THE NEW
GREEK /ENGLISH
INTERLINEAR
NEW TESTAMENT

UBS 5TH EDITION/NESTLE-ALAND 28TH EDITION

with a literal English rendering and the
NEW REVISED STANDARD VERSION
THE NEW
GREEK / ENGLISH
INTERLINEAR
NEW TESTAMENT

A new interlinear translation of the Greek New Testament
United Bible Societies’ Fifth Revised Edition
with

Translators: Robert K. Brown, Philip W. Comfort
Editors: J. D. Douglas, Jonathan W. Bryant

Editors of the Greek New Testament, United Bible Societies’ Fifth Revised Edition (which has the same text as Novum Testamentum Graece, 28th edition): Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia

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INTRODUCTION TO
The New Greek/English Interlinear New Testament
ROBERT K. BROWN AND PHILIP W. COMFORT

New Testament Greek students all over the world recognize the superior quality of two editions of the Greek New Testament: the Greek New Testament, published by the United Bible Societies, and Novum Testamentum Graece, edited by Eberhard and Erwin Nestle, followed by Kurt Aland. These two volumes represent the best in modern textual scholarship. In the 1970s a group of international scholars, each an expert in Greek and textual criticism, worked together to produce a unified edition of these two texts. This unified edition was first displayed in the United Bible Societies’ third edition of the Greek New Testament (1975), followed by the twenty-sixth edition of Novum Testamentum Graece (1979). Both editions shared the same wording in the text; the two, however, differed as to punctuation, paragraph breaks, spelling (in some instances), and the critical apparatus. The Greek text in this interlinear edition is the United Bible Societies’ Greek New Testament, Fifth Edition (2014), the text of which corresponds to Novum Testamentum Graece, 28th Edition (2012).

This Greek text, with an accompanying English interlinear translation, is now made accessible to even more readers of the New Testament. Very few people learn Greek well enough to read the Greek New Testament unaided, so all Greek students (and former Greek students) can benefit from an accurate interlinear translation of the Greek New Testament. An interlinear translation also helps those who, though having very little knowledge of Greek, want the most basic, word-for-word, literal translation of the Greek text. The interlinear translation in this book should provide all such students and readers with a reliable, fresh rendering in modern English. Readers can be assured that the translators used the best lexical sources in preparing this translation. The English translation of many Greek words and phrases (including idioms) very often agrees with definitions and renderings found in the second edition of A Greek-English Lexicon of the New Testament and Other Early Christian Literature, edited by Bauer, Arndt, Gingrich, and Danker.

It is difficult to translate one language into another on a word-for-word basis because each language has its own syntax, grammatical constructions, and idioms that are difficult—if not impossible—to replicate literally in another language. To compensate for this difficulty, we have created special symbols and procedures for rendering certain Greek grammatical constructions and idioms that cannot be translated smoothly into English on a word-for-word basis.

The following is a concise list of some of the more commonly occurring special cases. It is, of course, impossible within the confines of an introduction to be comprehensive, particularly with regard to idioms of the Greek New Testament (which occur with some regularity). Also, it’s important to recognize that this introduction is designed to serve merely as a guide in understanding patterns employed in the English translation (i.e., the typical ways that we have rendered certain constructions). Naturally, the specific context or the complexity of the word order in a given passage may dictate a variation from the pattern. For a more detailed presentation of matters of Greek grammar and syntax, the reader is encouraged to consult the standard Greek grammars, lexicons, and reference works.
Procedures and Symbols in the English Translation

1. Paragraph breaks are indicated by an indent in both the English and Greek lines of a couplet. (Please do not confuse this with the frequent indent of the English line due to the presence of the chapter and verse number in the Greek line beginning at the left margin.)

2. \( \downarrow \) shows an inversion of the Greek order into English.

3. Superscript numbering (\(^1, 2, 3,\) etc.) indicates English word order. This is used as an aid in situations where the ordering of the text is particularly difficult to follow.

4. ( ) immediately following a word indicates an alternative rendering.

5. [ ] indicates a supplied translation that is not found in the Greek text but is required by the context.

6. You° and your° indicates “you” and “your” plural. (Greek, unlike English, distinguishes number in the second person personal pronoun.)

7. - (the short dash, or hyphen) under a Greek word (frequently appearing with definite articles) indicates that it was not necessary to translate that particular word or particle into English.

Symbols in the Greek Text

1. \( \lceil \rceil \) indicate the beginning and ending of a textual variant; the corresponding variant reading(s) will be shown in a footnote at the bottom of the page (see, e.g., John 1:18).

2. \( \Uparrow \) indicates a textual addition, present in some manuscripts, which will be shown in a footnote at the bottom of the page (see, e.g., John 5:3).

3. [ ] (single brackets) indicate that the presence of the enclosed word(s) in the text is disputed.

4. [ ] (double brackets) indicate that the enclosed words are generally regarded as later additions to the text, which have nonetheless been retained because of their evident antiquity and their importance in the textual tradition.

Textual Notes

The textual notes for the Greek text (which appear at the bottom of the page) are of two types: (1) those that provide Scripture references for portions of the Old Testament cited in the New Testament text (indicated in the Greek text by italics) and (2) those that provide significant variant readings of the Greek text (designated in the footnote with “var.” or, in the case of textual additions or omissions, with “add” or “omit”).
Each note of the second type includes a listing of various English translations that follow one particular variant reading over the other(s). This list also shows (through the abbreviation “mg”) which translations make note of a particular variant reading in the margin (typically as a footnote). In the Old Testament references, “LXX” is an abbreviation for the Septuagint, a Greek translation of the Hebrew Scriptures.

**English Translations Appearing in the Textual Notes**

- KJV: King James Version
- NKJV: New King James Version
- RSV: Revised Standard Version
- NRSV: New Revised Standard Version
- ESV: English Standard Version
- NASB: New American Standard Bible
- NEB: New English Bible
- REB: Revised English Bible
- NAB: New American Bible
- NLT: New Living Translation
- CSB: Christian Standard Bible

**Note on Gender-Inclusive Language**

This book naturally lends itself to being as literal as possible in its word-for-word translation. However, it should be noted that certain Greek terms rendered with gender-specific English words—perhaps most notably ἄνθρωπος (often translated as “man”) and ἀδελφός (translated as “brother”)—often carried a more inclusive meaning than our corresponding English words typically do. A comparison of the interlinear translation with the corresponding NRSV text in the margin can provide readers with illustrations of the outworking of this principle.

**Grammatical/Syntactical Constructions**

1. **Genitives**

   In the majority of instances, the English preposition “of” has been employed to denote the genitive case. However, there are a few notable exceptions:

   a. **objective genitive**:

      Ἐχετε πίστιν θεοῦ.

      HAVE FAITH IN GOD.

      (Mark 11:22)
b. genitive of comparison:

\[ \text{ἰσχυρότερός μού \ εστίν,} \]

STRONGER THAN ME IS,

(Matt. 3:11)

c. genitive as direct object of certain verbs:

\[ \text{καλοῦ \ ἔργου \ ἐπιθυμεῖ.} \]

A GOOD WORK HE DESIRES.

(1 Tim. 3:1)

2. Possessives

Throughout this book, possessive pronouns that follow the noun they modify are generally rendered with the English word “of” followed by the pertinent pronoun (see, e.g., Luke 1:66 [“the heart of them”]) rather than using the symbol - and inverting the word order (“their-heart”). Instances in which possessives occur in other constructions and are thus treated differently from this practice include:

a. genitive pronouns occurring before the noun they modify:

\[ \text{εἰδὼς \ αὐτῶν \ τὴν \ υπόκρισιν} \]

HAVING PERCEIVED THEIR HYPOCRISY

(Mark 12:15)

b. possessive articles used before nouns indicating body parts:

\[ \text{καὶ \ ἐκτείνας \ τὴν \ χεῖρα \ ἥψατο \ αὐτοῦ} \]

AND HAVING STRETCHED OUT THE (HIS) HAND HE TOUCHED HIM

(Matt. 8:3)

c. dative of possession:

\[ \text{ὄνομα \ αὐτῷ \ Ἰωάννης ·} \]

NAME TO HIM JOHN.

(John 1:6)

3. Particles

Greek particles serve many different functions and thus defy uniformity in how they are rendered. Nonetheless, a number of tendencies appear in our translation frequently enough to merit mention here:

a. postpositive particles:

\[ \text{τέξεται \ δὲ \ \υἱόν,} \]

AND SHE WILL BEAR A SON.

(Matt. 1:21)
b. negative particles adjacent to a verb (these are usually glossed in combination):

Μὴ θησαυρίζετε υἱῶν θησαυροὺς

DO NOT STORE UP FOR YOU° TREASURES

(Matt. 6:19)

c. μὴ at the beginning of a question expecting a negative answer:

μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ,

[SURELY] NOT YOU° GREATER THAN 'ARE THE FATHER OF US, JACOB,

(John 4:12)

d. ὁτι is not translated when it introduces direct speech or a quotation:

καθὼς γέγραπται ὁτι

JUST AS IT HAS BEEN WRITTEN, -

Οὐκ ἔστιν δίκαιος σῶς ἐνδὲ εἰς,

THERE IS NOT A RIGHTEOUS [MAN] NOT EVEN ONE,

(Rom. 3:10)

e. μὲν . . . δὲ construction:

Ὀ οὖν ἄνθρωποι πολὺς, οἱ δὲ ἐργάται ὀλίγοι.

ON THE ONE HAND THE HARVEST [IS] GREAT, BUT ON THE OTHER THE WORKERS [ARE] FEW.

(Matt. 9:37)

4. Plurals

Frequently, a neuter plural subject takes a singular verb, as such subjects are generally thought to convey a collective sense. In many of these instances, we have simply translated into the natural English idiom without indicating actual grammatical form. In the example below, even though ἔστιν is a singular verb, it is translated “are” to appropriately correspond to the plural subject τὰ ρήματα.

τὰ ρήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.

THE WORDS WHICH I HAVE SPOKEN TO YOU° ARE SPIRIT AND ARE LIFE.

(John 6:63)

Sometimes, Greek plural nouns are translated with words that, in English, have identical spellings in their singular and plural forms, such as “bread,” “fish,” and “sheep.”

Καὶ ἐπελάθοντο λαβεῖν ἄρτους

AND THEY FORGOT TO TAKE BREAD

(Mark 8:14)

5. Verbs requiring their object to complete their sense are often treated as a unit:

σκανδαλίζει σε,

CAUSES YOU TO STUMBLE.

(Matt. 5:29)
Some Common Idioms

1. ἵνα μὴ
   LEST
2. μὴ γένοιτο
   MAY IT NEVER BE
3. δεῖ
   IT IS NECESSARY
4. διὰ τοῦτο
   THEREFORE
5. καθ᾽ ἡμέραν
   DAILY
6. τοῦτ᾽ ἔστιν
   THAT IS
7. διὰ παντὸς
   ALWAYS / CONTINUALLY
8. ἐπὶ τὸ αὐτὸ
   TOGETHER

Transliterations

A number of Hebrew and Aramaic words carried over into the Greek language have been transliterated rather than translated, such as “Abba” (see Gal. 4:6), “amen” (see Eph. 3:21), “Marana tha” (see 1 Cor. 16:22), and “raca” (see Matt. 5:22). Also, measurements, weights, and currency have been transliterated rather than translated, such as “stadia” (see John 11:18), “talents” (see Matt. 25:15), and “denarii” (see Matt. 18:28).

VERBS, INFINITIVES, AND PARTICIPLES

Tense and Voice

We have attempted to translate verbs, infinitives, and participles within the strict tense guidelines listed below. However, conditional sentences, idiomatic phrases, and at times the very context of the passage demand a less rigid approach. The paradigm below could give the impression that tense for Greek verbs, infinitives, and participles is primarily temporal. Therefore, it must be said that “tense” in Greek indicates the kind of action more than the time of action. For example, an aorist participle may not indicate some action done in the past; rather, it could designate a present action done at a particular point in time (rather than being a continuous action, or an action having continued results). In fact, the aorist participle may function as a participle of attendant circumstance without reflecting the temporal sense at all (which is instead conveyed through the main verb). At its core, the aorist reflects a kind of action (called “punctiliar”—referring to a point in time) more than an action done in the past, even as, in translation, the English past tense might frequently work best.
A Paradigm of English Renderings for Greek Verbs

<table>
<thead>
<tr>
<th>Tense</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>I love/am loving</td>
<td>I am loved/am being loved</td>
</tr>
<tr>
<td>Future</td>
<td>I will love</td>
<td>I will be loved</td>
</tr>
<tr>
<td>Imperfect</td>
<td>I was loving</td>
<td>I was being loved</td>
</tr>
<tr>
<td>Aorist</td>
<td>I loved</td>
<td>I was loved</td>
</tr>
<tr>
<td>Perfect</td>
<td>I have loved</td>
<td>I have been loved</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>I had loved</td>
<td>I had been loved</td>
</tr>
</tbody>
</table>

Note: The forms of the middle voice and the passive voice are often indistinguishable in Greek, frequently resulting in ambiguity. When context clearly suggests the middle voice is intended, we have often denoted that through the use of a reflexive pronoun, as in the translation of ἐνδυσάμενος in Acts 12:21: “having clothed himself.”

Mood

Indicative

The indicative mood, by far the most frequent mood appearing in the New Testament, is, generally speaking, used to convey statements that are factual. As such, verbs in this mood have been translated simply (usually with just one word, sometimes including an implied subject).

Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἰερουσαλήμ
AND BARNABAS AND SAUL RETURNED TO JERUSALEM,
(Acts 12:25)

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν
BY THIS WE KNOW THAT IN HIM WE REMAIN
(1 Jn. 4:13)

Subjunctive

The subjunctive mood, generally denoting action that is probable or hypothetical, has been conveyed in our translation with the use of “might” or “may” whenever possible. But this was not always possible, particularly with conditional sentences (which inherently convey the subjunctive sense, rendering the “might” or “may” unnecessary). Occasionally, “could,” “should,” or “let [me/us]” was used to indicate the subjunctive mood, especially in exhortations. A notable construction that occurs quite frequently in the New Testament is οὐ μὴ + an aorist subjunctive verb, which conveys an emphatic negation. We have rendered such constructions with the phrasing “will by no means . . .”
Greek: ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,
(1 Pet. 2:21)
οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
(Matt. 24:35)

Optative

The optative mood, which seldom appears in the New Testament, is used to denote action that is possible (generally more hypothetical than the subjunctive) or to express a wish. As with the translation of the subjunctive, we have typically employed “might” to convey the optative mood.

εἴ πως δύναιντο
(Acts 27:12)

τί ἂν θέλοι καλεῖσθαι αὐτό.
(Luke 1:62)

Imperative

In the imperative mood, it is very difficult to make a distinction in an English translation between the tenses. As such, imperatives have largely been treated in a straightforward fashion as simple commands (“go,” “come,” etc.), regardless of tense. In instances where the imperative is in the third person, the translation usually necessitates the form “let him/her/them/that one . . .”

Ἀκούσατε, ἀδελφοί μου ἀγαπητοί·
(Jas. 2:5)

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω·
(1 Cor. 7:15)

Infinitives

Infinitives (verbal nouns) occur frequently in New Testament Greek, and they perform a variety of functions. Infinitives can appear within various constructions (often with a preceding preposition), and our translation has employed numbering as an aid for some of the more complex infinitive constructions. It is important to note that infinitives take subjects in the accusative case rather than the nominative case. Here is a list of a few common infinitive constructions:
1. τοῦ + infinitive, εἰς τὸ + infinitive, or πρὸς τὸ + infinitive to express purpose:

μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

(IS ABOUT) FOR HEROD TO SEEK THE CHILD - TO KILL IT.

(Matt. 2:13)

μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ

(TESTIFYING IN ORDER THAT - YOU° WALK WORTHILY - OF GOD,)

(1 Thes. 2:12)

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι

(PUT ON THE WHOLE ARMOR - OF GOD IN ORDER THAT - YOU° ARE ABLE TO STAND)

(Eph. 6:11)

2. ἐν τῷ + infinitive or μετὰ τὸ + infinitive to express a temporal relationship with the main verb:

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς

(AND WHEN WAS FULFILLED THE DAY - OF PENTECOST)

(Acts 2:1)

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην

(AFTER WAS IMPRISONED - JOHN)

(Mark 1:14)

3. ὡστε + infinitive to express result:

ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

(THEY FILLED BOTH - BOATS SO THAT THEY BEGAN TO SINK.)

(Luke 5:7)

4. διὰ τὸ + infinitive to express cause:

εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν

(HE TOLD A PARABLE BECAUSE NEAR WAS JERUSALEM HE)

(Luke 19:11)

5. Infinitive as a substantive:

ἐμοὶ γὰρ τὸ ζῆν Ἡρῴδης θεοῦ καὶ τὸ ἀποθανεῖν κέρδος.

(FOR TO ME TO LIVE [IS] CHRIST AND TO DIE [IS] GAIN.)

(Phil. 1:21)

Participles

Greek participles are notoriously difficult to grasp, yet extremely common in the New Testament. They serve a multitude of functions, mostly adjectival or adverbial, though occasionally substantival. In what follows, we provide a paradigm for a basic rendering of Greek participles, along with some examples of how we’ve generally opted to render certain prominent participial constructions.
# A Paradigm of English Renderings for Greek Participles

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</tr>
<tr>
<td>Perfect</td>
<td>having loved</td>
<td>having been loved</td>
</tr>
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</table>

## Noteworthy Constructions Involving the Participle

1. **Substantival participle:**
   
   οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
   
   (John 1:33)

2. **Adjectival participle:**
   
   ἐν τῇ διδασκαλίᾳ τῇ υγιαινούσῃ
   
   (Titus 1:9)

3. **Genitive absolute:**
   
   The genitive absolute construction consists of a series of words in the genitive case, including a genitive participle, that is grammatically disconnected from the rest of the sentence. (Occasionally it consists of just one word—the genitive participle.) Most commonly, the genitive absolute is used to denote circumstances temporally related to the main verb of the sentence. Because genitive absolute constructions can be rather lengthy, we have sometimes employed numbering in our translation of such constructions.

   Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται
   
   (Matt. 2:13)

   ἐτι ἁμαρτωλῶν ὄντων ἡμῶν ἡμῶν ἀπέθανεν.
   
   (Rom. 5:8)

4. **Attendant circumstance:**
   
   An attendant circumstance participle expresses an action that occurs independently of but alongside the action of the main verb. It is essentially treated as a finite verb rather than being rendered as dependent on the main verb (i.e., in translation, it looks like a regular verb, not a participle).

   καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου·
   
   (Luke 17:19)
5. Periphrastic constructions:

Periphrastic constructions consist of a main verb (usually εἰμί [the “to be” verb]) followed by a participle, which together form a single verbal construction. The main verb adds only grammatical information; it does not convey semantic information. The combination of the tenses of the two elements determine the tense of the combined verbal construction (see below). For the purposes of our translation, since the two elements of a periphrastic are only understood together, they are rendered together in a combined gloss. (Note: Sometimes in the Greek word order, the “to be” verb and the participle are separated by multiple words, in which case we have generally placed the combined gloss under the participle.)

a. Present periphrastic (present of εἰμί + present participle):

ὅ ἐστιν μεθερμηνευόμενον

WHICH IS TRANSLATED

(Mark 5:41)

b. Imperfect periphrastic (imperfect of εἰμί + present participle):

πλῆθος ἦν τοῦ λαοῦ προσευχόμενον

MULTITUDE - OF THE PEOPLE WERE PRAYING

(Luke 1:10)

c. Future periphrastic (future of εἰμί + present participle):

ἔσεσθε μισούμενοι ὑπὸ πάντων

YOU° WILL BE HATED BY EVERYONE

(Mark 13:13)

d. Perfect periphrastic (present of εἰμί + perfect participle):

οὐδὲν δὲ συγκεκαλυμμένον ἐστίν

AND-THING HAS BEEN CONCEALED

(Luke 12:2)

e. Pluperfect periphrastic (imperfect of εἰμί + perfect participle):

μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας

A TOMB WHICH HAD BEEN CUT FROM ROCK

(Mark 15:46)

f. Future perfect periphrastic (future of εἰμί + perfect participle):

ἔσται δεδεμένα ἐν οὐρανῷ,

WILL HAVE BEEN BOUND IN HEAVEN,

(Matt. 18:18)
We, the translators, enjoyed working with one another and with the editor, J. D. Douglas, on this book. Our labor will be rewarded if this *New Greek/English Interlinear New Testament* provides greater accessibility to the original language of the New Testament, encourages further study of the Greek text, and enhances fuller knowledge of God’s Word and of his Son, Jesus Christ.
PREFACE TO


TO THE READER

This preface is addressed to you by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: the New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901, which, in turn, embodied earlier revisions of the King James Version, published in 1611.

In the course of time, the King James Version came to be regarded as “the Authorized Version.” With good reason it has been termed “the noblest monument of English prose,” and it has entered, as no other book has, into the making of the personal character and the public institutions of the English-speaking peoples. We owe to it an incalculable debt.

Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision. The task was begun, by authority of the Church of England, in 1870. The (British) Revised Version of the Bible was published in 1881–1885; and the American Standard Version, its variant embodying the preferences of the American scholars associated with the work, was published, as was mentioned above, in 1901. In 1928 the copyright of the latter was acquired by the International Council of Religious Education and thus passed into the ownership of the Churches of the United States and Canada that were associated in this Council through their boards of education and publication.

The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry concerning the need for further revision. After studying the questions whether or not revision should be undertaken, and if so, what its nature and extent should be, in 1937 the Council authorized a revision. The scholars who served as members of the Committee worked in two sections, one dealing with the Old Testament and one with the New Testament. In 1946 the Revised Standard Version of the New Testament was published. The publication of the Revised Standard Version of the Bible, containing the Old and New Testaments, took place on September 30, 1952. A translation of the Apocryphal/Deuterocanonical Books of the Old Testament followed in 1957. In 1977 this collection was issued in an expanded edition, containing three additional texts received by Eastern Orthodox communions (3 and 4 Maccabees and Psalm 151). Thereafter the Revised Standard Version gained the distinction of being officially authorized for use by all major Christian churches: Protestant, Anglican, Roman Catholic, and Eastern Orthodox.

The Revised Standard Version Bible Committee is a continuing body, comprising about thirty members, both men and women. Ecumenical in representation, it includes scholars affiliated with various Protestant denominations, as well as several Roman
Catholic members, an Eastern Orthodox member, and a Jewish member who serves in the Old Testament section. For a period of time the Committee included several members from Canada and from England.

Because no translation of the Bible is perfect or is acceptable to all groups of readers, and because discoveries of older manuscripts and further investigation of linguistic features of the text continue to become available, renderings of the Bible have proliferated. During the years following the publication of the Revised Standard Version, twenty-six other English translations and revisions of the Bible were produced by committees and by individual scholars—not to mention twenty-five other translations and revisions of the New Testament alone. One of the latter was the second edition of the RSV New Testament, issued in 1971, twenty-five years after its initial publication.

Following the publication of the RSV Old Testament in 1952, significant advances were made in the discovery and interpretation of documents in Semitic languages related to Hebrew. In addition to the information that had become available in the late 1940s from the Dead Sea texts of Isaiah and Habakkuk, subsequent acquisitions from the same area brought to light many other early copies of all the books of the Hebrew Scriptures (except Esther), though most of these copies are fragmentary. During the same period early Greek manuscript copies of books of the New Testament also became available.

In order to take these discoveries into account, along with recent studies of documents in Semitic languages related to Hebrew, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the U.S.A., authorized the preparation of a revision of the entire RSV Bible.

For the New Testament the Committee has based its work on the most recent edition of The Greek New Testament, prepared by an interconfessional and international committee and published by the United Bible Societies (1966; 3rd ed. corrected, 1983; information concerning changes to be introduced into the critical apparatus of the forthcoming 4th edition was available to the Committee). As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but which we have retained because of their evident antiquity and their importance in the textual tradition. Only in very rare instances have we replaced the text or the punctuation of the Bible Societies’ edition by an alternative that seemed to us to be superior. Here and there in the footnotes the phrase, “Other ancient authorities read,” identifies alternative readings preserved by Greek manuscripts and early versions. Alternative renderings of the text are indicated by the word “Or.”

As for the style of English adopted for the present revision, among the mandates given to the Committee in 1980 by the Division of Education and Ministry of the National Council of Churches of Christ (which now holds the copyright of the RSV Bible) was the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, “As literal as possible, as free as necessary.” As a consequence, the New Revised Standard Version (NRSV) remains essentially a literal translation. Paraphrastic renderings have been adopted only sparingly, and then chiefly to compensate for a deficiency in the English language—the lack of a common gender third person singular pronoun.

During the almost half a century since the publication of the RSV, many in the
churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. Only very occasionally has the pronoun “he” or “him” been retained in passages where the reference may have been to a woman as well as to a man; for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English seemed to the Committee to obscure the historic structure and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons.

This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the Scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors.

In traditional Judaism and Christianity, the Bible has been more than a historical document to be preserved or a classic of literature to be cherished and admired; it is recognized as the unique record of God’s dealings with people over the ages. The Old Testament sets forth the call of a special people to enter into covenant relation with the God of justice and steadfast love and to bring God’s law to the nations. The New Testament records the life and work of Jesus Christ, the one in whom “the Word became flesh,” as well as describes the rise and spread of the early Christian Church. The Bible carries its full message, not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand what God is saying to them. That message must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today. It is the hope and prayer of the translators that this version of the Bible may continue to hold a large place in congregational life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

FOR THE COMMITTEE,

Bruce M. Metzger
KATA MAQHAION

ACCORDING TO MATTHEW

1:1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ
A RECORD OF [THE] GENEALOGY OF JESUS CHRIST

υἱοῦ Ἀβраάμ.
SON OF ABRAHAM.

1:2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ
ABRAHAM FATHERED - ISAAC, AND ISAAC

ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν
FATHERED - JACOB, AND JACOB FATHERED -

Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, 1:3 Ἰούδας δὲ
JUDAH AND THE BROTHERS OF HIM, AND JUDAH

ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ,
FATHERED - PERRY AND - ZERAH BY - TAMAR,

Φάρες δὲ ἐγέννησεν τὸν Ἑσρὼμ, Ἑσρὼμ δὲ ἐγέννησεν
AND PERRY FATHERED - HEZRON, AND - HEZRON FATHERED -

τὸν Ἀρὰμ, 1:4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδὰβ,
ARAM, AND - ARAM FATHERED - AMMINADAB,

Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσὼν, Ναασσὼν δὲ
AND - AMMINADAB FATHERED - NAHASH, AND NAHASH FATHERED -

ἐγέννησεν τὸν Σαλμών, 1:5 Σαλμών δὲ ἐγέννησεν τὸν
FATHERED - SALMON, AND - SALMON FATHERED -

Βόες ἐκ τῆς Ραχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ
BOAZ BY - RAHAB, AND - BOAZ FATHERED - OBED

ἐκ τῆς Ρούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
BY - RUTH, AND - OBED FATHERED - JESSE,

1:6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.
AND - JESSE FATHERED - DAVID THE KING.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομώνα ἐκ τῆς
AND - DAVID FATHERED - SOLOMON BY THE [WIFE]

τοῦ Ὀυρίου, 1:7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
- OF URIAH, AND - SOLOMON FATHERED - REHOBOAM,

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβία, Ἀβία δὲ ἐγέννησεν
AND - REHOBOAM FATHERED - ABIJAH, AND - ABIJAH FATHERED -

τὸν Ἀσάφ, 1:8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
- ASAPH, AND - ASAPH FATHERED - JEHOSHAPHAT,

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωρὰμ, Ἰωρὰμ δὲ
AND - JEHOSHAPHAT FATHERED - JORAM, AND - JORAM

ἐγέννησεν τὸν Ὀζίαν, 1:9 Ὀζίας δὲ ἐγέννησεν τὸν
FATHERED - UZIAH, AND - UZIAH FATHERED -

Ἰωαθὰμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχὰζ, Ἀχὰζ δὲ
JOATH, AND - JOATH FATHERED - AHAZ, AND - AHAZ

Ἀχὰζ δὲ ἐγέννησεν τὸν Ὀζίαν, Ὀζίας δὲ ἐγέννησεν τὸν
- AHAZ, AND - AHAZ FATHERED -

Ἐζίαν, Ἐζίαν δὲ ἐγέννησεν τὸν Ἐζεκίλιον, Ἐζεκίλιον δὲ
- EZIAH, AND - EZIAH FATHERED -

Ἐζεκίλιον δὲ ἐγέννησεν τὸν Ἡλίαν, Ἡλίας δὲ ἐγέννησεν τὸν
AND - EZIAH FATHERED -

Ἠλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAH, AND - ELIAH FATHERED -

Ἀβγαζ δὲ ἐγέννησεν τὸν Ἡλίαν, Ἡλίας δὲ ἐγέννησεν τὸν
AND - ABIAZ, AND - ABIAZ FATHERED -

Ἡλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZ, AND - ELIAZ FATHERED -

Ἀβγαζ δὲ ἐγέννησεν τὸν Ἡλίαν, Ἡλίας δὲ ἐγέννησεν τὸν
AND - ABIAZ, AND - ABIAZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZZ, AND - ELIAZZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZ, AND - ELIAZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZZ, AND - ELIAZZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZ, AND - ELIAZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZZ, AND - ELIAZZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZ, AND - ELIAZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZZ, AND - ELIAZZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZ, AND - ELIAZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν
AND - ELIAZZ, AND - ELIAZZ FATHERED -

Ἑλίας δὲ ἐγέννησεν τὸν Αβγαζ, Ἀβγαζ δὲ ἐγέννησεν τὸν

CHAPTER 1

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, 3 and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, 3 and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah, 3 and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, 4 and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, 3 and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz

a Or birth b Or Jesus Christ c Other ancient authorities read Asa
the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.

So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found...
1:19 Having a child by the Holy Spirit. Now Joseph, the husband of her, being righteous and not wishing to disgrace her, decided secretly to divorce her.

1:20 But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet:

1:23 “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,” which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

1:25 Other ancient authorities read her firstborn son.
In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel."

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage."

When they had heard the king, they departed; and when they had returned, they brought him word that the star they had seen when it rose went ahead of them until it stopped over the place where the child was. Then they were informed, "You will not come to worship the child. But go and search diligently for the child; and when you have found him, bring me word, so that I also may come and worship him."

Finally, the star, which they had seen when it rose, went ahead of them until it stopped over the place where the child was. When they saw the star, they were filled with joy. They entered the house and saw the child with his mother Mary, and they fell down and worshiped him. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to go back to Herod, they departed to their own country another way. When they returned, they brought him word that they had seen the star which they had seen in the East. Then Herod was greatly disturbed, and all Jerusalem with him. When he had called together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel."

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage."

When they had heard the king, they departed; and when they had returned, they brought him word that the star they had seen when it rose went ahead of them until it stopped over the place where the child was. Then they were informed, "You will not come to worship the child. But go and search diligently for the child; and when you have found him, bring me word, so that I also may come and worship him."

Finally, the star, which they had seen when it rose, went ahead of them until it stopped over the place where the child was. When they saw the star, they were filled with joy. They entered the house and saw the child with his mother Mary, and they fell down and worshiped him. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to go back to Herod, they departed to their own country another way. When they returned, they brought him word that they had seen the star which they had seen in the East.
καὶ ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Ἄναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσὴφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου · ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Ἀἰγύπτου ἐκάλεσα τὸν υἱόν μου.
all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah:

"A voice was heard in Ramah, wailing and loud lamentation; Rachel weeping for her children; she refused to be consoled, because they are no more."

When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead."

Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.

There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."

**Matthew 2:18**

Then was fulfilled what had been spoken through the prophet Jeremiah:

"A voice was heard in Ramah, wailing and loud lamentation; Rachel weeping for her children; she refused to be consoled, because they are no more."

Then was fulfilled what had been spoken through the prophet Jeremiah:

"A voice was heard in Ramah, wailing and loud lamentation; Rachel weeping for her children; she refused to be consoled, because they are no more."
In those days John the Baptist appeared in the wilderness of Judea, proclaiming, 2“Repent, for the kingdom of heaven has come near.” 3This is the one of whom the prophet Isaiah spoke when he said, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’” 4Now John wore clothing of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. 5Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, 6and they were being baptized by him in the river Jordan, confessing their sins. 7But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? 8Bear fruit worthy of repentance. 9Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones..."
to raise up children to Abraham. 10 Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

11‘I baptize you with' water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. 12 His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

13Then Jesus came from Galilee to John at the Jordan, to be baptized by him. 14 John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” 15 But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented.

16And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. 17And a voice from heaven said, “This is my Son, the Beloved,’ with whom I am well pleased.”

γέειραι τέκνα τῷ Ἀβραάμ. 3:10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καί εἰς τὸν βάλλεται. 3:11 ἐγὼ μὲν υἱός μου βαπτίζω ἐν ὑδάτι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμί ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ἐγὼ βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. 3:12 τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

3:13 Τό τε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἀφεῖς ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ᾠρανοί ἦσαν ἐκ τῶν οὐρανῶν, καὶ ἰδοὺ ἐρχόμενος ἐπ᾽ αὐτόν· 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Ὁ γιὸς μου ἐστιν ὁ ἁγιαπτιτὸς, ἐν φίλῳ εὐδόκησα.
Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 He fasted forty days and forty nights, and afterwards he was famished.

3 The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.”

4 But he answered, “It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’”

5 Then the devil took him to the holy city and placed him on the pinnacle of the temple, 6 saying to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’”

7 Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; 9 and he said to him,
“All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Away with you, Satan! For it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and suddenly angels came and waited on him.

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—

the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

**Matthew 4:10**

Deut. 6:13

4:15-16 Isa. 9:1-2

“**These things** to you **all** I will give, if **falling down** you worship me, you might worship me. **Then** says to him - Jesus, “**You shall** give me everything, if falling down you may worship me. **Then** says to him - Jesus, **Away with you**, Satan! For it is written, ‘**Worship the Lord your God, and serve only him.**’ **Then** leaves him the devil, and **suddenly** angels came and **waited on** him.

**Matthew 4:11**

**John was arrested** he departed into Galilee. **And** having left behind Nazareth, **having come** he settled in Capernaum - beside the sea in the regions of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

**‘Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—**

the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

**Article:**

4:10 Deut. 6:13  4:15-16 Isa. 9:1-2
As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.
When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peace-makers, for they will be called children of God.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you.
5:12 You falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

5:13 You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

5:14 You are the light of the world. A city built on a hill cannot be hid. 15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

5:17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.

5:19 Whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.

z Other ancient authorities lack falsely a Gk one iota b Or annuls
For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

"You have heard that it was said to those of ancient times, ‘You shall not murder;’ and whoever murders will be liable to judgment. But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire. So when you are offering your gift at the altar, and if your brother or sister sees something against you, leave there your gift before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. But I say to you, if you offer your gift at the altar and go; while you are on the road, your brother or sister has something against you, leave there your gift before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. And if you are offering your gift to the altar and your brother or sister sees something against you, leave there your gift before the altar, and the first thing to do is to be reconciled to your brother or sister, and then come and offer your gift. And if you are offering your gift at the altar and your brother or sister sees something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. And if you are offering your gift at the altar and your brother or sister sees something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. And if you are offering your gift at the altar and your brother or sister sees something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.

You have heard that it was said, ‘You shall not commit adultery.’ But I say to you, everyone who looks on a woman with lust has already committed adultery with her in his heart. If your right eye causes you to stumble, take it out and throw it away. It is better for you to lose one of your members than for your whole body to go into Gehenna. And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one of your members than for your whole body to go into Gehenna.

Again, you have heard that it was said to those of ancient times, ‘Whoever says to his brother, “Raca,” will be liable to the council; and whoever says, “You fool,” will be liable to the hell of fire. But I say to you, everyone who is angry with his brother will be liable to the sanhedrin; and whoever says, “You fool,” will be liable to the hell of fire.

Again, you have heard that it was said to the ancients, ‘Whoever murders will be liable to judgment.’ But I say to you, whoever is angry with his brother will be liable to the hell of fire.

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.
causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

33 ‘It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 34 But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

35 ‘Again, you have heard that it was said to the ancients, ‘You shall not break your vows, but carry out the vows you have made to the Lord.’ 36 But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 37 And do not swear by your head, for you cannot make one hair white or black. 38 Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.

39 ‘You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 40 But I say to you, you are fools. ...
Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; 40 and if anyone wants to sue you and take your coat, give your cloak as well; 41 and if anyone forces you to go one mile, go also the second mile. 42 Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

43 ‘You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? 48 Be perfect, therefore, as your heavenly Father is perfect.

5:43 Ἡκούσατε ὅτι εἴρρηθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 5:44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 5:45 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 5:47 καὶ ἐὰν ἀσπάσητε τοὺς ἀδελφοὺς τὸν θέλον ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.

5:44 "You shall love your neighbor and hate your enemy." [see Luke 6:27-28]: KJV NKJV NIV84mg NEBmg CSBmg.

5:45 “You may become sons of the Father of you° - in [the] heavens, that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

5:46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same?

5:47 Therefore be you° perfect as the 2father °of you° - 1heavenly is °perfect.
6:1 Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

6:2 So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.

6:3 But whenever you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

6:4 And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward.

6:5 But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.
7 "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. *Do not be like them, for your Father knows what you need before you ask him.

8 "Pray then in this way:
Our Father in heaven,
hallowed be your name.
Your kingdom come.
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And do not bring us to the time of trial,* but rescue us from the evil one.

9 "For if you forgive others their trespasses, your heavenly Father will also forgive you; *but if you do not forgive others, neither will your Father forgive your trespasses.

Pάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, εἰς τὸ γὰρ ἡμῖν ἀφήκαμεν τοῖς ὀφειλέταις, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς τὸν πονηρόν, "Εάν γὰρ ἀφήτευς τοις ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὡς ἡμῖν ἐλεήσεις τοῖς ἀνθρώποις, καὶ μὴ ἀφήσεις τοις ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὡς καὶ ἡμῖν ἐλεήσεις τοῖς ἀνθρώποις.

But if you do not forgive others, neither will your Father forgive your trespasses.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

6:5 pray you*; 6:7 Praying do not babble as the Gentiles, for they think that in the wordiness of them they will be heard. Therefore, do not be like them.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

προσεύχεσθε ὑμεῖς· Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς · ἁγιασθήτω τὸ ὄνομά σου · ἐλθέτω ἡ βασιλεία σου · γενηθήτω τὸ θέλημά σου , ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς · τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον · καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν , καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ·
And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. 17But when you fast, put oil on your head and wash your face, so that your fasting may be seen by others and not by your Father who is in secret, and your Father who sees in secret will reward you.

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; 20but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. 21For where your treasure is, there your heart will be also.

The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; 23but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

No one can serve two masters; for a slave will either hate the one and love the other, or...
Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness,

6:25 Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? 6:26 Therefore I say to you, do not worry for the life of you what you might eat or what you might drink, nor for the body of you what you might put on. Is not life more than food, and the body more than clothing? Look to the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? 6:27 You therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 6:28 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

6:29 Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek all these things; and your heavenly Father knows that you need all these things. 6:30 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 6:31 Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 6:32 For the Gentiles seek all these things; and your heavenly Father knows that you need all these things. 6:33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 6:34 Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 6:35 For the Gentiles seek all these things; and your heavenly Father knows that you need all these things. 6:36 But seek first his kingdom and his righteousness, and all these things will be given to you as well.
“Do not judge, so that you may not be judged. 2 For with the judgment you make you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye? 4 Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye. 6 “Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you. 7 “Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. 8 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 9 Is there anyone among you who, if your child asks for bread, would not give him a fish?
will give a stone? 10 Or if the child asks for a fish, will give a snake? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?

12 "In everything do to others as you would have them do to you; for this is the law and the prophets.

13 "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. 14 For the gate is narrow and the road is hard that leads to life, and there are few who find it.

15 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

 ylabel="Other ancient authorities read for the road is wide and easy";
Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will know them.

Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.

On that day many will say to me, ‘Lord, Lord,’ did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?” Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’

Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat against that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew against that house, and it fell— and great was its fall!”

7:19 πάν δένδρον μὴ ποιοῦν καρπὸν καλὸν
EVERY TREE NOT PRODUCING GOOD FRUIT

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 7:20 ἃρα γε ἁπὸ
IS CUT OFF AND INTO [THE] FIRE IS THROWN. THEREFORE, BY

τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.
THE FRUIT OF THEM YOU WILL KNOW THEM.

7:21 Οὐ πάς ὁ λέγων μοι, Κύριε κύριε,
NOT EVERYONE - SAYING TO ME, LORD, LORD,

eἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ᾽
WILL ENTER INTO THE KINGDOM OF HEAVENS, BUT

ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς

οὐρανοῖς. 7:22 πολλοὶ εροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ,
MANY WILL SAY TO ME ON THAT DAY.

Κύριε κύριε, ὦ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ
LORD, LORD, NOT - IN YOUR NAME DID WE PROPHESY, AND

τῷ σῷ ὀνόματι δαμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;
- IN YOUR NAME CAST OUT DEMONS, AND - IN YOUR NAME MANY MIGHTY WORKS PERFORM. AND THEN

ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς·
I WILL DECLARE TO THEM I NEVER KNEW YOU.

ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
DEPART FROM ME THE ONES WORKING LAWLESSNESS.

7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν·
THEREFORE EVERYONE WHO HEARS OF ME - THESE WORDS AND DOES THEM WILL BE COMPARED TO A WISE MAN, WHO BUILT HIS HOUSE UPON THE ROCK.

καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
AND CAME DOWN THE RAIN AND CAME THE RIVERS AND BLEW THE WINDS AND BEAT AGAINST THAT HOUSE, BUT IT DID NOT FALL, FOR IT HAD BEEN FOUNDED UPON THE ROCK.

καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον·
AND EVERYONE HEARING OF ME - THESE WORDS AND NOT DOING THEM WILL BE COMPARED TO A FOOLISH MAN, WHO BUILT HIS HOUSE UPON THE SAND.

καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.
AND CAME DOWN THE RAIN AND CAME THE RIVERS AND BLEW THE WINDS AND BEAT AGAINST THAT HOUSE, AND IT FELL AND WAS THE FALL OF IT GREAT.
7:28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

CHAPTER 8

When Jesus had come down from the mountain, great crowds followed him; 2 and there was a leper3 who came to him and knelt before him, saying, “Lord, if you choose, you can make me clean.” 3 He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately his leprosy4 was cleansed. 4 Then Jesus said to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.” 5 When he entered Capernaum, a centurion came to him, appealing to him and saying, “Lord, my servant is lying at home paralyzed, in terrible distress.” 6 And he said to him, “I will come and cure him.” 7 The centurion answered, “Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. 8 For I also am a man under authority, with 9 Gk he  a The terms leper and leprosy can refer to several diseases