

# **THREE WITNESSES**

## **The Synoptic Gospels in Harmony**

**KJV**

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Part I:

The Synoptic Gospels According to Mark

### **Mark 1:1–8 — The Preaching of John the Baptist**

<sup>1</sup>The beginning of the gospel of Jesus Christ, the son of God; <sup>2</sup>as it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

<sup>4</sup>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup>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. <sup>6</sup>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. <sup>7</sup>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. <sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

### **Matthew 3: 1–6**

<sup>1</sup>In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup>and saying, repent ye: for the kingdom of heaven is at hand. <sup>3</sup>For this is he that was spoken of by the prophet Isaiah, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

<sup>4</sup>And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup>Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. <sup>6</sup>And were baptized of him in Jordan, confessing their sins.

### **Luke 3:2–6**

<sup>2</sup>Annas and Caiphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup>And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; <sup>4</sup>as it is written in the book of the words of Isaiah the prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. <sup>5</sup>Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; <sup>6</sup>and all flesh shall see the salvation of God.

### **Mark 1:9–13 — The Baptism of Jesus**

<sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup>And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. <sup>11</sup>And there came a voice from heaven, saying, thou art my beloved son, in whom I am well pleased.

<sup>12</sup>And immediately the Spirit driveth him into the wilderness. <sup>13</sup>And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

### **Matthew 3:13–17**

<sup>13</sup>Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup>But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup>And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup>And Jesus, when he was baptized, went up straightaway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a

dove, and lighting upon him: <sup>17</sup>and lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased.

#### Luke 3:21–22

<sup>21</sup>Now when all the people were being baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup>And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved son; in thee I am well pleased.

#### Mark 1:14–15 — **The Galilean Ministry**

<sup>14</sup>Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. <sup>15</sup>And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

#### Matthew 4:12–17

<sup>12</sup>Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup>and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim; <sup>14</sup>that it might be fulfilled which was spoken by Isaiah the prophet, saying,

<sup>15</sup>The land of Zabulon and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup>the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

<sup>17</sup>From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

#### Luke 3:18–20

<sup>18</sup>And many other things in his exhortation preached he unto the people. <sup>19</sup>But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done. <sup>20</sup>Added yet this above all, that he shut up John in prison.

#### Mark 1:16–20 — **The First Disciples**

<sup>16</sup>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. <sup>17</sup>And Jesus said unto them, come ye after me, and I will make you to become fishers of men. <sup>18</sup>And straightway they forsook their nets, and followed him. <sup>19</sup>And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup>And straightway he called them: and they left their father Zebedee in the ship with hired servants, and went after him.

#### Matthew 4:18–22

<sup>18</sup>And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup>And he saith unto them, follow me, and I will make you fishers of men. <sup>20</sup>And they straightway left their nets, and followed him. <sup>21</sup>And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And they immediately left their ship and their father, and followed him.

### Mark 1:21–28 — **Capernaum**

<sup>21</sup>And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue, and taught. <sup>22</sup>And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. <sup>23</sup>And there was in the synagogue a man with an unclean spirit; and he cried out. <sup>24</sup>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. <sup>25</sup>And Jesus rebuked him, saying, hold thy peace, and come out of him. <sup>26</sup>And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup>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. <sup>28</sup>And immediately his fame spread abroad throughout all the region round about Galilee.

### Matthew 4:23–25

<sup>23</sup>And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup>And his fame went throughout all Syria: and they brought until him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. <sup>25</sup>And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

### Luke 4:14–15

<sup>14</sup>And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about. <sup>15</sup>And he taught in their synagogues, being glorified of all.

### Mark 1:29–34 — **Simon's Mother-in-law**

<sup>29</sup>And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup>But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>31</sup>And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

<sup>32</sup>And at even [evening], when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup>And all the city was gathered together at the door. <sup>34</sup>And he healed many that were sick of diverse diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

### Matthew 8:14–17

<sup>14</sup>And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. <sup>15</sup>And he touched her hand, and the fever left her: and she arose, and ministered unto them.

<sup>16</sup>When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: <sup>17</sup>that it might be fulfilled which was spoken by Isaiah the prophet, saying, himself took our infirmities, and bare our sicknesses.

#### Luke 4:38–41

<sup>38</sup>And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup>And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

<sup>40</sup>Now when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them. <sup>41</sup>And devils also came out of many, crying out, and saying, thou art Christ the son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

#### Mark 1:35–39 — **A Solitary Place**

<sup>35</sup>And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup>And Simon and they that were with him followed after him. <sup>37</sup>And when they had found him, they said unto him, all men seek for thee. <sup>38</sup>And he said unto them, let us go into the next towns, that I may preach there also: for therefore came I forth. <sup>39</sup>And he preached in their synagogues throughout all Galilee, and cast out devils.

#### Luke 4:42–44

<sup>42</sup>And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup>And he said unto them, I must preach the kingdom of God to the other cities also: for therefore I am sent. <sup>44</sup>And he preached in the synagogues of Galilee.

#### Mark 1:40–45 — **Cleansing of a Leper**

<sup>40</sup>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. <sup>41</sup>And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. <sup>42</sup>And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. <sup>43</sup>And he straightly charged him, and forth with sent him away; <sup>44</sup>and saith unto him, see thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. <sup>45</sup>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.

#### Matthew 8:1–4

<sup>1</sup>When he was come down from the mountain, great multitudes followed him. <sup>2</sup>And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup>And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. <sup>4</sup>And Jesus saith unto him, see thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

#### Luke 5:12–15

<sup>12</sup>And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup>And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. <sup>14</sup>And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a

testimony unto them. <sup>15</sup>But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

### **Mark 2:1–12 — Healing a Palsy**

<sup>1</sup>And again he entered into Capernaum after some days; and it was noised that he was in the house. <sup>2</sup>And straightway many were gathered together insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them. <sup>3</sup>And they come unto him, bringing one sick of the palsy, which was born of four. <sup>4</sup>And when they could not come neigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup>When Jesus saw their faith, he said unto the sick of the palsy, son, thy sins be forgiven thee. <sup>6</sup>But there were certain of the scribes sitting there, and reasoning in their hearts. <sup>7</sup>Why doth this man thus speak blasphemies? Who can forgive sins but God only? <sup>8</sup>And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts. <sup>9</sup>Whether it is easier to say to the sick of the palsy, thy sins be forgiven thee; or to say, arise, and take up thy bed and walk? <sup>10</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup>I say unto thee, arise, and take up thy bed, and go thy way into thine house. <sup>12</sup>And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, we never saw it on this fashion.

### **Matthew 9:1–8**

<sup>1</sup>And he entered into a ship, and passed over, and came into his own city. <sup>2</sup>And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; son, be of good cheer; thy sins be forgiven thee. <sup>3</sup>And behold, certain of the scribes said within themselves, this man blasphemeth. <sup>4</sup>And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? <sup>5</sup>For whether is easier, to say, thy sins be forgiven thee; or to say, arise, and walk? <sup>6</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed, and go unto thine house. <sup>7</sup>And he arose, and departed to his house. <sup>8</sup>But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

### **Luke 5:18–26**

<sup>18</sup>And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. <sup>19</sup>And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. <sup>20</sup>And when he saw their faith, he said unto him, man, thy sins are forgiven thee. <sup>21</sup>And the scribes and the Pharisees began to reason, saying, who is this which speaketh blasphemies? Who can forgive sins, but God alone? <sup>22</sup>But when Jesus perceived their thoughts, he answering said unto them, what reason ye in your hearts? <sup>23</sup>Whether is easier, to say, thy sins be forgiven thee; or to say, rise up and walk? <sup>24</sup>But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, arise, and take up thy couch, and go into thine house. <sup>25</sup>And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. <sup>26</sup>And they were all amazed, and they glorified God, and were filled with fear, saying, we have seen strange things today.

### Mark 2:13–17 — **Publicans and Sinners**

<sup>13</sup>And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup>And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, follow me. And he arose and followed him. <sup>15</sup>And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup>And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, how is it that he eateth and drinketh with publicans and sinners. <sup>17</sup>When Jesus heard it, he saith unto them, they that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

### Matthew 9:9–13

<sup>9</sup>And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, follow me. And he arose, and followed him. <sup>10</sup>And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. <sup>11</sup>And when the Pharisees saw it, they said unto his disciples, why eateth your Master with publicans and sinners. <sup>12</sup>But when Jesus heard that, he said unto them, they that be whole need not a physician, but they that are sick. <sup>13</sup>But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

### Luke 5:27–32

<sup>27</sup>And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, follow me. <sup>28</sup>And he left all, rose up, and followed him. <sup>29</sup>And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. <sup>30</sup>But their scribes and Pharisees murmured against his disciples, saying, why do ye eat and drink with publicans and sinners? <sup>31</sup>And Jesus answering said unto them, they that are whole need not a physician; but they that are sick. <sup>32</sup>I came not to call the righteous, but sinners to repentance.

### Mark 2:18–22 — **Fasting**

<sup>18</sup>And the disciples of John and of the Pharisees used to fast: and they came and say unto him, why do the disciples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup>And Jesus said unto them, can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>21</sup>No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rest is made worse. <sup>22</sup>And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

### Matthew 9:14–17

<sup>14</sup>Then came to him the disciples of John, saying, why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup>And Jesus said unto them, can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast. <sup>16</sup>No man putteth a piece of new cloth unto an old



garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.  
<sup>17</sup>Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

#### Luke 5:33–39

<sup>33</sup>And they said unto him, why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink. <sup>34</sup>And he said unto them, can ye make the children of the bridechamber fast, while the bridegroom is with them? <sup>35</sup>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>36</sup>And he spake also a parable unto them; no man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. <sup>37</sup>And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup>But new wine must be put into new bottles; and both are preserved. <sup>39</sup>No man also having drunk old wine straightway desireth new: for he saith, the old is better.

#### Mark 2:23–28 — **The Disciples and the Sabbath**

<sup>23</sup>And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. <sup>24</sup>And the Pharisees said unto him, behold, why do they on the sabbath day that which is not lawful? <sup>25</sup>And he said unto them; have ye never read what David did, when he had need, and was an hungered, he, and that were with him? <sup>26</sup>How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? <sup>27</sup>And he said unto them, the sabbath was made for man, and not man for the sabbath. <sup>28</sup>Therefore the Son of man is Lord also of the sabbath.

#### Matthew 12:1–8

<sup>1</sup>At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. <sup>2</sup>But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup>But he said unto them, have ye not read what David did, when he was an hungered, and they that were with him: <sup>4</sup>how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup>Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup>But I say unto you, that in this place is one greater than the temple. <sup>7</sup>But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup>For the Son of man is lord even of the sabbath day.

#### Luke 6:1–5

<sup>1</sup>And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. <sup>2</sup>And certain Pharisees said unto them, why do ye that which is not lawful to do on the sabbath days? <sup>3</sup>And Jesus answering them said, have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; <sup>4</sup>how he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which is not lawful to eat but for the priests alone? <sup>5</sup>And he said unto them, that the Son of man is Lord also of the sabbath.

### **Mark 3:1–6 — A Man with a Withered Hand**

<sup>1</sup>And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup>And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup>And he saith unto the man which had the withered hand, stand forth. <sup>4</sup>And he said unto them, is it lawful to do good on the sabbath day, or to do evil? To save life, or to kill? But they held their peace. <sup>5</sup>And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other. <sup>6</sup>And the Pharisees went forth, and straightway took council with the Herodians against him, how they might destroy him.

### **Matthew 12:9–14**

<sup>9</sup>And when he was departed thence, he went into their synagogue. <sup>10</sup>And behold, there was a man which had his hand withered. And they asked him, saying, is it lawful to heal on the sabbath days? That they might accuse him. <sup>11</sup>And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out? <sup>12</sup>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. <sup>13</sup>Then saith he to the man, stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other. <sup>14</sup>Then the Pharisees went out, and held a council against him, how they might destroy him.

### **Luke 6:6–11**

<sup>6</sup>And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup>And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup>But he knew their thoughts, and said to the man which had the withered hand, rise up and stand forth in the midst. And he arose and stood forth. <sup>9</sup>Then said Jesus unto them, I will ask you one thing; is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it? <sup>10</sup>And looking round about upon them all, he said unto the man, stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup>And they were filled with madness; and communed one with another what they might do to Jesus.

### **Mark 3:7–12 — Unclean Spirits**

<sup>7</sup>But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea. <sup>8</sup>And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. <sup>9</sup>And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup>For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup>And unclean spirits, when they saw him, fell down before him, and cried, saying, thou art the Son of God. <sup>12</sup>And he straitly charged them that they should not make him known.

### **Matthew 12:15–16**

<sup>15</sup>But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all. <sup>16</sup>And charged them that they should not make him known.

### Luke 6:17–19

<sup>17</sup>And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup>and they that were vexed with unclean spirits: and they were healed. <sup>19</sup>And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

### Mark 3:13–19 — **The Rock and The Sons of Thunder**

<sup>13</sup>And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup>And he ordained twelve, that they should be with him, and that he might send them forth to preach. <sup>15</sup>And to have power to heal sicknesses, and to cast out devils. <sup>16</sup>And Simon he surnamed Peter; <sup>17</sup>and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the Sons of Thunder. <sup>18</sup>And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite. <sup>19</sup>And Judas Iscariot, which also betrayed him: and they went into an house.

### Matthew 10:1–4

<sup>1</sup>And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. <sup>2</sup>Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup>Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; <sup>4</sup>Simon the Canaanite, and Judas Iscariot, who also betrayed him.

### Luke 6:12–16

<sup>12</sup>And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup>And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; <sup>14</sup>Simon, (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes. <sup>16</sup>And Judas the brother of James, and Judas Iscariot, which also was the traitor.

### Mark 3:20–21 — **The Multitude**

<sup>20</sup>And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup>And when his friends heard of it, they went out to lay hold of him: for they said, he is beside himself.

### Mark 3:22–30 — **Beelzebub, the Prince of Devils**

<sup>22</sup>And the scribes which came down from Jerusalem said, he hath Beelzebub, and by the prince of devils casteth he out devils.

<sup>23</sup>And he called them unto him, and said unto them in parables, how can Satan cast out Satan? <sup>24</sup>And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup>And if a house be divided against itself, that house cannot stand. <sup>26</sup>And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup>No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

<sup>28</sup>Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup>but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup>because they said, he hath an unclean spirit.

Matthew 12:24–29; 12:31–32

<sup>24</sup>But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup>And Jesus knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. <sup>26</sup>And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand. <sup>27</sup>And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. <sup>28</sup>But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. <sup>29</sup>Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house.

<sup>31</sup>Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. <sup>32</sup>And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Luke 11:17–22

<sup>17</sup>But he, knowing their thoughts, said unto them, every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. <sup>18</sup>If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. <sup>19</sup>And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. <sup>20</sup>But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup>When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup>but when a stronger than he shall come upon him, and overcome him, he taketh him all his armour wherein he trusted, and divideth his spoils.

Mark 3:31–35 — **Mother and thy Brethren**

<sup>31</sup>There then came then his brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup>And the multitude sat about him, and they said unto him, behold, thy mother and thy brethren without seek for thee. <sup>33</sup>And he answered them, saying, who is my mother, or my brethren? <sup>34</sup>And he looked round about on them which sat about him, and said, behold my mother and my brethren! <sup>35</sup>For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Matthew 12:46–50

<sup>46</sup>While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. <sup>47</sup>Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup>But he answered and said unto him that told him, who is my mother? And who are my brethren? <sup>49</sup>And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! <sup>50</sup>For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### Luke 8:19–21

<sup>19</sup>Then came to him his mother, and his brethren, and could not come at him for the press.  
<sup>20</sup>And it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup>And he answered and said unto them, my mother and my brethren are these which hear the word of God, and do it.

### **Mark 4:1–12 — Parable of the Sower**

<sup>1</sup>And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup>And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup>Hearken; behold, there went out a sower to sow: <sup>4</sup>and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. <sup>5</sup>And some fell on the stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth: <sup>6</sup>but when the sun was up, it was scorched; and because it had no root, it withered away. <sup>7</sup>And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup>And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>9</sup>And he said unto them, he that hath ears to hear, let him hear.

<sup>10</sup>And when he was alone, they that were about him with the twelve asked of him the parable. <sup>11</sup>And he said unto them, unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. <sup>12</sup>That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

### Matthew 13:1–13

<sup>1</sup>The same day went Jesus out of the house, and sat by the sea side. <sup>2</sup>And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup>And he spake many things unto them in parables, saying, behold a sower went forth to sow; <sup>4</sup>and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: <sup>5</sup>some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup>and when the sun was up, they were scorched: and because they had no root, they withered away. <sup>7</sup>And some fell among thorns; and the thorns sprung up, and choked them. <sup>8</sup>But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup>Who hath ears to hear, let him hear.

<sup>10</sup>And the disciples came, and said unto him, why speakest thou, unto them in parables? <sup>11</sup>He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup>For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup>Therefore speak I to them in parables: because they seeing not; and hearing they hear not, neither do they understand.

### Luke 8:4–10

<sup>4</sup>And when much people were gathered together, and were come to him out of every city, he spake by a parable. <sup>5</sup>A sower went out to sow his seed: and he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup>And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup>And some fell among

thorns; and the thorns sprang up with it, and choked it. <sup>8</sup>And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

<sup>9</sup>And his disciples asked him, saying, what might this parable be? <sup>10</sup>And he said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

#### Mark 4:13–20 — **Parable of the Sower Explained**

<sup>13</sup>And he said unto them, know ye not this parable? And how then will ye know all parables? <sup>14</sup>The sower soweth the word. <sup>15</sup>And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup>And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately received it with gladness; <sup>17</sup>and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. <sup>18</sup>And these are they which are sown among thorns; such as hear the word. <sup>19</sup>And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup>And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

#### Matthew 13:18–23

<sup>18</sup>Hear ye therefore the parable of the sower. <sup>19</sup>When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup>But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup>yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by is offended. <sup>22</sup>He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup>But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

#### Luke 8:11–15

<sup>11</sup>Now the parable is this: the seed is the word of God. <sup>12</sup>Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup>They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup>And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. <sup>15</sup>But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

#### Mark 4:21–25 — **Parable of the Candlestick**

<sup>21</sup>And he said unto them, is a candle brought to be put under a bushel, or under a bed? And not to be set on a candlestick? <sup>22</sup>For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. <sup>23</sup>If any man have ears to hear, let him

hear. <sup>24</sup>And he said unto them, take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. <sup>25</sup>For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

#### Luke 8:16–18

<sup>16</sup>No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. <sup>17</sup>For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. <sup>18</sup>Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whomsoever hath not, from him shall be taken even that which he seemeth to have.

#### Mark 4:26–29 — **The Seed and the Fruit**

<sup>26</sup>And he said, so is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup>and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup>For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup>But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest has come.

#### Mark 4:30–34 — **The Mustard Seed**

<sup>30</sup>And he said, whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? <sup>31</sup>It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup>but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. <sup>33</sup>And with many such parables spoke he the word unto them, as they were able to hear it. <sup>34</sup>But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

#### Matthew 13:31–32; 13:34

<sup>31</sup>Another parable put he forth unto them, saying, the kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup>which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>34</sup>All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

#### Luke 13:18–19

<sup>18</sup>Then said he, unto what is the kingdom of God like? And whereto shall I resemble it? <sup>19</sup>It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

#### Mark 4:35–41 — **Rebuking of the Storm**

<sup>35</sup>And the same day, when the even was come, he saith unto them, let us pass over unto the other side. <sup>36</sup>And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. <sup>37</sup>And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup>And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we

perish? <sup>39</sup>And he arose and rebuked the wind, and said unto the sea, peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup>And he said unto them, why are ye so fearful? How is it that ye have no faith? <sup>41</sup>And they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him?

Matthew 8:18; 8:23–27

<sup>18</sup>Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

<sup>23</sup>And when he was entered into a ship, his disciples followed him. <sup>24</sup>And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. <sup>25</sup>And his disciples came to him, and awoke him, saying, Lord, save us: we perish. <sup>26</sup>And he saith unto them, why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup>But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him!

Luke 8:22–25

<sup>22</sup>Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, let us go over unto the other side of the lake. And they launched forth. <sup>23</sup>But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. <sup>24</sup>And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was calm. <sup>25</sup>And he said unto them, where is your faith? And they being afraid wondered, saying one to another, what manner of man is this! For he commandeth even the winds and the water, and they obey him.

(End Sample)