Christ,

- 9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purified from his old sins.  
For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.  
for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins;
- 10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:  
Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:  
wherefore, the rather, brethren, be diligent to make stedfast your calling and choice, for these things doing, ye may never stumble,
- 11** For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.  
for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.  
for so, richly shall be superadded to you the entrance into the age-during reign of our Lord and Saviour Jesus Christ.
- 12** Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and are established in the present truth.  
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].  
Wherefore, I will not be careless always to remind you concerning these things, though, having known them, and having been established in the present truth,
- 13** Indeed, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;  
And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance;  
and I think right, so long as I am in this tabernacle, to stir you up in reminding [you],
- 14** Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me.  
knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.  
having known that soon is the laying aside of my tabernacle, even as also our Lord Jesus Christ did shew to me,
- 15** Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.  
Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance.  
and I will be diligent that also at every time ye have, after my outgoing, power to make to yourselves the remembrance of these things.
- 16** For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.  
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.  
For, skilfully devised fables not having followed out, we did make known to you the power and presence of our Lord Jesus Christ, but eye-witnesses having become of his majesty --
- 17** For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.  
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:  
for having received from God the Father honour and glory, such a voice being borne to him by the excellent glory: 'This is My Son -- the beloved, in whom I was well pleased;'
- 18** And this voice which came from heaven we heard, when we were with him on the holy mount.  
and this voice we [ourselves] heard borne out of heaven, when we were with him in the holy mount.  
and this voice we -- we did hear, out of heaven borne, being with him in the holy mount.

- 19** We have also a more sure word of prophecy; to which ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:  
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:  
And we have more firm the prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, till day may dawn, and a morning star may arise -- in your hearts;
- 20** Knowing this first, that no prophecy of the scripture is of any private interpretation.  
knowing this first, that no prophecy of scripture is of private interpretation.  
this first knowing, that no prophecy of the Writing doth come of private exposition,
- 21** For prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit.  
For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.  
for not by will of man did ever prophecy come, but by the Holy Spirit borne on holy men of God spake.
- 1** But there were false prophets also among the people, even as there will be false teachers among you, who will privately bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.  
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.  
And there did come also false prophets among the people, as also among you there shall be false teachers, who shall bring in besides destructive sects, and the Master who bought them denying, bringing to themselves quick destruction,
- 2** And many will follow their pernicious ways; by reason of whom the way of truth will be evil spoken of.  
And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of.  
and many shall follow out their destructive ways, because of whom the way of the truth shall be evil spoken of,
- 3** And through covetousness they will with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.  
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.  
and in covetousness, with moulded words, of you they shall make merchandise, whose judgment of old is not idle, and their destruction doth not slumber.
- 4** For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved to judgment;  
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;  
For if God messengers who sinned did not spare, but with chains of thick gloom, having cast [them] down to Tartarus, did deliver [them] to judgment, having been reserved,
- 5** And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly;  
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;  
and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought,

- 6** And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example to those that afterwards should live ungodly lives.  
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;  
and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set [them];
- 7** And delivered just Lot, grieved with the habitual lewdness of the wicked:  
and delivered righteous Lot, sore distressed by the lascivious life of the wicked  
and righteous Lot, worn down by the conduct in lasciviousness of the impious, He did rescue,
- 8** (For that righteous man dwelling among them, in seeing and hearing, grieved his righteous soul from day to day with their unlawful deeds;)  
(for that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] lawless deeds):  
for in seeing and hearing, the righteous man, dwelling among them, day by day the righteous soul with unlawful works was harassing.
- 9** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:  
the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;  
The Lord hath known to rescue pious ones out of temptation, and unrighteous ones to a day of judgment, being punished, to keep,
- 10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities.  
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:  
and chiefly those going behind the flesh in desire of uncleanness, and lordship despising; presumptuous, self-complacent, dignities they are not afraid to speak evil of,
- 11** Whereas angels, who are greater in power and might, bring not railing accusation against them before the Lord.  
whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.  
whereas messengers, in strength and power being greater, do not bear against them before the Lord an evil speaking judgment;
- 12** But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:  
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,  
and these, as irrational natural beasts, made to be caught and destroyed -- in what things they are ignorant of, speaking evil -- in their destruction shall be destroyed,
- 13** And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;  
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;  
about to receive a reward of unrighteousness, pleasures counting the luxury in the day, spots and blemishes, luxuriating in their deceits, feasting with you,
- 14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: they have a heart exercised with covetous practices; cursed children:  
having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing;  
having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having an heart exercised in covetousnesses, children of a curse,

- 15** Who have forsaken the right way, and gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; forsaking the right way, they went astray, having followed the way of Balaam the [son] of Beor, who loved the hire of wrong-doing; having forsaken a right way, they did go astray, having followed in the way of Balaam the [son] of Bosor, who a reward of unrighteousness did love,
- 16** But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet. but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. and had a rebuke of his own iniquity -- a dumb ass, in man's voice having spoken, did forbid the madness of the prophet.
- 17** These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. These are wells without water, and clouds by a tempest driven, to whom the thick gloom of the darkness to the age hath been kept;
- 18** For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that had quite escaped from them who live in error. 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; for over swellings of vanity speaking, they do entice in desires of the flesh -- lasciviousnesses, those who had truly escaped from those conducting themselves in error,
- 19** While they promise them liberty, they themselves are the servants of corruption: for by whom a man is overcome, by the same is he brought into bondage. 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. liberty to them promising, themselves being servants of the corruption, for by whom any one hath been overcome, to this one also he hath been brought to servitude,
- 20** For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them, and overcome, the latter end is worse with them than the beginning. 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. for, if having escaped from the pollutions of the world, in the acknowledging of the Lord and Saviour Jesus Christ, and by these again being entangled, they have been overcome, become to them hath the last things worse than the first,
- 21** For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered to them. 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. for it were better to them not to have acknowledged the way of the righteousness, than having acknowledged [it], to turn back from the holy command delivered to them,
- 22** But it hath happened to them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire. 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. and happened to them hath that of the true similitude; `A dog did turn back upon his own vomit,` and, `A sow having bathed herself -- to rolling in mire.`
- 1** This second epistle, beloved, I now write to you; in both which I stir up your pure minds by way of remembrance: 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; This, now, beloved, a second letter to you I write, in both which I stir up your pure mind in reminding [you],

- 2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: 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: to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the Lord and Saviour,
- 3** Knowing this first, that there will come in the last days scoffers, walking after their own lusts, knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, this first knowing, that there shall come in the latter end of the days scoffers, according to their own desires going on,
- 4** And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 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. and saying, `Where is the promise of his presence? for since the fathers did fall asleep, all things so remain from the beginning of the creation;`
- 5** For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 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; for this is unobserved by them willingly, that the heavens were of old, and the earth out of water and through water standing together by the word of God,
- 6** By which the world that then was, being overflowed with water, perished: by which means the world that then was, being overflowed with water, perished: through which the then world, by water having been deluged, was destroyed;
- 7** But the heavens and the earth, which are now, by the same word are kept in store, reserved to fire against the day of judgment and perdition of ungodly men. 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. and the present heavens and the earth, by the same word are treasured, for fire being kept to a day of judgment and destruction of the impious men.
- 8** But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 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. And this one thing let not be unobserved by you, beloved, that one day with the Lord [is] as a thousand years, and a thousand years as one day;
- 9** The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance. 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. the Lord is not slow in regard to the promise, as certain count slowness, but is long-suffering to us, not counselling any to be lost but all to pass on to reformation,
- 10** But the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise, and the elements will melt with fervent heat, the earth also and the works that are therein will be burned up. 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. and it will come -- the day of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.

- 11** Seeing then that all these things will be dissolved, what manner of persons ought ye to be in all holy deportment and godliness, Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in [all] holy living and godliness, All these, then, being dissolved, what kind of persons doth it behove you to be in holy behaviours and pious acts?
- 12** Looking for and hasting to the coming of the day of God, in which the heavens being on fire will be dissolved, and the elements will melt with fervent heat? 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? waiting for and hasting to the presence of the day of God, by which the heavens, being on fire, shall be dissolved, and the elements with burning heat shall melt;
- 13** Nevertheless we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness. But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. and for new heavens and a new earth according to His promise we do wait, in which righteousness doth dwell;
- 14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found by him in peace, without spot, and blameless. 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. wherefore, beloved, these things waiting for, be diligent, spotless and unblameable, by Him to be found in peace,
- 15** And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, hath written to you; 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; and the long-suffering of our Lord count ye salvation, according as also our beloved brother Paul -- according to the wisdom given to him -- did write to
- 16** As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. 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. as also in all the epistles, speaking in them concerning these things, among which things are certain hard to be understood, which the untaught and unstable do wrest, as also the other Writings, unto their own destruction.
- 17** Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Ye therefore, beloved, knowing [these things] beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own Ye, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, ye may fall from your own stedfastness,
- 18** But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen. 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. and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him [is] the glory both now, and to the day of the age! Amen.

### 1<sup>st</sup> John

- 1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; 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 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we did behold, and our hands did handle, concerning the Word of the Life --

- 2 (For the life was manifested, and we have seen it, and testify, and show to you that eternal life which was with the Father, and was manifested to us;) (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);  
and the Life was manifested, and we have seen, and do testify, and declare to you the Life, the age-during, which was with the Father, and was manifested to us --
- 3 That which we have seen and heard we declare to you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.  
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:  
that which we have seen and heard declare we to you, that ye also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ;
- 4 And these things we write to you, that your joy may be full.  
and these things we write, that our joy may be made full.  
and these things we write to you, that your joy may be full.
- 5 This then is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.  
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.  
And this is the message that we have heard from Him, and announce to you, that God is light, and darkness in Him is not at all;
- 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:  
If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:  
if we may say -- `we have fellowship with Him,` and in the darkness may walk -- 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 Christ his Son cleanseth us from all sin.  
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.  
and if in the light we may walk, as He is in the light -- we have fellowship one with another, and the blood of Jesus Christ His Son doth cleanse us from every sin;
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.  
If we say that we have no sin, we deceive ourselves, and the truth is not in us.  
if we may say -- `we have not sin,` ourselves we lead astray, and the truth is not in us;
- 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.  
If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.  
if we may confess our sins, stedfast He is and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness;
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.  
If we say that we have not sinned, we make him a liar, and his word is not in us.  
if we may say -- `we have not sinned,` a liar we make Him, and His word is not in us.
- 1 My little children, these things I write to you, that ye sin not. And if any man sinneth, we have an advocate with the Father, Jesus Christ the righteous:  
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:  
My little children, these things I write to you, that ye may not sin: and if any one may sin, an advocate we have with the Father, Jesus Christ, a righteous one,

- 2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.  
and he is the propitiation for our sins; and not for ours only, but also for the whole world.  
and he -- he is a propitiation for our sins, and not for ours only, but also for the whole world,
- 3** And by this we do know that we know him, if we keep his commandments.  
And hereby we know that we know him, if we keep his commandments.  
and in this we know that we have known him, if his commands we may keep;
- 4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.  
He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;  
he who is saying, 'I have known him,' and his command is not keeping, a liar he is, and in him the truth is not;
- 5** But whoever keepeth his word, in him verily is the love of God perfected: by this we know that we are in him.  
but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:  
and whoever may keep his word, truly in him the love of God hath been perfected; in this we know that in him we are.
- 6** He that saith he abideth in him, ought himself also so to walk, even as he walked.  
he that saith he abideth in him ought himself also to walk even as he walked.  
He who is saying in him he doth remain, ought according as he walked also himself so to walk.
- 7** Brethren, I write no new commandment to you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.  
Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.  
Brethren, a new command I write not to you, but an old command, that ye had from the beginning -- the old command is the word that ye heard from the beginning;
- 8** Again, a new commandment I write to you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.  
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 already shineth.  
again, a new command I write to you, which thing is true in him and in you, because the darkness doth pass away, and the true light doth now shine;
- 9** He that saith he is in the light, and hateth his brother, is in darkness even until now.  
He that saith he is in the light and hateth his brother, is in the darkness even until now.  
he who is saying, in the light he is, and his brother is hating, in the darkness he is till now;
- 10** He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.  
He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.  
he who is loving his brother, in the light he doth remain, and a stumbling-block in him there is not;
- 11** But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes.  
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.  
and he who is hating his brother, in the darkness he is, and in the darkness he doth walk, and he hath not known whither he doth go, because the darkness did blind his eyes.

- 12** I write to you, little children, because your sins are forgiven you for his name's sake.  
I write unto you, [my] little children, because your sins are forgiven you for his name's sake.  
I write to you, little children, because the sins have been forgiven you through his name;
- 13** I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye have overcome the wicked one. I write to you, little children, because ye have known the Father.  
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.  
I write to you, fathers, because ye have known him who [is] from the beginning; I write to you, young men, because ye have overcome the evil. I write to you, little youths, because ye have known the Father:
- 14** I have written to you, fathers, because ye have known him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.  
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.  
I did write to you, fathers, because ye have known him who [is] from the beginning; I did write to you, young men, because ye are strong, and the word of God in you doth remain, and ye have overcome the evil.
- 15** Love not the world, neither the things that are in the world. If any man loveth the world, the love of the Father is not in him.  
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.  
Love not ye the world, nor the things in the world; if any one doth 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 pride of life, is not from the Father, but is from the world.  
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.  
because all that [is] in the world -- the desire of the flesh, and the desire of the eyes, and the ostentation of the life -- is not of the Father, but of the
- 17** And the world passeth away, and the lust of it: but he that doeth the will of God abideth for ever.  
And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.  
and the world doth pass away, and the desire of it, and he who is doing the will of God, he doth remain -- to the age.
- 18** Little children, it is the last time: and as ye have heard that antichrist cometh, even now are there many antichrists; by which we know that it is the last time.  
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.  
Little youths, it is the last hour; and even as ye heard that the antichrist doth come, even now antichrists have become many -- whence 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 no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.  
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.  
out of us they went forth, but they were not of us, for if they had been of us, they would have remained with us; but -- that they might be manifested that they are not all of us.

- 20** But ye have an unction from the Holy One, and ye know all things.  
And ye have an anointing from the Holy One, and ye know all the things.  
And ye have an anointing from the Holy One, and have known all things;
- 21** I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth.  
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.  
I did not write to you because ye have not known the truth, but because ye have known it, and because no lie is of the truth.
- 22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.  
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.  
Who is the liar, except he who is denying that Jesus is the Christ? this one is the antichrist who is denying the Father and the Son;
- 23** Whoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.  
Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.  
every one who is denying the Son, neither hath he the Father, [he who is confessing the Son hath the Father also.]
- 24** Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.  
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.  
Ye, then, that which ye heard from the beginning, in you let it remain; if in you may remain that which from the beginning ye did hear, ye also in the Son and in the Father shall remain,
- 25** And this is the promise that he hath promised us, even eternal life.  
And this is the promise which he promised us, [even] the life eternal.  
and this is the promise that He did promise us -- the life the age-during.
- 26** These things have I written to you concerning them that seduce you.  
These things have I written unto you concerning them that would lead you astray.  
These things I did write to you concerning those leading you astray;
- 27** But the anointing which ye have received from him abideth in you, and ye need not that any man should teach you: but as the same anointing teacheth you concerning all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in h  
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.  
and you, the anointing that ye did receive from him, in you it doth remain, and ye have no need that any one may teach you, but as the same anointing doth teach you concerning all, and is true, and is not a lie, and even as was taught you, ye shall re
- 28** And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.  
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.  
And now, little children, remain in him, that when he may be manifested, we may have boldness, and may not be ashamed before him, in his presence;
- 29** If ye know that he is righteous ye know that every one that doeth righteousness is born of him.  
If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him.  
if ye know that he is righteous, know ye that every one doing the righteousness, of him hath been begotten.

- 1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.  
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.  
See ye what love the Father hath given to us, that children of God we may be called; because of this the world doth not know us, because it did not know Him;
- 2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.  
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.  
beloved, now, children of God are we, and it was not yet manifested what we shall be, and we have known that if he may be manifested, like him we shall be, because we shall see him as he is;
- 3** And every man that hath this hope in him purifieth himself, even as he is pure.  
And every one that hath this hope [set] on him purifieth himself, even as he is pure.  
and every one who is having this hope on him, doth purify himself, even as he is pure.
- 4** Whoever committeth sin transgresseth also the law; for sin is the transgression of the law.  
Every one that doeth sin doeth also lawlessness; and sin is lawlessness.  
Every one who is doing the sin, the lawlessness also he doth do, and the sin is the lawlessness,
- 5** And ye know that he was manifested to take away our sins; and in him is no sin.  
And ye know that he was manifested to take away sins; and in him is no sin.  
and ye have known that he was manifested that our sins he may take away, and sin is not in him;
- 6** Whoever abideth in him sinneth not: whoever sinneth hath not seen him, neither known him.  
Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.  
every one who is remaining in him doth not sin; every one who is sinning, hath not seen him, nor known him.
- 7** Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.  
[My] little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous:  
Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous,
- 8** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.  
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.  
he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil;
- 9** Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.  
Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.  
every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten.

- 10** In this the children of God are manifest, and the children of the devil: whoever doeth not righteousness is not of God, neither he that loveth not his brother.  
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.  
In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is not loving his brother,
- 11** For this is the message that ye have heard from the beginning, that we should love one another.  
For this is the message which ye heard from the beginning, that we should love one another:  
because this is the message that ye did hear from the beginning, that we may love one another,
- 12** Not as Cain, who was of that wicked one, and slew his brother. And why did he slay him? Because his own works were evil, and his brother's righteous.  
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.  
not as Cain -- of the evil one he was, and he did slay his brother, and wherefore did he slay him? because his works were evil, and those of his brother righteous.
- 13** Marvel not, my brethren, if the world hate you.  
Marvel not, brethren, if the world hateth you.  
Do not wonder, my brethren, if the world doth hate you;
- 14** We know that we have passed from death to life, because we love the brethren. He that loveth not his brother, abideth in death.  
We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.  
we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death.
- 15** Whoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.  
Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.  
Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining,
- 16** By this we perceive the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.  
Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.  
in this we have known the love, because he for us his life did lay down, and we ought for the brethren the lives to lay down;
- 17** But he who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?  
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?  
and whoever may have the goods of the world, and may view his brother having need, and may shut up his bowels from him -- how doth the love of God remain in him?
- 18** My little children, let us not love in word, neither in tongue, but in deed and in truth.  
[My] Little children, let us not love in word, neither with the tongue; but in deed and truth.  
My little children, may we not love in word nor in tongue, but in word and in truth!
- 19** And by this we know that we are of the truth, and shall assure our hearts before him.  
Hereby shall we know that we are of the truth, and shall assure our heart before him:  
and in this we know that of the truth we are, and before Him we shall assure our hearts,

- 20** For if our heart condemneth us, God is greater than our heart, and knoweth all things.  
because if our heart condemn us, God is greater than our heart, and knoweth all things.  
because if our heart may condemn -- because greater is God than our heart, and He doth know all things.
- 21** Beloved, if our heart doth not condemn us, then have we confidence towards God.  
Beloved, if our heart condemn us not, we have boldness toward God;  
Beloved, if our heart may not condemn us, we have boldness toward God,
- 22** And whatever we ask, we receive from him, because we keep his commandments, and do those things that are pleasing in his sight.  
and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.  
and whatever we may ask, we receive from Him, because His commands we keep, and the things pleasing before Him we do,
- 23** And this is his commandment; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.  
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.  
and this is His command, that we may believe in the name of His Son Jesus Christ, and may love one another, even as He did give command to us,
- 24** And he that keepeth his commandments, dwelleth in him, and he in him. And by this we know that he abideth in us, by the Spirit which he hath given us.  
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.  
and he who is keeping His commands, in Him he doth remain, and He in him; and in this we know that He doth remain in us, from the Spirit that He gave
- 1** Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world.  
Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.  
Beloved, every spirit believe not, but prove the spirits, if of God they are, because many false prophets have gone forth to the world;
- 2** By this ye know the Spirit of God: Every spirit that confesseth that Jesus Christ hath come in the flesh, is from God:  
Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:  
in this know ye the Spirit of God; every spirit that doth confess Jesus Christ in the flesh having come, of God it is,
- 3** And every spirit that confesseth not that Jesus Christ is come in the flesh, is not from God. And this is that spirit of antichrist, of which ye have heard  
that it should come; and even now already it is in the world.  
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.  
and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth  
come, and now in the world it is already.
- 4** Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.  
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.  
Ye -- of God ye are, little children, and ye have overcome them; because greater is He who [is] in you, than he who is in the world.
- 5** They are of the world: therefore they speak from the world, and the world heareth them.  
They are of the world: therefore speak they [as] of the world, and the world heareth them.  
They -- of the world they are; because of this from the world they speak, and the world doth hear them;

- 6** We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. By this we know the spirit of truth, and the spirit of error.  
**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.**  
**we -- of God we are; he who is knowing God doth hear us; he who is not of God, doth not hear us; from this we know the spirit of the truth, and the spirit of the error.**
- 7** Beloved, let us love one another: for love is from God; and every one that loveth is born of God, and knoweth God.  
**Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.**  
**Beloved, may we love one another, because the love is of God, and every one who is loving, of God he hath been begotten, and doth know God;**
- 8** He that loveth not, knoweth not God; for God is love.  
**He that loveth not knoweth not God; for God is love.**  
**he who is not loving did not know God, because God is love.**
- 9** In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.  
**Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.**  
**In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him;**
- 10** In this is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.  
**Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.**  
**in this is the love, not that we loved God, but that He did love us, and did send His Son a propitiation for our sins.**
- 11** Beloved, if God so loved us, we ought also to love one another.  
**Beloved, if God so loved us, we also ought to love one another.**  
**Beloved, if thus did God love us, we also ought one another to love;**
- 12** No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.  
**No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:**  
**God no one hath ever seen; if we may love one another, God in us doth remain, and His love is having been perfected in us;**
- 13** By this we know that we dwell in him, and he in us, because he hath given us of his Spirit.  
**hereby we know that we abide in him and he in us, because he hath given us of his Spirit.**  
**in this we know that in Him we do remain, and He in us, because of His Spirit He hath given us.**
- 14** And we have seen and do testify, that the Father sent the Son to be the Savior of the world.  
**And we have beheld and bear witness that the Father hath sent the Son [to be] the Saviour of the world.**  
**And we -- we have seen and do testify, that the Father hath sent the Son -- Saviour of the world;**
- 15** Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.  
**Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.**  
**whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God;**
- 16** And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.  
**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.**  
**and we -- we have known and believed the love, that God hath in us; God is love, and he who is remaining in the love, in God he doth remain, and God in him.**

- 17** In this is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.  
 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.  
 In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world;
- 18** There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.  
 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.  
 fear is not in the love, but the perfect love doth cast out the fear, because the fear hath punishment, and he who is fearing hath not been made perfect in the love;
- 19** We love him, because he first loved us.  
 We love, because he first loved us.  
 we -- we love him, because He -- He first loved us;
- 20** If a man sayeth, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?  
 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.  
 if any one may say -- 'I love God,' and his brother he may hate, a liar he is; for he who is not loving his brother whom he hath seen, God -- whom he hath not seen -- how is he able to love?
- 21** And this commandment have we from him, That he who loveth God, love his brother also.  
 And this commandment have we from him, that he who loveth God love his brother also.  
 and this [is] the command we have from Him, that he who is loving God, may also love his brother.
- 1** Whoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten by him.  
 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.  
 Every one who is believing that Jesus is the Christ, of God he hath been begotten, and every one who is loving Him who did beget, doth love also him who is begotten of Him:
- 2** By this we know that we love the children of God, when we love God, and keep his commandments.  
 Hereby we know that we love the children of God, when we love God and do his commandments.  
 in this we know that we love the children of God, when we may love God, and His commands may keep;
- 3** For this is the love of God, that we keep his commandments; and his commandments are not grievous.  
 For this is the love of God, that we keep his commandments: and his commandments are not grievous.  
 for this is the love of God, that His commands we may keep, and His commands are not burdensome;
- 4** For whatever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.  
 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, [even] our faith.  
 because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world -- our faith;
- 5** Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?  
 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?  
 who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?

- 6** This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth testimony, because the Spirit is truth.  
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.  
This one is he who did come through water and blood -- Jesus the Christ, not in the water only, but in the water and the blood; and the Spirit it is that is testifying, because the Spirit is the truth,
- 7** For there are three that bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one.  
And it is the Spirit that beareth witness, because the Spirit is the truth.  
because three are who are testifying [in the heaven, the Father, the Word, and the Holy Spirit, and these -- the three -- are one;
- 8** And there are three that bear testimony on earth, the spirit, and the water, and the blood: and these three agree in one.  
For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.  
and three are who are testifying in the earth], the Spirit, and the water, and the blood, and the three are into the one.
- 9** If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he hath testified of his Son.  
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.  
If the testimony of men we receive, the testimony of God is greater, because this is the testimony of God that He hath testified concerning His Son.
- 10** He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he hath not believed the testimony that God gave of his Son.  
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.  
He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son;
- 11** And this is the testimony, that God hath given to us eternal life: and this life is in his Son.  
And the witness is this, that God gave unto us eternal life, and this life is in his Son.  
and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son;
- 12** He that hath the Son, hath life; and he that hath not the Son of God, hath not life.  
He that hath the Son hath the life; he that hath not the Son of God hath not the life.  
he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not.
- 13** These things have I written to you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.  
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.  
These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God.
- 14** And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:  
And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:  
And this is the boldness that we have toward Him, that if anything we may ask according to his will, He doth hear us,
- 15** And if we know that he heareth us, whatever we ask, we know that we have the petitions that we desired from him.  
and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.  
and if we have known that He doth hear us, whatever we may ask, we have known that we have the requests that we have requested from Him.

- 16** If any man shall see his brother sin a sin which is not to death, he shall ask, and he will give him life for them that sin not to death. There is a sin to death: I do not say that he shall pray for it.  
 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.  
 If any one may see his brother sinning a sin not unto death, he shall ask, and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech;
- 17** All unrighteousness is sin: and there is a sin not to death.  
 All unrighteousness is sin: and there is a sin not unto death.  
 all unrighteousness is sin, and there is sin not unto death.
- 18** We know that whoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.  
 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.  
 We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him;
- 19** And we know that we are of God, and the whole world lieth in wickedness.  
 We know that we are of God, and the whole world lieth in the evil one.  
 we have known that of God we are, and the whole world in the evil doth lie;
- 20** And we know that the Son of God hath come, and hath given us an understanding, that we may 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.  
 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.  
 and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during!
- 21** Little children, keep yourselves from idols. Amen.  
 [My] little children, guard yourselves from idols.  
 Little children, guard yourselves from the idols! Amen.

## 2<sup>nd</sup> John

- 1** The elder to the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;  
 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;  
 The Elder to the choice Kyria, and to her children, whom I love in truth, and not I only, but also all those having known the truth,
- 2** For the truth's sake which dwelleth in us, and shall be with us for ever.  
 for the truth's sake which abideth in us, and it shall be with us for ever:  
 because of the truth that is remaining in us, and with us shall be to the age,
- 3** Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.  
 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.  
 there shall be with you grace, kindness, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- 4** I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.  
 I rejoice greatly that I have found [certain] of thy children walking in truth, even as we received commandment from the Father.  
 I rejoiced exceedingly that I have found of thy children walking in truth, even as a command we did receive from the Father;

- 5 And now I beseech thee, lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another. 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. and now I beseech thee, Kyria, not as writing to thee a new command, but which we had from the beginning, that we may love one another,
- 6 And this is love, that we walk according to his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it. 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. and this is the love, that we may walk according to His commands; this is the command, even as ye did hear from the beginning, that in it ye may walk,
- 7 For many deceivers have entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist. 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 because many leading astray did enter into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist.
- 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. See to yourselves that ye may not lose the things that we wrought, but a full reward may receive;
- 9 Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. every one who is transgressing, and is not remaining in the teaching of the Christ, hath not God; he who is remaining in the teaching of the Christ, this one hath both the Father and the Son;
- 10 If any one cometh to you, and bringeth not this doctrine, receive him not into your house, neither wish him happiness: If any one cometh unto you, and bringeth not this teaching, receive him not into [your] house, and give him no greeting: if any one doth come unto you, and this teaching doth not bear, receive him not into the house, and say not to him, `Hail!`
- 11 For he that wisheth him happiness, is partaker of his evil deeds. for he that giveth him greeting partaketh in his evil works. for he who is saying to him, `Hail,` hath fellowship with his evil works.
- 12 Having many things to write to you, I would not write with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full. Having many things to write unto you, I would not [write them] with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full. Many things having to write to you, I did not intend through paper and ink, but I hope to come unto you, and speak mouth to mouth, that our joy may be full;
- 13 The children of thy elect sister greet thee. Amen. The children of thine elect sister salute thee. salute thee do the children of thy choice sister. Amen.

### 3<sup>rd</sup> John

- 1 The elder to the well-beloved Gaius, whom I love in truth. The elder unto Gaius the beloved, whom I love in truth. The Elder to Gaius the beloved, whom I love in truth!

- 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.  
Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.  
beloved, concerning all things I desire thee to prosper, and to be in health, even as thy soul doth prosper,
- 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.  
For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.  
for I rejoiced exceedingly, brethren coming and testifying of the truth in thee, even as thou in truth dost walk;
- 4 I have no greater joy than to hear that my children walk in truth.  
Greater joy have I none than this, to hear of my children walking in the truth.  
greater than these things I have no joy, that I may hear of my children in truth walking.
- 5 Beloved, thou doest faithfully whatever thou doest to the brethren, and to strangers;  
Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;  
Beloved, faithfully dost thou do whatever thou mayest work to the brethren and to the strangers,
- 6 Who have borne testimony of thy charity before the church: whom if thou shalt bring forward on their journey after a godly sort, thou wilt do well:  
who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:  
who did testify of thy love before an assembly, whom thou wilt do well, having sent forward worthily of God,
- 7 Because for his name's sake they went forth, taking nothing from the Gentiles.  
because that for the sake of the Name they went forth, taking nothing of the Gentiles.  
because for [His] name they went forth, nothing receiving from the nations;
- 8 We therefore ought to receive such, that we may be fellow-helpers to the truth.  
We therefore ought to welcome such, that we may be fellow-workers for the truth.  
we, then, ought to receive such, that fellow-workers we may become to the truth.
- 9 I wrote to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.  
I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.  
I did write to the assembly, but he who is loving the first place among them -- Diotrephes -- doth not receive us;
- 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content with that, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.  
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  
because of this, if I may come, I will cause him to remember his works that he doeth, with evil words prating against us; and not content with these, neither doth he himself receive the brethren, and those intending he doth forbid, and out of the asse
- 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.  
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.  
Beloved, be not thou following that which is evil, but that which is good; he who is doing good, of God he is, and he who is doing evil hath not seen God;
- 12 Demetrius hath good report by all men, and by the truth itself: and we also bear testimony; and ye know that our testimony is true.  
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.  
to Demetrius testimony hath been given by all, and by the truth itself, and we also -- we do testify, and ye have known that our testimony is true.

- 13** I had many things to write, but I will not with ink and pen write to thee:  
 I had many things to write unto thee, but I am unwilling to write [them] to thee with ink and pen:  
 Many things I had to write, but I do not wish through ink and pen to write to thee,
- 14** But I trust I shall shortly see thee, and we shall speak face to face.  
 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.  
 and I hope straightway to see thee, and mouth to mouth we shall speak. Peace to thee! salute thee do the friends; be saluting the friends by name.

### Jude

- 1** Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:  
 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:  
 Judas, of Jesus Christ a servant, and brother of James, to those sanctified in God the Father, and in Jesus Christ kept -- called,
- 2** Mercy to you, and peace, and love, be multiplied.  
 Mercy unto you and peace and love be multiplied.  
 kindness to you, and peace, and love, be multiplied!
- 3** Beloved, when I gave all diligence to write to you concerning the common salvation, it was needful for me to write to you, and exhort you that ye should earnestly contend for the faith, which was once delivered to the saints.  
 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.  
 Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints,
- 4** For certain men have crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.  
 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.  
 for there did come in unobserved certain men, long ago having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only Master, God, and Lord -- Jesus Christ -- denying,
- 5** I will therefore put you in remembrance, though ye once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.  
 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.  
 and to remind you I intend, you knowing once this, that the Lord, a people out of the land of Egypt having saved, again those who did not believe did destroy;
- 6** And the angels who kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the great day.  
 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.  
 messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept,

- 7** Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to impurity, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.  
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.  
as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before -- an example, of fire age-during, justice suffering.
- 8** Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.  
Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities.  
In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of,
- 9** Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.  
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.  
yet Michael, the chief messenger, when, with the devil contending, he was disputing about the body of Moses, did not dare to bring up an evil-speaking judgment, but said, 'The Lord rebuke thee!'
- 10** But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.  
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.  
and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted;
- 11** Woe to them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core.  
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.  
wo to them! because in the way of Cain they did go on, and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah they did perish.
- 12** These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about by winds; withered autumnal trees, without fruit, twice dead, plucked out by the roots;  
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;  
These are in your love-feasts craggy rocks; feasting together with you, without fear shepherding themselves; clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up;
- 13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.  
Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever.  
wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept.
- 14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,  
And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,  
And prophesy also to these did the seventh from Adam -- Enoch -- saying, 'Lo, the Lord did come in His saintly myriads,

- 15** To execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have impiously committed, and of all their hard speeches which ungodly sinners have spoken against him.  
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.  
to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.
- 16** These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.  
These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling [words]), showing respect of persons for the sake of advantage.  
These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit;
- 17** But, beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ;  
But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;  
and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ:
- 18** That they told you there would be mockers in the last time, who would walk after their own ungodly lusts.  
That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.  
that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on,
- 19** These are they who separate themselves, sensual, having not the Spirit.  
These are they who make separations, sensual, having not the Spirit.  
these are those setting themselves apart, natural men, the Spirit not having.
- 20** But ye, beloved, building up yourselves on your most holy faith, praying by the Holy Spirit,  
But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,  
And ye, beloved, on your most holy faith building yourselves up, in the Holy Spirit praying,
- 21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.  
keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.  
yourselves in the love of God keep ye, waiting for the kindness of our Lord Jesus Christ -- to life age-during;
- 22** And of some have compassion, making a difference:  
And on some have mercy, who are in doubt;  
and to some be kind, judging thoroughly,
- 23** And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.  
and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.  
and some in fear save ye, out of the fire snatching, hating even the coat from the flesh spotted.
- 24** Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,  
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,  
And to Him who is able to guard you not stumbling, and to set [you] in the presence of His glory unblemished, in gladness,

**25** To God the only wise, our Savior, be glory and majesty, dominion and power, both now and ever. Amen.  
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.  
to the only wise God our Saviour, [is] glory and greatness, power and authority, both now and to all the ages! Amen.

For more information about the original Bible, please go to the following websites

<http://askelm.com/restoring/res001.htm>

<http://www.skepticfiles.org/xhate/bible.htm>

<http://www.amazon.com/gp/product/0945657838/103-3514861-8350205?v=glance&n=283155>

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