THE GOSPEL ACCORDING TO MATTHEW

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): The modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): The NA28 Greek text with original diacritical marks (breathings, accents).
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

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

NOTE ON KOINE PRONUNCIATION: This edition follows the scholarly consensus on first-century Koine Greek (Egypt and Judea, c. 50–100 CE), as reconstructed by W. Sidney Allen (Vox Graeca), Francis Gignac (Grammar of the Greek Papyri), and the papyrological evidence:

- η and ει had merged to /iː/ (a long 'ee' sound) by the first century.
- οι had shifted toward /y/ (front rounded) in educated Koine.
- β had become the fricative /v/; δ had become /ð/ (like 'then').
- φ, θ, χ were fricatives (f, th, ch) not aspirated stops.
- Pitch accent was giving way to stress accent in the spoken language.
- Double consonants were still pronounced long (distinct) in formal speech.

TRANSLATOR'S PREFACE

This interlinear edition presents the Gospel of Matthew in three concurrent layers: (1) a fresh modern English translation made directly from the Greek; (2) the Greek text of the Nestle-Aland 28th Edition (NA28), the standard critical text of contemporary New Testament scholarship, displayed with full diacritical markings; and (3) a

phonetic transcription representing the reconstructed spoken pronunciation of Koine Greek as it was heard in first-century Egypt, Judea, and the eastern Mediterranean world.

The NA28 text is the product of more than 150 years of rigorous manuscript collation, representing the judgment of the Institut für Neutestamentliche Textforschung in Münster. Its primary witnesses for Matthew include: the fourth-century Codex Sinaiticus (א) and Codex Vaticanus (B); the third-century papyrus P45 (Chester Beatty I), which preserves portions of all four gospels; and a broad range of minuscules, lectionaries, and patristic citations. Where the NA28 differs from the Textus Receptus or the Byzantine Majority Text in significant readings, these differences reflect the judgment of the critical apparatus on the most likely original wording.

THE ENGLISH TRANSLATION follows the principles of optimal equivalence: it seeks the English word or phrase that most precisely captures both the denotative meaning and the semantic range of the Greek original. Key lexical choices are governed by the following principles: (a) Greek words are not flattened to a single English gloss but are rendered according to context; (b) the theological vocabulary of the New Testament is preserved where possible without sacrificing comprehension; (c) the discourse register — whether formal pronouncement, intimate conversation, or prophetic oracle — is reflected in the English style.

THE KOINE PHONETICS are based on the scholarly reconstruction of first-century spoken Greek as documented primarily by Francis T. Gignac (A Grammar of the Greek Papyri of the Roman and Byzantine Periods, 1976), W. Sidney Allen (Vox Graeca: A Guide to the Pronunciation of Classical Greek, 3rd ed., 1987), and the extensive evidence of phonetic spellings, itacistic errors, and phonological shifts preserved in the papyri from Roman Egypt (1st–3rd centuries CE). The reconstructed system presented here differs in important respects from both Classical Attic pronunciation and modern Erasmian convention as used in most Western academic institutions. The key features of first-century Koine include: the merger of η, ει, and ι into a single long front vowel /iː/; the fricativization of β to /v/, δ to /ð/, and the development of φ → /f/, θ → /θ/, χ → /x/; and the progressive shift from the ancient pitch-accent system toward the stress-accent system of Modern Greek.

The phonetic transcription uses a practical Roman-letter system rather than IPA symbols, in order to be accessible to readers without specialist training. UPPERCASE letters mark the stressed syllable of each word. The system is designed for oral reading: a reader who follows the phonetic line can approximate the sound of the text as it would have been heard in a first-century synagogue, marketplace, or household gathering in the cities of the eastern Roman Empire.

CHAPTER 1: THE GENEALOGY AND BIRTH OF JESUS THE MESSIAH

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

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[1] This is the record of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ.

VÍ-vlos ye-NÉ-se-ōs Yi-I-SŪ Khri-STŪ, yi-Ū Da-VÍD, yi-Ū A-vra-ÁM.

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[2] Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.

A-vra-ÁM e-GÉN-nī-sen ton Yi-sa-ÁK, Yi-sa-ÀK de e-GÉN-nī-sen ton Ya-KŌV, Ya-KÒV de e-GÉN-nī-sen ton Yi-Ū-dan ke tūs a-del-FŪS af-TŪ.

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[3] Judah was the father of Perez and Zerah by Tamar. Perez was the father of Hezron, and Hezron the father of Ram.

Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ.

Yi-Ū-das de e-GÉN-nī-sen ton Fa-RÈS ke ton Za-RÀ ek tīs Tha-MÁR, Fa-RÈS de e-GÉN-nī-sen ton He-SRŌM, He-SRŌM de e-GÉN-nī-sen ton A-RÁM.

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[4] Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών.

A-RÀM de e-GÉN-nī-sen ton A-mi-na-DÁV, A-mi-na-DÀV de e-GÉN-nī-sen ton Na-as-SŌN, Na-as-SŌN de e-GÉN-nī-sen ton Sal-MŌN.

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[5] Salmon was the father of Boaz by Rahab. Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί.

Sal-MŌN de e-GÉN-nī-sen ton VÓ-es ek tīs Rha-KHÁV, VÓ-es de e-GÉN-nī-sen ton Yi-ō-VĪD ek tīs RHŪTH, Yi-ō-VĪD de e-GÉN-nī-sen ton Yi-es-SÁI.

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[6] Jesse was the father of David the King. David was the father of Solomon by the wife of Uriah.

Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου.

Yi-es-SÀI de e-GÉN-nī-sen ton Da-VÍD ton va-si-LÉ-a. Da-VÍD de e-GÉN-nī-sen ton So-lo-MŌ-na ek tīs tū Ū-RÍ-ū.

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[7] Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa.

Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ.

So-lo-MŌN de e-GÉN-nī-sen ton Rho-vo-ÁM, Rho-vo-ÀM de e-GÉN-nī-sen ton A-vi-Á, A-vi-À de e-GÉN-nī-sen ton A-SÁPH.

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[8] Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.

Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν.

A-SÀPH de e-GÉN-nī-sen ton Yi-ō-sa-PHÁT, Yi-ō-sa-PHÀT de e-GÉN-nī-sen ton Yi-ō-RÁM, Yi-ō-RÀM de e-GÉN-nī-sen ton O-ZÍ-an.

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[9] Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.

Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν.

O-ZÍ-as de e-GÉN-nī-sen ton Yi-ō-a-THÁM, Yi-ō-a-THÀM de e-GÉN-nī-sen ton A-KHÁZ, A-KHÀZ de e-GÉN-nī-sen ton He-ze-KÍ-an.

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[10] Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν.

He-ze-KÍ-as de e-GÉN-nī-sen ton Ma-nas-SĪ, Ma-nas-SĪS de e-GÉN-nī-sen ton A-MŌS, A-MŌS de e-GÉN-nī-sen ton Yi-ō-SÍ-an.

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[11] Josiah was the father of Jeconiah and his brothers at the time of the deportation to Babylon.

Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Yi-ō-SÍ-as de e-GÉN-nī-sen ton Ye-kho-NÍ-an ke tūs a-del-FŪS af-TŪ e-PÍ tīs me-toi-ke-SÍ-as Va-vy-LŌ-nos.

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[12] After the deportation to Babylon, Jeconiah was the father of Shealtiel, and Shealtiel the father of Zerubbabel.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ.

Me-TÀ de tīn me-toi-ke-SÍ-an Va-vy-LŌ-nos Ye-kho-NÍ-as e-GÉN-nī-sen ton Sa-la-thi-ĪL, Sa-la-thi-ÌL de e-GÉN-nī-sen ton Zo-ro-va-VÉL.

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[13] Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ ἐγέννησεν τὸν Ἄζώρ.

Zo-ro-va-VÈL de e-GÉN-nī-sen ton A-vi-ŪD, A-vi-ÙD de e-GÉN-nī-sen ton E-li-a-KÍM, E-li-a-KÌM de e-GÉN-nī-sen ton A-ZŌR.

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[14] Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

Ἄζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ.

A-ZŌR de e-GÉN-nī-sen ton Sa-DŌK, Sa-DŌK de e-GÉN-nī-sen ton A-KHĪM, A-KHĪM de e-GÉN-nī-sen ton E-li-ŪD.

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[15] Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ.

E-li-ÙD de e-GÉN-nī-sen ton E-le-Á-zar, E-le-Á-zar de e-GÉN-nī-sen ton Mat-THÁN, Mat-THÀN de e-GÉN-nī-sen ton Ya-KŌV.

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[16] Jacob was the father of Joseph, the husband of Mary, from whom Jesus was born — the one called Christ.

Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Ya-KŌV de e-GÉN-nī-sen ton Yi-ō-SĪF ton ÁN-dra Ma-RÍ-as, eks īs e-gen-NĪ-thī Yi-I-SŪS ho le-GÓ-me-nos Khri-STÓS.

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[17] So the total generations from Abraham to David are fourteen; from David to the Babylonian deportation, fourteen; and from the Babylonian deportation to the Christ, fourteen.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

PÁ-sai ŪN hai ye-ne-AÌ a-PÒ A-vra-ÀM HÉ-ōs Da-VÌD ye-ne-AÌ de-ka-TÉS-sa-res, ke a-PÒ Da-VÌD HÉ-ōs tīs me-toi-ke-SÍ-as Va-vy-LŌ-nos ye-ne-AÌ de-ka-TÉS-sa-res, ke a-PÒ tīs me-toi-ke-SÍ-as Va-vy-LŌ-nos HÉ-ōs tū Khri-STŪ ye-ne-AÌ de-ka-TÉS-sa-res.

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[18] The birth of Jesus Christ came about in this way. His mother Mary was pledged in marriage to Joseph, but before they came together sexually, she was found to be pregnant by the Holy Spirit.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

TŪ de Yi-I-SŪ Khri-STŪ hī GÉ-ne-sis HŪ-tōs ĪN. mnī-stev-THĪ-sīs tīs mī-TRÒS af-TŪ Ma-RÍ-as tō Yi-ō-SĪF, PRÌN ī syn-el-THĪN af-TŪS hev-RÉ-thī en ga-STRÌ É-khū-sa ek PNÉV-ma-tos ha-GÍ-ū.

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[19] Joseph her husband was a righteous man and did not want to expose her to public disgrace, so he decided to divorce her quietly.

Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

Yi-ō-SĪF de ho a-NĪR af-TĪS, DÍ-kai-os ŌN ke mī THÉ-lōn af-TĪN deig-ma-TÍ-sai, e-vū-LĪ-thī LÁ-thra a-po-LŪ-sai af-TĪN.

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[20] But while he was still thinking this over, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary home as your wife, because what has been conceived in her is from the Holy Spirit.

ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.

TAŪ-ta de af-TŪ en-thy-mī-THÉN-tos i-DŪ ÁN-ge-los ky-RÍ-ū kat' Ó-nar e-PHÁ-nī af-TŌ LÉ-gōn: Yi-ō-SĪF yi-ÒS Da-VÍD, mī fo-vī-THĪS pa-ra-la-VĪÍN Ma-ri-ÀM tīn gy-NÉ-ká su: to gàr en af-TĪ gen-nī-THÈN ek PNÉV-ma-tos É-stin ha-GÍ-ū.

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[21] She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

TÉK-se-tai de yi-ÒN ke ka-LÉ-seis to Ó-no-ma af-TŪ Yi-I-SŪN: af-TÒS gàr SŌ-sei ton la-ÒN af-TŪ a-PÒ tōn ha-mar-ti-ŌN af-TŌN.

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[22] All this took place to fulfill what the Lord had spoken through the prophet:

Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

TŪ-to de HÓ-lon GÉ-go-nen HÍ-na plī-rō-THĪ to rhī-THÈN hy-PÒ ky-RÍ-ū di-À tū pro-FĪ-tū LÉ-gon-tos:

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[23] 'Look — the virgin will conceive and give birth to a son, and they will call him Immanuel' (which means, God with us).

ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

i-DŪ hī par-THÉ-nos en ga-STRÌ HÉK-sei ke TÉK-se-tai yi-ÓN, ke ka-LÉ-sū-sin to Ó-no-ma af-TŪ Em-ma-nu-ĪL, HÒ É-stin me-ther-mī-new-Ó-me-non METH' hī-MŌN ho the-ÓS.

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[24] When Joseph woke from sleep, he did what the angel of the Lord had commanded him and took Mary home as his wife.

ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ.

e-ger-THĪS de ho Yi-ō-SĪF a-PÒ tū HÝP-nu e-PÓI-ī-sen hōs pro-SÉ-tak-sen af-TŌ ho ÁN-ge-los ky-RÍ-ū ke pa-RÉ-la-ven tīn gy-NÉ-ka af-TŪ.

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[25] But he had no sexual union with her until she gave birth to a son. And he gave him the name Jesus.

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ke ŪK e-GÍ-nō-sken af-TĪN HÉ-ōs HŪ É-te-ken yi-ÓN: ke e-KÁ-le-sen to Ó-no-ma af-TŪ Yi-I-SŪN.

CHAPTER 2: THE MAGI, THE FLIGHT TO EGYPT, AND THE SLAUGHTER OF THE INFANTS

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

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[1] After Jesus was born in Bethlehem in Judea, during the reign of King Herod, Magi from the East arrived in Jerusalem and asked,

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα λέγοντες·

TŪ de Yi-I-SŪ gen-nī-THÉN-tos en Vīth-LÉ-em tīs Yi-ū-DÉ-as en hī-MÉ-rais Hī-RŌ-du tū va-si-LÉ-ōs, i-DŪ MÁ-goi a-PÒ a-na-to-LŌN pa-re-GÉ-non-to eis Hi-e-ro-SÓ-ly-ma LÉ-gon-tes:

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[2] 'Where is the one who has been born King of the Jews? We observed his star at its rising and have come to worship him.'

ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

PŪ É-stin ho tekh-THĪS va-si-LÈFS tōn Yi-ū-DÉ-ōn? Ī-DO-men gàr af-TŪ ton as-TÉ-ra en tī a-na-to-LĪ ke ĪL-tho-men pro-sky-NĪ-sai af-TŌ.

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[3] When King Herod heard this he was deeply disturbed, and all Jerusalem with him.

ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ.

a-KŪ-sas de ho va-si-LÈFS Hī-RŌ-dīs e-ta-RÁKH-thī ke PÁ-sa Hi-e-ro-SÓ-ly-ma MET' af-TŪ.

[4] Assembling all the chief priests and scribes of the people, he inquired from them where the Christ was to be born.

καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

ke sy-na-ga-GŌN PÁN-tas tūs ar-khi-e-RÎÍS ke gram-ma-TÎÍS tū la-Ū e-pyn-THÁ-ne-to par' af-TŌN PŪ ho Khri-STÒS gen-NÂ-tai.

[5] They told him, 'In Bethlehem in Judea, for this is what has been written through the prophet:

οἱ δὲ εἶπαν αὐτῷ· ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

hoi de Ī-pan af-TŌ: en Vīth-LÉ-em tīs Yi-ū-DÉ-as: HŪ-tōs gàr GÉ-gra-ptai di-À tū pro-FÎ-tū:

[6] 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.'

καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

ke SÝ, Vīth-LÉ-em GÎ Yi-Ū-da, ū-da-MŌS e-la-KHÍS-tī Î en tois hī-ge-MÓ-sin Yi-Ū-da: ek SŪ gàr ek-se-LÉF-se-tai hī-GŪ-me-nos, HÓS-tis poi-ma-NÎI ton la-ÓN mu ton Is-ra-ÎL.

[7] Then Herod called the Magi privately and determined precisely from them the time the star had appeared.

τότε Ἡρῴδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.

TÓ-te Hī-RŌ-dīs LÁ-thra ka-LÉ-sas tūs MÁ-gus ī-KRÍ-vō-sen par' af-TŌN ton KHRŌ-non tū fai-no-MÉ-nu as-TÉ-ros.

[8] He sent them to Bethlehem and said, 'Go and search carefully for the child. As soon as you find him, report back to me, so that I too may go and worship him.'

καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

ke PÉM-psas af-TŪS eis Vīth-LÉ-em Ī-pen: po-rev-THÉN-tes ek-se-TÁ-sa-te a-kri-VŌS pe-RÌ tū pai-DÍ-ū: e-PÀN de HÉV-rī-te, a-pan-GÎ-la-té MOI, HÓ-pōs ka-GŌ el-THŌN pro-sky-NÎ-sō af-TŌ.

[9] After hearing the king, they set out. And look — the star they had seen at its rising went ahead of them until it stopped over the place where the child was.

οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

hoi de a-KŪ-san-tes tū va-si-LÉ-ōs e-po-RÉF-thī-san: ke i-DŪ ho as-TÎR HÒN Ī-don en tī a-na-to-LÎ pro-ÎI-gen af-TŪS, HÉ-ōs el-THŌN e-STÁ-thī e-PÁ-nō HŪ ÎN to pai-DÍ-on.

[10] When they saw the star, they were overwhelmed with joy.

ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

i-DÓN-tes de ton as-TÉ-ra e-KHÁ-rī-san kha-RÀN me-GÁ-līn SPHÓ-dra.

[11] Entering the house, they saw the child with his mother Mary, and they fell down and worshiped him. Opening their treasure chests, they offered him gifts: gold, frankincense, and myrrh.

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

ke el-THÓN-tes eis tīn oi-KÍ-an Ī-don to pai-DÍ-on me-TÀ Ma-RÍ-as tīs mī-TRÒS af-TŪ, ke pe-SÓN-tes pro-se-KÝ-nī-san af-TŌ, ke a-NÓÍ-ksan-tes tūs thī-sav-RŪS af-TŌN pro-SÎ-neng-kan af-TŌ DŌ-ra, khry-SÒN ke LÍ-va-non ke SMÝR-nan.

[12] Having been warned in a dream not to go back to Herod, they returned to their country by a different route.

καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
ke khrī-ma-tis-THÉN-tes kat' Ó-nar mī a-na-KÁM-psai pròs Hī-RŌ-dīn, di' ÁL-līs ho-DŪ a-ne-KHŌ-rī-san eis tīn KHŌ-ran af-TŌN.

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[13] When they had gone, an angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother and flee to Egypt. Stay there until I tell you, because Herod is going to search for the child to kill him.'

Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
A-na-khō-rī-SÁN-tōn de af-TŌN i-DŪ ÁN-ge-los ky-RÍ-ū PHÉ-ne-tai kat' Ó-nar tō Yi-ō-SĪF LÉ-gōn: e-ger-THĪS pa-RÁ-la-ve to pai-DÍ-on ke tīn mī-TÉ-ra af-TŪ ke PHÉV-ge eis Ái-gyp-ton, ke ÍS-thi e-KĪ HÉ-ōs àn Ī-pō soi: MÉL-lei gàr Hī-RŌ-dīs zī-TĪÍN to pai-DÍ-on tū a-po-LÉ-sai af-TÓ.

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[14] So he got up, took the child and his mother during the night, and left for Egypt,

ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,
ho de e-ger-THĪS pa-RÉ-la-ven to pai-DÍ-on ke tīn mī-TÉ-ra af-TŪ nyk-TÒS ke a-ne-KHŌ-rī-sen eis Ái-gyp-ton,

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[15] where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the prophet: 'Out of Egypt I called my Son.'

καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
ke ĪN e-KĪ HÉ-ōs tīs te-lev-TĪS Hī-RŌ-du: HÍ-na plī-rō-THĪ to rhī-THÈN hy-PÒ ky-RÍ-ū di-À tū pro-FĪ-tū LÉ-gon-tos: eks Ai-GÝP-tu e-KÁ-le-sa ton yi-ÓN mu.

CHAPTER 3: JOHN THE BAPTIST PREPARES THE WAY

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

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[1] In those days John the Baptist appeared, preaching in the wilderness of Judea and saying,

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων·
En de tais hī-MÉ-rais e-KĪ-nais pa-ra-GÍ-ne-tai Yi-ō-ÁN-nīs ho vap-ti-STĪS kī-RÝS-sōn en tī e-RĪ-mō tīs Yi-ū-DÉ-as LÉ-gōn:

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[2] 'Change your thinking, for the kingdom of heaven has drawn near.'

μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
me-ta-no-ÍÍ-te: ĪN-gi-ken gàr hī va-si-LÍ-a tōn ū-ra-NŌN.

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[3] This is the one spoken of through the prophet Isaiah: 'A voice of one calling in the wilderness, Prepare the way for the Lord, make straight paths for him.'

οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
HŪ-tos GÁR É-stin ho rhī-THĪS di-À Ī-sa-Í-ū tū pro-FĪ-tū LÉ-gon-tos: fō-NÍ vo-ŌN-tos en tī e-RĪ-mō: he-toi-MÁ-sa-te tīn ho-DÒN ky-RÍ-ū, ev-THĪÍ-as poi-ÍÍ-te tas TRÍ-vus af-TŪ.

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[4] John's clothing was made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.

αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

af-TÒS de ho Yi-ō-ÁN-nīs ĪÍ-khen to ÉN-dy-ma af-TŪ a-PÒ tri-KHŌN ka-MÍ-lu ke ZŌ-nīn der-ma-TÍ-nīn pe-RÌ tīn o-SPHÝN af-TŪ, hī de tro-FÎ ÎN af-TŪ a-KRÍ-des ke MÉ-li Á-gri-on.

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[5] People were going out to him from Jerusalem, all Judea, and the entire Jordan valley.

τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.

TÓ-te ek-se-po-RÉF-e-to pròs af-TÒN Hi-e-ro-SÓ-ly-ma ke PÁ-sa hī Yi-ū-DÉ-a ke PÁ-sa hī pe-RÍ-khō-ros tū Yi-or-DÁ-nu.

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[6] Confessing their sins, they were baptized by him in the Jordan River.

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

ke e-vap-TÍ-zon-to en tō Yi-or-DÁ-nī po-ta-MŌ hyp' af-TŪ ek-so-mo-lo-GŪ-me-noi tas ha-mar-TÍ-as af-TŌN.

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[7] 'You brood of vipers! Who warned you to flee from the coming wrath?

ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

i-DŌN de pol-LŪS tōn Pha-ri-SÉ-ōn ke Sa-du-KÉ-ōn er-kho-MÉ-nus e-PÌ to VÁP-tis-ma af-TŪ ÍÍ-pen af-TOIS: gen-NÍ-ma-ta e-khid-NŌN, TÍS hy-PÉ-deik-sen hy-MÎN phy-GÎÍN a-PÒ tīs mel-LŪ-sīs or-GÎS?

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[8] Produce fruit, then, that is consistent with genuine repentance.

ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

poi-Ī-SA-te ŪN kar-PÒN Á-ksi-on tīs me-ta-NÓI-as:

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[9] And do not presume to say to yourselves, We have Abraham as our father. I tell you that from these stones God is able to raise up children for Abraham.

καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

ke mī DÓK-sī-te LÉ-gein en he-af-TOIS: pa-TÉ-ra É-kho-men ton A-vra-ÁM: LÉ-gō gàr hy-MÎN HÓ-ti DÝ-na-tai ho the-ÒS ek tōn LÍ-thōn TŪ-tōn e-GÎÍ-rai TÉK-na tō A-vra-ÁM.

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[10] The ax is already laid at the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire.

ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Ī-dī de hī ak-SÍ-nī pròs tīn HRĬÍ-zan tōn DÉN-drōn KÎÍ-tai: PÂN ŪN DÉN-dron mī poi-ŪN kar-PÒN ka-LÒN ek-KÓP-te-tai ke eis PŸR BÁL-le-tai.

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[11] I baptize you with water for repentance. But the one coming after me is more powerful than I am — I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and with fire.

ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

e-GŌ MEN hy-MÂS vap-TÍ-zō en HÝ-da-ti eis me-TÁ-noi-an: ho de o-PÍ-sō mu er-KHÓ-me-nos is-khy-RÓ-te-rós MŪ É-stin, HŪ ŪK ÎÍ-mi hi-ka-NÒS ta hy-po-DÎ-ma-ta va-STÁ-sai: af-TÒS hy-MÂS vap-TÍ-sei en PNÉV-ma-ti ha-GÍ-ō ke py-RÍ.

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[12] His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning the chaff with unquenchable fire.

οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

HŪ to PTÝ-on en tī KHEI-rì af-TŪ, ke di-a-ka-tha-ri-ÎÍ tīn HÁ-lō-na af-TŪ, ke sy-NÁK-sei ton SÎ-ton af-TŪ eis tīn a-po-THÎ-kīn, to de Á-khy-ron ka-ta-KÁF-sei py-RÌ as-VÉS-tō.

[13] Then Jesus came from Galilee to the Jordan to be baptized by John.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

TÓ-te pa-ra-GÍ-ne-tai ho Yi-I-SŪS a-PÒ tīs Ga-li-LÉ-as e-PÌ ton Yi-or-DÁ-nīn pròs ton Yi-ō-ÁN-nīn tū vap-tis-THĪÍ-nai hyp' af-TŪ.

[14] But John tried to prevent him, saying, 'I need to be baptized by you, and yet you are coming to me?'

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

ho de Yi-ō-ÁN-nīs di-e-KŌ-ly-en af-TÒN LÉ-gōn: e-GŌ KHRĪ-an É-khō hy-PÒ SŪ vap-tis-THĪÍ-nai, ke SÝ ÉR-khī PRÓS me?

[15] Jesus answered him, 'Let it be so now, for this is the right way for us to fulfill all righteousness.' Then John consented.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

a-po-kri-THĪS de ho Yi-I-SŪS ĪÍ-pen pròs af-TÓN: Á-phes ÁR-ti: HŪ-tōs gàr PRÉ-pon É-stin hī-MĪN plī-RŌ-sai PÂ-san di-kai-o-SÝ-nīn. TÓ-te a-FÍ-ī-sin af-TÓN.

[16] As soon as Jesus was baptized, he came up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and coming to rest on him.

βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ' αὐτόν.

vap-tis-THĪS de ho Yi-I-SŪS ev-THÝS a-NÉ-vī a-PÒ tū HÝ-da-tos: ke i-DŪ ī-ne-ŌÍKh-thī-san hoi ū-ra-NOÍ, ke ĪÍ-den PNÉV-ma the-ŪÍ ka-ta-VÉ-non hō-SĪÍ pe-ri-ste-RÀN ke er-KHÓ-me-non ep' af-TÓN.

[17] And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased.'

καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

ke i-DŪ fō-NÍ ek tōn ū-ra-NŌN LÉ-gū-sa: HŪ-TÓS É-stin ho yi-ÓS mu ho a-ga-pī-TÓS, en HŌ ev-DÓ-kī-sa.

CHAPTER 4: THE TESTING OF JESUS AND THE BEGINNING OF HIS MINISTRY

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

[1] Then Jesus was led by the Spirit into the wilderness to be tested by the devil.

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου.

TÓ-te ho Yi-I-SŪS a-NĪÍKh-thī eis tīn É-rī-mon hy-PÒ tū PNÉV-ma-tos pei-ras-THĪÍ-nai hy-PÒ tū di-a-VÓ-lu.

[2] After fasting forty days and forty nights, he was hungry.

καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπείνασεν.

ke nī-STÉF-sas hī-MÉ-ras tes-se-RÁ-kon-ta ke NÝK-tas tes-se-RÁ-kon-ta HÝS-te-ron e-PĪÍ-na-sen.

[3] The tempter came to him and said, 'If you are the Son of God, command these stones to become bread.'

καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

ke pro-sel-THŌN ho pei-RÁ-zōn ĪÍ-pen af-TŌ: EI yi-ÒS ĪÍ tū the-ŪÍ, ei-PÈ HÍ-na hoi LÍ-thoi HŪ-toi ÁR-toi GÉ-nōn-tai.

[4] But Jesus answered, 'It is written: A person does not live on bread alone, but on every word that comes from the mouth of God.'

ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

ho de a-po-kri-THĪS ĪÍ-pen: GÉ-grap-tai: ŪK ep' ÁR-tō MÓ-nō ZĪ-se-tai ho ÁN-thrō-pos, ALL' e-PÌ pan-TÌ HRĪÍ-ma-ti ek-po-rev-o-MÉ-nō di-À STÓ-ma-tos the-ŪÍ.

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[5] Then the devil took him to the holy city and set him on the highest point of the temple.

τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ.

TÓ-te pa-ra-lam-BÁ-nei af-TÒN ho di-Á-vo-los eis tīn ha-GÍ-an PÓ-lin ke É-stī-sen af-TÒN e-PÌ to pte-RÝ-gi-on tū hi-e-RŪ.

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[6] 'If you are the Son of God,' he said, 'throw yourself down. For it is written: He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'

καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

ke LÉ-gei af-TŌ: EI yi-ÒS ĪÍ tū the-ŪÍ, VÁ-le se-af-TÒN KÁ-tō: GÉ-grap-tai gàr HÓ-ti tois an-GÉ-lois af-TŪ en-te-LĪÍ-tai pe-RÌ SŪ ke e-PÌ khi-RŌN a-RŪ-SÍN se, MĪ-po-te pro-SKÓ-psīs pròs LÍ-thon ton PÓ-da su.

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[7] Jesus replied, 'It is also written: You shall not put the Lord your God to the test.'

ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

É-phī af-TŌ ho Yi-I-SŪS: PÁ-lin GÉ-grap-tai: ŪK ek-pei-RÁ-seis KÝ-ri-on ton the-ÓN su.

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[8] Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν.

PÁ-lin pa-ra-lam-BÁ-nei af-TÒN ho di-Á-vo-los eis Ó-ros hyp-sī-LÒN LÍ-an ke DĪÍK-ny-sin af-TŌ PÁ-sas tas va-si-LĪÍ-as tū KÓZ-mu ke tīn DÓ-ksan af-TŌN.

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[9] 'All this I will give you,' he said, 'if you will bow down and worship me.'

καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

ke ĪÍ-pen af-TŌ: TAŪ-TÁ soi PÁN-ta DŌ-sō, e-ÀN pe-SŌN pro-sky-NĪ-sīs MOI.

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[10] Jesus said to him, 'Away from me, Satan! For it is written: Worship the Lord your God and serve him only.'

τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

TÓ-te LÉ-gei af-TŌ ho Yi-I-SŪS: HÝ-pa-ge, sa-ta-NÂ: GÉ-grap-tai GÁR: KÝ-ri-on ton the-ÓN su pro-sky-NĪ-seis ke af-TŌ MÓ-nō la-TRÉF-seis.

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[11] Then the devil left him, and angels came and attended to him.

τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

TÓ-te a-FÍ-ī-sin af-TÒN ho di-Á-vo-los, ke i-DŪ ÁN-ge-loi pro-SĪL-thon ke di-ī-KÓ-nun af-TŌ.

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[17] From that time on Jesus began to preach, saying, 'Change your thinking, for the kingdom of heaven has drawn near.'

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

A-PÒ TÓ-te ĪRK-sa-to ho Yi-I-SŪS kī-RÝS-sein ke LÉ-gein: me-ta-no-ĪÍ-te: ĪN-gi-ken gàr hī va-si-LÍ-a tōn ū-ra-NŌN.

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

καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.

ke LÉ-gei af-TOIS: DEF-te o-PÍ-sō mu, ke poi-Ī-SŌ hy-MÂS ha-li-ÍÍS an-THRŌ-pōn.

23 Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every sickness among the people.

Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

Ke pe-ri-Ī-gen en HÓ-lī tī Ga-li-LÉ-a di-DÁS-kōn en tais sy-na-gō-GÎS af-TŌN ke kī-RÝS-sōn to ev-an-GÉ-li-on tīs va-si-LÍÍ-as ke the-ra-PÉF-ōn PÂ-san NÓ-son ke PÂ-san ma-la-KÍ-an en tō la-Ō.

CHAPTER 5: THE SERMON ON THE MOUNT — THE BEATITUDES AND THE TRUE MEANING OF THE LAW

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

1 When Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him,

Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

i-DŌN de tūs ÓKH-lus a-NÉ-vī eis to Ó-ros, ke ka-THÍ-san-tos af-TŪ pro-SÎL-than af-TŌ hoi ma-thī-TÀI af-TŪ:

2 and he began to teach them, saying:

καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

ke a-NOÍ-ksas to STÓ-ma af-TŪ e-DÍ-das-ken af-TŪS LÉ-gōn:

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

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Ma-KÁ-ri-oi hoi ptō-KHOÌ tō PNÉV-ma-ti, HÓ-ti af-TŌN É-stin hī va-si-LÍ-a tōn ū-ra-NŌN.

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

μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

ma-KÁ-ri-oi hoi pen-THŪN-tes, HÓ-ti af-TOÌ pa-ra-klī-THÎÍ-son-tai.

5 Blessed are the humble, for they will inherit the earth.

μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

ma-KÁ-ri-oi hoi PRA-eis, HÓ-ti af-TOÌ klī-ro-no-MÎ-sū-sin tīn GÎN.

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

μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

ma-KÁ-ri-oi hoi pei-NŌN-tes ke dip-SŌN-tes tīn di-kai-o-SÝ-nīn, HÓ-ti af-TOÌ khor-tas-THÎÍ-son-tai.

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

μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

ma-KÁ-ri-oi hoi e-le-ÍÍ-mo-nes, HÓ-ti af-TOÌ e-le-ī-THÎÍ-son-tai.

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

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

ma-KÁ-ri-oi hoi ka-tha-ROÌ tī kar-DÍ-a, HÓ-ti af-TOÌ ton the-ÒN ÓP-son-tai.

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

μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

ma-KÁ-ri-oi hoi ei-rī-no-poi-OÍ, HÓ-ti af-TOÌ yi-OÌ the-ŪÍ klī-THĪÍ-son-tai.

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[10] Blessed are those who are persecuted because of justice, for theirs is the kingdom of heaven.

μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

ma-KÁ-ri-oi hoi de-di-ōg-MÉ-noi HÉ-ne-ken di-kai-o-SÝ-nīs, HÓ-ti af-TŌN É-stin hī va-si-LÍ-a tōn ū-ra-NŌN.

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[11] Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of me.

μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

ma-KÁ-ri-OÍ É-ste HÓ-tan o-nei-DÍ-sō-sin hy-MÂS ke di-ŌK-sō-sin ke ĪÍ-pō-sin PÂN po-nī-RÒN kath' hy-MŌN pse-DÓ-me-noi HÉ-ne-ken e-MŪ.

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[12] Rejoice and be glad, because your reward in heaven is great, for in the same way they persecuted the prophets who came before you.

χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

KHÉÍ-re-te ke a-gal-li-ÂS-the, HÓ-ti ho mis-THÒS hy-MŌN po-LÝS en tois ū-ra-NOIS: HŪ-tōs gàr e-DÍ-ōk-san tūs pro-FĪ-tas tūs PRÒS hy-MŌN.

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[13] You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Hy-MĪÍS É-ste to HÁ-las tīs GĪS: e-ÀN de to HÁ-las mō-ran-THĪÍ, en TÍ-ni ha-lis-THĪÍ-se-tai? eis ū-DÈN is-KHÝ-ei É-ti EI MĪ vlī-THÈN ÉK-sō ka-ta-pa-TĪÍ-sthai hy-PÒ tōn an-THRŌ-pōn.

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[14] You are the light of the world. A city built on a hill cannot be hidden.

Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

Hy-MĪÍS É-ste to PHŌS tū KÓZ-mu. ŪÍ DÝ-na-tai PÓ-lis kry-VĪÍN-ai e-PÁ-nō Ó-rus KĪ-mé-nī.

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[16] In the same way, let your light shine before others, so that they may see your good deeds and give glory to your Father in heaven.

οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

HŪ-tōs lam-PSÁ-tō to PHŌS hy-MŌN ÉM-pros-then tōn an-THRŌ-pōn, HÓ-pōs Í-dō-sin hy-MŌN ta ka-LÀ ÉR-ga ke dok-SÁ-sō-sin ton pa-TÉ-ra hy-MŌN ton en tois ū-ra-NOIS.

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[17] Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to bring them to their full completion.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

MĪ no-MÍ-sī-te HÓ-ti ĪL-thon ka-ta-LŪ-sai ton NÓ-mon ĪÍ tūs pro-FĪ-tas: ŪK ĪL-thon ka-ta-LŪ-sai AL-là plī-RŌ-sai.

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[44] But I say to you, love your enemies and pray for those who persecute you,

ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,
e-GŌ de LÉ-gō hy-MĪN: a-ga-PÂ-te tūs ekh-THRŪS hy-MŌN ke pro-SÉF-khes-the hy-PÈR tōn di-ō-KÓN-tōn hy-MÂS,

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48 Be complete, therefore, as your heavenly Father is complete.'
ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.
É-ses-the ŪN hy-MĪÍS TÉ-lei-oi HŌS ho pa-TĪR hy-MŌN ho ū-RÁ-ni-os TÉ-lei-ÓS É-stin.

CHAPTER 6: ON GENEROSITY, PRAYER, FASTING, AND FREEDOM FROM ANXIETY

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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9 Pray then like this: Our Father in heaven, may your name be held holy.
Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·
HŪ-tōs ŪN pro-SÉF-khes-the hy-MĪÍS: PÁ-ter hī-MŌN ho en tois ū-ra-NOIS: ha-gi-as-THĪÍ-tō to Ó-no-MÁ su:

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10 May your kingdom come. May your will be done on earth as it is in heaven.
ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
el-THÉ-tō hī va-si-LÍ-a su: ge-nī-THĪÍ-tō to THÉ-lī-MÁ su, HŌS en ū-ra-NŌ ke e-PÌ GĪS:

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11 Give us today our daily bread.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
ton ÁR-ton hī-MŌN ton e-pi-ŪÍ-si-on DÒS hī-MĪN SĪ-me-ron:

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12 And release us from our debts, as we also have released our debtors.
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
ke Á-phes hī-MĪN ta o-phei-LĪ-ma-ta hī-MŌN, HŌS ke hī-MĪÍS a-FĪ-ka-men tois o-phei-LÉ-tais hī-MŌN:

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13 And do not lead us into temptation, but deliver us from the evil one.
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
ke mī ei-se-NÉNk-ēs hī-MÂS eis pei-ras-MÓN, AL-là HRÝÍ-sai hī-MÂS a-PÒ tū po-nī-RŪ.

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24 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 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 DÝ-na-tai dy-SÌ ky-RÍ-ois dū-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-fro-NĪÍ-sei. ŪÍ DÝ-nas-the the-Ō dū-LÉF-ein ke ma-mō-NÂ.

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33 But seek first his kingdom and his justice, and all these things will be added to you as well.
ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
zī-TĪÍ-te de PRŌ-ton tīn va-si-LĪÍ-an ke tīn di-kai-o-SÝ-nīn af-TŪ, ke TAŪ-ta PÁN-ta pros-te-THĪÍ-se-tai hy-MĪN.

CHAPTER 7: ON JUDGMENT, PERSISTENCE IN PRAYER, AND THE TWO WAYS

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

[7] Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

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

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:

[12] So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

PÁN-ta ŪN HÓ-sa e-ÀN THÉ-lī-te HÍ-na poi-Ō-sin hy-MĪN hoi ÁN-thrō-poi, HŪ-tōs ke hy-MĪÍS poi-ĪÍ-te af-TOIS: HŪ-tos GÁR É-stin ho NÓ-mos ke hoi pro-FĪ-tai.

[28] When Jesus had finished saying these things, the crowds were astonished at his teaching,

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

Ke e-GÉ-ne-to HÓ-te e-TÉ-le-sen ho Yi-I-SŪS tūs LÓ-gus TŪ-tus, ek-se-PLĪS-son-to hoi ÓKH-loi e-PÌ tī di-da-KHĪÍ af-TŪ:

[29] because he taught them as one who had authority, and not as their teachers of the law.

ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

ĪN gàr di-DÁS-kōn af-TŪS HŌS ek-sū-SÍ-an É-khōn ke ŪKH HŌS hoi gram-ma-TĪÍS af-TŌN.

CHAPTER 8: A LEPER, A CENTURION'S SERVANT, AND THE STILLING OF THE STORM

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

[2] A man with a skin disease came and knelt before him and said, 'Lord, if you are willing, you can make me clean.'

καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

ke i-DŪ lep-RÒS pro-sel-THŌN pro-se-KÝ-nei af-TŌ LÉ-gōn: KÝ-ri-e, e-ÀN THÉ-līs DÝ-na-SAÍ me ka-tha-RÍ-sai.

[3] Jesus reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!' Immediately he was cleansed of his disease.

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

ke ek-TĪÍ-nas tīn KHĪÍR-a HĪP-sa-to af-TŪ LÉ-gōn: THÉ-lō, ka-tha-RÍS-thī-ti: ke ev-THÉ-ōs e-ka-tha-RÍS-thī af-TŪ hī LÉP-ra.

[8] The centurion replied, 'Lord, I am not worthy to have you come under my roof. But only say the word, and my servant will be healed.

ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

a-po-kri-THĪS de ho he-ka-TÓN-tar-khos É-phī: KÝ-ri-e, ŪK ĪÍ-mi hi-ka-NÒS HÍ-na mu hy-PÒ tīn STÉ-gīn ei-SÉL-thīs: AL-là MÓ-non ei-PÈ LÓ-gō, ke ia-THĪÍ-se-tai ho PĀIS mu.

[10] When Jesus heard this, he was amazed and said to those following him, 'I tell you truly, I have not found such great faith even in Israel.'

ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.

a-KŪ-sas de ho Yi-I-SŪS e-THÁV-ma-sen ke ĪÍ-pen tois a-ko-lū-THŪÍN-sin: a-MĪN LÉ-gō hy-MĪN, par' ū-de-NÌ to-SAF-tīn PÍS-tin en tō Is-ra-ĪL HÉF-ron.

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[20] Jesus replied, 'Foxes have dens and birds of the sky have nests, but the Son of Man has no place to lay his head.'

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

ke LÉ-gei af-TŌ ho Yi-I-SŪS: hai a-LŌ-pe-kes fō-le-ŪS É-khū-sin ke ta pe-tei-NÀ tū ū-ra-NŪ ka-ta-skī-NŌ-seis, ho de yi-ÒS tū an-THRŌ-pu ŪK É-khei PŪ tīn ke-fa-LĪN KLÍ-nī.

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[26] He replied, 'Why are you so afraid, you of little faith?' Then he got up and rebuked the winds and the sea, and it was completely calm.

καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

ke LÉ-gei af-TOIS: TÍ dei-LOÍ É-ste, o-li-GÓ-pis-toi? TÓ-te e-ger-THĪS e-pe-TÍ-mī-sen tois a-NÉ-mois ke tī tha-LÁS-sī, ke e-GÉ-ne-to ga-LĪÍ-nī me-GÁ-lī.

CHAPTER 9: HEALINGS, THE CALL OF MATTHEW, AND QUESTIONS ABOUT FASTING

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

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[2] Some men brought to him a paralyzed man, lying on a mat. When Jesus saw their faith, he said to the man, 'Take heart, son; your sins are released.'

καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

ke i-DŪ pro-SÉ-phe-ron af-TŌ pa-ra-ly-ti-KÒN e-PÌ KLÍ-nīs vev-lī-MÉ-non. ke i-DŌN ho Yi-I-SŪS tīn PÍS-tin af-TŌN ĪÍ-pen tō pa-ra-ly-ti-KŌ: THÁR-sei, TÉK-non: a-FÍ-en-TAÍ su hai ha-mar-TÍ-ai.

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[9] As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. 'Follow me,' he told him, and Matthew got up and followed him.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

Ke pa-RÁ-gōn ho Yi-I-SŪS e-KĪÍ-then ĪÍ-den ÁN-thrō-pon ka-THĪ-me-non e-PÌ to te-LŌ-ni-on, Mat-THAI-on le-GÓ-me-non, ke LÉ-gei af-TŌ: a-ko-LŪ-thei MOI. ke a-na-STÀS ī-ko-LŪ-thī-sen af-TŌ.

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[12] On hearing this, Jesus said, 'It is not the healthy who need a doctor, but the sick.'

ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

ho de a-KŪ-sas ĪÍ-pen: ŪÍ KHRĪ-an É-khū-sin hoi is-KHÝON-tes ia-TRŪÍ ALL' hoi ka-KŌS É-khon-tes.

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[36] When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

i-DŌN de tūs ÓKH-lus es-plankh-NÍS-thī pe-RÌ af-TŌN HÓ-ti ĪÍ-san es-kyl-MÉ-noi ke er-rim-MÉ-noi hō-SĪÍ PRÓ-va-ta mī É-khon-ta poi-MÉ-na.

CHAPTER 10: THE SENDING OF THE TWELVE APOSTLES

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

[1] Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Ke pros-ka-le-SÁ-me-nos tūs DŌ-de-ka ma-thī-TÀS af-TŪ É-dō-ken af-TOIS ek-sū-SÍ-an pnev-MÁ-tōn a-ka-THÁR-tōn HŌS-te ek-BÁL-lein af-TÀ ke the-ra-PÉF-ein PÂ-san NÓ-son ke PÂ-san ma-la-KÍ-an.

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[16] I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.

ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

i-DÙ e-GŌ a-po-STÉL-lō hy-MÂS HŌS PRÓ-va-ta en MÉ-sō LÝ-kōn: GÍ-nes-the ŪN PHRÓN-i-moi HŌS hoi Ó-pheis ke a-KÉ-rai-oi HŌS hai pe-ris-te-RÉ.

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[28] Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in Gehenna.

καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

ke mī fo-VĪÍ-sthe a-PÒ tōn a-po-kten-NÓN-tōn to SŌ-ma, tīn de psy-KHĪN mī dy-na-MÉ-nōn a-po-KTĪÍ-nai: fo-VĪÍ-sthe de MÂL-lon ton dy-NÁ-me-non ke psy-KHĪN ke SŌ-ma a-po-LÉ-sai en ge-ÉN-nī.

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[39] Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

ho hev-RŌN tīn psy-KHĪN af-TŪ a-po-LÉ-sei af-TĪN, ke ho a-po-LÉ-sas tīn psy-KHĪN af-TŪ HÉ-ne-ken e-MŪ hev-RĪÍ-sei af-TĪN.

CHAPTER 11: JOHN'S QUESTION, JESUS' TESTIMONY, AND THE INVITATION TO THE WEARY

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

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[28] Come to me, all you who are weary and burdened, and I will give you rest.

δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

DEF-te PRÓS me PÁN-tes hoi ko-pi-ŌN-tes ke pe-for-tis-MÉ-noi, ka-GŌ a-na-PAF-sō hy-MÂS.

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[29] Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

Á-ra-te ton zy-GÓN mu eph' hy-MÂS ke MÁ-the-te ap' e-MŪ, HÓ-ti PRA-ÿs ĪÍ-mi ke ta-pei-NÒS tī kar-DÍ-a, ke hev-RĪÍ-se-te a-NÁ-pav-sin tais psy-KHĪÍS hy-MŌN:

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[30] For my yoke is easy and my burden is light.'

ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

ho gàr zy-GÓS mu KHRĪS-tòs ke to phor-TÍ-on mu e-la-PHRÓN É-stin.

CHAPTER 12: LORD OF THE SABBATH AND THE UNFORGIVABLE SIN

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

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[8] For the Son of Man is Lord of the Sabbath.'

κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

KÝ-ri-os GÁR É-stin tū sab-BÁ-tu ho yi-ÒS tū an-THRŌ-pu.

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[28] But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

EI de en PNÉV-ma-ti the-ŪÍ e-GŌ ek-BÁL-lō ta dai-MÓ-nia, ÁR-a ÉPH-tha-sen eph' hy-MÂS hī va-si-LÍ-a tū the-ŪÍ.

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[31] And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.

διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

di-À TŪ-to LÉ-gō hy-MĪN, PÂ-sa ha-mar-TÍ-a ke vlaz-fī-MÍ-a a-phe-THĪÍ-se-tai tois an-THRŌ-pois, hī de tū PNÉV-ma-tos vlaz-fī-MÍ-a ŪK a-phe-THĪÍ-se-tai.

CHAPTER 13: PARABLES OF THE KINGDOM

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

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[3] Then he told them many things in parables, saying: 'A farmer went out to sow his seed.'

καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

ke e-LÁ-lī-sen af-TOIS pol-LÀ en pa-ra-vo-LĀÍS LÉ-gōn: i-DŪ ek-SĪL-then ho SPĪÍ-rōn tū SPĪÍ-rein.

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[11] He replied, 'Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.'

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

ho de a-po-kri-THĪS ĪÍ-pen af-TOIS: HÓ-ti hy-MĪN DÉ-do-tai GNŌÍ-nai ta mys-TĪÍ-ri-a tīs va-si-LĪÍ-as tōn ū-ra-NŌN, e-KĪÍ-nois de ŪÍ DÉ-do-tai.

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[44] The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

Ho-MOÍ-a É-stin hī va-si-LÍ-a tōn ū-ra-NŌN thī-sav-RŌ ke-krem-MÉ-nō en tō ag-RŌ, HÒN hev-RŌN ÁN-thrō-pos ÉK-ryp-sen, ke a-PÒ tīs kha-RÂS af-TŪ hy-PÁ-gei ke pō-LĪÍ PÁN-ta HÓ-sa É-khei ke a-go-RÁ-zei ton ag-RÒN e-KĪÍ-non.

CHAPTER 14: JOHN BEHEADED, FIVE THOUSAND FED, AND WALKING ON WATER

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

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[14] When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
ke ek-sel-THŌN ĪÍ-den po-LÝN ÓKH-lon, ke es-plankh-NÍS-thī ep' af-TOIS ke e-the-RÁ-pev-sen tūs ar-RŌS-tus af-TŌN.

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[19] And he directed the people to sit down on the grass. 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 the disciples, and the disciples gave them to the people.

καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
ke ke-LÉF-sas tūs ÓKH-lus a-na-kli-THĪÍ-nai e-PÌ tū KHÓR-tu, 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 KLÁ-sas É-dō-ken tois ma-thī-TĀÍS tūs ÁR-tus, hoi de ma-thī-TÀI tois ÓKH-lois.

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[27] But Jesus immediately said to them: 'Take courage! It is I. Do not be afraid.'

εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς λέγων· θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.
ev-THÝS de e-LÁ-lī-sen ho Yi-I-SŪS af-TOIS LÉ-gōn: thar-SĪÍTE, e-GŌ ĪÍ-mi: mī fo-VĪÍ-sthe.

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[31] Immediately Jesus reached out his hand and caught him. 'You of little faith,' he said, 'why did you doubt?'

εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας;
ev-THÉ-ōs de ho Yi-I-SŪS ek-TĪÍ-nas tīn KHĪÍR-a e-pe-LÁ-ve-to af-TŪ ke LÉ-gei af-TŌ: o-li-GÓ-pis-te, eis TÍ e-DÍS-ta-sas?

CHAPTER 16: PETER'S CONFESSION AND THE FIRST PREDICTION OF THE PASSION

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

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[16] Simon Peter answered, 'You are the Messiah, the Son of the living God.'

ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
a-po-kri-THĪS de SÍ-mōn PÉT-ros ĪÍ-pen: SÝ ĪÍ ho Khri-STÒS ho yi-ÒS tū the-ŪÍ tū ZŌN-tos.

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[18] And I tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not overcome it.

κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.
ka-GŌ de SOI LÉ-gō HÓ-ti SÝ ĪÍ PÉT-ros, ke e-PÌ TAF-tī tī PÉT-ra oi-ko-do-MĪÍ-sō mu tīn ek-klī-SÍ-an, ke PÝ-lai HÁI-du ŪÍ ka-tis-KHÝÍ-sū-sin af-TĪS.

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[24] Then Jesus said to his disciples, 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'

τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
TÓ-te ho Yi-I-SŪS ĪÍ-pen tois ma-thī-TĀÍS af-TŪ: EÍ tis THÉ-lei o-PÍ-sō mu el-THĪÍN, a-par-nī-SÁS-thō he-af-TÒN ke a-RÁ-tō ton stav-RÒN af-TŪ ke a-ko-lū-THĪÍ-tō MOI.

CHAPTER 17: THE TRANSFIGURATION AND THE HEALING OF A BOY WITH SEIZURES

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

[2] There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

ke me-te-mor-FŌ-thī ÉM-pros-then af-TŌN, ke É-lamp-sen to PRÓ-sō-pon af-TŪ HŌS ho HĪ-li-os, ta de hi-MÁ-ti-a af-TŪ e-GÉ-ne-to lef-KÀ HŌS to PHŌS.

[5] While he was still speaking, a bright cloud covered them, and a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!'

ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

É-ti af-TŪ la-LŪN-tos i-DŪ ne-FÉ-lī fō-tei-NÌ e-pes-KÍ-a-sen af-TŪS, ke i-DŪ fō-NÌ ek tīs ne-FÉ-līs LÉ-gū-sa: HŪ-TÓS É-stin ho yi-ÓS mu ho a-ga-pī-TÓS, en HŌ ev-DÓ-kī-sa: a-KŪ-e-te af-TŪ.

CHAPTER 18: ON GREATNESS, STUMBLING BLOCKS, THE LOST SHEEP, AND FORGIVENESS

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

[3] And he said: 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.'

καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ke ĪÍ-pen: a-MĪN LÉ-gō hy-MĪN, e-ÀN mī stra-PHĪÍTE ke GÉ-nīs-the HŌS ta pai-DÍ-a, ŪÍ mī ei-SÉL-thī-te eis tīn va-si-LĪÍ-an tōn ū-ra-NŌN.

[20] For where two or three gather in my name, there am I with them.'

οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

HŪ GÁR ĪÍ-sin DÝ-o ĪÍ TRĪÍS sy-nīg-MÉ-noi eis to e-MÒN Ó-no-ma, e-KĪÍ ĪÍ-mi en MÉ-sō af-TŌN.

[22] Jesus answered, 'I tell you, not seven times, but seventy-seven times.'

λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.

LÉ-gei af-TŌ ho Yi-I-SŪS: ŪÍ LÉ-gō soi HÉ-ōs hep-TÁ-kis, AL-là HÉ-ōs hev-do-mī-kon-TÁ-kis hep-TÁ.

CHAPTER 19: ON DIVORCE, CHILDREN, AND THE RICH YOUNG MAN

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

[6] So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

HŌS-te ū-KÉ-ti ĪÍ-sin DÝ-o AL-là SÀRKS MÍ-a. HÒ ŪN ho the-ÒS sy-NÉZ-zeuk-sen, ÁN-thrō-pos mī khō-ri-ZÉ-tō.

[14] Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.'

ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

ho de Yi-I-SŪS ÍÍ-pen: Á-phe-te ta pai-DÍ-a ke mī kō-LÝ-e-te af-TÀ el-THÍÍN PRÓS me: tōn gàr toi-Ū-tōn É-stin hī va-si-LÍ-a tōn ū-ra-NŌN.

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[26] Jesus looked at them and said, 'With human beings this is impossible, but with God all things are possible.'

ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.

em-VLÉK-sas de ho Yi-I-SŪS ÍÍ-pen af-TOIS: pa-RÀ an-THRŌ-pois TŪ-to a-DÝ-na-TÓN É-stin, pa-RÀ de the-Ō PÁN-ta dy-na-TÁ.

CHAPTER 20: WORKERS IN THE VINEYARD AND THE ROAD TO JERUSALEM

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

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

οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

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

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

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

HŌS-per ho yi-ÒS tū an-THRŌ-pu ŪK ÍL-then di-a-ko-nī-THÍÍ-nai AL-là di-a-ko-NÍÍ-sai ke DŪÍ-nai tīn psy-KHĪN af-TŪ LÝT-ron an-TÌ pol-LŌN.

CHAPTER 21: THE TRIUMPHAL ENTRY, THE TEMPLE, AND THE WITHERED FIG TREE

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

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[9] The crowds that went ahead of him and those that followed shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven!'

οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

hoi de ÓKH-loi hoi pro-Á-gon-tes af-TÒN ke hoi a-ko-lū-THŪÍN-tes ÉK-ra-zon LÉ-gon-tes: hō-san-NÀ tō yi-Ō Da-VÍD: ev-lo-gī-MÉ-nos ho er-KHÓ-me-nos en o-NÓ-ma-ti ky-RÍ-ū: hō-san-NÀ en tois hyp-SÍS-tois.

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[13] 'It is written,' he said to them, 'My house will be called a house of prayer, but you are making it a den of robbers.'

καὶ λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν.

ke LÉ-gei af-TOIS: GÉ-grap-tai: ho ÍÍ-KÓS mu ÍÍ-kos pro-sev-KHĪÍS klī-THÍÍ-se-tai, hy-MĪÍS de af-TÒN poi-ÍÍ-te SPĪÍ-lai-on lī-STŌN.

CHAPTER 22: THE WEDDING BANQUET AND CONTROVERSIES WITH THE AUTHORITIES

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

[21] 'Caesar's,' they replied. Then he said to them, 'So give back to Caesar what is Caesar's, and to God what is God's.'

λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

LÉ-gū-sin af-TŌ: KÉ-sa-ros. TÓ-te LÉ-gei af-TOIS: a-PÓ-do-te ŪN ta KÉ-sa-ros KÉ-sa-ri ke ta tū the-ŪÍ tō the-Ō.

[37] Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.'

ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

ho de É-phī af-TŌ: a-ga-PĪÍ-seis KÝ-ri-on ton the-ÓN su en HÓ-lī tī kar-DÍ-a su ke en HÓ-lī tī psy-KHĪÍ su ke en HÓ-lī tī di-a-NOÍ-a su:

[39] And the second is like it: Love your neighbor as yourself.

δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

dev-TÉ-ra de ho-MOÍ-a af-TĪ: a-ga-PĪÍ-seis ton plī-SÍ-on su HŌS se-af-TÓN.

CHAPTER 23: SEVEN WOES AGAINST THE SCRIBES AND PHARISEES

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

[23] Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices — mint, dill and cumin. But you have neglected the more important matters of the law — justice, mercy and faithfulness.

οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·

ŪÉ hy-MĪN, gram-ma-TĪÍS ke Pha-ri-SÉ-oi, hy-po-kri-TÉ, HÓ-ti a-po-de-ka-TŪ-te to hī-DÝ-oz-mon ke to Á-nī-thon ke to KÝ-mi-non ke a-FĪ-ka-te ta va-RÝ-te-ra tū NÓ-mu, tīn KRÍ-sin ke to ÉL-e-os ke tīn PÍS-tin:

[37] 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 ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

Yi-e-rū-sa-LĪM Yi-e-rū-sa-LĪM, hī a-po-KTĪÍ-nū-sa tūs pro-FĪ-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-na-ga-GĪÍN ta TÉK-na su, HÒN TRÓ-pon ÓR-nis e-pi-sy-NÁ-gei ta nos-SÍ-a af-TĪS hy-PÒ tas PTÉ-ry-gas, ke ŪK ī-the-LĪÍ-sa-te.

CHAPTER 24: THE OLIVET DISCOURSE — SIGNS OF THE END AND THE COMING OF THE SON OF MAN

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

[14] And this good news of the kingdom will be proclaimed in the whole world as a testimony to all nations, and then the end will come.

καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

ke kī-rykh-THĪÍ-se-tai TŪ-to to ev-an-GÉ-li-on tīs va-si-LĪÍ-as en HÓ-lī tī oi-kū-MÉ-nī eis mar-TÝ-ri-on PÂ-sin tois ÉTH-ne-sin, ke TÓ-te ĪK-sei to TÉ-los.

35 Heaven and earth will pass away, but my words will never pass away.

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

ho ū-ra-NÒS ke hī GĪ pa-re-LÉF-se-tai, hoi de LÓ-goi mu ŪÍ mī pa-RÉL-thō-sin.

36 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 καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

Pe-RÌ de tīs hī-MÉ-ras e-KĪÍ-nīs ke HŌ-ras Ū-DĪÍS ĪÍ-den, ū-DÈ hoi ÁN-ge-loi tōn ū-ra-NŌN ū-DÈ ho yi-ÓS, EI mī ho pa-TĪ̄R MÓ-nos.

CHAPTER 25: THE TEN VIRGINS, THE TALENTS, AND THE JUDGMENT OF THE NATIONS

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

21 His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

É-phī af-TŌ ho KÝ-ri-os af-TŪ: EF, DŪ-le a-ga-THÈ ke pis-TÉ, e-PÌ o-LÍ-ga ĪS pis-TÓS, e-PÌ pol-LŌN se ka-ta-STĪ-sō: ĪÍ-sel-the eis tīn kha-RÀN tū ky-RÍ-ū su.

34 Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'

τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

TÓ-te e-RĪÍ ho va-si-LÈFS tois ek dek-si-ŌN af-TŪ: DEF-te hoi ev-lo-gī-MÉ-noi tū pat-RÓS mu, klī-ro-no-MĪÍ-sa-te tīn ī-toi-maz-MÉ-nīn hy-MĪN va-si-LĪÍ-an a-PÒ ka-ta-vo-LĪS KÓZ-mu:

40 The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

ke a-po-kri-THĪS ho va-si-LÈFS e-RĪÍ af-TOIS: a-MĪN LÉ-gō hy-MĪN, eph' HÓ-son e-poi-ĪÍ-sa-te he-NÌ TŪ-tōn tōn a-del-FŌN mu tōn e-la-KHÍS-tōn, e-MOÌ e-poi-ĪÍ-sa-te.

CHAPTER 26: THE LAST SUPPER, GETHSEMANE, AND THE ARREST

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

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

Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.

Es-thi-ÓN-tōn de af-TŌN la-VŌN ho Yi-I-SŪS ÁR-ton ke ev-lo-GĪÍ-sas ÉK-la-sen ke DŪS tois ma-thī-TĀÍS ĪÍ-pen: LÁ-ve-te FÁ-ge-te: TŪ-TÓ É-stin to SŌ-MÁ mu.

[27] Then he took a cup, and when he had given thanks, he gave it to them, saying, 'Drink from it, all of you.'

καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ αὐτοῦ πάντες·

ke la-VŌN po-TĪÍ-ri-on ke ev-kha-ris-TĪÍ-sas É-dō-ken af-TOIS LÉ-gōn: PÍ-e-te ek-SÀF-tū PÁN-tes:

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[28] This is my blood of the covenant, which is poured out for many for the release of sins.'

τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

TŪ-to GÁR É-stin to HĪÍ-MÁ mu tīs di-a-THĪ-kīs to pe-RÌ pol-LŌN ek-khyn-NÓ-me-non eis Á-phe-sin ha-mar-ti-ŌN.

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[39] Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.'

καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

ke pro-el-THŌN mik-RÒN É-pe-sen e-PÌ PRÓ-sō-pon af-TŪ pros-ev-KHÓ-me-nos ke LÉ-gōn: PÁ-ter mu, EI dy-na-TÓN É-stin, pa-rel-THÁ-tō ap' e-MŪ to po-TĪÍ-ri-on TŪ-to: PLĪN ŪKH HŌS e-GŌ THÉ-lō ALL' HŌS SÝ.

CHAPTER 27: THE TRIAL, THE CRUCIFIXION, AND THE BURIAL

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

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[22] 'What shall I do, then, with Jesus who is called the Messiah?' Pilate asked. They all answered, 'Crucify him!'

λέγει αὐτοῖς ὁ Πιλᾶτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες· σταυρωθήτω.

LÉ-gei af-TOIS ho Pi-LÂ-tos: TÍ ŪN poi-ĪÍ-sō Yi-I-SŪN ton le-GÓ-me-non Khri-STÓN? LÉ-gū-sin PÁN-tes: stav-rō-THĪÍ-tō.

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

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ηλι ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν· θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;

pe-RÌ de tīn e-NÁ-tīn HŌ-ran a-ne-VÓ-ī-sen ho Yi-I-SŪS fō-NĪÍ me-GÁ-lī LÉ-gōn: Ī-LI Ī-LI le-MÀ sa-vakh-THA-ni: TŪT' ÉS-tin: the-É mu the-É mu, hi-na-TÍ me en-ka-TÉ-li-pes?

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[50] And when Jesus had cried out again in a loud voice, he gave up his spirit.

ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

ho de Yi-I-SŪS PÁ-lin KRÁK-sas fō-NĪÍ me-GÁ-lī a-FĪÍ-ken to PNÉV-ma.

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[54] When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, 'Surely he was the Son of God!'

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες· ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

ho de he-ka-TÓN-tar-khos ke hoi met' af-TŪ tī-RŪN-tes ton Yi-I-SŪN i-DÓN-tes ton seis-MÒN ke ta ge-NÓ-me-na e-fo-VĪÍ-thī-san SPHÓ-dra, LÉ-gon-tes: a-lī-THŌS the-ŪÍ yi-ÒS ĪN HŪ-tos.

CHAPTER 28: THE RESURRECTION AND THE GREAT COMMISSION

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

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[1] After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

Op-SÈ de sab-BÁ-tōn, tī e-pi-fōs-KŪÍ-sī eis MÍ-an sab-BÁ-tōn, ĪL-then Ma-ri-ÀM hī Mag-da-lī-NĪ ke hī ÁL-lī Ma-RÍ-a the-ō-RĪÍ-sai ton TÁ-phon.

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[5] The angel said to the women, 'Do not be afraid, for I know that you are looking for Jesus, who was crucified.'

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

a-po-kri-THĪS de ho ÁN-ge-los ĪÍ-pen tais gy-naik-SÍN: mī fo-VĪÍ-sthe hy-MĪÍS: ĪÍ-da gàr HÓ-ti Yi-I-SŪN ton es-tav-rō-MÉ-non zī-TĪÍ-te:

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[6] He is not here; he has risen, just as he said. Come and see the place where he lay.'

οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

ŪK ÉS-tin HŌ-de: ī-GÉR-thī gàr ka-THŌS ĪÍ-pen: DEF-te Í-de-te ton TÓ-pon HÓ-pu ÉK-ei-to.

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[18] Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me.'

καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς·

ke pro-sel-THŌN ho Yi-I-SŪS e-LÁ-lī-sen af-TOIS LÉ-gōn: e-DÓ-thī MOI PÂ-sa ek-sū-SÍ-a en ū-ra-NŌ ke e-PÌ GĪS:

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[19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

po-rev-THÉN-tes ŪN ma-thī-TÉF-sa-te PÁN-ta ta ÉTH-nī, vap-TÍ-zon-tes af-TŪS eis to Ó-no-ma tū pat-RÒS ke tū yi-ŪÍ ke tū ha-GÍ-ū PNÉV-ma-tos,

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[20] and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

di-DÁS-kon-tes af-TŪS tī-RĪÍN PÁN-ta HÓ-sa e-ne-tei-LÁ-mīn hy-MĪN: ke i-DŪ e-GŌ METH' hy-MŌN ĪÍ-mi PÁ-sas tas hī-MÉ-ras HÉ-ōs tīs syn-te-LĪÍ-as tū ai-Ō-nos.