

Mark 1v1-45

The beginning of the gospel of Jesus Christ, the Son of God;

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the spirit driveth him into the wilderness.

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

And Simon and they that were with him followed after him.

And when they had found him, they said unto him, All men seek for thee.
And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
And he preached in their synagogues throughout all Galilee, and cast out devils.
And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.
And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
And he straitly charged him, and forthwith sent him away;
And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Genesis 1v2

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

Psalms 139v2-12

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
Thou compassest my path and my lying down, and art acquainted with all my ways.
For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before, and laid thine hand upon me.
Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
Whither shall I go from thy spirit? or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
If I take the wings of the morning, and dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me.
If I say, Surely the darkness shall cover me; even the night shall be light about me.
Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Psalms 104v29-30

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.
Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Job 26v13

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Judges 6v34

But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

Judges 11v29

Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Galatians 5v16

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Micah 3v8

But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Zechariah 7v12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

Nehemiah 9v30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

2 Peter 1v21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Proverbs 3v13-19 Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

Acts 1v4-5 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 2v1-47 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
 This Jesus hath God raised up, whereof we all are witnesses.
 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
 Until I make thy foes thy footstool.
 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.
 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
 For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.
 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
 And fear came upon every soul: and many wonders and signs were done by the apostles.
 And all that believed were together, and had all things common;
 And sold their possessions and goods, and parted them to all men, as every man had need.
 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 10v34-43 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
 But in every nation he that feareth him, and worketh righteousness, is accepted with him.
 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power:
 who went about doing good, and healing all that were oppressed of the devil; for God was with him.
 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly;
 Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

John 14v1-31 Let not your heart be troubled: ye believe in God, believe also in me.
 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.
 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Arise, let us go hence.

Acts 8v1-40 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him.

As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
 Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me.
 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.
 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
 Was returning, and sitting in his chariot read Esaias the prophet.
 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Acts 2v7-8 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
 And how hear we every man in our own tongue, wherein we were born?

Acts 2v41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

1 Corinthians 12v4-29 Now there are diversities of gifts, but the same Spirit.
 And there are differences of administrations, but the same Lord.
 And there are diversities of operations, but it is the same God which worketh all in all.
 But the manifestation of the Spirit is given to every man to profit withal.
 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
 For the body is not one member, but many.
 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.
And if they were all one member, where were the body?
But now are they many members, yet but one body.
And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
Nay, much more those members of the body, which seem to be more feeble, are necessary:
And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.
That there should be no schism in the body; but that the members should have the same care one for another.
And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
Now ye are the body of Christ, and members in particular.
And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Acts 8v15-25 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
Then laid they their hands on them, and they received the Holy Ghost.
And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me.
And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

1 Corinthians 13v1-13 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.
Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
For we know in part, and we prophesy in part.
But when that which is perfect is come, then that which is in part shall be done away.
When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Hebrews 6v5 And have tasted the good word of God, and the powers of the world to come,

1 Corinthians 13v1-13 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.
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For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 14v1-40

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
There are, it may be, so many kinds of voices in the world, and none of them is without signification.
Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
For thou verily givest thanks well, but the other is not edified.
I thank my God, I speak with tongues more than ye all:
Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the LORD.
Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?
But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.
How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
Let the prophets speak two or three, and let the other judge.

If any thing be revealed to another that sitteth by, let the first hold his peace.
For ye may all prophesy one by one, that all may learn, and all may be comforted.
And the spirits of the prophets are subject to the prophets.
For God is not the author of confusion, but of peace, as in all churches of the saints.
Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.
And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
What? came the word of God out from you? or came it unto you only?
If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
But if any man be ignorant, let him be ignorant.
Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
Let all things be done decently and in order.

Genesis 2v1-25 Thus the heavens and the earth were finished, and all the host of them.
And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
But there went up a mist from the earth, and watered the whole face of the ground.
And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
And the gold of that land is good: there is bdellium and the onyx stone.
And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
And they were both naked, the man and his wife, and were not ashamed.

Genesis 3v1-24 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis 46v15 These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

Genesis 46v26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

Leviticus 5v2,17 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

Leviticus 17v12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Joshua 10v28,30,32,35,37 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

Joshua 11v11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

Ezekiel 18v4,20 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Acts 27v37 And we were in all in the ship two hundred threescore and sixteen souls.

Genesis 1v21,24 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 2v19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 9v10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Psalms 146v4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Ecclesiastes 9v5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Psalms 6v5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

Psalms 39v13 O spare me, that I may recover strength, before I go hence, and be no more.

Psalms 115v17 The dead praise not the LORD, neither any that go down into silence.

Acts 2v34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Ecclesiastes 9v1-18 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war: but one sinner destroyeth much good.

Ecclesiastes 2v1-26 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

I said of laughter, It is mad: and of mirth, What doeth it?

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

I made me great works; I builded me houses; I planted me vineyards:

I made me gardens and orchards, and I planted trees in them of all kind of fruits:

I made me pools of water, to water therewith the wood that bringeth forth trees:

I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

For who can eat, or who else can hasten hereunto, more than I?

For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

John 6v39-40,44 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Psalms 16v1-11 Preserve me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Acts 2v27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2v31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

2 Kings 23v10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

John 11v1-45 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judaea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
And whosoever liveth and believeth in me shall never die. Believest thou this?
She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
As soon as she heard that, she arose quickly, and came unto him.
Now Jesus was not yet come into the town, but was in that place where Martha met him.
The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.
And said, Where have ye laid him? They said unto him, Lord, come and see.
Jesus wept.
Then said the Jews, Behold how he loved him!
And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.
And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.