



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
The New Revised Standard Version, New Testament

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

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The New Greek/English Interlinear New Testament

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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. √ 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^o and your^o 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. ⌈ ⌋ 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. † 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
 NIV84: New International Version (1984 edition)
 NIV11: New International Version (2011 edition)
 NEB: New English Bible
 REB: Revised English Bible
 RNJB: Revised New Jerusalem Bible: New Testament and Psalms
 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:

Ἔχετε πίστιν θεοῦ.
 HAVE FAITH IN GOD.

(Mark 11:22)

- b. genitive of comparison:

ἰσχυρότερός μου ἐστίν,
STRONGER THAN ME IS,

(Matt. 3:11)

- c. genitive as direct object of certain verbs:

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:

εἰδὼς αὐτῶν τὴν ὑπόκρισιν
HAVING PERCEIVED THEIR - HYPOCRISY

(Mark 12:15)

- b. possessive articles used before nouns indicating body parts:

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
AND HAVING STRETCHED OUT THE (HIS) HAND HE TOUCHED HIM

(Matt. 8:3)

- c. dative of possession:

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:

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 ὑμῖν 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. ὅτι is not translated when it introduces direct speech or a quotation:

καθὼς γέγραπται ὅτι
JUST AS IT HAS BEEN WRITTEN, -

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
THERE IS NOT A RIGHTEOUS [MAN] NOT EVEN ONE,

(Rom. 3:10)

- e. μέν . . . δέ construction:

Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται 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 ῥήματα.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ 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 παντός
ALWAYS / CONTINUALLY
8. ἐπὶ τὸ αὐτό
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

	ACTIVE	PASSIVE
PRESENT	I love/am loving	I am loved/am being loved
FUTURE	I will love	I will be loved
IMPERFECT	I was loving	I was being loved
AORIST	I loved	I was loved
PERFECT	I have loved	I have been loved
PLUPERFECT	I had loved	I had been loved

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 ἦπέστρεψαν εἰς Ἱερουσαλήμ⁷
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 μή + an aorist subjunctive verb, which conveys an emphatic negation. We have rendered such constructions with the phrasing “will by no means . . .”

ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ,
 IN ORDER THAT YOU^o MIGHT FOLLOW IN THE STEPS OF HIM,

(1 Pet. 2:21)

οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
 BUT[~]THE WORDS OF ME WILL BY NO MEANS PASS AWAY.

(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 δύναιτο
 IF SOMEHOW THEY MIGHT BE ABLE

(Acts 27:12)

τί ἄν θέλοι καλεῖσθαι αὐτό.
 WHAT HE MIGHT WISH IT (HIM)[~]TO BE CALLED.

(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·
 LISTEN, ³BROTHERS ¹MY ²BELOVED;

(Jas. 2:5)

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω·
 BUT[~]IF THE UNBELIEVING ONE SEPARATES, LET THAT ONE SEPARATE;

(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 τό + infinitive, or πρὸς τό + infinitive to express purpose:**

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
³IS ABOUT ¹FOR ²HEROD TO SEEK THE CHILD - TO KILL IT.

(Matt. 2:13)

μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ
 TESTIFYING IN ORDER THAT - YOU^s-WALK WORTHILY - OF GOD,

(1 Thes. 2:12)

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι
 PUT ON THE WHOLE ARMOR - OF GOD IN ORDER THAT - YOU^s-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 ⁴WAS FULFILLED ¹THE ²DAY - ³OF PENTECOST

(Acts 2:1)

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην
 AND-AFTER - ²WAS IMPRISONED - ¹JOHN

(Mark 1:14)

3. **ὥστε + infinitive to express result:**

ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.
 THEY FILLED BOTH - BOATS SO THAT THEY^s-BEGAN TO SINK.

(Luke 5:7)

4. **διὰ τὸ + infinitive to express cause:**

εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν
 HE TOLD A PARABLE BECAUSE ³NEAR ²WAS ⁴JERUSALEM ¹HE

(Luke 19:11)

5. **Infinitive as a substantive:**

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς 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

	ACTIVE	PASSIVE
PRESENT	loving	being loved
AORIST	having loved	having been loved
PERFECT	having loved	having been loved

Noteworthy Constructions Involving the Participle

1. Substantival participle:

οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
THIS IS THE ONE BAPTIZING WITH [THE] HOLY-SPIRIT.

(John 1:33)

2. Adjectival participle:

ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ
BY THE TEACHING - HEALTHY

(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
NOW [AFTER] THEY-DEPARTED LOOK, AN ANGEL OF [THE] LORD APPEARS

(Matt. 2:13)

ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.
STILL SINNERS WERE [WHILE] WE CHRIST ON BEHALF OF US DIED.

(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.
AND HE SAID TO HIM, RISE UP [AND] GO.

(Luke 17:19)

5. Periphrastic constructions:

Periphrastic constructions consist of a main verb (usually εἶμι [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 εἶμι + present participle):

ὃ ἐστὶν μεθερμηνεύμενον
WHICH IS TRANSLATED

(Mark 5:41)

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

πλήθος ἦν τοῦ λαοῦ προσευχόμενον
MULTITUDE - OF THE PEOPLE WERE PRAYING

(Luke 1:10)

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

ἔσεσθε μισούμενοι ὑπὸ πάντων
YOU* WILL BE HATED BY EVERYONE

(Mark 13:13)

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

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν
AND-NOTHING HAS BEEN CONCEALED

(Luke 12:2)

e. Pluperfect periphrastic (imperfect of εἶμι + 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 εἶμι + 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

The New Revised Standard Version, New Testament

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 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

MATTHEW

CHAPTER 1

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

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

υἱοῦ Ἀβραάμ.
SON OF ABRAHAM.

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

ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ 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 - PEREZ AND - ZERAH BY - TAMAR,

Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν
AND PEREZ FATHERED - HEZRON, AND HEZRON FATHERED

τὸν Ἀράμ, **1:4** Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
- ARAM, AND ARAM FATHERED - AMMINADAB,

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ
AND AMMINADAB FATHERED - NAHSHON, AND NAHSHON

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

Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβῆδ
BOAZ BY - RAHAB, AND BOAZ FATHERED - OBED

ἐκ τῆς Ρούθ, Ἰωβῆδ 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 Σολομῶνα ἐκ τῆς
AND DAVID FATHERED - SOLOMON BY THE [WIFE]

τοῦ Οὐρίου, **1:7** Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,
- OF URIAH, AND SOLOMON FATHERED - REHOBOAM,

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά 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 Ἰωράμ, Ἰωράμ δὲ
AND JEHOSHAPHAT FATHERED - JORAM, AND JORAM

ἐγέννησεν τὸν Ὀζιαν, **1:9** Ὀζίας δὲ ἐγέννησεν τὸν
FATHERED - UZZIAH, AND UZZIAH FATHERED -

Ἰωθαμ, Ἰωθαμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ
JOTHAM, AND JOTHAM FATHERED - AHAZ, AND AHAZ

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

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram,⁴ and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon,⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,⁶ and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah,⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,⁸ and Asaph^c the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,⁹ 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,¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos,¹¹ and Amos¹² the father of Josiah,¹¹ and Josiah the father of Jehoniah and his brothers, at the time of the deportation to Babylon.

¹²And after the deportation to Babylon: Jehoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,¹⁴ and Azor the father of Achim, and Achim the father of Eliud,¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.¹⁷

¹⁷So 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,¹⁷ fourteen generations.

¹⁸Now the birth of Jesus the Messiah¹⁷ took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found

d Other ancient authorities read *Amon* *e* Or *the Christ* *f* Or *Jesus Christ*

ἐγέννησεν τὸν Ἐζεκιάν, **1:10** Ἐζεκιᾶς δὲ ἐγέννησεν τὸν
FATHERED - HEZEKIAH, AND-HEZEKIAH FATHERED -

Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμὸς,
MANASSEH. AND-MANASSEH FATHERED - AMOS,

Ἀμὸς δὲ ἐγέννησεν τὸν Ἰωσῖαν, **1:11** Ἰωσῖας δὲ
AND-AMOS FATHERED - JOSIAH, AND-JOSIAH

ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ
FATHERED - JECONIAH AND THE BROTHERS OF HIM AT

τῆς μετοικεσίας Βαβυλώνος.
THE DEPORTATION TO BABYLON.

1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας
AND-AFTER THE DEPORTATION TO BABYLON, JECONIAH

ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν
FATHERED - SHEALTIEL, AND-SHEALTIEL FATHERED -

Ζοροβαβέλ, **1:13** Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιουδῶ,
ZERUBBABEL, AND-ZERUBBABEL FATHERED - ABIUD,

Ἀβιουδῶ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ
AND-ABIUD FATHERED - ELIAKIM, AND-ELIAKIM

ἐγέννησεν τὸν Ἀζώρ, **1:14** Ἀζώρ δὲ ἐγέννησεν τὸν
FATHERED - AZOR, AND-AZOR FATHERED -

Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ
ZADOK, AND-ZADOK FATHERED - ACHIM, AND-ACHIM

ἐγέννησεν τὸν Ἐλιοῦδ, **1:15** Ἐλιοῦδ δὲ ἐγέννησεν τὸν
FATHERED - ELIUD, AND-ELIUD FATHERED -

Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν,
ELEAZAR, AND-ELEAZAR FATHERED - MATTHAN,

Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, **1:16** Ἰακώβ δὲ
AND-MATTHAN FATHERED - JACOB, AND-JACOB

ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς
FATHERED - JOSEPH, THE HUSBAND OF MARY, FROM WHOM

ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.
WAS BORN JESUS THE ONE BEING CALLED CHRIST.

1:17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ
THUS-ALL THE GENERATIONS FROM ABRAHAM TO DAVID

γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαβὶδ ἕως τῆς
[WERE] FOURTEEN-GENERATIONS, AND FROM DAVID TO THE

μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ
DEPORTATION TO BABYLON, FOURTEEN-GENERATIONS, AND FROM

τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ
THE DEPORTATION TO BABYLON TO THE CHRIST,

γενεαὶ δεκατέσσαρες.
FOURTEEN-GENERATIONS.

1:18 Τοῦ δὲ ᾠ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
- NOW OF JESUS CHRIST THE BIRTH WAS-THUS.

μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ,
[WHILE] WAS ENGAGED THE MOTHER OF HIM MARY - TO JOSEPH,

πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ
BEFORE THEY-CAME TOGETHER SHE WAS FOUND IN [HER] WOMB

1:18 text: KJV NKJV RSV NRSV ESV NASB NIV84 NIV11 REB RNJB NAB NLT CSB. var. Χριστοῦ Ἰησοῦ (Christ Jesus): none. var. Χριστοῦ (Christ): ESVmg NEB.

ἔχουσα ἐκ πνεύματος ἁγίου. **1:19** Ἰωσήφ δὲ ὁ
HAVING [A CHILD] BY [THE] HOLY-SPRIT. NOW-JOSEPH, THE

ἄνθρωπος αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων
HUSBAND OF HER, BEING-RIGHTEOUS AND NOT WISHING
αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
TO DISGRACE-HER, DECIDED SECRETLY TO DIVORCE HER.

1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοῦ
THESE THINGS NOW HE [WHILE] WAS THINKING ON, LOOK,

ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων,
AN ANGEL OF [THE] LORD IN A DREAM APPEARED TO HIM SAYING,

Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν
JOSEPH, SON OF DAVID DO NOT BE AFRAID TO TAKE MARY

τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν
[AS] THE WIFE OF YOU; FOR-THE [CHILD] IN HER HAVING BEEN CONCEIVED

ἐκ πνεύματος ἁγίου. **1:21** τέξεται δὲ υἱόν,
FROM SPIRIT IS [THE] HOLY. AND-SHE WILL BEAR A SON,

καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ
AND YOU WILL CALL THE NAME OF HIM JESUS, FOR-HE

σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
WILL SAVE THE PEOPLE OF HIM FROM THE SINS OF THEM.

1:22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ
NOW-THIS ALL HAS OCCURRED IN ORDER THAT MIGHT BE FULFILLED

τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου
THE [THING] SPOKEN BY [THE] LORD THROUGH THE PROPHET

λέγοντος,
SAYING,

1:23 Ἴδοῦ ἡ παρθένος ἐν γαστρὶ ἔξει
LOOK, THE VIRGIN IN [HER] WOMB WILL HAVE [A CHILD]

καὶ τέξεται υἱόν,
AND SHE WILL BEAR A SON,

καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
AND THEY WILL CALL THE NAME OF HIM IMMANUEL,

ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.
WHICH IS TRANSLATED WITH US - GOD.

1:24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν
THEN-HAVING ARISEN - JOSEPH FROM - SLEEP DID

ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ
AS COMMANDED HIM THE ANGEL OF [THE] LORD AND

παρέλαβεν τὴν γυναῖκα αὐτοῦ, **1:25** καὶ οὐκ ἐγίνωσκεν
HE TOOK THE WIFE OF HIM, AND HE DID NOT KNOW

αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα
HER UNTIL SHE BORE A SON; AND HE CALLED THE NAME

αὐτοῦ Ἰησοῦν.
OF HIM JESUS.

to be with child from the Holy Spirit. ¹⁹Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. ²⁰But 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. ²¹She will bear a son, and you are to name him Jesus, for he will save his people from their sins." ²²All this took place to fulfill what had been spoken by the Lord through the prophet:

²³ "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,"

which means, "God is with us." ²⁴When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, ²⁵but had no marital relations with her until she had borne a son; and he named him Jesus.

^g Other ancient authorities read *her firstborn son*

CHAPTER 2

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men⁶ from the East came to Jerusalem,⁷ asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising,⁸ and have come to pay him homage.”⁹ When King Herod heard this, he was frightened, and all Jerusalem with him;⁴ and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah¹ was to be born.⁵ 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^d my people Israel.”⁷

Then Herod secretly called for the wise men⁶ and learned from them the exact time when the star had appeared.⁸ 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.”⁹ When they had heard the

h Or astrologers; *Gk* *magi* *i* Or in the East *j* Or the Christ *k* Or rule

2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς
NOW (AFTER) JESUS WAS BORN IN BETHLEHEM -

Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ
OF JUDEA IN (THE) DAYS OF HEROD THE KING, LOOK,

μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα
MAGI FROM (THE) EAST ARRIVED IN JERUSALEM

2:2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς
SAYING, WHERE IS THE (ONE) HAVING BEEN BORN KING

τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστὲρα ἐν τῇ
OF THE JEWS? FOR-WE SAW HIS - STAR IN THE

ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
EAST AND WE CAME TO WORSHIP HIM.

2:3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη
NOW-HAVING HEARD [THIS] - KING HEROD WAS TROUBLED

καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ, **2:4** καὶ συναγαγὼν
AND ALL JERUSALEM WITH HIM, AND HAVING ASSEMBLED

πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ
ALL THE CHIEF PRIESTS AND SCRIBES OF THE PEOPLE

ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.
HE INQUIRED FROM THEM WHERE THE CHRIST IS BEING BORN.

2:5 οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας·
AND-THEY SAID TO HIM, IN BETHLEHEM - OF JUDEA;

οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·
FOR-THUS IT HAS BEEN WRITTEN THROUGH THE PROPHET:

2:6 Καὶ σὺ Βηθλέεμ, γῆ Ἰούδα,
AND YOU BETHLEHEM, [IN THE] LAND OF JUDAH,

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς
BY NO MEANS LEAST ARE YOU AMONG THE

ἡγεμόσιν Ἰούδα·
RULERS OF JUDAH.

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
²FROM ³YOU ¹FOR WILL COME A RULER,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.
WHO WILL SHEPHERD THE PEOPLE OF ME - ISRAEL.

2:7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους
THEN HEROD SECRETLY HAVING CALLED THE MAGI

ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου
ASCERTAINED FROM THEM THE TIME OF THE APPEARING

ἀστέρος, **2:8** καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν,
STAR, AND HAVING SENT THEM TO BETHLEHEM HE SAID,

Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου·
GO INQUIRE CAREFULLY CONCERNING THE CHILD;

ἐπὰν δὲ εὑρητε, ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ
AND-WHEN YOU^o FIND [HIM], REPORT TO ME, SO THAT I ALSO

ἐλθὼν προσκυνήσω αὐτῷ. **2:9** οἱ δὲ ἀκούσαντες τοῦ
COMING MAY WORSHIP HIM. SO-THEY, HAVING LISTENED TO THE

βασιλέως ἐπορεύθησαν και ἰδοὺ ὁ ἀστήρ, ὃν εἶδον
 KING, DEPARTED AND LOOK, THE STAR, WHICH THEY SAW
 ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθῶν
 IN THE EAST, WAS GOING BEFORE THEM, UNTIL HAVING COME
 ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.
 IT STOOD OVER [THE PLACE] WHERE ³WAS ¹THE ²CHILD.

2:10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
 AND-HAVING SEEN THE STAR, THEY REJOICED ³JOY ²GREAT

σφόδρα. **2:11** και ἐλθόντες εἰς τὴν οἰκίαν εἶδον
¹[WITH] EXCEEDING. AND HAVING COME INTO THE HOUSE THEY SAW

τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, και
 THE CHILD WITH MARY THE MOTHER OF HIM, AND
 πεσόντες προσεκύνησαν αὐτῷ και ἀνοιξαντες τοὺς
 HAVING FALLEN DOWN THEY WORSHIPED HIM AND HAVING OPENED THE

θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσοῦν
 TREASURES OF THEM THEY OFFERED TO HIM GIFTS, GOLD

και λίβανον και σμύρναν. **2:12** και χρηματισθέντες
 AND FRANKINCENSE AND MYRRH. AND HAVING BEEN WARNED

κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης
 IN A DREAM NOT TO RETURN TO HEROD, ²BY ³ANOTHER

ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
⁴WAY ¹THEY DEPARTED TO THE COUNTRY OF THEM.

2:13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος
 NOW [AFTER] THEY-DEPARTED LOOK, AN ANGEL

κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων,
 OF [THE] LORD APPEARS IN A DREAM - TO JOSEPH SAYING,

Ἔγερθε εἰς παράλαβε τὸ παιδίον και τὴν μητέρα αὐτοῦ
 RISE UP TAKE THE CHILD AND THE MOTHER OF HIM

και φεῦγε εἰς Αἴγυπτον και ἴσθι ἐκεῖ ἕως ἂν εἶπω
 AND FLEE TO EGYPT AND REMAIN THERE UNTIL I TELL

σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ
 YOU; ²IS ABOUT ¹FOR ²HEROD TO SEEK THE CHILD -

ἀπολέσαι αὐτό. **2:14** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ
 TO KILL IT. THEN-HE HAVING ARISEN TOOK THE

παιδίον και τὴν μητέρα αὐτοῦ νυκτὸς και ἀνεχώρησεν
 CHILD AND THE MOTHER OF HIM BY NIGHT AND DEPARTED

εἰς Αἴγυπτον, **2:15** και ἦν ἐκεῖ ἕως τῆς τελευτῆς
 FOR EGYPT, AND HE WAS THERE UNTIL THE DEATH

Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
 OF HEROD; IN ORDER THAT MIGHT BE FULFILLED THE [THING] SPOKEN BY

κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου
 [THE] LORD THROUGH THE PROPHET SAYING, OUT OF EGYPT

ἐκάλεσα τὸν υἱόν μου.
 I CALLED THE SON OF ME.

2:16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν
 THEN HEROD, HAVING SEEN THAT HE WAS TRICKED BY THE

μάγων ἐθυμώθη λίαν, και ἀποστείλας ἀνείλεν
 MAGI, WAS ENRAGED GREATLY, AND HAVING SENT [ORDERS] HE KILLED

king, they set out; and there, ahead of them, went the star that they had seen at its rising,¹ until it stopped over the place where the child was.¹⁰ When they saw that the star had stopped,^m they were overwhelmed with joy.¹¹ On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.¹² And having been warned in a dream not to return to Herod, they left for their own country by another road.

¹³Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him."¹⁴ Then Josephⁿ got up, took the child and his mother by night, and went to Egypt,¹⁵ and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."

¹⁶When Herod saw that he had been tricked by the wise men,ⁿ he was infuriated, and he sent and killed

¹ Or in the East ^m Gk saw the star ⁿ Gk he ^o Or astrologers; Gk magi

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.¹⁷ Then was fulfilled what had been spoken through the prophet Jeremiah:

¹⁸ “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.”

¹⁹ When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, ²⁰ “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.”

²¹ Then Joseph⁹ got up, took the child and his mother, and went to the land of Israel. ²² 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. ²³ 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.”

p Or *astrologers*; *Gk* *magi*
q *Gk* *he*

πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν
ALL THE MALE CHILDREN - IN BETHLEHEM AND IN
πᾶσιν τοῖς ὀρίοις αὐτῆς ἀπὸ διετούς καὶ κατωτέρω,
ALL THE REGIONS OF IT FROM TWO-YEARS OLD AND UNDER,

κατὰ τὸν χρόνον ὃν ἠκριβώσεν παρὰ τῶν
ACCORDING TO THE TIME WHICH HE ASCERTAINED FROM THE
μάγων. **2:17** τότε ἐπληρώθη τὸ ῥῆθὲν διὰ
MAGI. THEN WAS FULFILLED THE [THING] SPOKEN THROUGH

Ἰερεμίου τοῦ προφήτου λέγοντος,
JEREMIAH THE PROPHET SAYING,

2:18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
A VOICE IN RAMAH WAS HEARD,
κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
²WEEPING ³AND ⁴MOURNING ⁵‘GREAT;

Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
RACHEL WEEPING [FOR] THE CHILDREN OF HER,
καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι
AND SHE WAS NOT WILLING TO BE COMFORTED, BECAUSE
οὐκ εἰσίν.
THEY ARE NOT.

2:19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος
NOW [AFTER] HEROD·DIED LOOK, AN ANGEL

κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ
OF [THE] LORD APPEARS IN A DREAM - TO JOSEPH IN EGYPT

2:20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
SAYING, RISE UP TAKE THE CHILD AND THE

μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ·
MOTHER OF HIM AND GO INTO [THE] LAND OF ISRAEL.

τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ
FOR·HAVE DIED THE ONES SEEKING THE LIFE OF THE

παιδίου. **2:21** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον
CHILD. THEN·HE HAVING ARISEN TOOK THE CHILD

καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν
AND THE MOTHER OF HIM AND ENTERED INTO [THE] LAND

Ἰσραὴλ. **2:22** ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει
OF ISRAEL. BUT·HAVING HEARD THAT ARCHELAUS IS (WAS) REIGNING [OVER]

τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου
- JUDEA IN PLACE OF THE FATHER OF HIM, HEROD,

ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ,
HE WAS AFRAID TO GO·THERE. AND·HAVING BEEN WARNED IN A DREAM,

ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, **2:23** καὶ
HE DEPARTED INTO THE DISTRICTS - OF GALILEE, AND

ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ·
HAVING COME HE SETTLED IN A CITY CALLED NAZARETH;

ὅπως πληρωθῆ τὸ ῥῆθὲν διὰ τῶν
SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH THE

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
PROPHETS - A NAZARENE HE WILL BE CALLED.

CHAPTER 3

3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης
NOW-IN - THOSE-DAYS COMES JOHN

ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
THE BAPTIST PROCLAIMING IN THE WILDERNESS - OF JUDEA

3:2 [καὶ] λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ
- SAYING, REPENT; FOR-HAS COME NEAR THE

βασιλεία τῶν οὐρανῶν. **3:3** οὗτος γὰρ ἐστίν ὁ
KINGDOM OF THE HEAVENS. FOR-THIS IS THE [ONE]

ῥηθεὶς διὰ Ἰσαΐου τοῦ προφήτου λέγοντος,
SPOKEN [OF] THROUGH ISAIAH THE PROPHET SAYING,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
A VOICE SHOUTING IN THE WILDERNESS:

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
PREPARE THE WAY OF [THE] LORD,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
MAKE-STRAIGHT THE PATHS OF HIM.

3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
HIMSELF NOW - JOHN HAD THE CLOTHING OF HIM FROM

τριῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν
[THE] HAIRS OF A CAMEL AND A LEATHER-BELT AROUND THE

ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
WAIST OF HIM, AND-THE FOOD OF HIM-WAS LOCUSTS AND

μέλι ἄγριον. **3:5** τότε ἐξεπορεύετο πρὸς αὐτὸν
WILD-HONEY. THEN WERE GOING OUT TO HIM

Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
JERUSALEM AND ALL - JUDEA AND ALL THE

περίχωρος τοῦ Ἰορδάνου, **3:6** καὶ ἐβαπτίζοντο
REGION AROUND THE JORDAN, AND THEY WERE BEING BAPTIZED

ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
IN THE JORDAN RIVER BY HIM CONFESSING

τὰς ἁμαρτίας αὐτῶν.
THE SINS OF THEM.

3:7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
AND-HAVING SEEN MANY OF THE PHARISEES AND

Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν
SADDUCEES COMING TO THE BAPTISM OF HIM HE SAID

αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
TO THEM, OFFSPRING OF VIPERS, WHO WARNED YOU* TO FLEE

ἀπὸ τῆς μελλούσης ὀργῆς; **3:8** ποιήσατε οὖν καρπὸν
FROM THE COMING WRATH? THEREFORE-PRODUCE FRUIT

ἄξιον τῆς μετανοίας **3:9** καὶ μὴ δόξετε λέγειν ἐν
WORTHY - OF REPENTANCE AND DO NOT THINK TO SAY WITHIN

ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ
YOURSELVES, [AS OUR] FATHER WE HAVE - ABRAHAM. FOR-I SAY

ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων
TO YOU* THAT IS ABLE - GOD FROM - THESE-STONES

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 with 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 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

r Or is at hand

to raise up children to Abraham. ¹⁰Even 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^r 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^r the Holy Spirit and fire. ¹²His 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. ¹⁴John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵But 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,^r with whom I am well pleased.”

s Or in t Or my beloved Son

ἐγεῖραι τέκνα τῷ Ἀβραάμ. **3:10** ἤδη δὲ ἡ ἀξίνη

TO RAISE UP CHILDREN - TO ABRAHAM. AND-ALREADY THE AXE

πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν

AT THE ROOT OF THE TREES IS LYING; THEREFORE-EVERY

δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς

TREE NOT PRODUCING GOOD-FRUIT IS CUT DOWN AND INTO

πῦρ βάλλεται. **3:11** ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν

[THE] FIRE IS THROWN. I ON THE ONE HAND BAPTIZE-YOU^r WITH

ὔδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου

WATER FOR REPENTANCE, BUT ON THE OTHER-THE ONE AFTER ME

ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι

COMING STRONGER THAN ME IS, OF WHOM I AM NOT

ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει

WORTHY THE SANDALS TO REMOVE. HE WILL BAPTIZE-YOU^r

ἐν πνεύματι ἁγίῳ καὶ πυρὶ· **3:12** οὗ τὸ πτύον

WITH [THE] HOLY-SPIRIT AND FIRE; OF WHOM THE WINNOWING FORK

ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα

[IS] IN THE HAND OF HIM AND HE WILL CLEAN OUT THE THRESHING FLOOR

αὐτοῦ καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην,

OF HIM AND HE WILL GATHER THE WHEAT OF HIM INTO THE BARN,

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

BUT-THE CHAFF HE WILL BURN UP WITH AN INEXTINGUISHABLE-FIRE.

3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ

THEN COMES - JESUS FROM - GALILEE TO

τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’

THE JORDAN TO - JOHN - TO BE BAPTIZED BY

αὐτοῦ. **3:14** ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων,

HIM. - BUT JOHN TRIED TO PREVENT HIM SAYING,

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ

I HAVE-NEED BY YOU TO BE BAPTIZED. AND [YET] YOU COME

πρὸς με; **3:15** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν,

TO ME? BUT-ANSWERING - JESUS SAID TO HIM,

Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι

PERMIT [IT] NOW, FOR-THUS IT IS-PROPER FOR US TO FULFILL

πάσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

ALL RIGHTEOUSNESS. THEN HE PERMITS HIM.

3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ

AND-HAVING BEEN BAPTIZED, - JESUS IMMEDIATELY CAME UP FROM

τοῦ ὕδατος· καὶ ἰδοὺ ἠνεψύθησαν ἴ[αὐτῷ] οἱ οὐρανοί,

THE WATER. AND LOOK, WERE OPENED TO HIM THE HEAVENS,

καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαίνον ὡσεὶ

AND HE SAW THE SPIRIT - OF GOD DESCENDING LIKE

περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν· **3:17** καὶ ἰδοὺ

A DOVE AND COMING UPON HIM. AND LOOK,

φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ

A VOICE [CAME] OUT OF THE HEAVENS SAYING, THIS IS THE

υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

SON OF ME THE BELOVED, IN WHOM I AM WELL PLEASSED.

CHAPTER 4

4:1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
THEN - JESUS WAS LED UP INTO THE WILDERNESS BY THE

πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. **4:2** καὶ
SPIRIT TO BE TEMPTED BY THE DEVIL. AND

νηστεύσας ἡμέρας τεσεράκοντα καὶ
HAVING FASTED FORTY-DAYS AND

νύκτας τεσεράκοντα, ὕστερον ἐπείνασεν. **4:3** Καὶ
FORTY-NIGHTS, AFTERWARD HE HUNGERED. AND

προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ
HAVING APPROACHED, THE ONE TEMPTING SAID TO HIM, IF

υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἴνα οἱ λίθοι οὗτοι
YOU ARE-[THE] SON - OF GOD, SPEAK THAT - THESE-STONES

ἄρτοι γένωνται. **4:4** ὁ δὲ ἀποκριθεὶς εἶπεν,
MAY BECOME-BREAD. BUT-HE ANSWERING SAID,

Γέγραπται,
IT HAS BEEN WRITTEN,

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,
NOT BY BREAD ALONE WILL LIVE - MAN,

ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ
BUT BY EVERY WORD PROCEEDING

διὰ στόματος θεοῦ.
THROUGH [THE] MOUTH OF GOD.

4:5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν
THEN TAKES HIM THE DEVIL TO THE

ἅγιαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ περὺγιον τοῦ
HOLY CITY AND SET HIM UPON THE PINNACLE OF THE

ἱεροῦ **4:6** καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ,
TEMPLE, AND SAYS TO HIM, IF YOU ARE-[THE] SON - OF GOD,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι
THROW YOURSELF DOWN. FOR-IT HAS BEEN WRITTEN, -

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
THE ANGELS OF HIM HE WILL COMMAND CONCERNING YOU

καὶ ἐπὶ χειρῶν ἀρουσίν σε,
AND UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
LEST YOU STRIKE AGAINST A STONE THE FOOT OF YOU.

4:7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,
SAID TO HIM - JESUS, AGAIN IT HAS BEEN WRITTEN,

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. **4:8** Πάλιν
YOU MUST NOT TEST [THE] LORD THE GOD OF YOU. AGAIN

παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος
TAKES HIM THE DEVIL TO ³MOUNTAIN

ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
²HIGH ¹A VERY AND SHOWS TO HIM ALL THE KINGDOMS

τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν **4:9** καὶ εἶπεν αὐτῷ,
OF THE WORLD AND THE GLORY OF THEM AND HE SAID TO HIM,

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²He fasted forty days and forty nights, and afterwards he was famished.

³The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ⁴But he answered, "It is written,

"One does not live by bread alone, but by every word that comes from the mouth of God."

⁵Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶saying 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."

⁷Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; ⁹and he said to him,

“All these I will give you, if you will fall down and worship me.”¹⁰ Jesus said to him, “Away with you, Satan! for it is written,

“Worship the Lord your God,

and serve only him.”

¹¹Then the devil left him, and suddenly angels came and waited on him.

¹²Now when Jesus^a heard that John had been arrested, he withdrew to Galilee. ¹³He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what had been spoken through the prophet Isaiah might be fulfilled:

¹⁵“Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—

¹⁶the 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.”

¹⁷From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

u Gk he v Or is at hand

Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν
³THESE THINGS ⁴TO YOU ²ALL ¹I WILL GIVE, IF FALLING DOWN
 προσκυνήσης μοι. **4:10** τότε λέγει αὐτῷ ὁ Ἰησοῦς,
 YOU MIGHT WORSHIP ME. THEN SAYS TO HIM - JESUS,

“Ἔπαγε, Σατανᾶ· γέγραπται γάρ,
 GO AWAY, SATAN, FOR~IT HAS BEEN WRITTEN,

Κύριον τὸν θεόν σου προσκυνήσεις
 [THE] LORD THE GOD OF YOU YOU SHALL WORSHIP

καὶ αὐτῷ μόνῳ λατρεύσεις.
 AND HIM ALONE YOU SHALL SERVE.

4:11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ
 THEN LEAVES HIM THE DEVIL, AND LOOK,

ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.
 ANGELS CAME AND WERE SERVING HIM.

4:12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν
 NOW~HAVING HEARD THAT JOHN WAS ARRESTED HE DEPARTED

εἰς τὴν Γαλιλαίαν. **4:13** καὶ καταλιπὼν τὴν Ναζαρά
 INTO - GALILEE. AND HAVING LEFT BEHIND - NAZARETH,

ἔλθων κατώκησεν εἰς Καφαρναοὺμ τὴν
 HAVING COME HE SETTLED IN CAPERNAUM -

παραθαλασσίαν ἐν ὄρισις Ζαβουλὼν καὶ Νεφθαλίμ·
 BESIDE [THE] SEA IN [THE] REGIONS OF ZEBULUN AND NAPHTALI,

4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαΐου
 SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH ISAIAH

τοῦ προφήτου λέγοντος,
 THE PROPHET SAYING,

4:15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ,
 LAND OF ZEBULUN AND LAND OF NAPHTALI,

ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
 ROAD TO [THE] SEA, BEYOND THE JORDAN,

Γαλιλαία τῶν ἐθνῶν,
 GALILEE OF THE GENTILES,

4:16 ὁ λαὸς ὁ καθήμενος ἐν σκότει
 THE PEOPLE - SITTING IN DARKNESS

φῶς εἶδεν μέγα,
³LIGHT ¹SAW ²A GREAT,

καὶ τοῖς καθήμενοις ἐν χώρᾳ καὶ σκιᾷ
 AND FOR THE ONES SITTING IN [THE] LAND AND SHADOW

θανάτου
 OF DEATH,

φῶς ἀνέτειλεν αὐτοῖς.
 A LIGHT ROSE UP AMONG THEM.

4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ
 FROM THEN BEGAN - JESUS TO PROCLAIM AND

λέγειν, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν
 TO SAY, REPENT, FOR~HAS COME NEAR THE KINGDOM OF THE

οὐρανῶν.
 HEAVENS.

4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς

AND·WALKING BESIDE THE SEA -

Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον

OF GALILEE HE SAW TWO BROTHERS, SIMON, THE ONE BEING CALLED

Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας

PETER, AND ANDREW THE BROTHER OF HIM, CASTING

ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

A NET INTO THE SEA; FOR·THEY WERE FISHERMEN.

4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω

AND HE SAYS TO THEM, COME FOLLOW ME, AND I WILL MAKE

ὑμᾶς ἀλιεῖς ἀνθρώπων. **4:20** οἱ δὲ εὐθέως ἀφέντες

YOU° FISHERMEN OF MEN. AND·THEY IMMEDIATELY HAVING LEFT

τὰ δίκτυα ἠκολούθησαν αὐτῷ. **4:21** Καὶ προβάς

THE NETS FOLLOWED HIM. AND HAVING GONE ON

ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν

FROM THERE HE SAW TWO·OTHER BROTHERS, JAMES THE [SON]

τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν

- OF ZEBEDEE AND JOHN THE BROTHER OF HIM, IN

τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν

THE BOAT WITH ZEBEDEE THE FATHER OF THEM,

καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

REPAIRING THE NETS OF THEM, AND HE CALLED THEM.

4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν

AND·THEY IMMEDIATELY HAVING LEFT THE BOAT AND THE

πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

FATHER OF THEM FOLLOWED HIM.

4:23 Καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων

AND HE WAS GOING ABOUT IN ALL - GALILEE TEACHING

ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ

IN THE SYNAGOGUES OF THEM AND PROCLAIMING THE

εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν

GOOD NEWS OF THE KINGDOM AND HEALING EVERY

νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. **4:24** καὶ

DISEASE AND EVERY ILLNESS AMONG THE PEOPLE. AND

ἀπήλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ

WENT OUT THE REPORT OF HIM INTO ALL - SYRIA; AND

προσηνεγκαν αὐτῷ πάντα τοὺς κακῶς ἔχοντας

THEY BROUGHT TO HIM ALL THE ONES HAVING·ILLNESS

ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ]

VARIOUS DISEASES AND SUFFERING FROM·TORMENTS AND

δαιμονιζομένους καὶ σεληνιαζομένους καὶ

BEING DEMON-POSSESSED AND EPILEPTICS AND

παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. **4:25** καὶ

PARALYTICS. AND HE HEALED THEM. AND

ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας

FOLLOWED HIM MANY·CROWDS FROM - GALILEE

καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ

AND DECAPOLIS AND JERUSALEM AND JUDEA AND

πέραν τοῦ Ἰορδάνου.

BEYOND THE JORDAN.

¹⁸As 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. ¹⁹And he said to them, “Follow me, and I will make you fish for people.” ²⁰Immediately they left their nets and followed him. ²¹As 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. ²²Immediately they left the boat and their father, and followed him.

²³Jesus^w went throughout Galilee, teaching in their synagogues and proclaiming the good news^f of the kingdom and curing every disease and every sickness among the people. ²⁴So 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. ²⁵And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

^w Gk He ^x Gk gospel

CHAPTER 5

When Jesus¹ saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. ²Then he began to speak, and taught them, saying:

³“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴“Blessed are those who mourn, for they will be comforted.

⁵“Blessed are the meek, for they will inherit the earth.

⁶“Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷“Blessed are the merciful, for they will receive mercy.

⁸“Blessed are the pure in heart, for they will see God.

⁹“Blessed are the peacemakers, for they will be called children of God.

¹⁰“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

¹¹“Blessed are you when people revile you and persecute you and utter all kinds of evil against

y Gk he

5:1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος,
AND-HAVING SEEN THE CROWDS HE WENT UP TO THE MOUNTAIN,

καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ
AND [WHEN] HE-SAT DOWN, CAME TO HIM THE DISCIPLES

αὐτοῦ· **5:2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
OF HIM. AND OPENING THE MOUTH OF HIM HE TAUGHT

αὐτοὺς λέγων,
THEM SAYING,

5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
BLESSED [ARE] THE POOR - IN SPIRIT,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

5:4 μακάριοι οἱ πενθοῦντες,
BLESSED [ARE] THE ONES MOURNING,

ὅτι αὐτοὶ παρακληθήσονται.
FOR THEY WILL BE COMFORTED.

5:5 μακάριοι οἱ πραεῖς,
BLESSED [ARE] THE HUMBLE,

ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
FOR THEY WILL INHERIT THE EARTH.

5:6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν
BLESSED [ARE] THE ONES HUNGERING FOR AND THIRSTING FOR -

δικαιοσύνην,
RIGHTEOUSNESS,

ὅτι αὐτοὶ χορτασθήσονται.
FOR THEY WILL BE SATISFIED.

5:7 μακάριοι οἱ ἐλεήμονες,
BLESSED [ARE] THE MERCIFUL,

ὅτι αὐτοὶ ἐλεηθήσονται.
FOR THEY WILL BE SHOWN MERCY.

5:8 μακάριοι οἱ καθαροὶ τῆ καρδίας,
BLESSED [ARE] THE PURE - IN HEART,

ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
FOR THEY - WILL SEE-GOD.

5:9 μακάριοι οἱ εἰρηνοποιοί,
BLESSED [ARE] THE PEACEMAKERS,

ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
FOR THEY SONS OF GOD WILL BE CALLED.

5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν
BLESSED [ARE] THE ONES HAVING BEEN PERSECUTED BECAUSE OF

δικαιοσύνης,
RIGHTEOUSNESS,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ
BLESSED ARE YOU* WHEN THEY REPROACH YOU* AND

διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’
PERSECUTE [YOU*] AND SPEAK EVERY [KIND OF] EVIL AGAINST

ὕμῶν [ψευδόμενοι] ἔνεκεν ἐμοῦ. 5:12 χαίrete και
 YOU° TELLING LIES BECAUSE OF ME. REJOICE AND

ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς
 BE GLAD, FOR THE REWARD OF YOU° [IS] GREAT IN THE

οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς
 HEAVENS. FOR-THUS THEY PERSECUTED THE PROPHETS -

πρὸ ὑμῶν.
 BEFORE YOU°.

5:13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας
 YOU° ARE THE SALT OF THE EARTH. BUT-IF THE SALT

μωρανθῆ, ἐν τίνι ἀλισθησεται; εἰς οὐδὲν
 BECOMES TASTELESS, IN WHAT WAY WILL IT BECOME SALTY [AGAIN]? FOR NOTHING

ισχύει ἔτι εἰ μὴ βληθὲν ἔξω
 IT IS GOOD [ANY] LONGER EXCEPT HAVING BEEN THROWN OUT

καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 5:14 Ὑμεῖς ἐστε τὸ
 TO BE TRAMPLED UPON BY - MEN. YOU° ARE THE

φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω
 LIGHT OF THE WORLD. °IS NOT ABLE °A CITY °TO BE HIDDEN °ON

ὄρους κειμένη· 5:15 οὐδὲ καιοῦσιν λύχνον και
 °A MOUNTAIN °LYING; NOR DO THEY LIGHT A LAMP AND

τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν
 PLACE IT UNDER THE GRAIN BUCKET, BUT UPON THE

λυχνίαν, και λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
 LAMPSTAND, AND IT SHINES FOR ALL THE ONES IN THE HOUSE.

5:16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν
 THUS LET SHINE THE LIGHT OF YOU° BEFORE -

ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ κατὰ ἔργα και
 MEN, SO THAT THEY MAY SEE YOUR° - GOOD WORKS AND

δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
 MAY GLORIFY THE FATHER OF YOU° - IN THE HEAVENS.

5:17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον
 DO NOT THINK THAT I CAME TO ABOLISH THE LAW

ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ
 OR THE PROPHETS. I DID NOT COME TO ABOLISH BUT

πληρῶσαι. 5:18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ
 TO FULFILL. FOR-TRULY I SAY TO YOU°, UNTIL PASS AWAY

ὁ οὐρανὸς και ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ
 - HEAVEN AND - EARTH, ONE-ΙΟΤΑ OR ONE PEN STROKE °BY NO MEANS

παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
 °WILL °PASS FROM THE LAW, UNTIL ALL THINGS TAKE PLACE.

5:19 ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν
 °WHOEVER °THEREFORE BREAKS ONE - °COMMANDMENTS

τούτων τῶν ἐλαχίστων και διδάξῃ οὕτως τοὺς
 °OF THESE - °LEAST AND TEACHES THUS -

ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν
 [TO] MEN, HE WILL BE CALLED-LEAST IN THE KINGDOM OF THE

οὐρανῶν· ὅς δ' ἂν ποιῆσῃ και διδάξῃ, οὗτος
 HEAVENS. BUT-WHOEVER PRACTICES AND TEACHES [THEM], THIS ONE

μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
 WILL BE CALLED-GREAT IN THE KINGDOM OF THE HEAVENS.

you falsely^e on my account.
¹²Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

^{13c}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.

^{14c}You are the light of the world. A city built on a hill cannot be hid. ¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶In 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.

^{17c}Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. ¹⁸For truly I tell you, until heaven and earth pass away, not one letter,^e not one stroke of a letter, will pass from the law until all is accomplished. ¹⁹Therefore, whoever breaks^d 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.

^e Other ancient authorities lack falsely a Gk one iota b Or annuls

²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

²¹“You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’

²²But I say to you that if you are angry with a brother or sister,^c you will be liable to judgment; and if you insult^d a brother or sister,^e you will be liable to the hell^f of fire. ²³So when you are offering your gift at the altar, if you remember that your brother or sister^g has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother or sister,^h and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are on the way to courtⁱ with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

²⁷“You have heard that it was said, ‘You shall not commit adultery.’²⁸But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye

^c Gk a brother; other ancient authorities add without cause
^d Gk say Raca to (an obscure term of abuse) ^e Gk a brother
^f Gk Gehenna ^g Gk your brother
^h Gk lacks to court

5:20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ
FOR-I SAY TO YOU^o THAT UNLESS EXCEEDS YOUR^o -
δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων,
RIGHTEOUSNESS BEYOND [THAT] OF THE SCRIBES AND PHARISEES,
οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
^oBY NO MEANS YOU^o WILL ENTER INTO THE KINGDOM OF THE HEAVENS.

5:21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,
YOU^o HEARD THAT IT WAS SAID TO THE ANCIENTS,
Οὐ φονεύσεις· ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ
YOU SHALL NOT MURDER; AND-WHOEVER MURDERS WILL BE-LIABLE -
κρίσει. **5:22** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
TO JUDGMENT. BUT-I SAY TO YOU^o - EVERYONE BEING ANGRY

τῷ ἀδελφῷ αὐτοῦ^τ ἔνοχος ἔσται τῇ κρίσει·
WITH THE BROTHER OF HIM WILL BE-LIABLE - TO JUDGMENT.
ὃς δ’ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται
AND-WHOEVER SAYS TO THE BROTHER OF HIM, RACA, WILL BE-LIABLE
τῷ συνεδρίῳ· ὃς δ’ ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς
TO THE SANHEDRIN; AND-WHOEVER SAYS, FOOL, WILL BE-LIABLE TO
τὴν γέενναν τοῦ πυρός. **5:23** ἐὰν οὖν προσφέρῃς τὸ
THE GEHENNA - OF FIRE. THEREFORE-IF YOU BRING THE

δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει μνησθῆς ὅτι ὁ
GIFT OF YOU TO THE ALTAR AND THERE YOU REMEMBER THAT THE
ἀδελφός σου ἔχει τι κατὰ σοῦ, **5:24** ἄφες ἐκεῖ
BROTHER OF YOU HAS SOMETHING AGAINST YOU, LEAVE THERE
τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε
THE GIFT OF YOU BEFORE THE ALTAR AND GO
πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθῶν
FIRST BE RECONCILED TO THE BROTHER OF YOU, AND THEN HAVING COME
πρόσφερε τὸ δῶρόν σου. **5:25** ἴσθι εὐνοῶν τῷ
OFFER THE GIFT OF YOU. BE WELL-DISPOSED TO THE

ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ
OPPONENT OF YOU QUICKLY, WHILE YOU ARE WITH HIM ON THE
ὁδῷ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ
ROAD, LEST YOU MIGHT HAND OVER THE OPPONENT TO THE JUDGE, AND
ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθῆσῃ·
THE JUDGE, TO THE OFFICIAL, AND INTO PRISON YOU WILL BE THROWN.

5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν,
TRULY I SAY TO YOU, BY NO MEANS YOU WILL COME OUT FROM THERE
ἕως ἂν ἀποδώς τὸν ἔσχατον κοδράντην.
UNTIL YOU REPAY THE LAST PENNY.

5:27 Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.
YOU^o HEARD THAT IT WAS SAID, YOU SHALL NOT COMMIT ADULTERY.

5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
BUT-I SAY TO YOU^o THAT EVERYONE LOOKING [UPON] A WOMAN
πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἔμοιχευσεν
IN ORDER TO DESIRE HER ALREADY HAS COMMITTED ADULTERY WITH
αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. **5:29** εἰ δὲ ὁ ὀφθαλμός
HER IN THE HEART OF HIM. AND-IF THE EYE

5:21 Exod. 20:13; Deut. 5:17 **5:22** text: NKJVmg RSV NRSV ESV NASB NIV84 NIV11 NEB REB RNJB NAB NLT CSB. add εἰκη (without cause); KJV NKJV RSVmg NRSVmg ESVmg NASBmg NIV84mg NIV11mg NEBmg NLTmg CSBmg. **5:27** Exod. 20:14; Deut. 5:18

σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
 ὁ OF YOU - ὁ RIGHT CAUSES YOU TO STUMBLE, TEAR OUT IT AND
 βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν
 THROW [IT] FROM YOU. FOR-IT IS BETTER FOR YOU THAT BE LOST ONE
 τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου
 OF THE MEMBERS OF YOU AND NOT [THE] WHOLE - BODY OF YOU
 βληθῆ εἰς γέενναν. 5:30 καὶ εἰ ἡ δεξιὰ σου χεὶρ
 BE THROWN INTO GEHENNA. AND IF THE RIGHT HAND-OF YOU
 σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ·
 CAUSES YOU TO STUMBLE, CUT OFF IT AND THROW [IT] FROM YOU.
 συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου
 FOR-IT IS BETTER FOR YOU THAT BE LOST ONE OF THE MEMBERS OF YOU
 καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
 AND NOT [THE] WHOLE - BODY OF YOU INTO GEHENNA MAY GO.

5:31 Ἐρρέθη δέ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 AND-IT WAS SAID, WHOEVER DIVORCES THE WIFE OF HIM,

δῶτω αὐτῇ ἀποστάσιον. 5:32 ἐγὼ δὲ λέγω ὑμῖν
 LET HIM GIVE TO HER A CERTIFICATE OF DIVORCE. BUT-I SAY TO YOU*

ὅτι πᾶς ὁ ἀπολῶν τὴν γυναῖκα αὐτοῦ παρεκτός
 THAT EVERYONE - DIVORCING THE WIFE OF HIM EXCEPT [FOR]

λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι,
 [THE] MATTER OF SEXUAL IMMORALITY MAKES HER TO COMMIT ADULTERY,

καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται.
 AND WHOEVER MARRIES-A DIVORCED WOMAN COMMITS ADULTERY.

5:33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,
 AGAIN, YOU* HEARD THAT IT WAS SAID TO THE ANCIENTS,

Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς
 YOU SHALL NOT BREAK YOUR VOWS, BUT-YOU SHALL REPAY TO THE LORD THE

ὄρκους σου. 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως·
 VOWS OF YOU. BUT-I SAY TO YOU* DO NOT SWEAR AT ALL,

μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ,
 NEITHER BY - HEAVEN, FOR IT IS-[THE] THRONE - OF GOD,

5:35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
 NOR BY - EARTH, FOR IT IS-[THE] FOOTSTOOL OF THE FEET

αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ
 OF HIM, NOR BY JERUSALEM, FOR IT IS-[THE] CITY OF THE

μεγάλου βασιλέως, 5:36 μήτε ἐν τῇ κεφαλῇ σου
 GREAT KING, NOR BY THE HEAD OF YOU

ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ
 SWEAR, FOR YOU ARE NOT ABLE ONE HAIR WHITE TO MAKE OR

μέλαιναν. 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ·
 BLACK. ὁ LET *BE ὁ BUT *THE ὁ WORD ὁ OF YOU* YES YES, NO, NO.

τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
 AND-[ANYTHING] BEYOND THESE FROM THE EVIL ONE IS.

5:38 Ἰκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ
 YOU* HEARD THAT IT WAS SAID, AN EYE FOR AN EYE

καὶ ὀδόντα ἀντὶ ὀδόντος. 5:39 ἐγὼ δὲ λέγω ὑμῖν
 AND A TOOTH FOR A TOOTH. BUT-I SAY TO YOU*

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.³⁰ 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.³¹

³¹It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'³² 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.

³³Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.'³⁴ But I say to you, Do not swear at all, either by heaven, for it is the throne of God,³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.³⁶ And do not swear by your head, for you cannot make one hair white or black.³⁷ Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one!

³⁸You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

³⁹But I say to you, *i Gk Gehenna j Or evil*

Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; ⁴⁰and if anyone wants to sue you and take your coat, give your cloak as well; ⁴¹and if anyone forces you to go one mile, go also the second mile. ⁴²Give 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.’ ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so 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. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters, ⁴⁸what more are you doing than others? Do not even the Gentiles do the same? ⁴⁹Be perfect, therefore, as your heavenly Father is perfect.

k Gk your brothers

μη ἀντιστήναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίζει
 NOT TO OPPOSE THE EVILDOER, BUT WHOEVER HITS-YOU
 εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν
 ON THE RIGHT CHEEK OF YOU, TURN TO HIM ALSO THE
 ἄλλην· **5:40** καὶ τῷ θέλοντί σοι κριθῆναι καὶ
 OTHER; AND TO THE ONE WISHING TO SUE-YOU AND
 τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
 THE SHIRT OF YOU TO TAKE, LEAVE TO HIM ALSO THE (YOUR) COAT.
5:41 καὶ ὅστις σε ἀγαρεύσει μίλιον ἕν, ὕπαγε μετ’
 AND WHOEVER WILL FORCE-YOU [TO GO] ONE-MILE, GO WITH
 αὐτοῦ δύο. **5:42** τῷ αἰτοῦντί σε δός, καὶ τὸν
 HIM TWO. TO THE ONE ASKING YOU GIVE, AND THE ONE
 θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.
 WISHING FROM YOU TO BORROW DO NOT TURN AWAY.
5:43 Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον
 YOU^o HEARD THAT IT WAS SAID, YOU SHALL LOVE THE NEIGHBOR
 σου καὶ μισήσεις τὸν ἐχθρόν σου. **5:44** ἐγὼ δὲ
 OF YOU AND YOU SHALL HATE THE ENEMY OF YOU. BUT-I
 λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν[†] καὶ
 SAY TO YOU^o, LOVE THE ENEMIES OF YOU^o AND
 ἵνα προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,[†] **5:45** ὅπως
 PRAY FOR THE ONES PERSECUTING YOU^o, SO THAT
 γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,
 YOU^o MAY BECOME SONS OF THE FATHER OF YOU^o - IN [THE] HEAVENS,
 ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
 FOR THE SUN OF HIM HE MAKES TO RISE UPON EVIL ONES AND
 ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
 GOOD ONES AND MAKES TO RAIN UPON [THE] JUST AND UNJUST.
5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
 FOR-IF YOU^o LOVE THE ONES LOVING YOU^o, WHAT
 μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ
 REWARD DO YOU^o HAVE? ²NOT ³EVEN ⁴THE ⁵TAX COLLECTORS ⁶THE ⁷SAME
 ποιοῦσιν; **5:47** καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς
¹DO? AND IF YOU^o GREET THE BROTHERS
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ
 OF YOU^o ONLY, WHAT EXTRAORDINARY [THING] ARE YOU^o DOING? ²NOT ³EVEN
 οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσιν; **5:48** Ἔσεσθε οὖν ὑμεῖς
⁴THE ⁵GENTILES ⁶THE ⁷SAME ¹DO? THEREFORE-SHALL BE YOU^o
 τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.
 PERFECT AS THE ²FATHER ³OF YOU^o - ⁴HEAVENLY IS-PERFECT.

5:43 Lev. 19:18 **5:44a** text: NKJVmg RSV NRSV ESV NASB NIV84 NIV11 NEB REB RNJB NAB NLT CSB. add εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς (bless those who curse you, do good to those who hate you) [see Luke 6:27-28]; KJV NKJV NIV84mg NEBmg NLTmg CSBmg. **5:44b** text: NKJVmg RSV NRSV ESV NASB NIV84 NIV11 NEB REB RNJB NAB NLT CSB. var. προσεύχεσθε ὑπὲρ τῶν ἐπιρραϊζούντων ὑμᾶς καὶ διωκόντων ὑμᾶς (pray for those who despitefully use you and persecute you) [see Luke 6:27-28]; KJV NKJV NIV84mg NEBmg CSBmg.

CHAPTER 6

6:1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ
 BUT-BE CAREFUL THE RIGHTEOUSNESS OF YOU^o NOT
 ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι
 TO PRACTICE BEFORE - MEN IN ORDER TO BE SEEN

αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ
 BY THEM; OTHERWISE, ³REWARD ²NO ¹YOU^o HAVE WITH THE
 πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
 FATHER OF YOU^o - IN THE HEAVENS.

6:2 Ὅταν οὖν ποιῆς ἐλεημοσύνην,
 THEREFORE-WHENEVER YOU DO (GIVE) ALMS,

μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ
 DO NOT SOUND A TRUMPET BEFORE YOU, AS THE

ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
 HYPOCRITES DO IN THE SYNAGOGUES AND IN THE

ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν
 STREETS, SO THAT THEY MAY BE GLORIFIED BY - MEN. TRULY

λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
 I SAY TO YOU^o, THEY HAVE THE REWARD OF THEM.

6:3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ
 BUT [WHEN] YOU DO (GIVE) ALMS DO NOT LET KNOW THE

ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, **6:4** ὅπως
 LEFT [HAND] OF YOU WHAT DOES THE RIGHT [HAND] OF YOU, SO THAT

ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ
³MAY BE ¹YOUR - ²ALMS IN - SECRET. AND THE

πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει
 FATHER OF YOU THE ONE SEEING IN - SECRET WILL REPAY

σοι^T.
 YOU.

6:5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ
 AND WHENEVER YOU^o PRAY, YOU^o SHALL NOT BE AS THE

ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
 HYPOCRITES, FOR THEY LOVE IN THE SYNAGOGUES AND ON

ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι,
 THE CORNERS OF THE STREETS STANDING TO PRAY,

ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν,
 SO THAT THEY MAY BE SEEN - BY MEN. TRULY I SAY TO YOU^o,

ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6:6** σὺ δὲ ὅταν
 THEY HAVE THE REWARD OF THEM. ³YOU ¹BUT ²WHENEVER

προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ
 PRAY, ENTER INTO THE HIDDEN ROOM OF YOU AND

κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου
 HAVING SHUT THE DOOR OF YOU PRAY TO THE FATHER OF YOU

τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
 THE ONE IN - SECRET. AND THE FATHER OF YOU THE ONE

βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι^T.
 SEEING IN - SECRET WILL REPAY YOU.

“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.

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. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you.’

⁵“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. ⁶But 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.’

I Other ancient authorities add openly

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. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹“Pray then in this way: Our Father in heaven, hallowed be your name.

¹⁰ Your kingdom come. Your will be done, on earth as it is in heaven.

¹¹ Give us this day our daily bread.^m ¹² And forgive us our debts, as we also have forgiven our debtors.

¹³ And do not bring us to the time of trial,ⁿ but rescue us from the evil one.^o

¹⁴For if you forgive others their trespasses, your heavenly Father will also forgive you; ¹⁵but if you do not forgive others, neither will your Father forgive you their trespasses.

m Or our bread for tomorrow
n Or us into temptation *o* Or from evil. Other ancient authorities add, in some form, *For the kingdom and the power and the glory are yours forever. Amen.*

6:7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ
BUT-PRAYING DO NOT BABBLE AS THE

ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογία αὐτῶν
GENTILES, FOR-THey THINK THAT IN THE WORDINESS OF THEM

εἰσακουσθήσονται. **6:8** μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
THEY WILL BE HEARD. THEREFORE-DO NOT BE LIKE THEM.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε
FOR-KNOWS THE FATHER OF YOU^o OF WHAT [THINGS] YOU^o HAVE-NEED

πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. **6:9** Οὕτως οὖν
BEFORE - YOU^o ASK HIM. THEREFORE-THUS

προσεύχεσθε ὑμεῖς·
PRAY YOU^o:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
FATHER OF US THE ONE IN THE HEAVENS,

ἁγιασθήτω τὸ ὄνομά σου·
LET BE REVERED THE NAME OF YOU,

6:10 ἔλθέτω ἡ βασιλεία σου·
LET COME THE KINGDOM OF YOU,

γενηθήτω τὸ θέλημά σου,
LET BE DONE THE WILL OF YOU,

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
AS IN HEAVEN ALSO ON EARTH.

6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
THE ²BREAD ³OF US - ¹DAILY GIVE TO US

σήμερον·
TODAY.

6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
AND FORGIVE US THE DEBTS OF US,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις
AS ALSO WE HAVE FORGIVEN THE DEBTORS

ἡμῶν·
OF US.

6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
AND DO NOT LEAD US INTO TEMPTATION,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ^T.
BUT RESCUE US FROM THE EVIL ONE.

6:14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ
FOR-IF YOU^o FORGIVE - MEN THE

παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
TRESPASSES OF THEM, WILL FORGIVE ALSO YOU^o THE ²FATHER

ὑμῶν ὁ οὐράνιος· **6:15** ἐὰν δὲ μὴ ἀφήτε τοῖς
³OF YOU^o - ¹HEAVENLY. BUT-IF YOU^o DO NOT FORGIVE -

ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
MEN, NEITHER THE FATHER OF YOU^o WILL FORGIVE THE

παραπτώματα ὑμῶν.
TRESPASSES OF YOU^o.

6:13 text: NKJvmg RSV NRSV ESV NIV84 NIV11 NEB REB RNJB NAB NLT CSB. add οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας, αμην. (because yours is the kingdom and the power and the glory forever. Amen.); KJV NKJV RSVmg NRSVmg ESVmg NASB NIV84mg NIV11mg NEBmg RNJBmg NLTmg CSBmg.

6:16 Ὅταν δὲ νηστεύετε, μὴ γίνεσθε ὡς οἱ
AND-WHENEVER YOU* FAST, DO NOT BE AS THE

ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα
GLOOMY-HYPOCRITES, FOR-THEY DISFIGURE THE FACES

αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·
OF THEM SO THAT THEY MAY APPEAR - TO MEN [AS] ONES FASTING.

ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
TRULY I SAY TO YOU*, THEY HAVE THE REWARD OF THEM.

6:17 σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ
BUT-YOU FASTING ANOINT YOUR - HEAD AND

τὸ πρόσωπόν σου νίψαι, **6:18** ὅπως μὴ φανῆς τοῖς
THE FACE OF YOU WASH, SO THAT YOU MAY NOT APPEAR -

ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ
TO MEN [AS] ONES FASTING BUT TO THE FATHER OF YOU THE ONE

ἐν τῷ κρυφαίῳ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν
IN - SECRET. AND THE FATHER OF YOU THE ONE SEEING IN

τῷ κρυφαίῳ ἀποδώσει σοι.
- SECRET WILL REPAY YOU.

6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,
DO NOT STORE UP FOR YOU* TREASURES UPON THE EARTH,

ὅπου σῆς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπτει
WHERE MOTH AND RUST DESTROY AND WHERE THIEVES

διорύσσουσιν καὶ κλέπτουσιν· **6:20** θησαυρίζετε δὲ
BREAK IN AND STEAL. BUT-Y STORE UP

ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε
FOR YOU* TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR

βρώσις ἀφανίζει καὶ ὅπου κλέπτει οὐ διорύσσουσιν
RUST DESTROYS AND WHERE THIEVES DO NOT BREAK IN

οὐδὲ κλέπτουσιν· **6:21** ὅπου γὰρ ἐστὶν ὁ θησαυρὸς
NOR STEAL. FOR-WHERE IS THE TREASURE

σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.
OF YOU, THERE WILL BE ALSO THE HEART OF YOU.

6:22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς.
THE LAMP OF THE BODY IS THE EYE.

ἐὰν οὖν ᾗ ὁ ὀφθαλμὸς σου ἀπλοῦς, ὅλον τὸ
IF THEREFORE IS THE EYE OF YOU HEALTHY, THE-WHOLE

σῶμά σου φωτεινὸν ἔσται· **6:23** ἐὰν δὲ ὁ
BODY OF YOU WILL BE-FULL OF LIGHT. BUT-IF THE

ὀφθαλμὸς σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου
EYE OF YOU IS-EVIL, THE-WHOLE BODY OF YOU

σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ
WILL BE-FULL OF DARKNESS. IF THEREFORE THE LIGHT - IN YOU

σκότος ἐστίν, τὸ σκότος πόσον.
IS-DARKNESS, ²THE ³DARKNESS HOW GREAT [IS].

6:24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ
NO ONE IS ABLE TWO MASTERS TO SERVE. FOR-EITHER

τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνός
THE ONE HE WILL HATE AND THE OTHER HE WILL LOVE, OR ONE

¹⁶“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, ¹⁸so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.”

¹⁹“Do not store up for yourselves treasures on earth, where moth and rust^d consume and where thieves break in and steal; ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust^d consumes and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²“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!

²⁴“No one can serve two masters; for a slave will either hate the one and love the other, or

p Other ancient authorities add *openly* *q* Gk *eating*

be devoted to the one and despise the other. You cannot serve God and wealth.^r
²⁵Therefore I tell you, do not worry about your life, what you will eat or what you will drink,^s or about your body, what you will wear. Is not life more than food, and the body more than clothing?²⁶ 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?²⁷ And can any of you by worrying add a single hour to your span of life?²⁸ And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these.³⁰ 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?
³¹Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'
³²For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things.³³ But strive first for the kingdom of God^t and his^u righteousness,

ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
 HE WILL HOLD TO AND THE OTHER HE WILL DESPISE. YOU^r ARE NOT ABLE
 θεῶ δουλεύειν καὶ μαμωνᾶ.
 TO SERVE-GOD AND WEALTH.

6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ
 THEREFORE I SAY TO YOU^s, DO NOT WORRY FOR THE
 ψυχῇ ὑμῶν τί φάγητε [ἢ τί πῖντε], μηδὲ
 LIFE OF YOU^s WHAT YOU^s MIGHT EAT OR WHAT YOU^s MIGHT DRINK, NOR
 τῷ σώματι ὑμῶν τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ
 FOR THE BODY OF YOU^s WHAT YOU^s MIGHT PUT ON. ²NOT - ³LIFE
 πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ
⁴MORE THAN ¹IS - FOOD AND THE BODY [MORE THAN] -
 ἐνδύματος; **6:26** ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
 CLOTHING? LOOK TO THE BIRDS -
 οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ
 OF HEAVEN FOR THEY DO NOT SOW NOR REAP NOR
 συναγούσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ
 GATHER INTO BARNs, AND THE ²FATHER ³OF YOU^s -
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μάλλον διαφέρετε
¹HEAVENLY FEEDS THEM. ³NOT ²YOURSELVES ⁵MORE ⁴ARE YOU^s ⁶WORTH
 αὐτῶν; **6:27** τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
 [THAN] THEY? AND-WHO AMONG YOU^s [BY] WORRYING IS ABLE
 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; **6:28** καὶ
 TO ADD TO THE LIFE SPAN OF HIM ONE-HOUR? AND
 περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
 CONCERNING CLOTHING WHY WORRY? OBSERVE THE
 κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ
 LILIES OF THE FIELD HOW THEY GROW. THEY DO NOT LABOR NOR
 νήθουσιν· **6:29** λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν
 SPIN. BUT-I SAY TO YOU^s THAT NOT EVEN SOLOMON IN
 πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.
 ALL THE GLORY OF HIM CLOTHED HIMSELF LIKE ONE OF THESE.
6:30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
 AND-IF THE GRASS OF THE FIELD TODAY BEING (EXISTING)
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
 AND TOMORROW INTO AN OVEN BEING THROWN - GOD THUS
 ἀμφιέννυσιν, οὐ πολλῶ μάλλον ὑμᾶς,
 CLOTHES, [WILL HE] NOT [CLOTHE] MUCH MORE YOU^s,
 ὀλιγόπιστοι; **6:31** μὴ οὖν μεριμνήσητε
 ONES OF LITTLE FAITH? THEREFORE-DO NOT WORRY

λέγοντες, Τί φάγωμεν; ἢ, Τί πῖωμεν; ἢ, Τί
 SAYING, WHAT MIGHT WE EAT? OR, WHAT MIGHT WE DRINK? OR, WHAT
 περιβαλώμεθα; **6:32** πάντα γὰρ ταῦτα τὰ
 MIGHT WE CLOTHE OURSELVES [WITH]? FOR-ALL THESE THINGS THE
 ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ
 GENTILES STRIVE FOR. FOR-KNOWS THE ²FATHER ³OF YOU^s -
 οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. **6:33** ζητεῖτε δὲ
¹HEAVENLY THAT YOU^s NEED ALL-THese THINGS. BUT-SEEK
 πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην
 FIRST THE KINGDOM - OF GOD AND THE RIGHTEOUSNESS

αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
OF HIM, AND ALL-THese THINGS WILL BE ADDED TO YOU*.

6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ
THEREFORE-DO NOT WORRY FOR - TOMORROW, - FOR

αὔριον μεριμνήσει ἐαυτῆς· ἄρκετον τῆ ἡμέρα
TOMORROW WILL WORRY FOR ITSELF. SUFFICIENT FOR THE DAY

ἡ κακία αὐτῆς.
[IS] THE EVIL OF IT.

and all these things will be given to you as well.

³⁴“So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

CHAPTER 7

7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· **7:2** ἐν ᾧ γὰρ
DO NOT JUDGE LEST YOU* BE JUDGED. ²WITH ³WHAT ⁴FOR

κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρον
JUDGMENT YOU* JUDGE YOU* WILL BE JUDGED, AND WITH WHAT MEASURE

μετρεῖτε μετρηθήσεται ὑμῖν. **7:3** τί δὲ βλέπετε τὸ
YOU* MEASURE IT WILL BE MEASURED TO YOU*. AND-WHY DO YOU SEE THE

κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
SPECK - IN THE EYE OF THE BROTHER OF YOU, BUT-THE

ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; **7:4** ἢ πῶς
²IN - ³YOUR ⁴EYE ¹LOG YOU DO NOT NOTICE? OR HOW

ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος
WILL YOU SAY TO THE BROTHER OF YOU, LET [ME] TAKE OUT THE SPECK

ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ
FROM THE EYE OF YOU, AND LOOK, THE LOG [IS] IN THE

ὀφθαλμῷ σου; **7:5** ὑποκριτὰ, ἔκβαλε πρῶτον ἐκ τοῦ
EYE OF YOU? HYPOCRITE, FIRST-TAKE OUT FROM THE

ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψει
EYE OF YOU THE LOG AND THEN YOU WILL SEE CLEARLY

ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ
TO TAKE OUT THE SPECK FROM THE EYE OF THE BROTHER

σου. **7:6** Μὴ δώτε τὸ ἅγιον τοῖς κυσὶν μηδὲ
OF YOU. DO NOT GIVE [THAT WHICH IS] HOLY - TO DOGS, NOR

βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων,
THROW THE PEARLS OF YOU* BEFORE THE PIGS,

μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν
LEST THEY WILL TRAMPLE ON THEM WITH THE FEET OF THEM

καὶ στραφέντες ῥήξωσιν ὑμᾶς.
AND HAVING TURNED, THEY MAY TEAR [INTO PIECES] YOU*.

7:7 Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ
ASK AND IT WILL BE GIVEN TO YOU*, SEEK AND

εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· **7:8** πᾶς γὰρ
YOU* WILL FIND, KNOCK AND IT WILL BE OPENED TO YOU*. FOR-EVERYONE

ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ
- ASKING RECEIVES AND THE ONE SEEKING FINDS AND

τῷ κρούοντι ἀνοιγήσεται. **7:9** ἢ τίς ἐστιν ἐξ
TO THE ONE KNOCKING IT WILL BE OPENED. OR ¹WHAT ³IS ⁴AMONG

ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον,
⁵YOU* ²MAN, WHOM WILL ASK THE SON OF HIM [FOR] BREAD,

“Do not judge, so that you may not be judged. ²For with the judgment you make you will be judged, and the measure you give will be the measure you get. ³Why do you see the speck in your neighbor’s² eye, but do not notice the log in your own eye? ⁴Or how can you say to your neighbor,³ ‘Let me take the speck out of your eye,’ while the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s² 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 you; search, and you will find; knock, and the door will be opened for you. ⁸For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. ⁹Is there anyone among you who, if your child asks for bread,

w Gk brother’s x Gk brother

will give a stone? ¹⁰Or if the child asks for a fish, will give a snake? ¹¹If 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^y that leads to destruction, and there are many who take it. ¹⁴For 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. ¹⁶You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? ¹⁷In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

^yOther ancient authorities read *for the road is wide and easy*

μή λίθον ἐπιδώσει αὐτῷ; 7:10 ἢ καὶ ἰχθὺν
[SURELY] NOT A STONE WILL HE GIVE TO HIM? OR [IF] ALSO A FISH

αἰτήσει, μή ὄφιν ἐπιδώσει αὐτῷ; 7:11 εἰ οὖν
HE WILL ASK FOR, [SURELY] NOT A SNAKE WILL HE GIVE TO HIM? IF THEREFORE

ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ δίδοναι
YOU^o BEING^v-EVIL KNOW GOOD^v-GIFTS TO GIVE

τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν
TO THE CHILDREN OF YOU^o, HOW MUCH MORE THE FATHER OF YOU^o,

ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
THE ONE IN THE HEAVENS, WILL GIVE GOOD THINGS TO THE ONES

αἰτοῦσιν αὐτόν. 7:12 Πάντα οὖν ὅσα ἐὰν θέλητε
ASKING HIM. THEREFORE-ALL THINGS WHATEVER YOU^o WISH

ἴνα ποιῶν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς
THAT ²MAY DO ²FOR YOU^o - ¹MEN, THUS ALSO YOU^o

ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ
DO FOR THEM. FOR-THIS IS THE LAW AND THE

προφῆται.
PROPHETS.

7:13 Εἰσελάτε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα
ENTER THROUGH THE NARROW GATE, FOR WIDE

ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα
[IS] THE GATE AND BROAD [IS] THE WAY - LEADING

εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ
TO - DESTRUCTION, AND MANY ARE THE ONES

εἰσερχόμενοι δι’ αὐτῆς· 7:14 τί στενὴ ἡ πύλη
ENTERING THROUGH IT. HOW NARROW [IS] THE GATE

καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν
AND CONSTRICTED THE ROAD - LEADING TO - LIFE,

καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.
AND FEW ARE THE ONES FINDING IT.

7:15 Προσεχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες
BEWARE OF - FALSE PROPHETS, WHO

ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ
COME TO YOU^o IN CLOTHING OF SHEEP, BUT-WITHIN

εἰσὶν λύκοι ἄρπαγες. 7:16 ἀπὸ τῶν καρπῶν αὐτῶν
ARE RAVENOUS^v-WOLVES. BY THE FRUIT OF THEM

ἐπιγνώσεσθε αὐτούς, μὴτι συλλέγουσιν ἀπὸ
YOU^o WILL KNOW THEM. ¹[SURELY] ⁴NOT ³ARE ²GATHERED ⁵FROM

ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;
⁷THORNS ²BUNCHES OF GRAPES OR ²FROM ³THISTLES ¹FIGS?

7:17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ,
SO EVERY GOOD^v-TREE GOOD^v-FRUIT PRODUCES,

τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ.
BUT-THE ROTTEN TREE BAD^v-FRUIT PRODUCES.

7:18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς
IS NOT ABLE A GOOD^v-TREE BAD^v-FRUIT

ποιεῖν οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν.
TO PRODUCE NOR A ROTTEN^v-TREE GOOD^v-FRUIT TO PRODUCE.

7:13 text: KJV NKJV RSV NRSV ESV NASB NIV84 NIV11 NEB REB NAB NLT CSB. omit: RSVmg NRSVmg ESVmg NEBmg RNJB.

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

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

τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
THE FRUIT OF THEM YOU^o WILL KNOW THEM.

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

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ'
WILL ENTER INTO THE KINGDOM OF THE HEAVENS, BUT

ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς
THE ONE DOING THE WILL OF THE FATHER OF ME, THE ONE IN THE

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

Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ
LORD, LORD, ²NOT - ⁴IN YOUR ⁵NAME ¹DID WE ³PROPHESY, AND

τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ
- IN YOUR NAME CAST OUT-DEMONS, AND - IN YOUR

ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; **7:23** καὶ τότε
NAME MANY-MIGHTY WORKS PERFORM? AND THEN

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

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

7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς
THEREFORE-EVERYONE WHO HEARS OF ME -

λόγους τούτους καὶ ποιῇ αὐτούς, ὁμοιωθήσεται
THESE-WORDS AND DOES THEM, WILL BE COMPARED

ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν
TO A WISE-MAN, WHO BUILT HIS - HOUSE

ἐπὶ τὴν πέτραν. **7:25** καὶ κατέβη ἡ βροχὴ καὶ ἤλθον
UPON THE ROCK. AND CAME DOWN THE RAIN AND CAME

οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν
THE RIVERS AND BLEW THE WINDS AND BEAT AGAINST

τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ
- THAT-HOUSE, AND IT DID NOT FALL, FOR-IT HAD BEEN FOUNDED

ἐπὶ τὴν πέτραν. **7:26** καὶ πᾶς ὁ ἀκούων μου τοὺς
UPON THE ROCK. AND EVERYONE - HEARING OF ME -

λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται
THESE-WORDS AND NOT DOING THEM WILL BE COMPARED

ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ
TO A FOOLISH-MAN, WHO BUILT HIS - HOUSE UPON

τὴν ἄμμον· **7:27** καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ
THE SAND. AND CAME DOWN THE RAIN AND CAME THE

ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ
RIVERS AND BLEW THE WINDS AND BEAT AGAINST -

οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς
THAT-HOUSE, AND IT FELL AND ¹WAS ²THE ³FALL ^oOF IT

μεγάλη.

⁵GREAT.

¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire.

²⁰Thus you will know them by their fruits.

²¹“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. ²²On 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?’ ²³Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’

²⁴“Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. ²⁶And 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.

²⁷The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”

²⁸Now when Jesus had finished saying these things, the crowds were astounded at his teaching, ²⁹for he taught them as one having authority, and not as their scribes.

7:28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
 AND IT CAME ABOUT WHEN FINISHED - JESUS -
 λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ
 THESE-WORDS, WERE AMAZED THE CROWDS AT THE
 διδαχῇ αὐτοῦ· **7:29** ἦν γὰρ διδάσκων αὐτοὺς ὡς
 TEACHING OF HIM. - FOR HE WAS TEACHING THEM AS
 ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
 HAVING-AUTHORITY AND NOT AS THE SCRIBES OF THEM.

CHAPTER 8

When Jesus^z had come down from the mountain, great crowds followed him;² and there was a leper^a 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!”⁴ Immediately his leprosy^a 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.”

⁵When he entered Capernaum, a centurion came to him, appealing to him⁶ and saying, “Lord, my servant is lying at home paralyzed, in terrible distress.”⁷ And he said to him, “I will come and cure him.”⁸ 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.⁹ For I also am a man under authority, with

^zGk *he* ^aThe terms *leper* and *leprosy* can refer to several diseases

8:1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους
 AND [WHEN] HE-CAME DOWN FROM THE MOUNTAIN
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. **8:2** καὶ ἶδού
 FOLLOWED HIM MANY-CROWDS. AND LOOK,
 λεπρὸς προσελθὼν προσεκύνει αὐτῷ
 A MAN WITH LEPROSY HAVING APPROACHED WAS FALLING DOWN BEFORE HIM
 λέγων, Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.
 SAYING, LORD, IF YOU ARE WILLING YOU ARE ABLE TO CLEANSE-ME.
8:3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ
 AND HAVING STRETCHED OUT THE (HIS) HAND HE TOUCHED HIM
 λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἑκαθαρίσθη
 SAYING, I AM WILLING, BE CLEANSED. AND IMMEDIATELY WAS CLEANSED
 αὐτοῦ ἢ λέπρα. **8:4** καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα
 HIS - LEPROSY. AND SAYS TO HIM - JESUS, SEE [THAT]
 μηδενὶ εἰπῆς, ἀλλ’ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ
 YOU TELL-NO ONE, BUT GO [AND] SHOW-YOURSELF TO THE PRIEST
 καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς,
 AND OFFER THE GIFT WHICH MOSES-COMMANDED,
 εἰς μαρτύριον αὐτοῖς.
 FOR A TESTIMONY TO THEM.
8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ
 NOW [WHEN] HE-ENTERED INTO CAPERNAUM,
 προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν
 APPROACHED HIM A CENTURION BEGGING HIM
8:6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβηται ἐν
 AND SAYING, LORD, THE SERVANT OF ME HAS BEEN BEDRIDDEN IN
 τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. **8:7** καὶ
 THE HOUSE PARALYZED, BEING TORMENTED-TERRIBLY. AND
 λέγει αὐτῷ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. **8:8** καὶ
 HE SAYS TO HIM, I COMING WILL HEAL HIM. AND
 ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμι
 ANSWERING THE CENTURION SAID, LORD, I AM NOT
 ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ
 WORTHY THAT OF ME UNDER THE ROOF YOU SHOULD ENTER, BUT
 μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
 ONLY SAY [THE] WORD, AND WILL BE HEALED THE SERVANT OF ME.
8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων
 FOR-ALSO I I AM-A MAN UNDER AUTHORITY, HAVING