# THE GOSPEL ACCORDING TO LUKE

*Greek–English Interlinear with Koine Phonetics*

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

## HOW TO USE THIS EDITION

Each verse is presented in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): NA28 text with original diacritical marks (breathings, accents, iota subscripts).
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine Greek pronunciation.

PHONETIC KEY:
Vowels: a = 'father' | e = 'bed' | ē / ī = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
Diphthongs: ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
Consonants: β = 'v' | γ = 'g' | δ = 'th' as in 'then' | θ = 'th' as in 'thin'
φ = 'f' | χ = 'ch' as in German 'Bach' | ψ = 'ps' | ξ = 'ks' | ζ = 'z'
Stress: CAPITALS indicate the stressed syllable.
Breathings: Initial h- = rough breathing; smooth breathing silent in Koine.

LUKE'S GREEK: Luke writes the most literary and polished Greek in the New Testament. He uses the optative mood more than any other NT author, and models his birth narrative prose closely on the Septuagint (LXX). His is the Greek of an educated Hellenistic author.

## TRANSLATOR'S PREFACE

The Gospel of Luke is the most literary document in the New Testament. Its author — universally identified by ancient tradition with Luke the physician, the companion of Paul mentioned in Colossians 4:14, Philemon 24, and 2 Timothy 4:11 — was a master of Hellenistic Greek prose. He is the only NT writer who sets his work within the context of secular history (3:1–2), who employs a formal literary prologue addressed to a named patron, and who demonstrates sustained command of the full range of educated Koine, from the elevated LXX-inflected cadences of the birth narrative (chapters 1–2) to the vivid travel narrative and the exquisite parable prose of chapters 10–18. He also wrote Acts, making him the author of roughly one quarter of the entire New Testament by volume.

Luke's Gospel is dated by most scholars to approximately 80–85 CE, after Mark (which Luke demonstrably used) and probably after the Jewish War of 66–70 CE. The address to Theophilus (1:3) — whose name means 'lover

of God' — may designate a specific patron, a literary dedicatee, or a symbolic audience; ancient literary convention made the dedication a standard feature of historical and biographical works. The prologue of 1:1–4 is the most classically formed Greek sentence in the New Testament, modeled on the prooimia of Herodotus and Thucydides, and signals Luke's deliberate positioning of the gospel within the tradition of ancient historiography.

The theological and narrative distinctives of Luke are substantial. Luke alone contains the Magnificat (1:46–55), the Benedictus (1:67–79), the Gloria (2:14), the Nunc Dimittis (2:28–32), and the infancy narratives structured in deliberate parallelism between John and Jesus. Luke alone gives us the Good Samaritan (10:25–37), the Prodigal Son (15:11–32), the Rich Man and Lazarus (16:19–31), the Persistent Widow (18:1–8), Zacchaeus (19:1–10), and the Road to Emmaus (24:13–35). These parables are among the most celebrated narratives in world literature. Luke's distinctive emphases — on women (8:1–3; 10:38–42; 23:27–31), on the poor and economically marginalized, on prayer (3:21; 5:16; 6:12; 9:18, 28–29; 11:1–13; 22:41–44), and on the work of the Holy Spirit — give the gospel a theological texture unlike the other Synoptics.

Linguistically, Luke's most notable feature is his deliberate code-switching. In chapters 1–2, he writes in a manner that consciously imitates the Greek of the Septuagint — the style of the LXX historical books — to signal that the events of Jesus' birth belong to the sacred history of Israel. From chapter 3 onward, his prose shifts to polished Hellenistic narrative. He uses the optative mood (expressing wish or remote possibility) more frequently than any other NT author. His vocabulary is the largest in the NT, and he frequently employs medical terminology consistent with the Pauline tradition's identification of him as a physician.

The primary manuscript witnesses for Luke are the same as for the other Synoptics in this series: P75 (Bodmer XIV-XV, late second century) is the single most important early witness to Luke's text and preserves it in remarkably close agreement with Codex Vaticanus (B); P45 (Chester Beatty I, early third century) provides additional early attestation; Codex Sinaiticus (א) and Codex Vaticanus (B) remain the foundational majuscule witnesses. The Western text (represented by Codex Bezae, D) shows notable differences in Luke — additions, omissions, and rearrangements — that have generated considerable text-critical discussion. The NA28 text used here follows the Alexandrian tradition as the generally superior witness.

The phonetic transcription continues the system established in the Matthew and Mark volumes of this series: reconstructed first-century Koine pronunciation based on Gignac's Grammar of the Greek Papyri (1976) and Allen's Vox Graeca (3rd ed., 1987). Stressed syllables appear in CAPITALS. The itacistic mergers (η, ει, ι, οι, υ all tending toward /iː/) are reflected; β = /v/, δ = /ð/, φ = /f/, θ = /θ/, χ = /x/. Luke's LXX-style passages, with their archaic constructions and Semitic loan syntax, are treated consistently with the same phonetic system throughout.

## CHAPTER 1: THE PROLOGUE, THE ANNUNCIATION, AND THE BIRTH OF JOHN

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Since many have undertaken to draw up an account of the things that have been fulfilled among us,

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

*E-pei-DÍ-per pol-LOÌ e-pe-KHĪÍ-rī-san a-na-TÁK-sas-thai di-ÍÍ-gī-sin pe-RÌ tōn pep-lī-ro-pho-rī-MÉ-nōn en hī-MĪN prag-MÁ-tōn,*

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[2] just as they were handed down to us by those who from the first were eyewitnesses and servants of the word,

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

*ka-THŌS pa-RÉ-do-san hī-MĪN hoi ap' ar-KHĪÍS af-TÓP-tai ke hy-pī-RÉ-tai ge-NÓ-me-noi tū LÓ-gu,*

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[3] I too decided to write an orderly account for you, most excellent Theophilus,

ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

*É-dok-se ka-MOÌ pa-rī-ko-lu-thī-KÓ-ti Á-nō-then PÂ-sin a-kri-VŌS ka-thek-SĪS SOI GRÁK-psai, KRÁ-tis-te The-Ó-phi-le,*

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[4] so that you may know the certainty of the things you have been taught.

ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

*HÍ-na e-pi-GNŌÍS pe-RÌ HŌN ka-tī-KHĪÍ-thīs LÓ-gōn tīn as-PHÁ-lei-an.*

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[5] In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah. His wife Elizabeth was also a descendant of Aaron.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

*E-GÉ-ne-to en tais hī-MÉ-rais Hī-RŌ-du va-si-LÉ-ōs tīs Yi-ū-DÉ-as hie-RÉFS tis o-NÓ-ma-ti Za-kha-RÍ-as ek e-phī-me-RÍ-as A-vi-Á, ke gy-NÌ af-TŌ ek tōn thy-ga-TÉ-rōn A-a-RŌN, ke to Ó-no-ma af-TĪS E-li-SÁ-vet.*

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[6] Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly.

ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

*ÍÍ-san de DÍ-kai-oi am-PHÓ-te-roi e-nan-TÍ-on tū the-ŪÍ, po-rev-Ó-me-noi en PÁ-sais tais en-to-LĀÍS ke di-kai-Ō-ma-sin tū ky-RÍ-u Á-mem-ptoi.*

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[7] But they were childless because Elizabeth was not able to conceive, and they were both very old.

καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

*ke ŪK ĪN af-TOIS TÉK-non, ka-THÓTI ĪN hī E-li-SÁ-vet STĪÍ-ra, ke am-PHÓ-te-roi pro-ve-vī-KÓ-tes en tais hī-MÉ-rais af-TŌN ÍÍ-san.*

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[8] Once when Zechariah's division was on duty and he was serving as priest before God,

Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,

*E-GÉ-ne-to de en tō hie-ra-TÉF-ein af-TÒN en tī TÁK-sei tīs e-phī-me-RÍ-as af-TŪ É-nan-ti tū the-ŪÍ,*

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[9] he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense.

κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,

*ka-TÀ to É-thos tīs hie-ra-TĪÍ-as É-la-khe tū thy-mi-Â-sai eis-el-THŌN eis ton na-ÒN tū ky-RÍ-u,*

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[10] and when the time for the burning of incense came, all the assembled worshipers were praying outside.

καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

*ke PÂN to PLĪÍ-thos ĪN tū la-ŪÍ pros-ev-KHÓ-me-non ÉK-sō tī HŌ-ra tū thy-mi-Á-ma-tos.*

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[11] Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

*ŌPH-thī de af-TŌ ÁN-ge-los ky-RÍ-u hes-TŌS ek dek-si-ŌN tū thy-si-as-tī-RÍ-u tū thy-mi-Á-ma-tos.*

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[12] When Zechariah saw him, he was startled and was gripped with fear.

καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

*ke e-ta-RÁKH-thī Za-kha-RÍ-as i-DŌN, ke PHÓ-vos e-PÉ-pe-sen ep' af-TÓN.*

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[13] But the angel said to him: 'Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.'

εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

*ÍÍ-pen de pròs af-TÒN ho ÁN-ge-los: mī pho-BŪ, Za-kha-RÍ-a, di-ÓTI eis-ī-KŪS-thī hī DÉ-ī-SÍS su, ke hī gy-NÍÍ su E-li-SÁ-vet gen-NÍÍ-sei yi-ÓN SOI, ke ka-LÉ-seis to Ó-no-ma af-TŪ Yi-ō-ÁN-nīn.*

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[14] He will be a joy and delight to you, and many will rejoice because of his birth,

καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται·

*ke ÉS-tai kha-RÁ SOI ke a-gal-LÍ-a-sis, ke pol-LOÌ e-PÌ tī ge-NÉ-sei af-TŪ kha-RÍÍ-son-tai:*

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[15] for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born.

ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

*ÉS-tai gàr MÉ-gas e-NŌ-pi-on tū ky-RÍ-u, ke OÍ-non ke SÍ-ke-ra ŪÍ mī PÍ-ī, ke PNÉV-ma-tos ha-GÍ-u plīs-THÍÍ-se-tai É-ti ek koi-LÍ-as mī-TRÒS af-TŪ,*

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[16] He will bring back many of the people of Israel to the Lord their God.

καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.

*ke pol-LŪS tōn yi-ŌN Is-ra-ÍL e-pi-STRÉ-psei e-PÌ KÝ-ri-on ton the-ÒN af-TŌN.*

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[17] And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous — to make ready a people prepared for the Lord.'

καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

*ke af-TÒS pro-e-LÉF-se-tai e-NŌ-pi-on af-TŪ en PNÉV-ma-ti ke dy-NÁ-mei Ī-LÍ-u, e-pi-STRÉ-psai kar-DÍ-as pa-TÉ-rōn e-PÌ TÉK-na ke a-pei-THÍÍS en phro-NÍÍ-sei di-KÉ-ōn, he-toi-MÁ-sai ky-RÍ-ō la-ÒN ka-tes-ke-uas-MÉ-non.*

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[18] Zechariah asked the angel, 'How can I be sure of this? I am an old man and my wife is well along in years.'

καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

*ke ÍÍ-pen Za-kha-RÍ-as pròs ton ÁN-ge-lon: ka-TÀ TÍ GNŌÍ-so-mai TŪ-to? e-GŌ GÁR ÍÍ-mi pres-VÝ-tīs ke hī gy-NÍÍ mu pro-ve-vī-KYÍ-a en tais hī-MÉ-rais af-TÍS.*

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[19] The angel said to him, 'I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.'

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

*ke a-po-kri-THÍS ho ÁN-ge-los ÍÍ-pen af-TŌ: e-GŌ ÍÍ-mi Ga-vri-ÍL ho pa-res-tī-KŌS e-NŌ-pi-on tū the-ŪÍ, ke a-pe-STÁ-līn la-LÍÍ-sai pròs SÈ ke ev-an-ge-LÍ-sas-thaí SOI TAŪ-ta:*

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[20] And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.'

καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

*ke i-DŪ ÉS-ī si-ō-PŌN ke mī dy-NÁ-me-nos la-LÍÍ-sai ÁKH-ri HÍS hī-MÉ-ras GÉ-nī-tai TAŪ-ta, anth' ŌN ŪK e-PÍS-tef-sas tois LÓ-gois mu, HOÍ-ti-nes plī-rō-THÍÍ-son-tai eis ton kai-RÒN af-TŌN.*

[26] In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee,

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέτ

*En de tō mī-NÌ tō HÉK-tō a-pe-STÁ-lī ho ÁN-ge-los Ga-vri-ĪL a-PÒ tū the-ŪÍ eis PÓ-lin tīs Ga-li-LÉ-as HĪÍ Ó-no-ma Na-za-RÉT*

[27] to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.

πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

*pròs par-THÉ-non em-nīs-tev-MÉ-nīn an-DRÌ HŌ Ó-no-ma Yi-ō-SĪF ek OÍ-ku Da-VÍD, ke to Ó-no-ma tīs par-THÉ-nu Ma-ri-ÁM.*

[28] The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.'

καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

*ke eis-el-THŌN pròs af-TĪN ĪÍ-pen: KHÉÍ-re, ke-kha-ri-tō-MÉ-nī, ho KÝ-ri-os me-TÀ SŪ.*

[29] Mary was greatly troubled at his words and wondered what kind of greeting this might be.

ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

*hī de e-PÌ tō LÓ-gō di-e-ta-RÁKH-thī ke di-e-lo-GÍ-ze-to po-ta-PÒS ĪÍ-ī ho as-pas-MÒS HŪ-tos.*

[30] But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'

καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ.

*ke ĪÍ-pen ho ÁN-ge-los af-TĪ: mī pho-BŪ, Ma-ri-ÁM: HÉF-res gàr KHÁ-rin pa-RÀ tō the-Ō.*

[31] You will conceive and give birth to a son, and you are to call him Jesus.

καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

*ke i-DŪ syl-LĪÍM-psī en gas-TRÌ ke TÉK-sī yi-ÓN, ke ka-LÉ-seis to Ó-no-ma af-TŪ Yi-ī-SŪN.*

[32] He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

*HŪ-tos ÉS-tai MÉ-gas ke yi-ÒS hyp-SÍS-tu klī-THĪÍ-se-tai, ke DŌ-sei af-TŌ KÝ-ri-os ho the-ÒS ton THRÓN-on Da-VÌD tū pat-RÒS af-TŪ,*

[33] and he will reign over Jacob's descendants forever; his kingdom will never end.'

καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

*ke va-si-LÉF-sei e-PÌ ton OÌ-kon Ya-KŌV eis tūs ai-ŌN-as, ke tīs va-si-LÍ-as af-TŪ ŪK ÉS-tai TÉ-los.*

[34] 'How will this be,' Mary asked the angel, 'since I am a virgin?'

εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

*ĪÍ-pen de Ma-ri-ÀM pròs ton ÁN-ge-lon: PŌS ÉS-tai TŪ-to, e-PĪÍ ÁN-dra ŪÍ gi-NŌS-kō?*

[35] The angel answered, 'The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.

*ke a-po-kri-THĪS ho ÁN-ge-los Ī͂-pen af-TĪ: PNÉV-ma HÁ-gi-on e-pe-LÉF-se-tai e-PÌ SÉ, ke DÝ-na-mis hyp-SÍS-tu e-pi-ski-Á-sei SOI: di-Ò ke to gen-NŌ-me-non HÁ-gi-on klī-THĪ́-se-tai yi-ÒS the-ŪÍ.*

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[37] For no word from God will ever fail.'

ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα.

*HÓ-ti ŪK a-dy-na-TĪ́-sei pa-RÀ tū the-ŪÍ PÂN HRĪ́-ma.*

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[38] 'I am the Lord's servant,' Mary answered. 'May your word to me be fulfilled.' Then the angel left her.

εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

*Ī́-pen de Ma-ri-ÁM: i-DŪ hī DŪ-lī ky-RÍ-u: GÉ-noi-TÓ moi ka-TÀ to HRĪ́-MÁ su. ke a-PĪL-then ap' af-TĪS ho ÁN-ge-los.*

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[39] At that time Mary got ready and hurried to a town in the hill country of Judea,

Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,

*A-na-STÂ-sa de Ma-ri-ÀM en tais hī-MÉ-rais TAŪ-tais e-po-RÉF-thī eis tīn o-rei-NĪN me-TÀ spū-DĪS eis PÓ-lin Yi-Ū-da,*

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[41] When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,

*ke e-GÉ-ne-to hōs Ī-KŪ-sen ton as-pas-MÒN tīs Ma-RÍ-as hī E-li-SÁ-vet, e-SKÍR-tī-sen to BRÉF-os en tī koi-LÍ-a af-TĪS, ke ep-LĪS-thī PNÉV-ma-tos ha-GÍ-u hī E-li-SÁ-vet,*

---

[42] In a loud voice she exclaimed: 'Blessed are you among women, and blessed is the child you will bear!'

καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

*ke a-ne-PHŌ-nī-sen krav-GĪ́ me-GÁ-lī ke Ī́-pen: ev-lo-gī-MÉ-nī SÝ en gy-naik-SÍN, ke ev-lo-gī-MÉ-nos ho kar-PÒS tīs koi-LÍ-as su.*

---

[46] And Mary said: 'My soul glorifies the Lord

καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

*ke Ī́-pen Ma-ri-ÁM: Me-ga-LÝ-nei hī psy-KHĪ mu ton KÝ-ri-on,*

---

[47] and my spirit rejoices in God my Savior,

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου,

*ke ī-gal-LÍ-a-sen to PNÉV-MÁ mu e-PÌ tō the-Ō tō sō-TĪ́-RÍ mu,*

---

[48] for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,

*HÓ-ti e-PÉV-lep-sen e-PÌ tīn ta-PĪ́-nō-sin tīs DŪ-līs af-TŪ. i-DŪ gàr a-PÒ tū NỤN ma-ka-ri-ŪÍ-SÍN me PÂ-sai hai ge-ne-AÍ,*

---

[49] for the Mighty One has done great things for me — holy is his name.

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

*HÓ-ti e-POÍ-ī-SÉN moi me-GÁ-la ho dy-na-TÓS, ke HÁ-gi-on to Ó-no-ma af-TŪ,*

---

[50] His mercy extends to those who fear him, from generation to generation.

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.
*ke to ÉL-e-os af-TŪ eis ge-ne-ÀS ke ge-ne-ÀS tois pho-vū-MÉ-nois af-TÓN.*

---

51 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.
Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
*E-POÍ-ī-sen KRÁ-tos en vra-KHÍON-i af-TŪ, di-es-KÓR-pi-sen hy-pe-rī-PHÁ-nus di-a-NOÍ-a kar-DÍ-as af-TŌN:*

---

52 he has brought down rulers from their thrones but has lifted up the humble.
καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,
*ka-THĪÍ-len dy-NÁS-tas a-PÒ THRÓN-ōn ke HÝP-sō-sen ta-pei-NŪS,*

---

53 He has filled the hungry with good things but has sent the rich away empty.
πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
*pei-NŌN-tas e-NÉP-lī-sen a-ga-THŌN ke plu-TŪN-tas ek-sa-PÉS-tei-len ke-NŪS.*

---

54 He has helped his servant Israel, remembering to be merciful
ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,
*an-te-LÁ-ve-to Is-ra-ĪL pai-DÒS af-TŪ, mnīs-THĪÍ-nai e-LÉ-us,*

---

55 to Abraham and his descendants forever, just as he promised our ancestors.'
καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
*ka-THŌS e-LÁ-lī-sen pròs tūs pa-TÉ-ras hī-MŌN, tō A-vra-ÀM ke tō SPÉR-ma-ti af-TŪ eis ton ai-ŌN-a.*

---

57 When it was time for Elizabeth to have her baby, she gave birth to a son.
Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
*Tī de E-li-SÁ-vet ep-LĪS-thī ho KHRÓN-os tū te-KĪÍN af-TĪN, ke e-GÉN-nī-sen yi-ÓN.*

---

63 He asked for a writing tablet, and to everyone's astonishment he wrote, 'His name is John.'
καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.
*ke ai-TĪÍ-sas pi-na-KÍ-di-on É-grap-sen LÉ-gōn: Yi-ō-ÁN-nīs É-stin Ó-no-ma af-TŪ. ke e-THÁF-ma-san PÁN-tes.*

---

64 Immediately his mouth was opened and his tongue set free, and he began to speak, praising God.
ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
*a-ne-ŌÍKh-thī de to STÓ-ma af-TŪ pa-ra-KHRĪÍ-ma ke hī GLŌS-sa af-TŪ, ke e-LÁ-lei ev-lo-GŌN ton the-ÓN.*

---

67 His father Zechariah was filled with the Holy Spirit and prophesied:
Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·
*Ke Za-kha-RÍ-as ho pa-TĪR af-TŪ ep-LĪS-thī PNÉV-ma-tos ha-GÍ-u ke e-pro-PHĪ-tef-sen LÉ-gōn:*

---

68 'Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them.
Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
*Ev-lo-gī-TÒS KÝ-ri-os ho the-ÒS tū Is-ra-ĪL, HÓ-ti e-pes-KÉP-sa-to ke e-POÍ-ī-sen LÝT-rō-sin tō la-Ō af-TŪ,*

---

[76] And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him,

καὶ σύ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,

*ke SÝ dé, pai-DÍ-on, pro-PHĪ-tīs hyp-SÍS-tu klī-THĪ́-sī: pro-po-RÉF-sī gàr e-NŌ-pi-on ky-RÍ-u he-toi-MÁ-sai ho-DŪS af-TŪ,*

---

[77] to give his people the knowledge of salvation through the forgiveness of their sins,

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

*tū DŪÍ-nai GNŌÍ-sin sō-tī-RÍ-as tō la-Ō af-TŪ en a-PHÉ-sei ha-mar-ti-ŌN af-TŌN,*

---

[78] because of the tender mercy of our God, by which the rising sun will come to us from heaven

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

*di-À SPLÁNG-khna e-LÉ-us the-ŪÍ hī-MŌN, en HOIS e-pi-SKÉP-se-tai hī-MÂS a-na-to-LĪ́ ek HÝP-sus,*

---

[79] to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.'

ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

*e-pi-PHÂI-nai tois en SKÓ-tei ke ski-Â tha-NÁ-tu ka-thī-MÉ-nois, tū ka-tef-THŪ-nai tūs PÓ-das hī-MŌN eis ho-DÒN ei-RĪ́-nīs.*

---

[80] And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel.

Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

*To de pai-DÍ-on ĪFK-sa-nen ke e-kra-tai-ŪÍ-to PNÉV-ma-ti, ke ĪN en tais e-RĪ́-mois HÉ-ōs hī-MÉ-ras a-na-DĪ́K-se-ōs af-TŪ pròs ton Is-ra-ĪL.*

## CHAPTER 2: THE BIRTH OF JESUS AND HIS PRESENTATION IN THE TEMPLE

**ENGLISH | GREEK (NA28) | *KOINE PHONETICS***

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[1] In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

*E-GÉ-ne-to de en tais hī-MÉ-rais e-KĪ́-nais ek-SĪL-then DÓG-ma pa-RÀ KÉ-sa-ros Av-GŪS-tu a-po-GRÁ-phes-thai PÂ-san tīn oi-kū-MÉ-nīn.*

---

[4] So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David.

Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,

*A-NÉ-vī de ke Yi-ō-SĪF a-PÒ tīs Ga-li-LÉ-as ek PÓ-le-ōs Na-za-RÈT eis tīn Yi-ū-DÉ-an eis PÓ-lin Da-VÌD HĪ-tis ka-LĪ́-tai Vīth-LÉ-em, di-À to ĪÍ-nai af-TÒN ek OÍ-ku ke pat-ri-ÂS Da-VÍD,*

---

[6] While they were there, the time came for the baby to be born,

ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

*e-GÉ-ne-to de en tō ĪÍ-nai af-TŪS e-KĪ́ ep-LĪS-thī-san hai hī-MÉ-rai tū te-KĪ́N af-TĪN,*

---

[7] and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

*ke É-te-ken ton yi-ÒN af-TÎS ton prō-TÓ-to-kon, ke e-spar-GÁ-nō-sen af-TÒN ke a-NÉK-li-nen af-TÒN en PHÁT-nī, di-ÓTI ŪK ÎN af-TOIS TÓ-pos en tō ka-ta-LÝ-ma-ti.*

---

[8] And there were shepherds living out in the fields nearby, keeping watch over their flocks at night.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

*Ke poi-MÉ-nes ÎÍ-san en tī KHŌ-ra tī af-TÎÍ ag-rav-LŪN-tes ke phy-LÁS-son-tes phy-la-KÀS tīs nyk-TÒS e-PÌ tīn POÍM-nīn af-TŌN.*

---

[9] An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.

*ke ÁN-ge-los ky-RÍ-u e-PÉS-tī af-TOIS ke DÓK-sa ky-RÍ-u pe-ri-ÉL-amp-sen af-TŪS, ke e-pho-VÎÍ-thī-san PHÓ-von MÉ-gan.*

---

[10] But the angel said to them, 'Do not be afraid. I bring you good news that will cause great joy for all the people.

καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ·

*ke ÎÍ-pen af-TOIS ho ÁN-ge-los: mī pho-VÎÍS-the, i-DŪ gàr ev-an-ge-LÍ-zo-mai hy-MÎN kha-RÀN me-GÁ-līn HÎ-tis ÉS-tai pan-TÌ tō la-Ō:*

---

[11] Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.

ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς κύριος ἐν πόλει Δαυίδ.

*HÓ-ti e-TÉKh-thī hy-MÎN SÎÍ-me-ron sō-TÎÎR HÓS É-stin Khri-STÒS KÝ-ri-os en PÓ-lei Da-VÍD.*

---

[12] This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.'

καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

*ke TŪ-to hy-MÎN to sī-MÎÍ-on: hev-RÎÍ-se-te BRÉF-os es-par-ga-nō-MÉ-non ke KÎÍ-me-non en PHÁT-nī.*

---

[13] Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων·

*ke ek-SÁIF-nīs e-GÉ-ne-to SÝN tō an-GÉ-lō PLÎÍ-thos stra-ti-ÂS ū-ra-NÍ-u ai-NŪN-tōn ton the-ÒN ke le-GÓN-tōn:*

---

[14] 'Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.'

δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

*DÓK-sa en hyp-SÍS-tois the-Ō ke e-PÌ GÎS ei-RÎÍ-nī en an-THRŌ-pois ev-do-KÍ-as.*

---

[19] But Mary treasured up all these things and pondered them in her heart.

ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

*hī de Ma-ri-ÀM PÁN-ta sy-ne-TÎÍ-rei ta HRÎÍ-ma-ta TAŪ-ta sym-VÁL-lū-sa en tī kar-DÍ-a af-TÎS.*

---

[25] Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him.

Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν.

*Ke i-DŪ ÁN-thrō-pos ĪN en Yi-e-rū-sa-LĪM HŌ Ó-no-ma Sy-me-ŌN, ke ho ÁN-thrō-pos HŪ-tos DÍ-kai-os ke ev-la-VĪS, pros-de-KHÓM-e-nos pa-RÁK-lī-sin tū Is-ra-ĪL, ke PNÉV-ma ĪN HÁ-gi-on ep' af-TÓN.*

---

[28] Simeon took him in his arms and praised God, saying:

καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

*ke af-TÒS e-DÉK-sa-to af-TÒ eis tas an-KÁ-las ke ev-LÓ-gī-sen ton the-ÒN ke ĪÍ-pen:*

---

[29] 'Sovereign Lord, as you have promised, you may now dismiss your servant in peace.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

*NỤN a-po-LÝ-eis ton DŪ-LÓN su, DÉS-po-ta, ka-TÀ to HRĪÍ-MÁ su en ei-RĪÍ-nī:*

---

[30] For my eyes have seen your salvation,

ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

*HÓ-ti ĪÍ-don hoi oph-thal-MOÍ mu to sō-TĪÍ-ri-ÓN su,*

---

[31] which you have prepared in the sight of all nations:

ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

*HÒ hī-TOÍ-ma-sas ka-TÀ PRÓ-sō-pon PÁN-tōn tōn la-ŌN,*

---

[32] a light for revelation to the Gentiles, and the glory of your people Israel.'

φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

*PHŌS eis a-po-KÁ-lyp-sin e-THNŌN ke DÓK-san la-ŪÍ su Is-ra-ĪL.*

---

[40] And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

*To de pai-DÍ-on ĪFK-sa-nen ke e-kra-tai-ŪÍ-to plī-RŪ-me-non so-PHÍ-a, ke KHÁ-ris the-ŪÍ ĪN ep' af-TÓ.*

---

[49] 'Why were you searching for me?' he asked. 'Didn't you know I had to be in my Father's house?'

καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

*ke ĪÍ-pen pròs af-TŪS: TÍ HÓ-ti e-zī-TĪÍ-TÉ me? ŪK ĪÍ-dei-te HÓ-ti en tois tū pat-RÓS mu DĪÍ ĪÍ-NAÍ me?*

---

[52] And Jesus grew in wisdom and stature, and in favor with God and man.

Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

*Ke Yi-ī-SŪS pro-É-kop-ten en tī so-PHÍ-a ke hī-li-KÍ-a ke KHÁ-ri-ti pa-RÀ the-Ō ke an-THRŌ-pois.*

## CHAPTER 3: JOHN'S MINISTRY AND THE BAPTISM OF JESUS

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] In the fifteenth year of the reign of Tiberius Caesar — when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene —

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

*En É-tei de pen-te-kai-DE-ká-tō tīs hī-ge-mo-NÍ-as Ti-ve-RÍ-u KÉ-sa-ros, hī-ge-mo-NÉF-on-tos Pon-TÍ-u Pi-LÁ-tu tīs Yi-ū-DÉ-as, ke tet-rar-KHŪN-tos tīs Ga-li-LÉ-as Hī-RŌ-du, Phi-LÍP-pu de tū a-del-PHŪ af-TŪ tet-rar-KHŪN-tos tīs Yi-tu-RÉ-as ke Tra-khō-NÍ-ti-dos KHŌ-ras, ke Ly-sa-NÍ-u tīs A-vi-lī-NĪS tet-rar-KHŪN-tos,*

---

[3] He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.

καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,

*ke ĪL-then eis PÂ-san tīn pe-RÍ-khō-ron tū Yi-or-DÁ-nu kī-RÝS-sōn VÁP-tis-ma me-ta-NÓI-as eis Á-phe-sin ha-mar-ti-ŌN,*

---

[7] John said to the crowds coming out to be baptized by him, 'You brood of vipers! Who warned you to flee from the coming wrath?'

Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

*ÉL-e-gen ŪN tois ek-po-rev-o-MÉ-nois ÓKH-lois vap-tis-THĪÍ-nai hyp' af-TŪ: gen-NĪÍ-ma-ta e-khid-NŌN, TÍS hy-PÉ-deik-sen hy-MĪN phy-GĪÍN a-PÒ tīs mel-LŪ-sīs or-GĪS?*

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[8] Produce fruit in keeping with repentance. And do not begin to say to yourselves, We have Abraham as our father. For I tell you that out of these stones God can raise up children for Abraham.

ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

*poi-ĪÍ-sa-te ŪN kar-PŪS ak-SÍ-us tīs me-ta-NÓI-as: ke mī ÁRK-sīs-the LÉ-gein en he-af-TOIS: pa-TÉ-ra É-kho-men ton A-vra-ÁM. LÉ-gō gàr hy-MĪN HÓ-ti DÝ-na-tai ho the-ÒS ek tōn LÍ-thōn TŪ-tōn e-GĪÍ-rai TÉK-na tō A-vra-ÁM.*

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[16] John answered them all, 'I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'

ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

*a-pe-KRÍ-na-to LÉ-gōn PÂ-sin ho Yi-ō-ÁN-nīs: e-GŌ MÈN HÝ-da-ti vap-TÍ-zō hy-MÂS: ÉR-khe-tai de ho is-khy-RÓ-te-rós mu, HŪ ŪK ĪÍ-mi hi-ka-NÒS LŪ-sai ton hi-MÁN-ta tōn hy-po-dī-MÁ-tōn af-TŪ: af-TÒS hy-MÂS vap-TÍ-sei en PNÉV-ma-ti ha-GÍ-ō ke py-RÍ:*

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[21] When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν

*E-GÉ-ne-to de en tō vap-tis-THĪÍ-nai HÁ-pan-ta ton la-ÒN ke Yi-ī-SŪ vap-tis-THÉN-tos ke pros-ev-kho-MÉ-nu a-ne-ōi-kh-THĪÍ-nai ton ū-ra-NÒN*

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[22] and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

*ke ka-ta-VĪÍN-ai to PNÉV-ma to HÁ-gi-on sō-ma-ti-KŌ ĪÍ-dei hōs pe-ri-ste-RÀN ep' af-TÓN, ke phō-NĪN ek ū-ra-NŪ ge-NÉS-thai: SÝ ĪÍ ho yi-ÓS mu ho a-ga-pī-TÓS, en SOÌ ev-DÓ-kī-sa.*

## CHAPTER 4: THE TEMPTATION AND THE BEGINNING OF JESUS' MINISTRY

**ENGLISH | GREEK (NA28) | *KOINE PHONETICS***

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[1] Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness,

Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

*Yi-ī-SŪS de PLĪ-rīs PNÉV-ma-tos ha-GÍ-u hy-PÉS-trep-sen a-PÒ tū Yi-or-DÁ-nu, ke ĪÍ-ge-to en tō PNÉV-ma-ti en tī e-RĪ-mō*

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[4] Jesus answered, 'It is written: Man shall not live on bread alone.'

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

*ke a-pe-KRÍ-thī pròs af-TÒN ho Yi-ī-SŪS: GÉG-rap-tai HÓ-ti ŪK ep' ÁR-tō MÓ-nō ZĪÍ-se-tai ho ÁN-thrō-pos.*

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[8] Jesus answered, 'It is written: Worship the Lord your God and serve him only.'

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

*ke a-po-kri-THĪS ho Yi-ī-SŪS ĪÍ-pen af-TŌ: GÉG-rap-tai: KÝ-ri-on ton the-ÓN su pro-sky-NĪÍ-seis ke af-TŌ MÓ-nō la-TRÉF-seis.*

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[18] 'The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,

πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

*PNÉV-ma ky-RÍ-u ep' e-MÉ, HŪ HÍ-ne-ken ÉKh-ri-SÉN me ev-an-ge-LÍ-sas-thai ptō-KHOIS, a-PÉS-tal-KÉN me kī-RÝK-sai aikh-ma-LŌ-tois Á-phe-sin ke typh-LOIS a-NÁV-lep-sin, a-pos-TĪÍ-lai teth-rav-SMÉ-nus en a-PHÉ-sei,*

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[19] to proclaim the year of the Lord's favor.'

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

*kī-RÝK-sai e-ni-af-TÒN ky-RÍ-u dek-TÓN.*

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[21] He began by saying to them, 'Today this scripture is fulfilled in your hearing.'

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

*ĪRK-sa-to de LÉ-gein pròs af-TŪS HÓ-ti SĪÍ-me-ron pep-LĪÍ-rō-tai hī gra-PHĪ HAF-tī en tois ō-SÌN hy-MŌN.*

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[32] They were amazed at his teaching, because his words had authority.

καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

*ke ek-sep-LĪS-son-to e-PÌ tī di-da-KHĪÍ af-TŪ, HÓ-ti en ek-sū-SÍ-a ĪN ho LÓ-gos af-TŪ.*

## CHAPTER 5: THE MIRACULOUS CATCH, HEALINGS, AND THE CALL OF LEVI

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God.

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·

*E-GÉ-ne-to de en tō ton ÓKH-lon e-pi-KĪÍ-sthai af-TŌ ke a-KŪ-ein ton LÓ-gon tū the-ŪÍ, ke af-TÒS ĪN hes-TŌS pa-RÀ tīn LÍM-nīn Gen-nī-sa-RÉT:*

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[5] Simon answered, 'Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.'

καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

*ke a-po-kri-THĪS SÍ-mōn ĪÍ-pen: e-pi-STÁ-ta, di' HÓ-līs nyk-TÒS ko-pi-Á-san-tes ū-DÈN e-LÁ-vo-men: e-PÌ de tō HRĪÍ-ma-TÍ su kha-LÁ-sō ta DÍK-ty-a.*

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[8] When Simon Peter saw this, he fell at Jesus' knees and said, 'Go away from me, Lord; I am a sinful man!'

ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.

*i-DŌN de SÍ-mōn PÉT-ros pro-SÉ-pe-sen tois GÓ-na-sin Yi-ī-SŪ LÉ-gōn: ÉK-sel-the ap' e-MŪ, HÓ-ti a-NĪR ha-mar-tō-LÓS ĪÍ-mi, KÝ-ri-e.*

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[10] Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.'

καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

*ke ĪÍ-pen pròs ton SÍ-mō-na ho Yi-ī-SŪS: mī pho-BŪ: a-PÒ tū NỤN an-THRŌP-us ÉS-ī zō-GRŌN.*

---

[20] When Jesus saw their faith, he said, 'Friend, your sins are forgiven.'

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

*ke i-DŌN tīn PÍS-tin af-TŌN ĪÍ-pen: ÁN-thrō-pe, a-PHÉ-ōn-TÁÍ soi hai ha-mar-TÍ-ai su.*

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[27] After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. 'Follow me,' Jesus said to him,

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι.

*Ke me-TÀ TAŪ-ta ek-SĪL-then ke e-the-Á-sa-to te-LŌ-nīn o-NÓ-ma-ti Le-VÌN ka-THĪ-me-non e-PÌ to te-LŌ-ni-on, ke ĪÍ-pen af-TŌ: a-ko-LŪ-thei MOI.*

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[32] I have not come to call the righteous, but sinners to repentance.'

οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

*ŪK e-LĪÍ-ly-tha ka-LÉ-sai di-KÉ-us AL-là ha-mar-tō-LŪS eis me-TÁ-noi-an.*

## CHAPTER 6: THE SERMON ON THE PLAIN

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[20] Looking at his disciples, he said: 'Blessed are you who are poor, for yours is the kingdom of God.'

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

*Ke af-TÒS e-PÁ-ras tūs oph-thal-MŪS af-TŪ eis tūs ma-thī-TÀS af-TŪ ÉL-e-gen: ma-KÁ-ri-oi hoi ptō-KHOÍ, HÓ-ti hy-me-TÉ-ra É-stin hī va-si-LÍ-a tū the-ŪÍ.*

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[21] Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

*ma-KÁ-ri-oi hoi pei-NŌN-tes NỤN, HÓ-ti khor-tas-THĪÍ-ses-the. ma-KÁ-ri-oi hoi KLÉ-on-tes NỤN, HÓ-ti ge-LÁ-se-te.*

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[27] But to you who are listening I say: Love your enemies, do good to those who hate you,

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

*AL-là hy-MĪN LÉ-gō tois a-KŪ-ū-sin: a-ga-PÂ-te tūs ekh-THRŪS hy-MŌN, ka-LŌS poi-ĪÍ-te tois mi-SŪ-sin hy-MÂS,*

[31] Do to others as you would have them do to you.

καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

*ke ka-THŌS THÉ-le-te HÍ-na poi-Ō-sin hy-MĪN hoi ÁN-thrō-poi, poi-ĪÍ-te af-TOIS ho-MOÍ-ōs.*

[35] But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.

πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

*PLĪN a-ga-PÂ-te tūs ekh-THRŪS hy-MŌN ke a-ga-tho-poi-ĪÍ-te ke da-NÍ-ze-te mī-DÈN a-pel-PÍ-zon-tes: ke ÉS-tai ho mis-THÒS hy-MŌN po-LÝS, ke É-ses-the yi-OÌ hyp-SÍS-tu, HÓ-ti af-TÒS khrīs-TÓS É-stin e-PÌ tūs a-kha-RÍS-tus ke po-nī-RŪS.*

[36] Be merciful, just as your Father is merciful.

γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

*GÍ-nes-the oik-TÍR-mo-nes ka-THŌS ho pa-TĪĪR hy-MŌN oik-TÍR-mōn É-stin.*

[37] Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

*ke mī KRÍ-ne-te, ke ŪÍ mī kri-THĪÍ-te: ke mī ka-ta-di-KÁ-ze-te, ke ŪÍ mī ka-ta-di-kas-THĪÍ-te. a-po-LÝ-e-te, ke a-po-ly-THĪÍ-ses-the:*

[38] Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.'

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

*DÍ-do-te, ke do-THĪÍ-se-tai hy-MĪN: MÉT-ron ka-LÒN pe-pi-ez-MÉ-non se-sa-lev-MÉ-non hy-per-ek-khyn-NÓ-me-non DŌ-sū-sin eis ton KÓL-pon hy-MŌN: HŌ gàr MÉT-rō met-RĪÍTE an-ti-met-rī-THĪÍ-se-tai hy-MĪN.*

[46] 'Why do you call me Lord, Lord, and do not do what I say?'

τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

*TÍ dé me ka-LḬTE: KÝ-ri-e KÝ-ri-e, ke ŪÍ poi-ĪÍ-te HÀ LÉ-gō?*

[47] As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like.

πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·

*PÂS ho er-KHÓ-me-nos PRÓS me ke a-KŪ-ōn mu tōn LÓ-gōn ke poi-ŌN af-TŪS, hy-po-DĪÍK-sō hy-MĪN TÍ-ni É-stin HÓ-moi-os:*

## CHAPTER 7: THE CENTURION, THE WIDOW'S SON, JOHN'S QUESTION, AND THE SINFUL WOMAN

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

[6] So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: 'Lord, don't trouble yourself, for I do not deserve to have you come under my roof.'

ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

*ho de Yi-ī-SŪS e-po-RÉF-e-to SÝN af-TOIS. Ī-dī de af-TŪ ŪÍ mak-RÀN a-PÉ-khon-tos a-PÒ tīs oi-KÍ-as É-pem-psen PHÍ-lus ho he-ka-ton-TÁR-khīs LÉ-gōn af-TŌ: KÝ-ri-e, mī SKÝL-lu: ŪÍ gàr hi-ka-NÓS Ī́-mi HÍ-na hy-PÒ tīn STÉ-gīn mu eis-ÉL-thīs:*

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[9] When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, 'I tell you, I have not found such great faith even in Israel.'

ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

*a-KŪ-sas de TAŪ-ta ho Yi-ī-SŪS e-THÁF-ma-sen af-TÓN, ke stra-PHĪS tō a-ko-lu-THŪN-ti af-TŌ ÓKH-lō Ī́-pen: LÉ-gō hy-MĪN, ŪÍ-de en tō Is-ra-Ī́L to-SAF-tīn PÍS-tin HÉF-ron.*

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[22] So he replied to the messengers, 'Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.'

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

*ke a-po-kri-THĪS Ī́Í-pen af-TOIS: po-rev-THÉN-tes a-pan-GÍÍ-la-te Yi-ō-ÁN-nī HÀ Ī́Í-de-te ke ī-KŪ-sa-te: typh-LOÌ a-na-VLÉP-ū-sin, khō-LOÌ pe-ri-pa-TŪ-sin, lep-ROÌ ka-tha-RÍ-zon-tai ke kō-PHOÌ a-KŪ-ū-sin, nek-ROÌ e-GÍÍ-ron-tai, ptō-KHOÌ ev-an-ge-LÍ-zon-tai:*

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[28] I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.'

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.

*LÉ-gō hy-MĪN, MĪÍ-zōn en gen-nī-TOIS gy-nai-KŌN Yi-ō-ÁN-nu ū-DĪÍS É-stin: ho de mik-RÓ-te-ros en tī va-si-LÍ-a tū the-ŪÍ MĪÍ-zōn af-TŪ É-stin.*

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[47] Therefore, I tell you, her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little.'

οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

*HŪ KHÁ-rin, LÉ-gō SOI, a-PHÉ-ōn-tai hai ha-mar-TÍ-ai af-TĪS hai pol-LÉ, HÓ-ti ī-GÁ-pī-sen po-LÝ: HŌ de o-LÍ-gon a-FÍ-e-tai, o-LÍ-gon a-ga-PÂ.*

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[50] Jesus said to the woman, 'Your faith has saved you; go in peace.'

εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

*Ī́Í-pen de pròs tīn gy-NÉ-ka: hī PÍS-tis su SÉ-sō-KÉN se: po-RÉF-ū eis ei-RĪÍ-nīn.*

## CHAPTER 8: PARABLES, CALMING THE STORM, AND HEALINGS

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him,

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,

*Ke e-GÉ-ne-to en tō ka-thek-SĪS ke af-TÒS di-Ō-dev-en ka-TÀ PÓ-lin ke KŌ-mīn kī-RÝS-sōn ke ev-an-ge-li-ZÓ-me-nos tīn va-si-LÍ-an tū the-ŪÍ: ke hoi DŌ-de-ka SÝN af-TŌ,*

[10] He said, 'The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, though seeing, they may not see; though hearing, they may not understand.'

ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

*ho de ĪÍ-pen: hy-MĪN DÉ-do-tai GNŌÍ-nai ta mys-TĪÍ-ri-a tīs va-si-LÍ-as tū the-ŪÍ, tois de loi-POIS en pa-ra-vo-LĀÍS, HÍ-na VLÉP-on-tes mī VLÉP-ō-sin ke a-KŪ-on-tes mī sy-ni-Ō-sin.*

[25] 'Where is your faith?' he asked his disciples. In fear and amazement they asked one another, 'Who is this? He commands even the winds and the water, and they obey him.'

εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

*ĪÍ-pen de af-TOIS: PŪ hī PÍS-tis hy-MŌN? pho-vī-THÉN-tes de e-THÁF-ma-san, LÉ-gon-tes pròs al-LĪÍ-lus: TÍS ÁR-a HŪ-TÓS É-stin HÓ-ti ke tois a-NÉ-mois e-pi-TÁS-sei ke tō HÝ-da-ti, ke hy-pa-KŪ-ū-sin af-TŌ?*

[48] Then he said to her, 'Daughter, your faith has healed you. Go in peace.'

ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

*ho de ĪÍ-pen af-TĪ: thy-GÁ-tīr, hī PÍS-tis su SÉ-sō-KÉN se: po-RÉF-ū eis ei-RĪÍ-nīn.*

[54] But he took her by the hand and said, 'My child, get up!'

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε.

*af-TÒS de kra-TĪÍ-sas tīs khi-RÒS af-TĪS e-PHŌ-nī-sen LÉ-gōn: hī PĀIS, É-gei-re.*

## CHAPTER 9: THE SENDING OF THE TWELVE, THE TRANSFIGURATION, AND THE COST OF DISCIPLESHIP

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases,

Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,

*Syn-ka-le-SÁ-me-nos de tūs DŌ-de-ka É-dō-ken af-TOIS DÝ-na-min ke ek-sū-SÍ-an e-PÌ PÁN-ta ta dai-MÓ-ni-a ke NÓ-sus the-ra-PÉF-ein,*

[20] 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'God's Messiah.'

εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ.

*ĪÍ-pen de af-TOIS: hy-MĪÍS de TÍ-na me LÉ-ge-te ĪÍ-nai? PÉT-ros de a-po-kri-THĪS ĪÍ-pen: ton Khri-STÒN tū the-ŪÍ.*

[23] Then he said to them all: 'Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.'

Ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.

*ÉL-e-gen de pròs PÁN-tas: EÍ tis THÉ-lei o-PÍ-sō mu ÉR-khes-thai, ar-nī-SÁS-thō he-af-TÒN ke a-RÁ-tō ton stav-RÒN af-TŪ KATH' hī-MÉ-ran, ke a-ko-lu-THĪÍ-tō MOI.*

[24] For whoever wants to save their life will lose it, but whoever loses their life for me will save it.

ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

*HÒS gàr ÀN THÉ-lī tīn psy-KHĪN af-TŪ SŌ-sai, a-po-LÉ-sei af-TĪN: HÒS d' ÀN a-po-LÉ-sī tīn psy-KHĪN af-TŪ HÉ-ne-ken e-MŪ, HŪ-tos SŌ-sei af-TĪN.*

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35 A voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to him.'

καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος· αὐτοῦ ἀκούετε.

*ke phō-NĪ e-GÉ-ne-to ek tīs ne-FÉ-līs LÉ-gū-sa: HŪ-TÓS É-stin ho yi-ÓS mu ho ek-le-leg-MÉ-nos: af-TŪ a-KŪ-e-te.*

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48 Then he said to them, 'Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.'

καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

*ke ĪÍ-pen af-TOIS: HÒS e-ÀN DÉK-sī-tai TŪ-to to pai-DÍ-on e-PÌ tō o-NÓ-ma-TÍ mu, e-MÈ DÉ-khe-tai: ke HÒS ÀN e-MÈ DÉK-sī-tai, DÉ-khe-tai ton a-pos-TĪÍ-lan-TÁ me: ho gàr mik-RÓ-te-ros en PÂ-sin hy-MĪN hy-PÁR-khōn HŪ-TÓS É-stin MÉ-gas.*

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62 Jesus replied, 'No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.'

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

*ĪÍ-pen de pròs af-TÒN ho Yi-ī-SŪS: ū-DĪÍS e-pi-ba-LŌN tīn KHĪÍR-a ep' Á-rot-ron ke VLÉP-ōn eis ta o-PÍ-sō ÉF-the-TÓS É-stin tī va-si-LÍ-a tū the-ŪÍ.*

## CHAPTER 10: THE SEVENTY-TWO, THE GOOD SAMARITAN, AND MARY AND MARTHA

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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2 He told them, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'

ἔλεγεν δὲ αὐτοῖς· ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

*ÉL-e-gen de af-TOIS: ho MÈN the-riz-MÒS po-LÝS, hoi de er-GÁ-tai o-LÍ-goi: de-ĪÍ-thī-te ŪN tū ky-RÍ-u tū the-riz-MŪ HÓ-pōs ek-BÁ-lī er-GÁ-tas eis ton the-riz-MÒN af-TŪ.*

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21 At that time Jesus, full of joy through the Holy Spirit, said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.'

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

*En af-TĪÍ tī HŌ-ra ī-gal-li-Á-sa-to en tō PNÉV-ma-ti tō ha-GÍ-ō ke ĪÍ-pen: ek-so-mo-lo-GŪÍ-MÉ soi, PÁ-ter, KÝ-ri-e tū ū-ra-NŪ ke tīs GĪS, HÓ-ti a-PÉK-ryp-sas TAŪ-ta a-PÒ so-PHŌN ke sy-ne-TŌN, ke a-pe-KÁ-lyp-sas af-TÀ nī-PÍ-ois: NAÍ, ho pa-TĪR, HÓ-ti HŪ-tōs ev-do-KÍ-a e-GÉ-ne-to ÉM-pros-THÉN su.*

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25 On one occasion an expert in the law stood up to test Jesus. 'Teacher,' he asked, 'what must I do to inherit eternal life?'

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

*Ke i-DŪ no-mi-KÓS tis a-NÉS-tī ek-pei-RÁ-zōn af-TÒN LÉ-gōn: di-DÁS-ka-le, TÍ poi-ĪÍ-sas zō-ĪN ai-ŌN-ni-on klī-ro-no-MĪÍ-sō?*

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[27] He answered, 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and Love your neighbor as yourself.'

ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

*ho de a-po-kri-THĪS ĪÍ-pen: a-ga-PĪÍ-seis KÝ-ri-on ton the-ÓN su ek-SÒ-līs tīs kar-DÍ-as su ke en HÓ-lī tī psy-KHĪÍ su ke en HÓ-lī tī is-KHÝI su ke en HÓ-lī tī di-a-NOÍ-a su, ke ton plī-SÍ-on su hōs se-af-TÓN.*

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[29] But he wanted to justify himself, so he asked Jesus, 'And who is my neighbor?'

ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;

*ho de THÉ-lōn di-kai-Ō-sai he-af-TÒN ĪÍ-pen pròs ton Yi-ī-SŪN: ke TÍS É-stín mu plī-SÍ-on?*

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[37] The expert in the law replied, 'The one who had mercy on him.' Jesus told him, 'Go and do likewise.'

εἶπεν δέ· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

*ĪÍ-pen DÉ: ho poi-ĪÍ-sas to ÉL-e-os met' af-TŪ. ĪÍ-pen de af-TŌ ho Yi-ī-SŪS: po-RÉF-ū ke SÝ POÍ-ei ho-MOÍ-ōs.*

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[42] but few things are needed — or indeed only one. Mary has chosen what is better, and it will not be taken away from her.'

ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

*he-NÒS DÉ É-stin KHRĪ-a: Ma-ri-ÀM gàr tīn a-ga-THĪN me-RÍ-da ek-se-LÉK-sa-to, HĪ-tis ŪK a-phai-re-THĪÍ-se-tai af-TĪS.*

## CHAPTER 11: THE LORD'S PRAYER, CONTROVERSIES, AND WOES

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples.'

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

*Ke e-GÉ-ne-to en tō ĪÍ-nai af-TÒN en TÓ-pō ti-NÌ pros-ev-KHÓ-me-non, hōs e-PÁFS-sa-to, ĪÍ-PÉN tis tōn ma-thī-TŌN af-TŪ pròs af-TÓN: KÝ-ri-e, DÍ-dak-son hī-MÂS pros-ÉF-khes-thai, ka-THŌS ke Yi-ō-ÁN-nīs e-DÍ-dak-sen tūs ma-thī-TÀS af-TŪ.*

---

[2] He said to them, 'When you pray, say: Father, hallowed be your name, your kingdom come.

εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

*ĪÍ-pen de af-TOIS: HÓ-tan pros-ÉF-khīs-the, LÉ-ge-te: PÁ-ter, ha-gi-as-THĪÍ-tō to Ó-no-MÁ su: el-THÉ-tō hī va-si-LÍ-a su:*

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[3] Give us each day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

*ton ÁR-ton hī-MŌN ton e-pi-ŪÍ-si-on DÍ-du hī-MĪN to KATH' hī-MÉ-ran:*

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[4] Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.'

καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

*ke Á-phes hī-MĪN tas ha-mar-TÍ-as hī-MŌN, ke gàr af-TOÌ a-FÍ-o-men pan-TÌ o-PHĪÍL-on-ti hī-MĪN: ke mī eis-e-NÉNk-ēs hī-MÂS eis pei-ras-MÓN.*

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[9] So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

κἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν·

*ka-GŌ hy-MĪN LÉ-gō, ai-TĪÍ-te ke do-THĪÍ-se-tai hy-MĪN, zī-TĪÍ-te ke hev-RĪÍ-se-te, KRŪ-e-te ke a-noi-GĪÍ-se-tai hy-MĪN:*

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[28] He replied, 'Blessed rather are those who hear the word of God and obey it.'

αὐτὸς δὲ εἶπεν· μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

*af-TÒS de ĪÍ-pen: me-NŪN-ge ma-KÁ-ri-oi hoi a-KŪ-on-tes ton LÓ-gon tū the-ŪÍ ke phy-LÁS-son-tes.*

## CHAPTER 12: WARNINGS, TRUST, AND THE DIVISION JESUS BRINGS

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[6] Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God.

οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

*ŪKH-Ì PÉN-te strū-THÍI-a pō-LŪN-tai as-sa-RÍ-ōn DÝ-o? ke HÈN ek-SÀF-tōn ŪK ÉS-tin e-pi-le-liz-MÉ-non e-NŌ-pi-on tū the-ŪÍ.*

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[7] Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

*AL-là ke hai TRÍ-khes tīs ke-pha-LĪS hy-MŌN PÂ-sai ī-RÍTH-mīn-tai. mī pho-VĪÍS-the: pol-LŌN strū-THÍI-ōn di-a-PHÉ-re-te.*

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[15] Then he said to them, 'Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.'

εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

*ĪÍ-pen de pròs af-TŪS: ho-RÂ-te ke phy-LÁS-ses-the a-PÒ PÁ-sīs ple-o-nek-SÍ-as, HÓ-ti ŪK en tō pe-ris-SÉF-ein ti-NÌ hī zō-ĪÍ af-TŪ É-stin ek tōn hy-par-KHÓN-tōn af-TŌ.*

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[22] Then Jesus said to his disciples: 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear.'

εἶπεν δὲ πρὸς τοὺς μαθητάς· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.

*ĪÍ-pen de pròs tūs ma-thī-TÁS: di-À TŪ-to LÉ-gō hy-MĪN: mī me-rim-NÂ-te tī psy-KHĪÍ TÍ PHÁ-gī-te, mī-DÈ tō SŌ-ma-ti TÍ en-DÝ-sīs-the.*

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[31] But seek his kingdom, and these things will be given to you as well.

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

*PLĪN zī-TĪÍ-te tīn va-si-LÍ-an af-TŪ, ke TAŪ-ta pros-te-THĪÍ-se-tai hy-MĪN.*

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[32] Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

*MĪ pho-BŪ, to mik-RÒN POÍM-ni-on, HÓ-ti ev-DÓ-kī-sen ho pa-TĪĪR hy-MŌN DŪÍ-nai hy-MĪN tīn va-si-LÍ-an.*

## CHAPTER 13: REPENTANCE, THE NARROW DOOR, AND LAMENT OVER JERUSALEM

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[3] I tell you, no! But unless you repent, you too will all perish.

οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.

*ŪKH-Ì, LÉ-gō hy-MĪN, ALL' e-ÀN mī me-ta-no-Ī-TE PÁN-tes ho-MOÍ-ōs a-po-LĪÍ-sthe.*

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[10] On a Sabbath Jesus was teaching in one of the synagogues,

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

*ĪN de di-DÁS-kōn en mi-Â tōn sy-na-gō-GŌN en tois SÁB-ba-sin.*

---

[18] Then Jesus asked, 'What is the kingdom of God like? What shall I compare it to?

Ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν;

*ÉL-e-gen ŪN: TÍ-ni ho-MOÍ-a É-stin hī va-si-LÍ-a tū the-ŪÍ, ke TÍ-ni ho-moi-Ō-sō af-TĪN?*

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[24] 'Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.'

ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

*a-gō-NÍ-zes-the eis-el-THĪÍN di-À tīs ste-NĪS THÝR-as, HÓ-ti pol-LOÍ, LÉ-gō hy-MĪN, zī-TĪÍ-sū-sin eis-el-THĪÍN ke ŪK is-KHÝI-sū-sin.*

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[29] People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.

καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

*ke ĪK-sū-sin a-PÒ a-na-to-LŌN ke dyz-MŌN ke a-PÒ bor-RÂ ke NÓ-tu ke a-na-kli-THĪÍ-son-tai en tī va-si-LÍ-a tū the-ŪÍ.*

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[34] Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.

Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

*Yi-e-rū-sa-LĪM Yi-e-rū-sa-LĪM, hī a-po-KTĪÍ-nū-sa tūs pro-PHĪ-tas ke li-tho-vo-LŪÍ-sa tūs a-pes-tal-MÉ-nus pròs af-TĪN, po-SÁ-kis ī-THÉ-lī-sa e-pi-sy-NÁK-sai ta TÉK-na su HÒN TRÓ-pon ÓR-nis tīn he-af-TĪS nos-si-ÀN hy-PÒ tas PTÉ-ry-gas, ke ŪK ī-the-LĪÍ-sa-te.*

## CHAPTER 14: HEALING ON THE SABBATH, THE GREAT BANQUET, AND THE COST OF DISCIPLESHIP

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[11] For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.'

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

*HÓ-ti PÂS ho hyp-SŌN he-af-TÒN ta-pei-nō-THĪÍ-se-tai ke ho ta-pei-NŌN he-af-TÒN hyp-sō-THĪÍ-se-tai.*

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[14] and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.'

καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

*ke ma-KÁ-ri-os ÉS-ī, HÓ-ti ŪK É-khū-sin an-ta-po-DŪÍ-NAÍ SOI: an-ta-po-do-THĪÍ-se-tai GÁR SOI en tī a-na-STÁ-sei tōn di-KÉ-ōn.*

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[26] 'If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters — yes, even their own life — such a person cannot be my disciple.'

εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναταί μου εἶναι μαθητής.

*EÍ tis ÉR-khe-tai PRÓS me ke ŪÍ mi-SĪÍ ton pa-TÉ-ra he-af-TŪ ke tīn mī-TÉ-ra ke tīn gy-NÉ-ka ke ta TÉK-na ke tūs a-del-PHŪS ke tas a-del-PHÁS, É-ti te ke tīn psy-KHĪN he-af-TŪ, ŪÍ DÝ-na-TAÍ mu ĪÍ-nai ma-thī-TĪS.*

---

[27] And whoever does not carry their cross and follow me cannot be my disciple.

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.

*HÓS-tis ŪÍ vas-TÁ-zei ton stav-RÒN he-af-TŪ ke ÉR-khe-tai o-PÍ-sō mu, ŪÍ DÝ-na-TAÍ mu ĪÍ-nai ma-thī-TĪS.*

---

[33] In the same way, those of you who do not give up everything you have cannot be my disciples.

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναταί μου εἶναι μαθητής.

*HŪ-tōs ŪN PÂS ek-SÌ hy-MŌN HÒS ŪK a-po-TÁS-se-tai PÂ-sin tois he-af-TŪ hy-PÁR-khū-sin ŪÍ DÝ-na-TAÍ mu ĪÍ-nai ma-thī-TĪS.*

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## CHAPTER 15: THE LOST SHEEP, THE LOST COIN, AND THE PRODIGAL SON

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Now the tax collectors and sinners were all gathering around to hear Jesus.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.

*ĪÍ-san de af-TŌ en-GÍ-zon-tes PÁN-tes hoi te-LŌ-nai ke hoi ha-mar-tō-LOÌ a-KŪ-ein af-TŪ.*

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[4] 'Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it?'

τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;

*TÍS ÁN-thrō-pos ek-SÌ hy-MŌN É-khōn he-ka-TÒN PRÓ-va-ta ke a-po-LÉ-sas ek-SÀF-tōn HÈN ŪÍ ka-ta-LĪÍ-pei ta e-ne-NĪÍ-kon-ta en-NÉ-a en tī e-RĪ-mō ke po-RÉF-e-tai e-PÌ to a-po-lō-LÒS HÉ-ōs HÉF-rī af-TÓ?*

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[7] I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

*LÉ-gō hy-MĪN HÓ-ti HŪ-tōs kha-RÀ en tō ū-ra-NŌ ÉS-tai e-PÌ he-NÌ ha-mar-tō-LŌ me-ta-no-ŪN-ti ĪÍ e-PÌ e-ne-NĪÍ-kon-ta en-NÉ-a di-KÉ-ois HOÍ-ti-nes ŪÍ KHRĪ-an É-khū-sin me-ta-NÓI-as.*

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[11] Jesus continued: 'There was a man who had two sons.

Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς.

*ĪÍ-pen DÉ: ÁN-thrō-PÓS tis ĪÍ-khen DÝ-o yi-ŪS.*

17 When he came to his senses, he said, How many of my father's hired servants have food to spare, and here I am starving to death!

εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι.

*eis he-af-TÒN de el-THŌN ĪÍ-pen: PÓ-soi MÍS-thi-oi tū pat-RÓS mu pe-ris-SÉF-ū-sin ÁR-tōn, e-GŌ de li-MŌ HŌ-de a-PÓL-ly-mai.*

18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you.

ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,

*a-na-STÀS po-RÉF-so-mai pròs ton pa-TÉ-ra mu ke e-RŌ af-TŌ: PÁ-ter, HĪÍ-mar-ton eis ton ū-ra-NÒN ke e-NŌ-pi-ÓN su,*

20 So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

*ke a-na-STÀS ĪL-then pròs ton pa-TÉ-ra he-af-TŪ. É-ti de af-TŪ mak-RÀN a-PÉ-khon-tos ĪÍ-den af-TÒN ho pa-TĪĪR af-TŪ ke es-plankh-NÍS-thī, ke dra-MŌN e-PÉ-pe-sen e-PÌ ton TRÁ-khī-lon af-TŪ ke ka-te-PHÍ-lī-sen af-TÓN.*

21 The son said to him, Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.

εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

*ĪÍ-pen de ho yi-ÒS af-TŌ: PÁ-ter, HĪÍ-mar-ton eis ton ū-ra-NÒN ke e-NŌ-pi-ÓN su, ū-KÉ-ti ĪÍ-mi ÁK-si-os klī-THĪÍ-nai yi-ÓS su.*

24 For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

*HÓ-ti HŪ-tos ho yi-ÓS mu nek-RÒS ĪN ke a-NÉZ-zī-sen, ĪN a-po-lō-LŌS ke hev-RÉ-thī. ke ĪRK-san-to ev-PHRÉI-nes-thai.*

32 But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'

εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

*ev-phran-THĪÍ-nai de ke kha-RĪÍN-ai É-dei, HÓ-ti ho a-del-PHÓS su HŪ-tos nek-RÒS ĪN ke ÉZ-zī-sen, ke a-po-lō-LŌS ke hev-RÉ-thī.*

## CHAPTER 16: THE SHREWD MANAGER, LAZARUS AND THE RICH MAN

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

10 'Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much.

ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

*ho pis-TÒS en e-la-KHÍS-tō ke en pol-LŌ pis-TÓS É-stin, ke ho en e-la-KHÍS-tō Á-di-kos ke en pol-LŌ Á-di-KÓS É-stin.*

13 No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.'

οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

*ū-DĪÍS oi-KÉ-tīs DÝ-na-tai dy-SÌ ky-RÍ-ois du-LÉF-ein: ĪÍ gàr ton HÉ-na mi-SĪÍ-sei ke ton HÉ-te-ron a-ga-PĪÍ-sei, ĪÍ he-NÒS an-THÉK-se-tai ke tū he-TÉ-ru ka-ta-phro-NĪÍ-sei. ŪÍ DÝ-nas-the the-Ō du-LÉF-ein ke ma-mō-NÂ.*

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16 The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it.

Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

*ho NÓ-mos ke hoi pro-PHĪÍ-tai MÉK-hri Yi-ō-ÁN-nu: a-PÒ TÓ-te hī va-si-LÍ-a tū the-ŪÍ ev-an-ge-LÍ-ze-tai, ke PÂS eis af-TĪN bi-Á-ze-tai.*

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25 But Abraham replied, Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.

εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

*ĪÍ-pen de A-vra-ÁM: TÉK-non, MNĪÍS-thī-ti HÓ-ti a-PÉ-la-ves ta a-ga-THÁ su en tī zō-ĪÍ su, ke LÁ-za-ros ho-MOÍ-ōs ta ka-KÁ: NỤN de HŌ-de pa-ra-ka-LĪÍ-tai, SÝ de o-dy-NÂ-sai.*

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## CHAPTER 17: FAITH, DUTY, THE TEN LEPERS, AND THE KINGDOM

**ENGLISH | GREEK (NA28) | *KOINE PHONETICS***

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3 So watch yourselves. If your brother or sister sins against you, rebuke them; and if they repent, forgive them.

προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.

*pro-SÉ-khe-te he-af-TOIS. e-ÀN ha-MÁR-tī ho a-del-PHÓS su, e-pi-TÍ-mī-son af-TŌ, ke e-ÀN me-ta-no-ĪÍ-sī Á-phes af-TŌ.*

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5 The apostles said to the Lord, 'Increase our faith!'

καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν.

*ke ĪÍ-pan hoi a-PÓS-to-loi tō ky-RÍ-ō: PRÓS-thes hī-MĪN PÍS-tin.*

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6 He replied, 'If you have faith as small as a mustard seed, you can say to this mulberry tree, Be uprooted and planted in the sea, and it will obey you.'

εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

*ĪÍ-pen de ho KÝ-ri-os: EI É-khe-te PÍS-tin hōs KÓK-kon si-NÁ-pe-ōs, e-LÉ-ge-te ÀN tī sy-ka-MÍ-nō TAŪ-tī: ek-ri-ZŌ-thī-ti ke phy-TÉF-thī-ti en tī tha-LÁS-sī: ke hy-PĪÍ-ku-sen ÀN hy-MĪN.*

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19 then he said to him, 'Rise and go; your faith has made you well.'

καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

*ke ĪÍ-pen af-TŌ: a-na-STÀS po-RÉF-ū: hī PÍS-tis su SÉ-sō-KÉN se.*

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20 Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, 'The coming of the kingdom of God is not something that can be observed,

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,

*E-pe-rō-tī-THĪS de hy-PÒ tōn Pha-ri-SÉ-ōn PÓ-te ÉR-khe-tai hī va-si-LÍ-a tū the-ŪÍ a-pe-KRÍ-thī af-TOIS ke ĪÍ-pen: ŪK ÉR-khe-tai hī va-si-LÍ-a tū the-ŪÍ me-TÀ pa-ra-tī-RĪÍ-se-ōs,*

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[21] nor will people say, Here it is, or There it is, because the kingdom of God is in your midst.'

οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἤ· ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.

*ū-DÈ e-RŪÍ-sin: i-DŪ HŌ-de ĪÍ: e-KĪÍ: i-DŪ gàr hī va-si-LÍ-a tū the-ŪÍ en-TÒS hy-MŌN É-stin.*

## CHAPTER 18: THE PERSISTENT WIDOW, THE PHARISEE AND TAX COLLECTOR, AND MORE

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Then Jesus told his disciples a parable to show them that they should always pray and not give up.

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

*ÉL-e-gen de pa-ra-vo-LĪN af-TOIS pròs to DĪÍ PÁN-to-te pros-ÉF-khes-thai af-TŪS ke mī en-ka-KĪÍN,*

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[9] To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

*ĪÍ-pen de ke pròs TI-nas tūs pe-poi-THÓTAS eph' he-af-TOIS HÓ-ti ĪÍ-sin DÍ-kai-oi ke ek-su-the-NŪN-tas tūs loi-PŪS tīn pa-ra-vo-LĪN TAŪ-tīn:*

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[13] But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, God, have mercy on me, a sinner.

ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

*ho de te-LŌ-nīs mak-RÓ-then hes-TŌS ŪK ĪÍ-the-len ū-DÈ tūs oph-thal-MŪS e-PÂ-rai eis ton ū-ra-NÓN, ALL' É-typtep-ten to STĪÍ-thos af-TŪ LÉ-gōn: ho the-ÓS, hi-LÁS-thī-TÍ moi tō ha-mar-tō-LŌ.*

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[14] I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.'

λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

*LÉ-gō hy-MĪN, ka-TÉ-vī HŪ-tos de-di-kai-ō-MÉ-nos eis ton OÌ-kon af-TŪ par' e-KĪÍ-non: HÓ-ti PÂS ho hyp-SŌN he-af-TÒN ta-pei-nō-THĪÍ-se-tai, ho de ta-pei-NŌN he-af-TÒN hyp-sō-THĪÍ-se-tai.*

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[16] But Jesus called the children to him and said, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.'

ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

*ho de Yi-ī-SŪS pros-e-ka-LÉ-sa-to af-TÀ LÉ-gōn: Á-phe-te ta pai-DÍ-a ÉR-khes-thai PRÓS me ke mī kō-LÝ-e-te af-TÁ: tōn gàr toi-Ū-tōn É-stin hī va-si-LÍ-a tū the-ŪÍ.*

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[27] Jesus replied, 'What is impossible with man is possible with God.'

ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν.

*ho de ĪÍ-pen: ta a-DÝ-na-ta pa-RÀ an-THRŌ-pois dy-na-TÀ pa-RÀ tō the-Ō É-stin.*

## CHAPTER 19: ZACCHAEUS, THE TEN MINAS, AND THE TRIUMPHAL ENTRY

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Jesus entered Jericho and was passing through.

Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.

*Ke eis-el-THŌN di-ĪÍR-khe-to tīn Yi-e-ri-KHŌÍ.*

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[5] When Jesus reached the spot, he looked up and said to him, 'Zacchaeus, come down immediately. I must stay at your house today.'

καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

*ke hōs ĪL-then e-PÌ ton TÓ-pon, a-na-VLÉK-sas ho Yi-ī-SŪS ĪÍ-pen pròs af-TÓN: Zak-KHÉÍ-e, SPÉF-sas ka-TÁ-vī-thi: SĪÍ-me-ron gàr en tō OÍ-kō su DĪÍ me MĪÍ-nai.*

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[9] Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham.'

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·

*ĪÍ-pen de pròs af-TÒN ho Yi-ī-SŪS HÓ-ti SĪÍ-me-ron sō-tī-RÍ-a tō OÍ-kō TŪ-tō e-GÉ-ne-to, ka-THÓTI ke af-TÒS yi-ÒS A-vra-ÁM É-stin:*

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[10] For the Son of Man came to seek and to save the lost.'

ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

*ĪL-then gàr ho yi-ÒS tū an-THRŌ-pu zī-TĪÍ-sai ke SŌ-sai to a-po-lō-LÓS.*

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[38] 'Blessed is the king who comes in the name of the Lord!' 'Peace in heaven and glory in the highest!'

λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεύς, ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.

*LÉ-gon-tes: ev-lo-gī-MÉ-nos ho er-KHÓ-me-nos, ho va-si-LÈFS, en o-NÓ-ma-ti ky-RÍ-u: en ū-ra-NŌ ei-RĪÍ-nī ke DÓK-sa en hyp-SÍS-tois.*

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[46] 'It is written,' he said to them, 'My house will be a house of prayer; but you have made it a den of robbers.'

λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

*LÉ-gōn af-TOIS: GÉG-rap-tai: ke ÉS-tai ho OÌ-KÓS mu OÌ-kos pro-sev-KHĪÍS: hy-MĪÍS de af-TÒN e-poi-ĪÍ-sa-te SPĪÍ-lai-on lī-STŌN.*

## CHAPTER 20: CONTROVERSIES IN THE TEMPLE

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[17] Jesus looked directly at them and asked, 'Then what is the meaning of that which is written: The stone the builders rejected has become the cornerstone?'

ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

*ho de em-VLÉK-sas af-TOIS ĪÍ-pen: TÍ ŪN É-stin to ge-gram-MÉ-non TŪ-to: LÍ-thon HÒN a-pe-do-KÍ-ma-san hoi oi-ko-do-MŪN-tes, HŪ-tos e-ge-NĪÍ-thī eis ke-pha-LĪN gō-NÍ-as?*

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[25] He said to them, 'Then give back to Caesar what is Caesar's, and to God what is God's.'

ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
*ho de ÍÍ-pen pròs af-TŪS: TOÍ-nyn a-PÓ-do-te ta KÉ-sa-ros KÉ-sa-ri ke ta tū the-ŪÍ tō the-Ō.*

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38 He is not the God of the dead, but of the living, for to him all are alive.'
θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.
*the-ÒS de ŪK ÉS-tin nek-RŌN AL-là ZŌN-tōn: PÁN-tes gàr af-TŌ ZŌ-sin.*

## CHAPTER 21: THE WIDOW'S OFFERING AND THE OLIVET DISCOURSE

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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1 As Jesus looked up, he saw the rich putting their gifts into the temple treasury.
Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.
*A-na-VLÉK-sas de ÍÍ-den tūs VÁL-lon-tas eis to ga-zo-phy-LÁ-ki-on ta DŌ-ra af-TŌN plu-SÍ-us.*

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3 'Truly I tell you,' he said, 'this poor widow has put in more than all the others.'
καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν·
*ke ÍÍ-pen: a-lī-THŌS LÉ-gō hy-MĪN HÓ-ti hī KHĪÍ-ra HAF-tī hī ptō-KHĪÍ PLĪÍ-on PÁN-tōn É-va-len:*

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19 Stand firm, and you will win life.
ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
*en tī hy-po-mo-NĪÍ hy-MŌN KTĪÍ-sa-sthe tas psy-KHÀS hy-MŌN.*

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27 At that time they will see the Son of Man coming in a cloud with power and great glory.
καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
*ke TÓ-te ÓP-son-tai ton yi-ÒN tū an-THRŌ-pu er-KHÓ-me-non en ne-FÉ-lī me-TÀ dy-NÁ-me-ōs ke DÓK-sīs pol-LĪS.*

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33 Heaven and earth will pass away, but my words will never pass away.
ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
*ho ū-ra-NÒS ke hī GÎ pa-re-LÉF-son-tai, hoi de LÓ-goi mu ŪÍ mī pa-re-LÉF-son-tai.*

---

36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.'
ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
*a-gryp-NĪÍTE de en pan-TÌ kai-RŌ de-Ó-me-noi HÍ-na ka-tis-KHÝI-sī-te ek-phy-GĪÍN TAŪ-ta PÁN-ta ta MÉL-lon-ta GÍ-nes-thai, ke sta-THĪÍ-nai ÉM-pros-then tū yi-ŪÍ tū an-THRŌ-pu.*

## CHAPTER 22: THE LAST SUPPER, GETHSEMANE, AND THE ARREST

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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14 When the hour came, Jesus and his apostles reclined at the table.
Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

*Ke HÓ-te e-GÉ-ne-to hī HŌ-ra, a-NÉ-pe-sen ke hoi a-PÓS-to-loi SÝN af-TŌ.*

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[19] And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'

καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

*ke la-VŌN ÁR-ton ev-kha-ris-TĪ́-sas ÉK-la-sen ke É-dō-ken af-TOIS LÉ-gōn: TŪ-TÓ É-stin to SŌ-MÁ mu to hy-PÈR hy-MŌN di-DÓ-me-non: TŪ-to poi-ĪÍ-te eis tīn e-MĪN a-NÁM-nī-sin.*

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[20] In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'

καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

*ke to po-TĪ́-ri-on hō-SAF-tōs me-TÀ to deip-NĪ́-sai, LÉ-gōn: TŪ-to to po-TĪ́-ri-on hī kai-NĪ́ di-a-THĪ-kī en tō HÉ-ma-TÍ mu to hy-PÈR hy-MŌN ek-khyn-NÓ-me-non.*

---

[26] But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.

ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

*hy-MĪ́S de ŪKH HŪ-tōs, ALL' ho MĪ́-zōn en hy-MĪN gi-NÉS-thō hōs ho ne-ŌÍ-te-ros, ke ho hī-GŪ-me-nos hōs ho di-a-ko-NŌN.*

---

[27] For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

*TÍS gàr MĪ́-zōn, ho a-na-KĪ́-me-nos Ī́ ho di-a-ko-NŌN? ŪKH-Ì ho a-na-KĪ́-me-nos? e-GŌ de en MÉ-sō hy-MŌN ĪÍ-mi hōs ho di-a-ko-NŌN.*

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[42] 'Father, if you are willing, take this cup from me; yet not my will, but yours be done.'

λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

*LÉ-gōn: PÁ-ter, EI BŪ-lei pa-RÉ-nenk-ke TŪ-to to po-TĪ́-ri-on ap' e-MŪ: PLĪN mī to THÉ-lī-MÁ mu AL-là to SÒN gi-NÉS-thō.*

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[61] The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: 'Before the rooster crows today, you will disown me three times.'

καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.

*ke stra-PHĪS ho KÝ-ri-os e-NÉV-lep-sen tō PÉT-rō, ke hy-pem-NĪ́S-thī ho PÉT-ros tū HRĪ́-ma-tos tū ky-RÍ-u hōs ĪÍ-pen af-TŌ HÓ-ti PRÌN a-LÉK-to-ra phō-NĪ́-sai SĪ́-me-ron a-par-NĪ́-sī me TRÍS.*

## CHAPTER 23: THE TRIAL, CRUCIFIXION, AND BURIAL

**ENGLISH** | **GREEK (NA28)** | ***KOINE PHONETICS***

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[2] And they began to accuse him, saying, 'We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.'

ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

*ĪRK-san-to de ka-tī-go-RĪÍN af-TŪ LÉ-gon-tes: TŪ-ton HÉF-ro-men di-as-TRÉF-on-ta to ÉTH-nos hī-MŌN ke kō-LÝ-on-ta PHÓ-rus KÉ-sa-ri di-DÓ-nai ke LÉ-gon-ta he-af-TÒN Khri-STÒN va-si-LÉ-a ĪÍ-nai.*

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[34] Jesus said, 'Father, forgive them, for they do not know what they are doing.' And they divided up his clothes by casting lots.

ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

*ho de Yi-ī-SŪS ÉL-e-gen: PÁ-ter, Á-phes af-TOIS: ŪÍ gàr OÍ-da-sin TÍ poi-ŪÍ-sin. di-a-me-ri-ZÓ-me-noi de ta hi-MÁ-ti-a af-TŪ É-va-lon KLĪÍ-rus.*

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[42] Then he said, 'Jesus, remember me when you come into your kingdom.'

καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

*ke ÉL-e-gen: Yi-ī-SŪ, MNĪÍS-thī-TÍ mu HÓ-tan ÉL-thīs eis tīn va-si-LÍ-an su.*

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[43] Jesus answered him, 'Truly I tell you, today you will be with me in paradise.'

καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

*ke ĪÍ-pen af-TŌ: a-MĪN SOI LÉ-gō, SĪÍ-me-ron met' e-MŪ ÉS-ī en tō pa-ra-DĪÍ-sō.*

---

[46] Jesus called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last.

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

*ke phō-NĪÍ-sas phō-NĪÍ me-GÁ-lī ho Yi-ī-SŪS ĪÍ-pen: PÁ-ter, eis KHĪÍ-RÁS su pa-ra-TÍ-the-mai to PNÉV-MÁ mu. TŪ-to de ei-PŌN ek-SÉP-nev-sen.*

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[47] The centurion, seeing what had happened, praised God and said, 'Surely this was a righteous man.'

ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

*i-DŌN de ho he-ka-ton-TÁR-khīs to ge-NÓ-me-non e-DÓK-sa-zen ton the-ÒN LÉ-gōn: ÓN-tōs ho ÁN-thrō-pos HŪ-tos DÍ-kai-os ĪN.*

## CHAPTER 24: THE RESURRECTION, THE ROAD TO EMMAUS, AND THE ASCENSION

**ENGLISH | GREEK (NA28) | *KOINE PHONETICS***

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[1] On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

*Tī de mi-Â tōn sab-BÁ-tōn ÓR-thru va-THÉS-os ĪL-thon e-PÌ to MNĪÍ-ma PHÉ-rū-sai HÀ hī-TOÍ-ma-san a-RŌ-ma-ta.*

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[5] In their fright the women bowed down with their faces to the ground, but the men said to them, 'Why do you look for the living among the dead?'

ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

*em-PHÓ-vōn de ge-no-MÉ-nōn af-TŌN ke kli-nū-SŌN ta PRÓ-sō-pa eis tīn GĪN ĪÍ-pan pròs af-TÁS: TÍ zī-TĪÍ-te ton ZŌN-ta me-TÀ tōn nek-RŌN?*

[6] He is not here; he has risen! Remember how he told you, while he was still with you in Galilee:

οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

*ŪK ÉS-tin HŌ-de, AL-là ī-GÉR-thī. MNĪÍS-thī-te hōs e-LÁ-lī-sen hy-MĪN É-ti ŌN en tī Ga-li-LÉ-a,*

[13] Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem.

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς,

*Ke i-DŪ DÝ-o ek-SÀF-tōn en af-TĪÍ tī hī-MÉ-ra ĪÍ-san po-rev-Ó-me-noi eis KŌ-mīn a-PÉ-khū-san sta-DÍ-us hek-SĪÍ-kon-ta a-PÒ Yi-e-rū-sa-LĪM, HĪÍ Ó-no-ma Em-ma-ŪS,*

[26] Did not the Messiah have to suffer these things and then enter his glory?

οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

*ŪKH-Ì TAŪ-ta É-dei pa-THĪÍN ton Khri-STÒN ke eis-el-THĪÍN eis tīn DÓK-san af-TŪ?*

[27] And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

*ke ark-SÁ-me-nos a-PÒ Mō-ü-SÉ-ōs ke a-PÒ PÁN-tōn tōn pro-phī-TŌN di-er-MĪÍ-nef-sen af-TOIS en PÁ-sais tais gra-PHĀÍS ta pe-RÌ he-af-TŪ.*

[32] They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'

καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

*ke ĪÍ-pan pròs al-LĪÍ-lus: ŪKH-Ì hī kar-DÍ-a hī-MŌN kai-o-MÉ-nī ĪN en hī-MĪN hōs e-LÁ-lei hī-MĪN en tī ho-DŌ, hōs di-ĪÍ-noi-gen hī-MĪN tas gra-PHÁS?*

[44] He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'

εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

*ĪÍ-pen de pròs af-TŪS: HŪ-toi hoi LÓ-goi mu HŪS e-LÁ-lī-sa pròs hy-MÂS É-ti ŌN SÝN hy-MĪN, HÓ-ti DĪÍ plī-rō-THĪÍ-nai PÁN-ta ta ge-gram-MÉ-na en tō NÓ-mō Mō-ü-SÉ-ōs ke tois pro-PHĪÍ-tais ke psal-MOIS pe-RÌ e-MŪ.*

[45] Then he opened their minds so they could understand the Scriptures.

τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·

*TÓ-te di-ĪÍ-noik-sen af-TŌN ton NŪÍN tū sy-ni-É-nai tas gra-PHÁS:*

[46] He told them, 'This is what is written: The Messiah will suffer and rise from the dead on the third day,

καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

*ke ĪÍ-pen af-TOIS HÓ-ti HŪ-tōs GÉG-rap-tai pa-THĪÍN ton Khri-STÒN ke a-na-STĪÍ-nai ek nek-RŌN tī TRÍ-tī hī-MÉ-ra,*

[47] and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.

*ke kī-rykh-THĪÍ-nai e-PÌ tō o-NÓ-ma-ti af-TŪ me-TÁ-noi-an eis Á-phe-sin ha-mar-ti-ŌN eis PÁN-ta ta ÉTH-nī, ark-SÁ-me-noi a-PÒ Yi-e-rū-sa-LĪM.*

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[50] When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them.

ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

*ek-SĪÍ-ga-gen de af-TŪS ÉK-sō HÉ-ōs pròs Vī-tha-NÍ-an, ke e-PÁ-ras tas KHĪÍ-ras af-TŪ ev-LÓ-gī-sen af-TŪS.*

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[51] While he was blessing them, he left them and was taken up into heaven.

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

*ke e-GÉ-ne-to en tō ev-lo-GĪÍN af-TÒN af-TŪS di-ÉS-tī ap' af-TŌN ke a-ne-PHÉR-e-to eis ton ū-ra-NÓN.*

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[52] Then they worshiped him and returned to Jerusalem with great joy.

καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης,

*ke af-TOÌ pros-ky-NĪÍ-san-tes af-TÒN hy-PÉS-trep-san eis Yi-e-rū-sa-LĪM me-TÀ kha-RÂS me-GÁ-līs,*

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[53] and they stayed continually at the temple, praising God.

καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

*ke ĪÍ-san di-À pan-TÒS en tō hi-e-RŌ ev-lo-GŪN-tes ton the-ÓN.*