THE GOSPEL ACCORDING TO MARK

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.

MARK'S GREEK: Mark's Greek is the most colloquial in the NT, closest to vernacular Koine.
He uses the historic present extensively (present-tense verb for past narrative — rendered in past tense in English).
His characteristic word is εὐθύς (ev-THÝS) — 'immediately/at once' — used 41 times.

TRANSLATOR'S PREFACE

The Gospel of Mark is almost certainly the earliest of the four canonical gospels, composed most probably between 65 and 70 CE, in the period leading up to or immediately following the Roman destruction of Jerusalem. Ancient tradition, attested from Papias of Hierapolis (c. 125 CE) through Irenaeus of Lyon and Clement of Alexandria, consistently identifies the evangelist with John Mark, the companion of Peter and Paul mentioned in Acts, Colossians, and the Petrine letters. This tradition holds that Mark's gospel represents a condensation of Peter's apostolic preaching, organized not as a biography but as a proclamation.

The Greek of Mark is the most vernacular in the New Testament — the Greek of the street, the marketplace, and the fishing village rather than the lecture hall. It is characterized by parataxis (relentless coordination with καί, 'and'), the historic present (present-tense verbs used to narrate past events — Mark employs this device over 150

times), the Latinism of military and administrative vocabulary (κεντυρίων for centurion, rather than the Greek ἑκατόνταρχος used by Matthew and Luke), and the compressed, urgent narrative pace that has led readers since antiquity to describe this gospel as the most vivid and immediate of the four.

Mark's most characteristic word is εὐθύς (ev-THÝS), 'immediately' or 'at once,' which appears 41 times in 16 chapters — more than in the entire rest of the New Testament combined. This word is a key to Mark's theological purpose: the Kingdom of God does not arrive gradually; it breaks in with sudden, overwhelming, irresistible force. The healings are instantaneous, the exorcisms dramatic, the call of the disciples abrupt. This sense of eschatological urgency governs the translation throughout.

This interlinear edition presents Mark's text in the NA28 critical text, which draws its primary witnesses from the same manuscript tradition as the Matthew edition: Codex Sinaiticus (א), Codex Vaticanus (B), and the relevant papyrus fragments including P45 (Chester Beatty I), which contains the earliest surviving portions of Mark's gospel (chapters 4–9, 11–12). The English translation aims to preserve Mark's characteristic roughness — his asyndeton, his vivid participles, his direct speech — rather than smoothing the text into Lukan elegance.

The phonetic transcription follows the same reconstructed first-century Koine system described fully in the companion Matthew volume: η and ει have merged to /iː/; β = /v/; δ = /ð/; φ = /f/; θ = /θ/; χ = /x/. Stressed syllables are marked in CAPITALS. The system is based on Gignac's Grammar of the Greek Papyri, Allen's Vox Graeca, and the phonological evidence of the Roman-period papyri from Egypt. Mark's colloquial Greek — with its elisions, its Aramaic loanwords (Talitha koum, Ephphatha, Abba, Eloi Eloi), and its phonetic itacisms visible in the manuscript tradition — makes this gospel an especially rich text for the study of spoken Koine.

CHAPTER 1: THE BEGINNING OF THE GOOD NEWS

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

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[1] The beginning of the good news of Jesus Christ, the Son of God.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ.

ar-KHĪ́ tū ev-an-ge-LÍ-ū Yi-ī-SŪ Khri-STŪ yi-Ū the-Ū.

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[2] As it is written in Isaiah the prophet: 'I am sending my messenger ahead of you, who will prepare your way' —

Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου·

Ka-THŌS GÉG-rap-tai en tō Ī-sa-Í-a tō pro-FĪ-tī: i-DŪ a-pos-TÉL-lō ton ÁN-ge-lón mu prò pro-SŌ-pu su, HÒS ka-tas-ke-VÁ-sei tīn ho-DÓN su:

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[3] 'A voice of one calling in the wilderness: Prepare the way for the Lord, make straight paths for him.'

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

fō-NĪ vo-ŌN-tos en tī e-RĪ-mō: he-toi-MÁ-sa-te tīn ho-DÒN ky-RÍ-u, ev-THĪ́-as poi-Ī́-te tas TRÍ-vus af-TŪ,

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[4] John the Baptist appeared in the wilderness, preaching a baptism of repentance for the release of sins.

ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

e-GÉ-ne-to Yi-ō-ÁN-nīs vap-TÍ-zōn en tī e-RĪ-mō ke kī-RÝS-sōn VÁP-tis-ma me-ta-NÓI-as eis Á-phe-sin ha-mar-ti-ŌN.

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[5] The whole Judean countryside and all the people of Jerusalem were going out to him. Confessing their sins, they were baptized by him in the Jordan River.

καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

ke ek-se-po-RÉF-e-to pròs af-TÒN PÂ-sa hī Yi-ū-DÉ-a KHŌ-ra ke hoi Hi-e-ro-so-ly-MĪ-tai PÁN-tes, ke e-vap-TÍ-zon-to hyp' af-TŪ en tō Yi-or-DÁ-nī po-ta-MŌ ek-so-mo-lo-GŪ-me-noi tas ha-mar-TÍ-as af-TŌN.

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[6] John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.

καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

ke ĪN ho Yi-ō-ÁN-nīs en-de-dy-MÉ-nos TRÍ-khas ka-MĪ-lu ke ZŌ-nīn der-ma-TÍ-nīn pe-RÌ tīn os-PHÝN af-TŪ, ke es-THÍ-ōn a-KRÍ-das ke MÉ-li Á-gri-on.

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[7] And this was his message: 'After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie.'

καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

ke e-KĪ-rys-sen LÉ-gōn: ÉR-khe-tai ho is-khy-RÓ-te-rós mu o-PÍ-sō mu, HŪ ŪK ĪÍ-mi hi-ka-NÒS KÝP-sas LŪ-sai ton hi-MÁN-ta tōn hy-po-dī-MÁ-tōn af-TŪ.

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[8] 'I baptize you with water, but he will baptize you with the Holy Spirit.'

ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

e-GŌ e-VÁP-ti-sa hy-MÂS HÝ-da-ti, af-TÒS de vap-TÍ-sei hy-MÂS en PNÉV-ma-ti ha-GÍ-ō.

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[9] At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

Ke e-GÉ-ne-to en e-KĪÍ-nais tais hī-MÉ-rais ĪL-then Yi-ī-SŪS a-PÒ Na-za-RÈT tīs Ga-li-LÉ-as ke e-vap-TÍS-thī eis ton Yi-or-DÁ-nīn hy-PÒ Yi-ō-ÁN-nu.

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[10] Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.

καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

ke ev-THÝS a-na-VÉ-nōn ek tū HÝ-da-tos ĪÍ-den skhi-zo-MÉ-nus tūs ū-ra-NŪS ke to PNÉV-ma hōs pe-ri-ste-RÀN ka-ta-VÉ-non eis af-TÓN:

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[11] And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

ke fō-NĪ e-GÉ-ne-to ek tōn ū-ra-NŌN: SÝ ĪÍ ho yi-ÓS mu ho a-ga-pī-TÓS, en SOÌ ev-DÓ-kī-sa.

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[12] At once the Spirit sent him out into the wilderness,

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

Ke ev-THÝS to PNÉV-ma af-TÒN ek-BÁL-lei eis tīn É-rī-mon.

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[13] and he was in the wilderness forty days, being tested by Satan. He was with the wild animals, and angels attended him.

καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

ke ĪN en tī e-RĪ-mō tes-se-RÁ-kon-ta hī-MÉ-ras pei-ra-ZÓ-me-nos hy-PÒ tū sa-ta-NÂ, ke ĪN me-TÀ tōn thī-RÍ-ōn, ke hoi ÁN-ge-loi di-ī-KÓ-nun af-TŌ.

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[14] After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

Me-TÀ de to pa-ra-do-THĪÍ-nai ton Yi-ō-ÁN-nīn ĪL-then ho Yi-ī-SŪS eis tīn Ga-li-LÉ-an kī-RÝS-sōn to ev-an-GÉ-li-on tū the-ŪÍ

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[15] 'The time has come,' he said. 'The kingdom of God has drawn near. Change your thinking and believe the good news!'

καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

ke LÉ-gōn HÓ-ti pep-LĪ-rō-tai ho kai-RÒS ke ĪN-gi-ken hī va-si-LÍ-a tū the-ŪÍ: me-ta-no-ĪÍ-te ke pis-TÉF-e-te en tō ev-an-ge-LÍ-ō.

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[16] As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.

Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς.

Ke pa-RÁ-gōn pa-RÀ tīn THÁL-as-san tīs Ga-li-LÉ-as ĪÍ-den SÍ-mō-na ke an-DRÉ-an ton a-del-PHÒN SÍ-mō-nos am-phi-VÁL-lon-tas en tī tha-LÁS-sī: ĪÍ-san gàr ha-li-ĪÍS.

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[17] 'Come, follow me,' Jesus said, 'and I will make you fishers of people.'

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.

ke ĪÍ-pen af-TOIS ho Yi-ī-SŪS: DEF-te o-PÍ-sō mu, ke poi-ĪÍ-sō hy-MÂS ge-NÉS-thai ha-li-ĪÍS an-THRŌ-pōn.

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[18] At once they left their nets and followed him.

καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

ke ev-THÝS a-PHÉN-tes ta DÍK-ty-a ī-ko-LŪ-thī-san af-TŌ.

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[19] When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets.

καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

ke pro-VÀS o-LÍ-gon ĪÍ-den Yá-kō-von ton tū Ze-ve-DÉ-u ke Yi-ō-ÁN-nīn ton a-del-PHÒN af-TŪ, ke af-TŪS en tō PLÓ-i-ō ka-tar-TÍ-zon-tas ta DÍK-ty-a.

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[20] Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

ke ev-THÝS e-KÁ-le-sen af-TŪS. ke a-PHÉN-tes ton pa-TÉ-ra af-TŌN Ze-ve-DÉ-on en tō PLÓ-i-ō me-TÀ tōn mis-thō-TŌN a-PĪL-thon o-PÍ-sō af-TŪ.

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[21] They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.

Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

Ke eis-po-RÉF-on-tai eis Ka-phar-na-ŪM: ke ev-THÝS tois SÁB-ba-sin eis-el-THŌN eis tīn sy-na-gō-GĪN e-DÍ-das-ken.

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[22] The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.

καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

ke ek-sep-LĪS-son-to e-PÌ tī di-da-KHĪÍ af-TŪ: ĪN gàr di-DÁS-kōn af-TŪS hōs ek-sū-SÍ-an É-khōn ke ŪKH hōs hoi gram-ma-TĪÍS.

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[23] Just then a man in their synagogue who was possessed by an impure spirit cried out,

Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν

Ke ev-THÝS ĪN en tī sy-na-gō-GĪÍ af-TŌN ÁN-thrō-pos en PNÉV-ma-ti a-ka-THÁR-tō ke a-NÉK-rak-sen

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[24] 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!'

λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

LÉ-gōn: TÍ hī-MĪN ke SOÍ, Yi-ī-SŪ Na-za-rī-NÉ? ĪL-thes a-po-LÉ-sai hī-MÂS? Oì-dá se TÍS ĪÍ, ho HÁ-gi-os tū the-ŪÍ.

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[25] 'Be quiet!' said Jesus sternly. 'Come out of him!'

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.

ke e-pe-TÍ-mī-sen af-TŌ ho Yi-ī-SŪS LÉ-gōn: phi-MŌ-thī-ti ke ÉK-sel-the ek-SÀF-tū.

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[26] The impure spirit shook the man violently and came out of him with a shriek.

καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

ke spa-RÁK-san af-TÒN to PNÉV-ma to a-KÁ-thar-ton ke fō-NĪÍ-san fō-NĪÍ me-GÁ-lī ek-SĪL-then ek-SÀF-tū.

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[27] The people were all so amazed that they asked each other, 'What is this? A new teaching — and with authority! He even gives orders to impure spirits and they obey him.'

καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν αὐτοὺς λέγοντας· τί ἐστιν τοῦτο; διδαχὴ καινή· κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

ke e-tham-VĪÍ-thī-san HÁ-pan-tes HŌS-te sy-zī-TĪÍN af-TŪS LÉ-gon-tas: TÍ É-stin TŪ-to? di-da-KHĪÍ kai-NĪÍ: kat' ek-sū-SÍ-an ke tois PNÉV-ma-si tois a-ka-THÁR-tois e-pi-TÁS-sei, ke hy-pa-KŪ-ū-sin af-TŌ.

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[28] News about him spread quickly over the whole region of Galilee.

καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

ke ek-SĪL-then hī a-ko-ĪÍ af-TŪ ev-THÝS pan-ta-KHŪ eis HÓ-līn tīn pe-RÍ-khō-ron tīs Ga-li-LÉ-as.

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[29] As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew.

Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

Ke ev-THÝS ek tīs sy-na-gō-GĪS ek-sel-THÓN-tes ĪL-thon eis tīn oi-KÍ-an SÍ-mō-nos ke an-DRÉ-u me-TÀ Ya-KŌ-vu ke Yi-ō-ÁN-nu.

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[30] Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her.

ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

hī de pen-the-RÀ SÍ-mō-nos ka-TÉ-kei-to py-RÉS-sū-sa, ke ev-THÝS LÉ-gū-sin af-TŌ pe-RÌ af-TĪS.

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[31] So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

ke pro-sel-THŌN ĪÍ-gei-ren af-TĪN kra-TĪÍ-sas tīs khi-RÓS: ke a-FĪÍ-ken af-TĪN ho py-re-TÓS, ke di-ī-KÓ-nei af-TOIS.

[32] That evening after sunset the people brought to Jesus all the sick and demon-possessed.

Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

Op-SÍ-as de ge-no-MÉ-nīs, HÓ-te É-dy ho HĪ-li-os, É-phe-ron pròs af-TÒN PÁN-tas tūs ka-KŌS É-khon-tas ke tūs dai-mo-ni-ZO-mé-nus:

[33] The whole town gathered at the door,

καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.

ke ĪN HÓ-lī hī PÓ-lis e-pi-sy-nīg-MÉ-nī pròs tīn THÝR-an.

[34] and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

ke e-the-RÁ-pef-sen pol-LŪS ka-KŌS É-khon-tas poi-KÍ-lais NÓ-sois ke dai-MÓ-ni-a pol-LÀ ek-SÉ-va-len, ke ŪK ĪÍ-phi-en la-LĒÍN ta dai-MÓ-ni-a, HÓ-ti ĪÍ-dei-san af-TÓN.

[35] Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

Καὶ πρωῒ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο.

Ke prō-Ì ÉN-ny-kha LÍ-an a-na-STÀS ek-SĪL-then ke a-PĪL-then eis É-rī-mon TÓ-pon ka-KĪÍ pros-ĪÝ-khe-to.

[36] Simon and his companions went to look for him,

καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,

ke ka-te-DÍ-ōk-sen af-TÒN SÍ-mōn ke hoi met' af-TŪ,

[37] and when they found him, they exclaimed: 'Everyone is looking for you!'

καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε.

ke HÉF-ron af-TÒN ke LÉ-gū-sin af-TŌ HÓ-ti PÁN-tes zī-TŪÍ-SÍN se.

[38] Jesus replied, 'Let us go somewhere else — to the nearby villages — so I can preach there also. That is why I have come.'

καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.

ke LÉ-gei af-TOIS: ÁG-ō-men al-la-KHŪÍ eis tas e-khó-me-nas kō-mo-PÓ-leis, HÍ-na ke e-KĪÍ kī-RÝK-sō: eis TŪ-to gàr ek-SĪL-thon.

[39] So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

ke ĪL-then kī-RÝS-sōn eis tas sy-na-gō-GÀS af-TŌN eis HÓ-līn tīn Ga-li-LÉ-an ke ta dai-MÓ-ni-a ek-BÁL-lōn.

[40] A man with a skin disease came to him and begged him on his knees, 'If you are willing, you can make me clean.'

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι.

Ke ÉR-khe-tai pròs af-TÒN lep-RÒS pa-ra-ka-LŌN af-TÒN ke go-ny-pe-TŌN LÉ-gōn af-TŌ HÓ-ti e-ÀN THÉ-līs DÝ-na-SAÍ me ka-tha-RÍ-sai.

41 Jesus was moved with compassion. He reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!'

καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι·

ke splankh-nis-THĪS ek-TĪÍ-nas tīn KHĪÍ-ra af-TŪ HĪP-sa-to ke LÉ-gei af-TŌ: THÉ-lō, ka-tha-RÍS-thī-ti:

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42 Immediately the leprosy left him and he was cleansed.

καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

ke ev-THÝS a-PĪL-then ap' af-TŪ hī LÉP-ra, ke e-ka-tha-RÍS-thī.

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43 Jesus sent him away at once with a strong warning:

καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,

ke em-bri-mī-SÁ-me-nos af-TŌ ev-THÝS ek-SÉ-va-len af-TÓN,

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44 'See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.'

καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

ke LÉ-gei af-TŌ: HÓ-ra mī-de-NÌ mī-DÈN ĪÍ-pīs, AL-là HÝ-pa-ge se-af-TÒN DĪÍK-son tō hi-e-RĪÍ ke pro-SÉ-nenk-ke pe-RÌ tū ka-tha-riz-MŪ su HÀ pro-SÉ-tak-sen Mō-ü-SĪS, eis mar-TÝ-ri-on af-TOIS.

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45 Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

ho de ek-sel-THŌN ĪRK-sa-to kī-RÝS-sein pol-LÀ ke di-a-phī-MÍ-zein ton LÓ-gon, HŌS-te mī-KÉ-ti af-TÒN DÝ-nas-thai pha-ne-RŌS eis PÓ-lin eis-el-THĪÍN, ALL' ÉK-sō ep' e-RĪ-mois TÓ-pois ĪN: ke ĪR-khon-to pròs af-TÒN PÁN-to-then.

CHAPTER 2: THE PARALYZED MAN, THE CALL OF LEVI, AND SABBATH CONTROVERSIES

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

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1 A few days later, when Jesus again entered Capernaum, the people heard that he had come home.

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

Ke eis-el-THŌN PÁ-lin eis Ka-phar-na-ŪM di' hī-me-RŌN ī-KŪS-thī HÓ-ti en OÍ-kō E-stin.

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2 They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them.

καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

ke sy-NĪKh-thī-san pol-LOÌ HŌS-te mī-KÉ-ti khō-RĪÍN mī-DÈ ta pròs tīn THÝR-an, ke e-LÁ-lei af-TOIS ton LÓ-gon.

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3 Some men came, bringing to him a paralyzed man, carried by four of them.

καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

ke ÉR-khon-tai PHÉ-ron-tes pròs af-TÒN pa-ra-ly-ti-KÒN ai-RÓ-me-non hy-PÒ tes-SÁR-ōn.

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[4] Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on.

καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

ke mī dy-NÁ-me-noi pro-se-NÉNk-kai af-TŌ di-À ton ÓKH-lon a-pes-TÉ-ga-san tīn STÉ-gīn HÓ-pu ĪN, ke ek-so-RÝK-san-tes kha-LŌ-si ton KRÁ-vat-ton HÓ-pu ho pa-ra-ly-ti-KÒS ka-TÉK-ei-to.

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[5] When Jesus saw their faith, he said to the paralyzed man, 'Son, your sins are released.'

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

ke i-DŌN ho Yi-ī-SŪS tīn PÍS-tin af-TŌN LÉ-gei tō pa-ra-ly-ti-KŌ: TÉK-non, a-FÍ-en-TAÍ su hai ha-mar-TÍ-ai.

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[6] Now some teachers of the law were sitting there, thinking to themselves,

ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

ĪÍ-san DÉ ti-nes tōn gram-ma-TÉ-ōn e-KĪÍ ka-THĪ-me-noi ke di-a-lo-gi-ZÓ-me-noi en tais kar-DÍ-ais af-TŌN:

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[7] 'Why does this fellow talk like that? He's blaspheming! Who can release sins but God alone?'

τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

TÍ HŪ-tos HŪ-tōs la-LĪÍ? vlaz-phī-MĪÍ: TÍS DÝ-na-tai a-phi-É-nai ha-mar-TÍ-as EI mī HĪS ho the-ÓS?

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[8] Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, 'Why are you thinking these things?

καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

ke ev-THÝS e-pi-GNŪS ho Yi-ī-SŪS tō PNÉV-ma-ti af-TŪ HÓ-ti HŪ-tōs di-a-lo-GÍ-zon-tai en he-af-TOIS LÉ-gei af-TOIS: TÍ TAŪ-ta di-a-lo-GÍ-zes-the en tais kar-DÍ-ais hy-MŌN?

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[9] Which is easier: to say to this paralyzed man, Your sins are released, or to say, Get up, take your mat and walk?

τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει;

TÍ É-stin ev-ko-PŌ-te-ron, ei-PĪÍN tō pa-ra-ly-ti-KŌ: a-FÍ-en-TAÍ su hai ha-mar-TÍ-ai, ĪÍ ei-PĪÍN: É-gei-re ke ÂR-on ton KRÁ-vat-TÓN su ke pe-ri-PÁ-tei?

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[10] But I want you to know that the Son of Man has authority on earth to release sins.' So he said to the man,

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς— λέγει τῷ παραλυτικῷ·

HÍ-na de ei-DĪÍ-te HÓ-ti ek-sū-SÍ-an É-khei ho yi-ÒS tū an-THRŌ-pu a-phi-É-nai ha-mar-TÍ-as e-PÌ tīs GĪS— LÉ-gei tō pa-ra-ly-ti-KŌ:

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[11] 'I tell you, get up, take your mat and go home.'

σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.

SOÌ LÉ-gō, É-gei-re ÂR-on ton KRÁ-vat-TÓN su ke HÝ-pa-ge eis ton OÌ-KÓN su.

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[12] He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, 'We have never seen anything like this!'

καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἴδομεν.

ke ī-GÉR-thī ke ev-THÝS ÁR-as ton KRÁ-vat-ton ek-SĪL-then ÉM-pros-then PÁN-tōn, HŌS-te ek-SÍS-tas-thai PÁN-tas ke dok-SÁ-zein ton the-ÒN LÉ-gon-tas HÓ-ti HŪ-tōs ū-DÉ-po-te ĪÍ-do-men.

[13] Once again Jesus went out beside the lake. All the people came and he taught them.

Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

Ke ek-SĪL-then PÁ-lin pa-RÀ tīn THÁL-as-san: ke PÂS ho ÓKH-los ĪR-khe-to pròs af-TÓN, ke e-DÍ-das-ken af-TŪS.

[14] As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. 'Follow me,' Jesus told him, and Levi got up and followed him.

καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

ke pa-RÁ-gōn ĪÍ-den Le-VÌN ton tū Al-PHÉÍ-u ka-THĪ-me-non e-PÌ to te-LŌ-ni-on, ke LÉ-gei af-TŌ: a-ko-LŪ-thei MOI. ke a-na-STÀS ī-ko-LŪ-thī-sen af-TŌ.

[15] While Jesus was having dinner at Levi's house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him.

Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.

Ke GÍ-ne-tai ka-ta-KĪÍ-sthai af-TÒN en tī oi-KÍ-a af-TŪ, ke pol-LOÌ te-LŌ-nai ke ha-mar-tō-LOÌ sy-na-NÉK-ein-to tō Yi-ī-SŪ ke tois ma-thī-TĀÍS af-TŪ: ĪÍ-san gàr pol-LOÌ ke ī-ko-LŪ-thun af-TŌ.

[16] When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and sinners?'

καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;

ke hoi gram-ma-TĪÍS tōn Pha-ri-SÉ-ōn i-DÓN-tes HÓ-ti es-THÍEI me-TÀ tōn ha-mar-tō-LŌN ke te-lō-NŌN ÉL-e-gon tois ma-thī-TĀÍS af-TŪ: HÓ-ti me-TÀ tōn te-lō-NŌN ke ha-mar-tō-LŌN es-THÍEI?

[17] On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.'

καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

ke a-KŪ-sas ho Yi-ī-SŪS LÉ-gei af-TOIS HÓ-ti ŪÍ KHRĪ-an É-khū-sin hoi is-KHÝON-tes ia-TRŪÍ ALL' hoi ka-KŌS É-khon-tes: ŪK ĪL-thon ka-LÉ-sai di-KÉ-us AL-là ha-mar-tō-LŪS.

[18] Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, 'How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?'

καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

ke ĪÍ-san hoi ma-thī-TÀI Yi-ō-ÁN-nu ke hoi Pha-ri-SÉ-oi nīs-TÉF-on-tes. ke ÉR-khon-tai ke LÉ-gū-sin af-TŌ: di-À TÍ hoi ma-thī-TÀI Yi-ō-ÁN-nu ke hoi ma-thī-TÀI tōn Pha-ri-SÉ-ōn nīs-TÉF-ū-sin, hoi de SOÌ ma-thī-TÀI ŪÍ nīs-TÉF-ū-sin?

[19] Jesus answered, 'How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them.

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

ke ĪÍ-pen af-TOIS ho Yi-ī-SŪS: mī DÝ-nan-tai hoi yi-OÌ tū nym-PHŌN-os en HŌ ho nym-PHÍ-os met' af-TŌN É-stin nīs-TÉF-ein? HÓ-son KHRÓN-on É-khū-sin ton nym-PHÍ-on met' af-TŌN ŪÍ DÝ-nan-tai nīs-TÉF-ein.

[20] But the time will come when the bridegroom will be taken from them, and on that day they will fast.

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

e-LÉF-son-tai de hī-MÉ-rai HÓ-tan a-par-THĪÍ ap' af-TŌN ho nym-PHÍ-os, ke TÓ-te nīs-TÉF-sū-sin en e-KĪÍ-nī tī hī-MÉ-ra.

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[21] No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse.

οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

ū-DĪÍS e-PÍV-lī-ma HRÁK-us ag-NÁ-phu e-pi-RÁP-tei e-PÌ hi-MÁ-ti-on pa-lai-ÓN: EI de MĪ, AÍ-rei to PLĪ-rō-ma ap' af-TŪ to kai-NÒN tū pa-lai-ŪÍ, ke KHĪÍ-ron SKHÍZ-ma GÍ-ne-tai.

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[22] And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.'

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.

ke ū-DĪÍS BÁL-lei OĪ-non NÉ-on eis as-KŪS pa-lai-ŪS: EI de MĪ, HRĪK-sei ho OĪ-nos tūs as-KŪS, ke ho OĪ-nos a-PÓL-ly-tai ke hoi as-KOÍ: AL-là OĪ-non NÉ-on eis as-KŪS kai-NŪS.

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[23] One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain.

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.

Ke e-GÉ-ne-to af-TÒN en tois SÁB-ba-sin pa-ra-po-RÉF-es-thai di-À tōn spo-RÍ-mōn, ke hoi ma-thī-TÀI af-TŪ ĪRK-san-to ho-DÒN poi-ĪÍN TÍL-lon-tes tūs STÁ-khy-as.

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[24] The Pharisees said to him, 'Look, why are they doing what is unlawful on the Sabbath?'

καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

ke hoi Pha-ri-SÉ-oi ÉL-e-gon af-TŌ: Í-de TÍ poi-ŪÍ-sin tois SÁB-ba-sin HÒ ŪK ÉK-ses-tin?

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[25] He answered, 'Have you never read what David did when he and his companions were hungry and in need?

καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

ke LÉ-gei af-TOIS: ū-DÉ-po-te a-NÉG-nō-te TÍ e-POÍ-ī-sen Da-VÌD HÓ-te KHRĪ-an ÉS-khen ke e-PĪÍ-na-sen af-TÒS ke hoi met' af-TŪ?

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[26] In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.'

πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

PŌS eis-ĪL-then eis ton OÌ-kon tū the-ŪÍ e-PÌ A-vi-a-THÀR ar-khi-e-RÉ-ōs ke tūs ÁR-tus tīs pro-THÉ-se-ōs É-pha-gen, HŪS ŪK ÉK-ses-tin pha-GĪÍN EI mī tūs hi-e-RĪÍS, ke É-dō-ken ke tois SÝN af-TŌ ŪÍ-sin?

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[27] Then he said to them, 'The Sabbath was made for people, not people for the Sabbath.

καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

ke ÉL-e-gen af-TOIS: to SÁB-ba-ton di-À ton ÁN-thrō-pon e-GÉ-ne-to ke ŪKH ho ÁN-thrō-pos di-À to SÁB-ba-ton:

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[28] So the Son of Man is Lord even of the Sabbath.'

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

HŌS-te KÝ-ri-ÓS É-stin ho yi-ÒS tū an-THRŌ-pu ke tū sab-BÁ-tu.

CHAPTER 3: THE MAN WITH THE WITHERED HAND AND THE CHOOSING OF THE TWELVE

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

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[1] Another time Jesus went into the synagogue, and a man with a shriveled hand was there.

Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

Ke eis-ĪL-then PÁ-lin eis sy-na-gō-GĪN. ke ĪN e-KĪÍ ÁN-thrō-pos ek-sī-ram-MÉ-nīn É-khōn tīn KHĪÍR-a.

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[4] Then Jesus asked them, 'Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?' But they remained silent.

καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

ke LÉ-gei af-TOIS: ÉK-ses-tin tois SÁB-ba-sin a-ga-THÒN poi-Ī-SAI ĪÍ ka-ko-poi-Ī-SAI, psy-KHĪN SŌ-sai ĪÍ a-po-KTĪÍ-nai? hoi de e-si-Ō-pōn.

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[5] He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, 'Stretch out your hand.' He stretched it out, and his hand was completely restored.

καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ.

ke pe-ri-vlep-SÁ-me-nos af-TŪS met' or-GĪS, syl-ly-PŪ-me-nos e-PÌ tī pō-RŌ-sei tīs kar-DÍ-as af-TŌN, LÉ-gei tō an-THRŌ-pō: ÉK-tei-non tīn KHĪÍR-a. ke ek-SÉ-tei-nen, ke a-po-ka-te-STÁ-thī hī KHĪÍR af-TŪ.

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[13] Jesus went up on a mountainside and called to him those he wanted, and they came to him.

Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.

Ke a-na-VÉ-nei eis to Ó-ros ke pros-ka-LĪÍ-tai HŪS ĪÍ-the-len af-TÓS, ke a-PĪL-thon pròs af-TÓN.

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[14] He appointed twelve that they might be with him and that he might send them out to preach

καὶ ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

ke e-POÍ-ī-sen DŌ-de-ka, HŪS ke a-pos-TÓ-lus ō-NÓ-ma-sen, HÍ-na ŌÍ-sin met' af-TŪ ke HÍ-na a-pos-TÉL-lī af-TŪS kī-RÝS-sein

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[15] and to have authority to drive out demons.

καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

ke É-khein ek-sū-SÍ-an ek-BÁL-lein ta dai-MÓ-ni-a:

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[16] These are the twelve he appointed: Simon (to whom he gave the name Peter),

καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,

ke e-POÍ-ī-sen tūs DŌ-de-ka, ke e-PÉ-thī-ken Ó-no-ma tō SÍ-mō-ni PÉT-ron,

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[17] James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder),

καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές, ὅ ἐστιν υἱοὶ βροντῆς·

ke Yá-kō-von ton tū Ze-ve-DÉ-u ke Yi-ō-ÁN-nīn ton a-del-PHÒN tū Ya-KŌ-vu, ke e-PÉ-thī-ken af-TOIS Ó-no-ma Bo-a-nīr-GÉS, HÒ É-stin yi-OÌ vron-TĪS:

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[18] Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot

καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον

ke An-DRÉ-an ke FÍ-lip-pon ke Bar-tho-lo-MÉ-on ke Mat-THĒÍ-on ke Thō-MÂN ke Yá-kō-von ton tū Al-PHÉÍ-u ke Thad-DÉ-on ke SÍ-mō-na ton Ka-na-NÉ-on

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[19] and Judas Iscariot, who betrayed him.

καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

ke Yi-Ū-dan Is-ka-ri-ŌTH, HÒS ke pa-RÉ-dō-ken af-TÓN.

CHAPTER 4: THE PARABLE OF THE SOWER AND PARABLES OF THE KINGDOM

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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[1] Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge.

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

Ke PÁ-lin ĪRK-sa-to di-DÁS-kein pa-RÀ tīn THÁL-as-san. ke sy-NÁ-ge-tai pròs af-TÒN ÓKH-los PLĪS-tos, HŌS-te af-TÒN eis PLŌ-on em-VÁN-ta ka-THĪÍS-thai en tī tha-LÁS-sī, ke PÂS ho ÓKH-los pròs tīn THÁL-as-san e-PÌ tīs GĪS ĪÍ-san.

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[3] 'Listen! A farmer went out to sow his seed.

Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι.

a-KŪ-e-te. i-DŪ ek-SĪL-then ho SPĪÍ-rōn SPĪÍ-rai.

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[9] Then Jesus said, 'Whoever has ears to hear, let them hear.'

Καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.

Ke ÉL-e-gen: HÒS É-khei ŌÍ-ta a-KŪ-ein a-ku-É-tō.

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[11] He told them, 'The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables'

καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

ke ÉL-e-gen af-TOIS: hy-MĪN to mys-TĪÍ-ri-on DÉ-do-tai tīs va-si-LÍ-as tū the-ŪÍ: e-KĪÍ-nois de tois ÉK-sō en pa-ra-vo-LĀÍS ta PÁN-ta GÍ-ne-tai,

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[26] He also said, 'This is what the kingdom of God is like. A man scatters seed on the ground.

Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς

Ke ÉL-e-gen: HŪ-tōs É-stin hī va-si-LÍ-a tū the-ŪÍ hōs ÁN-thrō-pos VÁ-lī ton SPÓ-ron e-PÌ tīs GĪS

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[30] Again he said, 'What shall we say the kingdom of God is like, or what parable shall we use to describe it?

Καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;

Ke ÉL-e-gen: PŌS ho-moi-Ō-sō-men tīn va-si-LÍ-an tū the-ŪÍ ĪÍ en TÍ-ni af-TĪN pa-ra-vo-LĪÍ THŌ-men?

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[35] That day when evening came, he said to his disciples, 'Let us go over to the other side.'

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν.

Ke LÉ-gei af-TOIS en e-KĪÍ-nī tī hī-MÉ-ra op-SÍ-as ge-no-MÉ-nīs: di-ÉL-thō-men eis to PÉ-ran.

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[39] He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm.

καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

ke di-e-ger-THĪS e-pe-TÍ-mī-sen tō a-NÉ-mō ke ĪÍ-pen tī tha-LÁS-sī: si-Ō-pa, pe-PHÍ-mō-so. ke e-KÓ-pa-sen ho Á-ne-mos, ke e-GÉ-ne-to ga-LĪÍ-nī me-GÁ-lī.

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[40] He said to his disciples, 'Why are you so afraid? Do you still have no faith?'

καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε; οὔπω ἔχετε πίστιν;

ke ĪÍ-pen af-TOIS: TÍ dei-LOÍ É-ste? ŪÍ-pō É-khe-te PÍS-tin?

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[41] They were terrified and asked each other, 'Who is this? Even the wind and the waves obey him!'

καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

ke e-fo-VĪÍ-thī-san PHÓ-von MÉ-gan, ke ÉL-e-gon pròs al-LĪÍ-lus: TÍS ÁR-a HŪ-TÓS É-stin HÓ-ti ke ho Á-ne-mos ke hī THÁL-as-sa hy-pa-KŪ-ei af-TŌ?

CHAPTER 5: THE GERASENE DEMONIAC, JAIRUS'S DAUGHTER, AND THE BLEEDING WOMAN

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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[7] He shouted at the top of his voice, 'What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!'

καὶ κράξας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.

ke KRÁK-sas fō-NĪÍ me-GÁ-lī LÉ-gei: TÍ e-MOÌ ke SOÍ, Yi-ī-SŪ yi-É tū the-ŪÍ tū hyp-SÍS-tu? or-KÍ-zō se ton the-ÓN, MĪ me va-sa-NÍ-sīs.

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[19] Jesus did not let him, but said, 'Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you.'

καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.

ke ŪK a-FĪÍ-ken af-TÓN, AL-là LÉ-gei af-TŌ: HÝ-pa-ge eis ton OÌ-KÓN su pròs tūs SŪS, ke a-PÁN-gei-lon af-TOIS HÓ-sa ho KÝ-ri-ÓS soi pe-POÍ-ī-ken ke ī-LÉ-ī-SÉN se.

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[34] He said to her, 'Daughter, your faith has healed you. Go in peace and be freed from your suffering.'

ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

ho de ĪÍ-pen af-TĪ: thy-GÁ-tīr, hī PÍS-tis su SÉ-sō-KÉN se: HÝ-pa-ge eis ei-RĪÍ-nīn, ke ÍS-thi hy-gi-ĪS a-PÒ tīs MÁS-ti-GÓS su.

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[36] Overhearing what they said, Jesus told him, 'Don't be afraid; just believe.'

ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.

ho de Yi-ī-SŪS pa-ra-KŪ-sas ton LÓ-gon la-LŪ-me-non LÉ-gei tō ar-khi-sy-na-GŌ-gō: MĪ pho-BŪ, MÓ-non PÍS-tef-e.

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41 He took her by the hand and said to her, 'Talitha koum!' (which means 'Little girl, I say to you, get up!').

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

ke kra-TÍ-sas tīs khi-RÒS tū pai-DÍ-u LÉ-gei af-TĪ: Ta-li-tha KUM, HÒ É-stin me-ther-mī-neu-Ó-me-non: to ko-RÁ-si-on, SOÌ LÉ-gō, É-gei-re.

CHAPTER 6: REJECTION AT NAZARETH, HEROD AND JOHN, FEEDING FIVE THOUSAND

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

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2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. 'Where did this man get these things?' they asked. 'What's this wisdom that has been given him?'

καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ;

ke ge-no-MÉ-nu sab-BÁ-tu ĪRK-sa-to di-DÁS-kein en tī sy-na-gō-GĪÍ, ke pol-LOÌ a-KŪ-on-tes ek-sep-LĪS-son-to LÉ-gon-tes: PÓ-then TŪ-tō TAŪ-ta, ke TÍS hī so-PHÍ-a hī do-THĪÍS-sa TŪ-tō?

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4 Jesus said to them, 'A prophet is not without honor except in his own town, among his relatives and in his own home.'

καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

ke ÉL-e-gen af-TOIS ho Yi-ī-SŪS HÓ-ti ŪK ÉS-tin pro-PHĪ-tīs Á-ti-mos EI mī en tī pat-RÍ-di af-TŪ ke en tois syng-ge-NĪÍS-sin af-TŪ ke en tī oi-KÍ-a af-TŪ.

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34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

Ke ek-sel-THŌN ĪÍ-den po-LÝN ÓKH-lon, ke es-plankh-NÍS-thī ep' af-TOIS HÓ-ti ĪÍ-san hōs PRÓ-va-ta mī É-khon-ta poi-MÉ-na, ke ĪRK-sa-to di-DÁS-kein af-TŪS pol-LÁ.

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41 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all.

καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

ke la-VŌN tūs PÉN-te ÁR-tus ke tūs DÝ-o ikh-THÝAS a-na-VLÉK-sas eis ton ū-ra-NÒN ev-LÓ-gī-sen ke ka-TÉK-la-sen tūs ÁR-tus ke e-DÍ-du tois ma-thī-TĀÍS HÍ-na pa-ra-ti-THŌÍ-sin af-TOIS, ke tūs DÝ-o ikh-THÝAS e-MÉ-ri-sen PÂ-sin.

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50 because they all saw him and were terrified. Immediately he spoke to them and said, 'Take courage! It is I. Don't be afraid.'

πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

PÁN-tes gàr af-TÒN ĪÍ-don ke e-ta-RÁKH-thī-san. ho de ev-THÝS e-LÁ-lī-sen met' af-TŌN, ke LÉ-gei af-TOIS: thar-SĪÍTE, e-GŌ ĪÍ-mi: mī pho-VĪÍS-the.

CHAPTER 7: CLEAN AND UNCLEAN, THE SYROPHOENICIAN WOMAN, AND HEALING

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

[6] He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written: These people honor me with their lips, but their hearts are far from me.'

ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

ho de Ī͂Í-pen af-TOIS: ka-LŌS e-pro-PHĪ-tef-sen Ī-sa-Í-as pe-RÌ hy-MŌN tōn hy-po-kri-TŌN, hōs GÉG-rap-tai HÓ-ti HŪ-tos ho la-ÒS tois KHĪ͂Í-le-SÍN me ti-MÂ, hī de kar-DÍ-a af-TŌN PÓR-rō a-PÉ-khei ap' e-MŪ:

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[20] He went on: 'What comes out of a person is what defiles them.'

ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

ÉL-e-gen de HÓ-ti to ek tū an-THRŌ-pu ek-po-rev-Ó-me-non, e-KĪ͂Í-no koi-NOÌ ton ÁN-thrō-pon.

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[27] 'First let the children eat all they want,' he told her, 'for it is not right to take the children's bread and toss it to the dogs.'

καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

ke ÉL-e-gen af-TĪ: Á-phes PRŌ-ton khor-tas-THĪ͂Í-nai ta TÉK-na: ŪÍ GÁR É-stin ka-LÒN la-VĪ͂ÍN ton ÁR-ton tōn TÉK-nōn ke tois ky-na-RÍ-ois va-LĒ͂ÍN.

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[28] 'Lord,' she replied, 'even the dogs under the table eat the children's crumbs.'

ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

hī de a-pe-KRÍ-thī ke LÉ-gei af-TŌ: KÝ-ri-e, ke ta ky-NÁ-ri-a hy-po-KÁ-tō tīs tra-PÉ-zīs es-THÍOU-sin a-PÒ tōn psi-KHÍ-ōn tōn pai-DÍ-ōn.

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[37] People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'

καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

ke hy-per-pe-ris-SŌS ek-sep-LĪ͂S-son-to LÉ-gon-tes: ka-LŌS PÁN-ta pe-POÍ-ī-ken, ke tūs kō-PHŪS poi-Ī͂Í a-KŪ-ein ke a-LÁ-lus la-LĒ͂ÍN.

CHAPTER 8: FEEDING FOUR THOUSAND, PETER'S CONFESSION, AND THE PASSION PREDICTION

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

[2] 'I have compassion for these people; they have already been with me three days and have nothing to eat.'

σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

splankh-NÍ-zo-mai e-PÌ ton ÓKH-lon, HÓ-ti Ī-dī hī-MÉ-rai TRĪ͂ÍS pros-MÉ-nū-SÍN moi ke ŪK É-khū-sin TÍ PHÁ-gō-sin:

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[27] Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, 'Who do people say I am?'

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

Ke ek-SĪ͂L-then ho Yi-ī-SŪS ke hoi ma-thī-TÀI af-TŪ eis tas KŌ-mas Kai-sa-RĪ͂Í-as tīs Phi-LÍP-pu: ke en tī ho-DŌ e-pī-RŌ-ta tūs ma-thī-TÀS af-TŪ LÉ-gōn af-TOIS: TÍ-na me LÉ-gū-sin hoi ÁN-thrō-poi Ī͂Í-nai?

[29] 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.'

καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ Χριστός.

ke af-TÒS e-pī-RŌ-ta af-TŪS: hy-MÍÍS de TÍ-na me LÉ-ge-te ÍÍ-nai? a-po-kri-THÍS ho PÉT-ros LÉ-gei af-TŌ: SÝ ÍÍ ho Khri-STÓS.

[31] He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again.

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

Ke ÍRK-sa-to di-DÁS-kein af-TŪS HÓ-ti DÍÍ ton yi-ÒN tū an-THRŌ-pu pol-LÀ pa-THÍÍN ke a-po-do-ki-mas-THÍÍ-nai hy-PÒ tōn pres-by-TÉR-ōn ke tōn ar-khi-e-RÉ-ōn ke tōn gram-ma-TÉ-ōn ke a-po-ktan-THÍÍ-nai ke me-TÀ TRÍÍS hī-MÉ-ras a-na-STÍÍ-nai:

[34] Then he called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

Ke pros-ka-le-SÁ-me-nos ton ÓKH-lon SÝN tois ma-thī-TĀÍS af-TŪ ÍÍ-pen af-TOIS: EÍ tis THÉ-lei o-PÍ-sō mu a-ko-lu-THÍÍN, a-par-nī-SÁS-thō he-af-TÒN ke a-RÁ-tō ton stav-RÒN af-TŪ ke a-ko-lu-THÍÍ-tō MOI.

[35] For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

HÒS gàr e-ÀN THÉ-lī tīn psy-KHĪN af-TŪ SŌ-sai a-po-LÉ-sei af-TĪN: HÒS d' ÀN a-po-LÉ-sei tīn psy-KHĪN af-TŪ HÉ-ne-ken e-MŪ ke tū ev-an-ge-LÍ-u SŌ-sei af-TĪN.

[38] If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.'

ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

HÒS gàr e-ÀN e-pais-khyn-THÍÍ me ke tūs e-MŪS LÓ-gus en tī ge-ne-Â TAŪ-tī tī moi-kha-LÍ-di ke ha-mar-tō-LŌ, ke ho yi-ÒS tū an-THRŌ-pu e-pais-khyn-THÍÍ-se-tai af-TÓN, HÓ-tan ÉL-thī en tī DÓK-sī tū pat-RÒS af-TŪ me-TÀ tōn an-GÉ-lōn tōn ha-GÍ-ōn.

CHAPTER 9: THE TRANSFIGURATION, THE EPILEPTIC BOY, AND TEACHING ON DISCIPLESHIP

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

[2] After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.

Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

Ke me-TÀ hī-MÉ-ras HÈK-S pa-ra-lam-BÁ-nei ho Yi-ī-SŪS ton PÉT-ron ke ton Yá-kō-von ke ton Yi-ō-ÁN-nīn, ke a-na-PHÉR-ei af-TŪS eis Ó-ros hyp-sī-LÒN kat' i-DÍ-an MÓ-nus. ke me-te-mor-FŌ-thī ÉM-pros-then af-TŌN,

[7] Then a cloud appeared and covered them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!'

καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

ke e-GÉ-ne-to ne-FÉ-lī e-pi-ski-Á-zū-sa af-TOIS, ke e-GÉ-ne-to fō-NĪ ek tīs ne-FÉ-līs: HŪ-TÓS É-stin ho yi-ÓS mu ho a-ga-pī-TÓS, a-KŪ-e-te af-TŪ.

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[23] 'If you can?' said Jesus. 'Everything is possible for one who believes.'

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι.

ho de Yi-ī-SŪS ĪÍ-pen af-TŌ: to EI DÝ-nī, PÁN-ta dy-na-TÀ tō pis-TÉF-on-ti.

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[35] Sitting down, Jesus called the Twelve and said, 'Anyone who wants to be first must be the very last, and the servant of all.'

καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

ke ka-THÍ-sas e-PHŌ-nī-sen tūs DŌ-de-ka ke LÉ-gei af-TOIS: EÍ tis THÉ-lei PRŌ-tos ĪÍ-nai, ÉS-tai PÁN-tōn ÉS-kha-tos ke PÁN-tōn DI-á-ko-nos.

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[37] 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'

ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

HÒS ÀN HÈN tōn toi-Ū-tōn pai-DÍ-ōn DÉK-sī-tai e-PÌ tō o-NÓ-ma-TÍ mu, e-MÈ DÉ-khe-tai: ke HÒS ÀN e-MÈ DÉ-khī-tai, ŪK e-MÈ DÉ-khe-tai AL-là ton a-pos-TĪÍ-lan-TÁ me.

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[50] Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.'

καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

ka-LÒN to HÁ-las: e-ÀN de to HÁ-las Á-na-lon GÉ-nī-tai, en TÍ-ni af-TÒ ar-TÝ-se-te? É-khe-te en he-af-TOIS HÁ-la ke ei-rī-NÉF-e-te en al-LĪÍ-lois.

CHAPTER 10: DIVORCE, CHILDREN, THE RICH MAN, AND THE ROAD TO JERUSALEM

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

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[14] When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.'

ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

i-DŌN de ho Yi-ī-SŪS ī-ga-NÁK-tī-sen ke ĪÍ-pen af-TOIS: Á-phe-te ta pai-DÍ-a ÉR-khes-thai PRÓS me, 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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[15] 'Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'

ἀμὴν λέγω ὑμῖν· ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

a-MĪN LÉ-gō hy-MĪN: HÒS ÀN mī DÉK-sī-tai tīn va-si-LÍ-an tū the-ŪÍ hōs pai-DÍ-on, ŪÍ mī eis-ÉL-thī eis af-TĪN.

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[21] Jesus looked at him and loved him. 'One thing you lack,' he said. 'Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.'

ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

ho de Yi-ī-SŪS em-VLÉK-sas af-TŌ ī-GÁ-pī-sen af-TÒN ke ÍÍ-pen af-TŌ: HÈN se hys-te-RÎÍ: HÝ-pa-ge, HÓ-sa É-kheis PŌ-lī-son ke DÒS tois ptō-KHOIS, ke HÉK-seis thī-sav-RÒN en ū-ra-NŌ, ke DEF-ro a-ko-LŪ-thei MOI.

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[27] Jesus looked at them and said, 'With human beings this is impossible, but not with God; all things are possible with God.'

ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

em-VLÉK-sas af-TOIS ho Yi-ī-SŪS LÉ-gei: pa-RÀ an-THRŌ-pois a-DÝ-na-ton, ALL' ŪÍ pa-RÀ the-Ō: PÁN-ta gàr dy-na-TÀ pa-RÀ tō the-Ō.

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[43] Not so with you. Instead, whoever wants to become great among you must be your servant,

οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,

ŪKH HŪ-tōs DÉ É-stin en hy-MÎN: ALL' HÒS ÀN THÉ-lī MÉ-gas ge-NÉS-thai en hy-MÎN, ÉS-tai hy-MŌN DI-á-ko-nos,

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[45] For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'

καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

ke gàr ho yi-ÒS tū an-THRŌ-pu ŪK ÎL-then di-a-ko-nī-THÎÍ-nai AL-là di-a-ko-NÎÍ-sai ke DŪÍ-nai tīn psy-KHÎN af-TŪ LÝT-ron an-TÌ pol-LŌN.

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[52] 'Go,' said Jesus, 'your faith has healed you.' Immediately he received his sight and followed Jesus along the road.

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ke ho Yi-ī-SŪS ÎÍ-pen af-TŌ: HÝ-pa-ge, hī PÍS-tis su SÉ-sō-KÉN se. ke ev-THÝS a-NÉV-lep-sen ke ī-ko-LŪ-thei af-TŌ en tī ho-DŌ.

CHAPTER 11: THE TRIUMPHAL ENTRY AND THE CLEANSING OF THE TEMPLE

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

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[9] Those who went ahead and those who followed shouted, 'Hosanna! Blessed is he who comes in the name of the Lord!'

καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

ke hoi pro-Á-gon-tes ke hoi a-ko-lu-THŪÍN-tes ÉK-ra-zon: hō-san-NÁ: ev-lo-gī-MÉ-nos ho er-KHÓ-me-nos en o-NÓ-ma-ti ky-RÍ-u:

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[17] And as he taught them, he said, 'Is it not written: My house will be called a house of prayer for all nations? But you have made it a den of robbers.'

καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον λῃστῶν.

ke e-DÍ-das-ken ke ÉL-e-gen af-TOIS: ŪÍ GÉG-rap-tai HÓ-ti ho OÌ-KÓS mu OÌ-kos pro-sev-KHĪÍS klī-THÎÍ-se-tai PÂ-sin tois ÉTH-ne-sin? hy-MÎÍS de pe-poi-ÎÍ-ka-te af-TÒN SPĪÍ-lai-on lī-STŌN.

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[22] 'Have faith in God,' Jesus answered.

ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.

a-po-kri-THĪS ho Yi-ī-SŪS LÉ-gei af-TOIS: É-khe-te PÍS-tin the-ŪÍ.

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[24] Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

di-À TŪ-to LÉ-gō hy-MĪN, PÁN-ta HÓ-sa pros-ÉF-khes-the ke ai-TĪÍS-the, pis-TÉF-e-te HÓ-ti e-LÁ-ve-te, ke ÉS-tai hy-MĪN.

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[25] And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.'

καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

ke HÓ-tan STĪ-ke-te pros-ev-KHÓ-me-noi, a-FÍ-e-te EÍ ti É-khe-te ka-TÁ ti-nos, HÍ-na ke ho pa-TĪR hy-MŌN ho en tois ū-ra-NOIS a-PHĪÍ hy-MĪN ta pa-rap-TŌ-ma-ta hy-MŌN.

CHAPTER 12: CONTROVERSIES WITH AUTHORITIES AND THE GREAT COMMANDMENT

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

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[17] Then Jesus said to them, 'Give back to Caesar what is Caesar's and to God what is God's.' And they were amazed at him.

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

ho de Yi-ī-SŪS ĪÍ-pen af-TOIS: ta KÉ-sa-ros a-PÓ-do-te KÉ-sa-ri ke ta tū the-ŪÍ tō the-Ō. ke ek-se-THÁV-ma-zon ep' af-TŌ.

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[28] One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, 'Of all the commandments, which is the most important?'

Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων;

Ke pro-sel-THŌN HĪÍS tōn gram-ma-TÉ-ōn, a-KŪ-sas af-TŌN sy-zī-TŪN-tōn, i-DŌN HÓ-ti ka-LŌS a-pe-KRÍ-thī af-TOIS, e-pī-RŌ-tī-sen af-TÓN: POÍ-a É-stin en-to-LĪÍ PRŌ-tī PÁN-tōn?

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[29] 'The most important one,' answered Jesus, 'is this: Hear, O Israel: The Lord our God, the Lord is one.'

ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν,

a-pe-KRÍ-thī ho Yi-ī-SŪS HÓ-ti PRŌ-tī É-stin: Á-ku-e, Is-ra-ĪL, KÝ-ri-os ho the-ÒS hī-MŌN KÝ-ri-os HĪÍS É-stin,

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[30] and love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

ke a-ga-PĪÍ-seis KÝ-ri-on ton the-ÓN su ek-SÒ-līs tīs kar-DÍ-as su ke ek-SÒ-līs tīs psy-KHĪÍS su ke ek-SÒ-līs tīs di-a-NOÍ-as su ke ek-SÒ-līs tīs is-KHÝ-os su.

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[31] The second is this: Love your neighbor as yourself. There is no commandment greater than these.'

δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

dev-TÉ-ra HAF-tī: a-ga-PĪÍ-seis ton plī-SÍ-on su hōs se-af-TÓN. MĪÍ-zōn TŪ-tōn ÁL-lī en-to-LĪÍ ŪK ÉS-tin.

[44] They all gave out of their wealth; but she, out of her poverty, put in everything — all she had to live on.'

πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

PÁN-tes gàr ek tū pe-ris-SÉF-on-tos af-TOIS É-va-lon, HAF-tī de ek tīs hys-te-RĪÍ-se-ōs af-TĪS PÁN-ta HÓ-sa ĪÍ-khen É-va-len, HÓ-lon ton VÍ-on af-TĪS.

CHAPTER 13: THE OLIVET DISCOURSE

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

[2] 'Do you see all these great buildings?' replied Jesus. 'Not one stone here will be left on another; every one will be thrown down.'

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.

ke ho Yi-ī-SŪS ĪÍ-pen af-TŌ: VLÉP-eis TAŪ-tas tas me-GÁ-las oi-ko-do-MÁS? ŪÍ mī a-phe-THĪÍ LÍ-thos e-PÌ LÍ-thon HÒS ŪÍ mī ka-ta-ly-THĪÍ.

[7] When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come.

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος.

HÓ-tan de a-KŪ-sī-te po-LÉ-mus ke a-ko-ÀS po-LÉ-mōn, mī thrō-ĪÍS-the: DĪÍ ge-NÉS-thai, ALL' ŪÍ-pō to TÉ-los.

[10] And the gospel must first be proclaimed to all nations.

καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

ke eis PÁN-ta ta ÉTH-nī PRŌ-ton DĪÍ kī-rykh-THĪÍ-nai to ev-an-GÉ-li-on.

[13] Everyone will hate you because of me, but the one who stands firm to the end will be saved.

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

ke É-ses-the mi-SŪ-me-noi hy-PÒ PÁN-tōn di-À to Ó-no-MÁ mu. ho de hy-po-MĪÍ-nas eis TÉ-los, HŪ-tos sō-THĪÍ-se-tai.

[31] 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 GĪ pa-re-LÉF-son-tai, hoi de LÓ-goi mu ŪÍ mī pa-re-LÉF-son-tai.

[32] But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

Pe-RÌ de tīs hī-MÉ-ras e-KĪÍ-nīs ĪÍ tīs HŌ-ras ū-DĪÍS ĪÍ-den, ū-DÈ hoi ÁN-ge-loi en ū-ra-NŌ ū-DÈ ho yi-ÓS, EI mī ho pa-TĪÍR.

[33] Be on guard! Be alert! You do not know when that time will come.

βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

VLÉP-e-te, a-gryp-NĪÍTE: ŪK ĪÍ-da-te gàr PÓ-te ho kai-RÓS É-stin.

CHAPTER 14: THE ANOINTING, THE LAST SUPPER, GETHSEMANE, AND ARREST

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

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22 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take it; this is my body.'

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

Ke es-thi-ÓN-tōn af-TŌN la-VŌN ÁR-ton ev-lo-GÍ́-sas ÉK-la-sen ke É-dō-ken af-TOIS ke ÍÍ-pen: LÁ-ve-te, TŪ-TÓ É-stin to SŌ-MÁ mu.

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23 Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

ke la-VŌN po-TÍÍ-ri-on ev-kha-ris-TÍÍ-sas É-dō-ken af-TOIS, ke É-pi-on ek-SÀF-tū PÁN-tes.

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24 'This is my blood of the covenant, which is poured out for many,' he said to them.

καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

ke ÍÍ-pen af-TOIS: TŪ-TÓ É-stin to HÍÍ-MÁ mu tīs di-a-THÍ-kīs to ek-khyn-NÓ-me-non hy-PÈR pol-LŌN.

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32 They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.'

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύχωμαι.

Ke ÉR-khon-tai eis khō-RÍ-on HŪ to Ó-no-ma Geth-sī-ma-NÍ, ke LÉ-gei tois ma-thī-TĀÍS af-TŪ: ka-THÍ-sa-te HŌ-de HÉ-ōs pros-ÉF-khō-mai.

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34 'My soul is overwhelmed with sorrow to the point of death,' he said to them. 'Stay here and keep watch.'

καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

ke LÉ-gei af-TOIS: pe-RÍ-ly-PÓS É-stin hī psy-KHĪ mu HÉ-ōs tha-NÁ-tu: MÍÍ-na-te HŌ-de ke grī-go-RÍÍTE.

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36 'Abba, Father,' he said, 'everything is possible for you. Take this cup from me. Yet not what I will, but what you will.'

καὶ ἔλεγεν· αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

ke ÉL-e-gen: AB-ba ho pa-TÍÍR, PÁN-ta dy-na-TÁ soi: pa-RÉ-nenk-ke to po-TÍÍ-ri-on TŪ-to ap' e-MŪ: ALL' ŪÍ TÍ e-GŌ THÉ-lō AL-là TÍ SÝ.

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38 'Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.'

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

grī-go-RÍÍTE ke pros-ÉF-khes-the, HÍ-na mī ÉL-thī-te eis pei-ras-MÓN: to MÈN PNÉV-ma PRÓ-thy-mon hī de SÀRKS as-the-NÍS.

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62 'I am,' said Jesus. 'And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.'

ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

ho de Yi-ī-SŪS ÍÍ-pen: e-GŌ ÍÍ-mi, ke ÓP-ses-the ton yi-ÒN tū an-THRŌ-pu ek dek-si-ŌN ka-THÍ-me-non tīs dy-NÁ-me-ōs ke er-KHÓ-me-non me-TÀ tōn ne-phe-LŌN tū ū-ra-NŪ.

CHAPTER 15: THE TRIAL, CRUCIFIXION, AND BURIAL

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

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[2] 'Are you the king of the Jews?' asked Pilate. 'You have said so,' Jesus replied.

καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλᾶτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.

ke e-pī-RŌ-tī-sen af-TÒN ho Pi-LÂ-tos: SÝ ÍÍ ho va-si-LÈFS tōn Yi-ū-DÉ-ōn? ho de a-po-kri-THÍS af-TŌ LÉ-gei: SÝ LÉ-geis.

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[34] And at three in the afternoon Jesus cried out in a loud voice, 'Eloi, Eloi, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?').

καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· Ελωι Ελωι λεμα σαβαχθανι; ὅ ἐστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

ke tī e-NÁ-tī HŌ-ra e-VÓ-ī-sen ho Yi-ī-SŪS fō-NÍÍ me-GÁ-lī: E-lō-ī E-lō-ī le-MÀ sa-vakh-THA-ni? HÒ É-stin me-ther-mī-nev-Ó-me-non: ho the-ÓS mu ho the-ÓS mu, eis TÍ en-ka-TÉ-li-PÉS me?

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[37] With a loud cry, Jesus breathed his last.

ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.

ho de Yi-ī-SŪS a-PHÍS fō-NÍN me-GÁ-līn ek-SÉP-nef-sen.

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[38] The curtain of the temple was torn in two from top to bottom.

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.

Ke to ka-ta-PÉ-tas-ma tū na-ŪÍ e-SKHÍS-thī eis DÝ-o ap' Á-nō-then HÉ-ōs KÁ-tō.

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[39] And when the centurion, who stood there in front of Jesus, saw how he died, he said, 'Surely this man was the Son of God!'

Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

i-DŌN de ho ken-ty-RÍ-ōn ho pa-res-tī-KŌS ek e-nan-TÍ-as af-TŪ HÓ-ti HŪ-tōs ek-SÉP-nef-sen ÍÍ-pen: a-lī-THŌS HŪ-tos ho ÁN-thrō-pos yi-ÒS the-ŪÍ ÍN.

CHAPTER 16: THE RESURRECTION

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

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[1] When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

Ke di-a-ge-no-MÉ-nu tū sab-BÁ-tu Ma-RÍ-a hī Mag-da-lī-NÌ ke Ma-RÍ-a hī tū Ya-KŌ-vu ke Sa-LŌ-mī ī-GÓ-ra-san a-RŌ-ma-ta HÍ-na el-THŪ-sai a-LÍÍ-psō-sin af-TÓN.

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[2] Very early on the first day of the week, just after sunrise, they were on their way to the tomb

καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

ke LÍ-an prō-Ì tī mi-Â tōn sab-BÁ-tōn ÉR-khon-tai e-PÌ to mnī-MÍÍ-on a-na-TÍÍ-lan-tos tū hī-LÍ-u.

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[6] 'Don't be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.'

ὁ δὲ λέγει αὐτοῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

ho de LÉ-gei af-TOIS: mī ek-tham-VĪÍS-the: Yi-ī-SŪN zī-TĪÍTE ton Na-za-rī-NÒN ton es-tav-rō-MÉ-non: ī-GÉR-thī, ŪK ÉS-tin HŌ-de: Í-de ho TÓ-pos HÓ-pu É-thī-kan af-TÓN.

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[7] But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'

ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

AL-là hy-PÁ-ge-te ĪÍ-pa-te tois ma-thī-TĀÍS af-TŪ ke tō PÉT-rō HÓ-ti pro-Á-gei hy-MÂS eis tīn Ga-li-LÉ-an: e-KĪÍ af-TÒN ÓP-ses-the, ka-THŌS ĪÍ-pen hy-MĪN.

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[8] Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ.

ke ek-sel-THŪÍ-sai É-phy-gon a-PÒ tū mnī-MĪÍ-u: ĪÍ-khen gàr af-TÀS TRÓ-mos ke ÉK-sta-sis: ke ū-de-NÌ ū-DÈN ĪÍ-pan: e-pho-VŪN-to GÁR.

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[15] He said to them, 'Go into all the world and preach the gospel to all creation.'

καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

ke ĪÍ-pen af-TOIS: po-rev-THÉN-tes eis ton KÓZ-mon HÁ-pan-ta kī-RÝK-sa-te to ev-an-GÉ-li-on PÁ-sī tī KTÍ-sei.

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[16] Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

ho pis-TÉF-sas ke vap-tis-THĪS sō-THĪÍ-se-tai, ho de a-pis-TĪÍ-sas ka-ta-kri-THĪÍ-se-tai.

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[19] After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.

Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

ho MÈN ŪN KÝ-ri-os Yi-ī-SŪS me-TÀ to la-LĪÍ-sai af-TOIS a-ne-LĪÍF-thī eis ton ū-ra-NÒN ke e-KÁ-thi-sen ek dek-si-ŌN tū the-ŪÍ.

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[20] Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

e-KĪÍ-noi de ek-sel-THÓN-tes e-KĪÍ-ryk-san pan-ta-KHŪÍ, tū ky-RÍ-u sy-ner-GŪN-tos ke ton LÓ-gon ve-vai-ŪN-tos di-À tōn e-pa-ko-lu-THŪÍN-tōn sī-MĪÍ-ōn.