

¹Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.²Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.³But when thou doest alms, let not thy left hand know what thy right hand doeth:⁴That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.⁵And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁸Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven.¹¹Give us this day our daily bread.¹²And forgive us our debts, as we forgive our debtors.¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.¹⁴For if ye forgive men their

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trespasses, your heavenly Father will also forgive you:¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.¹⁶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face;¹⁸ That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:²¹ For where your treasure is, there will your heart be also.²² The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.²³ But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.²⁵ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor

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gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?²⁷ Which of you by taking thought can add one cubit unto his stature?²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.³⁰ Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.³⁴ Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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