

THE GREEK
NEW TESTAMENT

— *with Expanded Dictionary* —

B.F. WESTCOTT *and* F.J.A. HORT

THE GREEK NEW TESTAMENT

THE GREEK NEW TESTAMENT

with Comparative Apparatus
showing variations from the Nestle-Aland and
Robinson-Pierpont Editions

with Greek Dictionary
revised and expanded from
A Pocket Lexicon to the Greek New Testament
by Alexander Souter

Foreword by Eldon Jay Epp

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ABBREVIATIONS

Biblical Books

GenGenesis	NahNahum
ExodExodus	HabHabakkuk
Lev . . . . .	.Leviticus	Zeph . . . . .	.Zephaniah
Num . . . . .	.Numbers	Hag . . . . .	.Haggai
Deut . . . . .	.Deuteronomy	Zech . . . . .	.Zechariah
Josh . . . . .	.Joshua	Mal . . . . .	.Malachi
Judg . . . . .	.Judges	Matt . . . . .	.Matthew
1–2 Sam . . . . .	.1–2 Samuel	Rom . . . . .	.Romans
1–2 Kgs . . . . .	.1–2 Kings	1–2 Cor . . . . .	.1–2 Corinthians
1–2 Chr . . . . .	.1–2 Chronicles	Gal . . . . .	.Galatians
Neh . . . . .	.Nehemiah	Eph . . . . .	.Ephesians
Ps . . . . .	.Psalms	Phil . . . . .	.Philippians
Prov . . . . .	.Proverbs	Col . . . . .	.Colossians
Isa . . . . .	.Isaiah	1–2 Thess . . . . .	.1–2 Thessalonians
Jer . . . . .	.Jeremiah	1–2 Tim . . . . .	.1–2 Timothy
Ezek . . . . .	.Ezekiel	Phlm . . . . .	.Philemon
Dan . . . . .	.Daniel	Heb . . . . .	.Hebrews
Hos . . . . .	.Hosea	Jas . . . . .	.James
Obad . . . . .	.Obadiah	1–2 Pet . . . . .	.1–2 Peter
Mic . . . . .	.Micah	Rev . . . . .	.Revelation

General

absol. . . . .	.absolute(ly)	c. . . . .	.century
abstr. . . . .	.abstract	C.E. . . . .	.Common Era
acc. . . . .	.accusative	cf. . . . .	.compare
act. . . . .	.active	cog. . . . .	.cognate
A.D. . . . .	.anno domini (Common Era)	comp. . . . .	.comparative
adj(s). . . . .	.adjective(s)	concr. . . . .	.concrete
adv(s). . . . .	.adverb(s), adverbial	cond. . . . .	.conditional
aor. . . . .	.aorist	conj. . . . .	.conjunction
Aram. . . . .	.Aramaic	constr. . . . .	.construction
B.C. . . . .	.before Christ (before the Common Era)	dat. . . . .	.dative
		def. . . . .	.definite

demons. . . . .	.demonstrative	opp. . . . .	.opposite (of)
e.g. . . . . .	.for example	opt. . . . .	.optative
Eng. . . . .	.English	orig. . . . .	.original(ly)
esp. . . . .	.especially	OT . . . . .	.Old Testament
etc. . . . .	.et cetera	par(s). . . . .	.parallel(s)
fem. . . . .	.feminine	part(s). . . . .	.participle(s)
fut. . . . .	.future	pas. . . . .	.passive
gen. . . . .	.genitive	perf. . . . .	.perfect
Gk. . . . .	.Greek	pers. . . . .	.person(al)
Heb. . . . .	.Hebrew	plup. . . . .	.pluperfect
i.e. . . . .	.that is	plur. . . . .	.plural
imper. . . . .	.imperative, imperatival	pred. . . . .	.predicate
impers. . . . .	.impersonal(ly)	prep(s). . . . .	.preposition(s)
impf. . . . .	.imperfect	pres. . . . .	.present (tense)
indef. . . . .	.indefinite	pron. . . . .	.pronoun
indic. . . . .	.indicative	q.v. . . . .	.which see
indir. . . . .	.indirect	refl. . . . .	.reflexive
infin. . . . .	.infinitive	rel. . . . .	.relative
interj. . . . .	.interjection	repr. . . . .	.reprinted
interrog. . . . .	.interrogative	RP . . . . .	.Robinson-Pierpont, <i>The New Testament in the Original Greek: Byzantine Textform</i>
intrans. . . . .	.intransitive	RV . . . . .	.Revised Version
KJV . . . . .	.King James Version	sing. . . . .	.singular
Lat. . . . .	.Latin	subj. . . . .	.subject
lit. . . . .	.literal(ly)	subjun. . . . .	.subjunctive
LXX . . . . .	.Septuagint	subst. . . . .	.substantive
masc. . . . .	.masculine	superl. . . . .	.superlative
met. . . . .	.metaphorical(ly)	Syr. . . . .	.Syriac
mid. . . . .	.middle	temp. . . . .	.temporal
mod. . . . .	.modern	trans. . . . .	.transitive
MSS . . . . .	.manuscripts	var. . . . .	.textual variant
neut. . . . .	.neuter	voc. . . . .	.vocative
nom. . . . .	.nominative	WH . . . . .	.Westcott-Hort
NA or NA ²⁷ . . . . .	.Nestle-Aland, <i>Novum Testamentum Graece,</i> 27th edition	{WH} . . . . .	.Westcott-Hort variant
NT . . . . .	.New Testament	w. . . . .	.with
obj. . . . .	.object(ive)		

Modern Sources

<i>AJT</i>	<i>American Journal of Theology</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
NTTS	New Testament Tools and Studies
SD	Studies and Documents

New Testament Manuscripts

Ⲛ	Codex Sinaiticus (fourth c.)
A	Codex Alexandrinus (fifth c.)
B	Codex Vaticanus (fourth c.)
C	Codex Ephraemi Rescriptus (fifth c.)
D	Codex Bezae Cantabrigiensis (fifth c.)
D ^{paul}	Codex Claromontanus (sixth c.)

FOREWORD

by Eldon Jay Epp

The Development of the Westcott-Hort Greek New Testament

Brooke Foss Westcott (1825–1901), Regius Professor at Cambridge University who became Bishop of Durham, and Fenton John Anthony Hort (1828–1892), Hulsean Professor and then Lady Margaret Professor of Divinity at Cambridge, began preparations for a new critical edition of the Greek New Testament in 1853, when they agreed upon a plan during a brief talk together. They thought at the time that it would take a few years, but the edition appeared in 1881 under the ambitious and somewhat arrogant title, *The New Testament in the Original Greek*, and was followed promptly in 1882 by a full companion volume of *Introduction and Appendix* written by Hort but representing the views of both scholars.¹ Only a dozen years earlier, the monumental eighth major edition of Constantin von Tischendorf's *Novum Testamentum Graece* (Leipzig: Giesecke & Devrient, 1869–72) had been issued, with its extensive critical apparatus. In contrast, the Westcott-Hort Greek New Testament contained no critical apparatus of variant readings, although Hort's *Appendix* (in volume 2) provided 142 pages of "Notes on Select Readings." In terms of the Greek New Testament text itself, however, the editions of Tischendorf and of Westcott-Hort were quite similar, since both relied heavily upon the mid-fourth century Codices Sinaiticus (Ⲛ) and Vaticanus (B). The latter had been in the Vatican Library at least since 1475, but during much of the first half of the nineteenth century it was largely inaccessible to scholars. As its New Testament text became more readily available—beginning in 1859, with a reliable edition in 1868—scholars such as Tischendorf and Westcott-Hort recognized its value alongside the newly discovered Sinaiticus, which Tischendorf had brought to light, accompanied by much publicity, between 1844 and 1859. The major differences between the two editions resulted largely from Tischendorf's understandable preference for Sinaiticus in contrast to Westcott-Hort's preference for Vaticanus. It is not surprising, then, to discover that the texts of Tischendorf and Westcott-Hort, though showing the expected differences, still were so much in agreement.

¹ Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek*, 2 vols., (Cambridge/London: Macmillan, 1881). A single-volume edition, including the introduction and appendix, was published by Macmillan in 1922.

Incidentally, the two Greek New Testaments currently used most widely, the Nestle-Aland *Novum Testamentum Graece*² and the *Greek New Testament*³, share a common text; and that text, with few changes from the earlier Nestle editions over eighty years, also stands closer to that of Westcott-Hort than to any other edition. This suggests that the text of the Greek New Testament used over the past 130 years has remained relatively stable. It is important to remember, however, that the manuscript evidence for our critical text has expanded enormously over the past century and a half, notably by the discovery of numerous papyrus manuscripts containing fragments or extensive portions of New Testament text. Westcott-Hort utilized no papyri in constructing their text, but they now total 118.

The Westcott-Hort Text as a Landmark

Curiously, the Greek text of Westcott-Hort was influential even before its publication, for both scholars served as revisers/translators of the Revised Version of 1881, a major recasting of the Authorized or King James Version of the English Bible. As early as 1870–1871, Westcott and Hort, both Anglican clergymen, shared their text of the Gospels and Epistles with the revision committee and (along with F. H. A. Scrivener) were accepted as the authorities on textual matters. The stamp of Westcott-Hort can be seen in the RV's reliance on Codices Sinaiticus (S) and Vaticanus (B) and in the way their textual views are reflected in the revision, though in the final analysis Westcott-Hort's readings were preferred over others in only sixty-four instances—due mainly, again, to differing estimates of S and B. In the final analysis, the Greek text behind the KJV and that which (theoretically) lay behind the RV differed in some 5800 readings. The RV was published five days after the Westcott-Hort Greek New Testament was issued.

Far more important, of course, was the influence of *The New Testament in the Original Greek* as a critical text, for it was the result of fresh and carefully devised text-critical principles, bound together by powerful logic into a systematic theory of the history of the text. Their formulation of Internal Evidence of Readings as consisting of Intrinsic Probability (what the author was most likely to have written) and Transcriptional Probability (what copyists were most likely

² 27th rev. ed.; Stuttgart: Deutsche Bibelgesellschaft, 2001.

³ 4th rev. ed.; Stuttgart: Deutsche Bibelgesellschaft, 2001.

to have transcribed) led to their use of the Internal Evidence of Documents (asking which manuscripts more likely represented the original text based on the frequency of individual original readings that they contain). Naturally, Codex Vaticanus and (to a somewhat smaller degree) Codex Sinaiticus rose above all other Greek manuscripts when documents were assessed in this way for quality, standing out as the purest and best manuscripts in Westcott and Hort's view. The basic principle operative here was "knowledge of documents should precede final judgement upon readings."⁴

When Westcott-Hort then considered how manuscripts were interrelated (the Internal Evidence of Groups) and, consequently, how they might be placed into differentiated groups as an aid to reconstructing the history of the New Testament text, they isolated four text-types, three early ones and one later, derivative one.

1. The Neutral text, represented by B and **Σ**, an ancient text characterized as "relatively pure" and virtually identical with the original text. Now it is called the Alexandrian (see the next item), or Egyptian, or B-text.
2. The Alexandrian text, assumed to have had a common ancestor with B and **Σ**, but a text that had absorbed mixture from the Western text. It is now merged into or treated as part of the B-text.
3. The Western text, roughly equal in age to the Neutral text, but described as having suffered paraphrastic expansion and other corruptions. It is now preferably termed the D-text.
4. The Syrian text (named for its supposed origin in Antioch), a full, smooth, conflated text that, in Westcott-Hort's theory, developed from the earlier text-types through harmonization of parallel texts and often by conflation of competing readings in the Neutral/Alexandrian texts and those in the Western text. The term Syrian is no longer used and the text-type is now called the Byzantine, or Koine, or Ecclesiastical, or Majority text. Hort's telling point in classifying this text as derivative and secondary was that its characteristic readings never occur in quotations by Christian writers up to the mid-fourth century. Today we might add that the Byzantine text garners no support from pre-sixth century papyrus manuscripts and that the later papyri that do support it number only a half dozen.

This formulation presented itself as powerful and compelling to most, although refinements and revisions were inevitable as scholars applied and

⁴ Westcott and Hort, *The New Testament in the Original Greek*, 543.

studied it over the intervening 120 years. For example, the question-begging term “Neutral” (implying a pure text unaffected by the normal corrupting processes) was deemed inappropriate in face of the realities of textual transmission; and the term “Western” was judged inaccurate since it is supported by such eastern witnesses as the Syriac versions, and because even its chief representative, Codex Bezae (D), may have originated in the East. Also, a new text-type proposed in the 1920s, the Caesarean, has not stood the test of time. Although it was prominent among the text-types discussed in the Introduction of the first edition of the United Bible Societies’ *Textual Commentary on the Greek New Testament*, it is subsumed under the Western text-type in the second edition.⁵

Currently, then, the basic scheme of text-forms devised by Westcott-Hort survives, though slightly modified in its components and enhanced by myriad manuscript discoveries, resulting in two (rather than three) early competing text-types (the B-Text and the D-Text) and a later, derivative text-type (the Byzantine Text). The influence of Westcott and Hort on virtually all subsequent New Testament textual criticism is one reason why their Greek text (with Hort’s companion volume of introduction) became a landmark of large proportions in the modern history of New Testament studies and particularly in the development and establishment of its early or (many would say) earliest text-form.

The text was a landmark in another way as well. Karl Lachmann’s 1831 edition represented the decisive break with and the triumph, at least in principle, over the centuries-long reign of the *textus receptus* or “received text” (i.e., the Byzantine text), both in the text he presented—which Lachmann claimed only to be the New Testament text of the fourth century—and in the principles he enunciated for establishing the text. Basically his method involved a reliance on the fewer early witnesses rather than on the numerically superior later manuscripts. The fulsome *textus receptus* had evolved from the fourth century until printing was well established, and, as manuscripts containing it multiplied to meet the needs of the church, it became the widespread and almost universally used “ecclesiastical” text. After the invention of printing, it constituted the text of Erasmus’s Greek New Testament (1516), the first one published, and of innumerable printed editions thereafter. To break the fourteen-hundred-year hold of this text on the church was no small achievement, despite the fact that Lach-

⁵ Bruce M. Metzger, *Textual Commentary on the Greek New Testament* (1st ed.; Stuttgart: Deutsche Bibelgesellschaft, 1971), xix; and (2d ed., Stuttgart: Deutsche Bibelgesellschaft, 1994), 6*.

mann's work built upon the pioneering labors of Richard Bentley (1720), J. A. Bengel (1725–1734), J. J. Wettstein (1751–1752), and J. J. Griesbach (1775–1807). Following Lachmann, editors of the Greek New Testament continued down this increasingly well-trod path until, just prior to Westcott-Hort, the emphasis on early manuscripts and on concomitant principles for accrediting readings to be placed in one's text attained a high degree of refinement with Tischendorf's Greek New Testament (1869–1872) and its magisterial *Prolegomena* (1894) by his colleague Caspar René Gregory, and with the work of S. P. Tregelles (1856–1872).

Westcott-Hort's Greek Testament, while built upon the principles of Tischendorf and Tregelles and constructed on the basis of the hard-won criteria for judging variant readings, also utilized the sophisticated history and theory of the text that Hort so thoroughly described and so ably defended in the introductory volume. To be sure, the textual heroes just mentioned who preceded and followed Lachmann were impressed by early manuscripts as they came to light and were utilizing them to question the seemingly indomitable reign of the *textus receptus*. Prominent in these discussions, among others, were Codex Alexandrinus (A, 5th century), known since 1098; Codex Bezae (D, late 4th or early 5th century), publicized by Theodore Beza in 1581; Codex Claromontanus (D^{paul}, 6th century), also used by Beza; and Codex Ephraemi Rescriptus (C, 5th century), discovered prior to 1717. Yet no one, not even Tischendorf, had presented a comprehensive and compelling theory to explain how the late text had developed from the earlier ones, or how the early texts were related to one another. Westcott-Hort provided such a history, and thus their text represents a final and finely refined triumph over the *textus receptus*.

Incidentally, in a letter penned by Hort in 1851 when he was only twenty-three years of age, he provided a forecast of the future by referring to the "villainous" and "vile" *textus receptus* "leaning entirely on late MSS; it is a blessing there are such early ones."⁶ Just two years later, after Westcott and he had planned their edition, Hort wrote, "Our object is to supply . . . a portable Gk. Test[ament], which shall not be disfigured with Byzantine corruptions."⁷

Once published, *The New Testament in the Original Greek* was widely acclaimed and much utilized, especially in the English-speaking world of biblical

⁶ William Sanday, Review of *The Life and Letters of F. J. A. Hort*, *AJT* 1 (1897), 211.

⁷ *Ibid.*, 250.

scholarship, though at times with little recognition of or appreciation for its theoretical basis. Perhaps the text itself was most influential through its role in the Eberhard Nestle editions of the *Novum Testamentum Graece*, from the first edition in 1898 through the twelfth edition of 1923, for Nestle's method was to place in the text of his popular hand edition the readings upon which Tischendorf and Westcott-Hort agreed. When Tischendorf and Westcott-Hort disagreed, Nestle gave the deciding vote (from 1898 to 1901) to R. F. Weymouth's *Resultant Greek Testament* of 1892, then to Bernhard Weiss's edition of 1894–1900. This procedure was abandoned after Erwin Nestle took over and established an eclectic text directly from manuscript evidence, beginning with his thirteenth edition of 1927 and continuing in the Nestle-Aland editions from the twenty second in 1956 to the present. The Westcott-Hort text was also the basic text for *A Concordance to the Greek Testament* by W. S. Moulton and A. S. Geden (1897), long a standard reference work, and served as the basis for *The Twentieth Century New Testament: A Translation into Modern English Made from the Original Greek (Westcott & Hort's Text)*.⁸ As a final example, the Westcott-Hort text was printed at the head of the pages of S. C. E. Legg's two volumes of textual apparatus for Matthew and Mark: *Nouum Testamentum graece secundum textum Westcotto-Hortianum: Euangelium secundum Marcum* and . . . *Euangelium secundum Matthaeum*.⁹

To credit the Westcott-Hort text as a landmark constituting the final and most refined triumph over the *textus receptus*, however, in no way minimizes the significant and sometimes daring contributions of the aforementioned text-critical pioneers and certainly does not diminish the monumental contributions of Tischendorf and Gregory or the indefatigable Tregelles. Indeed, apart from Tischendorf's innumerable manuscript discoveries and his critical editions, Westcott-Hort's landmark text never could have been realized; every important achievement of scholarship, after all, rests upon and rises from the foundations built by others.

Current Use of the Westcott-Hort Greek Text

A century and a quarter have passed since Westcott-Hort's Greek Testament appeared, and much has transpired in text-critical studies since then, not only in terms of manuscript discoveries, but also in theory and methods. Hence, the

⁸ New York : F. H. Revell, 1902, rev. 1904.

⁹ Oxford: Clarendon, 1935, 1940.

appropriate use of the Westcott-Hort text in our own times requires attention to the following matters.

First, their text must be used in consort with the a trilogy of current volumes: the Nestle-Aland text and the *Greek New Testament* mentioned at the outset (which now contain an identical text, though differing apparatuses) and their companion *Textual Commentary on the Greek New Testament*, written by Bruce M. Metzger on behalf of the editors of the two text volumes. The Nestle-Aland, currently in its 27th edition,¹⁰ provides a comprehensive apparatus of variant readings, while the United Bible Societies' *Greek New Testament* (4th edition, 5th printing, including papyri 98–116, 2001) selects 1438 passages to be treated in its apparatus, but with more extensive textual evidence than offered in Nestle-Aland. The *Commentary* (2^d ed., 1994) provides discussion of the variation units chosen for treatment in the *Greek New Testament*.

Second, Westcott-Hort's text must be read in the light of Hort's volume of *Introduction*, a compact and closely argued study of 330 pages (plus the *Appendix* with 142 pages of "Notes on Select Readings"). Apart from these explanations (or a competent summary of them), Westcott-Hort's selection of variant readings will not easily be understood—nor will the rationale for later, differing critical editions be grasped, such as the popular texts mentioned in the preceding paragraph.

Third, appropriate use of Westcott-Hort's text requires knowledge of the manuscript discoveries since their time, and they have been legion. On the one hand, new Greek manuscripts and those transmitting early versions have altered our New Testament text (though not as much as might have been expected). On the other hand, in numerous instances they have reinforced the readings selected, for example, in Westcott-Hort by furnishing additional and often earlier data. These discoveries are best perused in *The Text of the New Testament* by Kurt Aland and Barbara Aland,¹¹ at least as known in 1988. They can also be observed in the most recent edition of the Nestle-Aland *Novum Testamentum Graece* and its introduction and critical apparatuses as well as in their companion *Textual Commentary*.

¹⁰ 8th corrected printing, including papyri 99–116, 2001.

¹¹ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (2d ed., Trans. Erroll F. Rhodes; Grand Rapids, Mich.: Eerdmans, 1989).

Finally, modern manuals on New Testament textual criticism, along with the vast array of historical and methodological studies in the field, have carried forward from Westcott-Hort's 1881–1882 milestone the fascinating story of how our text has been transmitted and evaluated—a process now spanning more than two millennia. The rewards of such study will be far richer for those who know and use Westcott-Hort's text and who understand its theoretical foundations.

For Further Reading

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INTRODUCTION

The preparation of this volume marks the 125th anniversary of the publication of *The New Testament in the Original Greek*, edited by Brooke Foss Westcott and John Anthony Hort. The original Westcott-Hort text was twenty-eight years in the making and has been hailed as “the most noteworthy critical edition of the Greek New Testament ever produced by British scholarship.”¹ This edition seeks both to honor and to preserve the contribution of these two eminent scholars. However, it has a more practical aim as well. It seeks to provide readers with a Greek New Testament that contains an improved and updated format useful to all who desire a ready comparison of the WH text with other forms of the NT text widely used today.

The Westcott-Hort Text

At the time of its publication in 1881, *The New Testament in the Original Greek* represented a revolutionary new direction among biblical scholars in their understanding of the history and development of the NT text. This new insight brought with it a reassessment of the value of the various NT manuscripts as witnesses to the autographs. For a detailed account of the development of the Westcott-Hort text and how it became a landmark text among scholars seeking to understand the manner in which the text was shaped in the early Christian centuries, see the Foreword to this edition by Eldon Jay Epp.

The Features of This Edition

The Greek Text

This edition of the Westcott-Hort (WH) *Greek New Testament* has sought to faithfully preserve the wording, text divisions, marginal variants, notations, and to some extent the formatting of the original WH. There are, however, some important differences in the ways in which the various features of the text are represented. The original WH text had normal paragraph divisions, but these were typically inserted infrequently, leaving long blocks of text between paragraph breaks. Text was further subdivided within paragraphs by the insertion of horizontal spacing to represent divisions in the text considered less significant than

¹ Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (Oxford: University Press, 1992), 129.

the paragraph divisions. Beyond the paragraph level, major divisions in the text were represented by the double or triple spacing of lines.

In this edition, WH's original paragraph and spacing divisions have been preserved by inserting paragraph breaks for both types of division. The resulting paragraphs are more consistent in length with those of editions and translations of the NT available today. Section divisions have been preserved by inserting English section headings designed to make navigation of the text easier for English readers. Additional English headings have been added between and occasionally within paragraphs where deemed helpful. To facilitate the reading of the text, WH's full capitalization of the initial words or phrases of each new section has been eliminated.

The WH method of displaying citations of the OT was to place the quoted material in an ornate, uncial-style font. Since the uncial forms of Greek letters are less familiar to many readers and hence more difficult to decipher, quotations from the OT have been displayed in the normal Greek font set off in bold-face text, in keeping with the practice of most current editions of the Greek NT.

Textual Variants

Unlike many critical editions of the NT, the original edition of the WH text had relatively few notations within the body of the text itself. While the wording considered most probable or best attested was in each case included in the text, the notations that were included served to call the reader's attention to significant places where early Greek manuscripts differ from one another, especially when the editors believed these variants might have a reasonable probability of being original. The most frequent notations were of three types:

1. *Substitutions*: When the secondary variant consisted in a word or words to be substituted for those in the text, the relevant text was marked and the secondary wording was placed in the bottom margin.
2. *Additions*: When a secondary variant consisted solely in the addition of a word or words not included in the text, an insertion mark was placed in the text at the point of insertion and the added word(s) were placed in the bottom margin.
3. *Omissions*: When a variant consisted solely in the deletion of a word or words included in the text, the text was enclosed in square brackets.

In this edition, only the omission brackets have been left in the text. All other notations have been eliminated in the interest of providing a more read-

able and less distracting text. However, all the information contained in WH's original notations has been preserved in the comparative apparatus at the bottom of each page, with WH's original marginal variants set off by {WH}, as in the following examples:

Addition: {WH}: *add ἐκ before τῶν ποδῶν*

Substitution: WH: φαίνεται κατ' ὄναρ {WH}: κατ' ὄναρ ἐφάνη

Multiple Variants

In situations where more than one variant from the reading in the text was deemed to have a reasonable probability of authenticity, the original edition of WH used the *v.* symbol in the bottom margin. In this edition this symbol has been replaced with the word *or*, as in the following example:

WH: ἕως {WH}: ἄχρι *or* μέχρι

In cases with two variants in which one differs from the other only by the addition or omission of a word or words, WH included the longer variant in the margin and used brackets to show the word(s) omitted in the shorter variant. The same practice has been followed in this edition, as in the following example:

WH: ἀποκριθεὶς δὲ {WH}: [τότε] ἀποκριθεὶς

The brackets in the preceding example indicate that the original WH margin displayed two potentially authentic variants to ἀποκριθεὶς δὲ, the wording found in the text: τότε ἀποκριθεὶς and ἀποκριθεὶς.

Another way this edition displays two variants from the WH text is by combining brackets and substitution. In the example that follows, WH's preferred reading is εἷς προσελθῶν and the two secondary readings are προσελθῶν (indicated by the brackets) and εἰσελθῶν (indicated by the variant following {WH}).

WH: [εἷς] προσελθῶν {WH}: εἰσελθῶν

Suspected Readings

WH used a combination of marked text and marginal daggers in their original edition to indicate wording considered to contain primitive (i.e., very

ancient) errors in which no document, or at least no document considered authoritative, contains the correct reading. The daggers have been replaced with asterisks in the comparative apparatus of this edition. In most cases, the suspected wording set off with asterisks is identical with that of the text, indicating that the existing manuscripts provide no viable alternative. Occasionally, a viable alternate reading can be found in a manuscript or manuscripts not considered authoritative, and when this occurs the alternate wording, rather than the wording in the text, is set between the asterisks:

{WH}: *χωλούς, κυλλούς, τυφλούς, κωφούς*

WH: εἰς . . . τὴν {WH}: *ἐξ . . . τὴν*

In the first of the examples above (from Matt 15:30), the words between the asterisks are identical to those in the text, indicating some uncertainty in the text but providing no viable alternative. In the second example (from Acts 12:25), the wording between the asterisks indicates that one or more of the manuscripts offers a viable alternate reading to the error in the text.

In a few instances WH included readings in the text that, although not supported by the best manuscripts, seem to be more probably correct than the better attested variants, perhaps because of a later editor's conjectural emendation. In these cases the wording marked in the text corresponded to a "MSS" designation in the margin. In this edition the better supported (though, in WH's view, less likely correct) wording is marked off with double asterisks in the comparative apparatus. In the following example, WH judged ἐπὶ, the less strongly attested reading, to be more probably correct than ὑπὸ, the reading supported by the better NT manuscripts.

WH: ἐπὶ {WH}: **ὑπὸ**

The original edition of WH included two kinds of variants that were enclosed in double brackets [[]] throughout the text. These included in the first place a handful of so-called "Western non-interpolations," material found in the best manuscripts but omitted by Western manuscripts alone. Since WH considered it unlikely that the editor of the Western text, who commonly would add

words in the interest of smoothing the text, would have allowed significant deletions, they considered it more likely that the Western text alone had preserved more accurate readings in cases where the other text-types had allowed early, explanatory interpolations. Since manuscripts otherwise thought to be the best support these interpolations, WH included them in their text but set them off in double brackets. Also enclosed in double brackets were interpolations, probably Western in origin, that, although not considered part of the original NT, were deemed to contain “important matter derived from extraneous sources.”² In this edition, all double-bracketed text has been preserved.

The Comparative Apparatus

While the original edition of WH contained only a small number of variant readings, the comparative apparatus of this edition displays differences in wording between the WH text and that of the Nestle-Aland 27th edition of the *Novum Testamentum Graece*, (designated with the initials “NA”), and *The New Testament in the Original Greek: Byzantine Textform*,³ edited by Maurice Robinson and William G. Pierpont (designated as “RP”).

The Nestle-Aland edition is the standard Greek text for scholarly use today. The fourth edition of the United Bible Society’s *Greek New Testament*⁴ (UBS4), which contains the identical Greek text as the NA27, is a favorite among students of NT Greek. Most contemporary translations of the Bible are based on a Greek text identical or very similar to the NA text.

The Robinson-Pierpont NT, while less widely known, is a recent scholarly attempt to accurately represent the Byzantine textual tradition. The Byzantine text, also popularly dubbed the “majority” text because it is the type of text represented in the vast majority of NT manuscripts, was regarded by WH as a secondary text derived from Alexandrian and Western text-types. However, due to its importance in the history of the church, and particularly because it was the most widely copied form of the text prior to the invention of printing, some still regard the Byzantine text-type as the form of the NT text closest

² Brook Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek* (Cambridge: Macmillan and Co., 1985), 583.

³ Maurice Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform* (Southborough, Mass.: Chilton Book Publishing, 2005).

⁴ Aland, Kurt et. al., eds., *The Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1994).

to the originals.⁵ The Byzantine text is the basis for the King James and New King James versions.

This edition, by bringing together variants from the distinctly Alexandrian WH text with readings from both the eclectic NA and the Byzantine RP texts, offers a ready comparison of three of the most common approaches to the NT text that have influenced the field of biblical studies in the modern era.

Scope of the Apparatus

The readings included in the comparative apparatus show all variations between the compared versions that have exegetical significance, however slight. Mere stylistic differences in spelling, capitalization, and accenting that do not impact the meaning of the text have not been included. Punctuation differences, not being a part of the original text of the NT, have long been regarded as matters of judgment on the part of the editors. In this edition such differences have been compared only where Westcott and Hort themselves included such comparisons, or where they represent significant alternatives to how the text is to be understood.

Types of Comparisons

The variants included in the comparative apparatus, like the comparisons in the original edition of WH, are of three basic types:

1. *Substitution* comparisons show words or phrases in WH that are substituted with different words or phrases, or words in a different order, in the other editions, as in the following example:

WH: αὐτῆς NA: ἐαυτῆς RP: τᾶ αὐτῆς

When only two editions are compared, the edition not compared is assumed to be in agreement with WH. In the following example, WH and NA read βληθὲν, while RP reads βληθῆναι:

WH: βληθὲν RP: βληθῆναι

⁵ The appendix to the Robinson-Pierpont edition contains a carefully reasoned defense of the priority of the Byzantine text-type.

When the two other editions agree against WH, they are connected by a forward slash as follows:

WH: [οῦ] NA/RP: οῦ

2. *Addition* comparisons show words or phrases not found in WH that are contained in one or both of the other editions:

RP: *add* θρῆνος καὶ *before* κλαυθμὸς

3. *Omission* comparisons show words or phrases contained in WH that are not found in one or both of the other editions:

NA/RP: *omit* [ὁ θεὸς]

Bracketing

In both the WH and NA editions, the use of bracketing indicates that while the enclosed text has some likelihood of authenticity, important conflicting manuscript evidence favors the omission of the bracketed text. (The RP edition does not use bracketing.) The bracketing in the preceding example shows that WH regarded the omission of ὁ θεὸς as potentially authentic, although somewhat less likely than the inclusion of these words. Both of the other two editions, in contrast, more strongly favor the omission.

The placement of part of a compared reading in brackets indicates that the same words are bracketed in the text of the compared edition, as in the following example:

WH: [ὁ] ποιῶν RP: ποιοῦν

The placement of the initials of a compared edition in brackets indicates that the edition in question includes the entire variant in brackets in its text. In the following example, both NA and RP include the article before Πέτρος, although the NA text includes it in brackets. Thus WH has Πέτρος alone, NA has [ὁ] Πέτρος, and RP has ὁ Πέτρος.

[NA]/RP: *add* ὁ *before* Πέτρος

Separating Variants

Discrete variants within the same verse are separated in the comparative apparatus by the double slash symbol: //

Old Testament References

In the original edition of the WH text, places where the NT authors cited or alluded to the OT were set off in a special Greek script. A list of the OT references for these citations and allusions was contained in the back of that edition as well. In this edition such citations and allusions have been set off with boldface type and the OT references have been included beneath the comparative apparatus at the bottom of each page, as in the following example:

2:3 WH: ὁ βασιλεὺς Ἡροεδης RP: Ἡροεδης ὁ βασιλεὺς 5 WH: εἶπαν RP: εἶπον

1:23 Isa 7:14

THE GREEK NEW TESTAMENT

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

The Genealogy of Jesus Christ
(cf. Luke 3:23–38)

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεῖδ υἱοῦ Ἀβραάμ.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ,

Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ,

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς
Θάμαρ,

Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν
Ἀράμ,

4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,

Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

5 Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,

Βοὲς δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ῥούθ,

Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεῖδ τὸν βασιλέα.

Δαυεῖδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ,

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά,

Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,

Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,

9 Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ,

1:5 WH: Βοὲς RP: Βοὸς *twice* // WH: Ἰωβῆδ RP: Ὡβῆδ 6 WH: Δαυεῖδ NA: Δαυιδ
RP: Δαυιδ ὁ βασιλεὺς 7 WH: Ἀσάφ RP: Ἀσά 8 WH: Ἀσάφ RP: Ἀσά

Ἰωαθάμ δὲ ἐγέννησεν τὸν ᾿Αχας,
 ᾿Αχας δὲ ἐγέννησεν τὸν Ἐζεκιάν,
 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσή,
 Μανασσῆς δὲ ἐγέννησεν τὸν ᾿Αμῶς,
 ᾿Αμῶς δὲ ἐγέννησεν τὸν Ἰωσειάν,
 11 Ἰωσειάς δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας
 ἐγέννησεν τὸν Σαλαθιήλ,
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν ᾿Αβιοῦδ,
 ᾿Αβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ,
 Ἐλιακεῖμ δὲ ἐγέννησεν τὸν ᾿Αζῶρ,
 14 ᾿Αζῶρ δὲ ἐγέννησεν τὸν Σαδῶκ,
 Σαδῶκ δὲ ἐγέννησεν τὸν ᾿Αχειμ,
 ᾿Αχειμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,
 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
 Μαθθάν δὲ ἐγέννησεν τὸν Ἰακῶβ,
 16 Ἰακῶβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ ᾿Αβραάμ ἕως Δαυεῖδ γενεαὶ
 δεκατέσσαρες, καὶ ἀπὸ Δαυεῖδ ἕως τῆς μετοικεσίας Βαβυ-
 λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-
 βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

The Birth of Christ
 (cf. Luke 2:1–7)

18 Τοῦ δὲ [Ἰησοῦ] Χριστοῦ ἡ γένεσις οὕτως ἦν. Μνηστευ-
 θείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελ-

9 WH: ᾿Αχας, NA/RP: ᾿Αχάζ 10 WH: ᾿Αμῶς RP: ᾿Αμών *twice* // WH: Ἰωσειάν
 NA/RP: Ἰωσιάν 11 WH: Ἰωσειάς NA: Ἰωσίας RP: Ἰωσιάν 18 WH: [Ἰησοῦ]
 Χριστοῦ {WH}: χριστοῦ Ἰησοῦ NA/RP: Ἰησοῦ Χριστοῦ // WH: γένεσις RP:
 γέννησις // RP: *add γὰρ after μνηστευθείσης*

θεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου· 21 τέξεται δὲ υἷον καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ ἡτοίμη ἐν τῷ Κυρίῳ διὰ τοῦ προφήτου λέγοντος

23 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἷον, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·

ὃ ἐστὶν μεθερμηνευόμενον **Μεθ' ἡμῶν ὁ θεός.** 24 Ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὔ] ἔτεκεν υἷον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

The Visit of the Magi

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἑρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἑρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

19 WH: δειγματίσαι RP: παραδειγματίσαι 20 WH: Μαρίαν {WH}/RP: Μαριάμ 22 WH: Κυρίου RP: τοῦ κυρίου 24 WH: Ἐγερθεὶς RP: διεγερθεὶς // WH: [ὁ] Ἰωσήφ NA/RP: ὁ Ἰωσήφ 25 WH: [οὔ] NA/RP: οὔ // WH: υἷον RP: τὸν υἷον αὐτῆς τὸν πρωτότοκον

2:3 WH: ὁ βασιλεὺς Ἑρῴδης RP: Ἑρῴδης ὁ βασιλεὺς 5 WH: εἶπαν RP: εἶπον

6 Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα,
 οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
 ὅστις ποιμανεῖ τὸν λαὸν μου τὸν Ἰσραήλ.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμπσας αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 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. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 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. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

The Wrath of Herod

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος **Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.**

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας

8 WH: ἐξετάσατε ἀκριβῶς RP: ἀκριβῶς ἐξετάσατε 9 WH: ἐστάθη RP: ἔστη
 13 WH: φαίνεται κατ' ὄναρ {WH}: κατ' ὄναρ ἐφάνη 15 WH: Κυρίου RP: τοῦ κυρίου

τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,

κλαυθμὸς καὶ ὄδυρμὸς πολὺς·

Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς,

καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσήλθεν εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατόκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

John the Baptist Prepares the Way
(Mark 1:1–8; Luke 3:1–18; cf. John 1:19–28)

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 λέγων Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

17 WH: διὰ RP: ὑπὸ 18 RP: *add* θρήνος καὶ *before* κλαυθμὸς 19 WH: φαίνεται κατ' ὄναρ RP: κατ' ὄναρ φαίνεται 21 WH: εἰσήλθεν RP: ἦλθεν 22 WH: τοῦ πατρὸς αὐτοῦ Ἡρώδου RP: Ἡρώδου τοῦ πατρὸς αὐτοῦ
3:2 WH: λέγων NA: [καὶ] λέγων RP: καὶ λέγων 3 WH: διὰ Ἡσαίου NA: διὰ Ἡσαίου RP: ὑπὸ Ἡσαίου

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἣ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· 9 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. 10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί· 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἄσβεστον.

Jesus Is Baptized by John
(Mark 1:9–11; Luke 3:21–22)

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν

4 WH: ἦν αὐτοῦ RP: αὐτοῦ ἦν 6 RP: omit ποταμῷ 7 NA/RP: add αὐτοῦ after βάπτισμα 10 RP: add καὶ after ἤδη δὲ 11 WH: ὑμᾶς βαπτίζω RP: βαπτίζω ὑμᾶς // RP: omit καὶ πυρί· 14 NA/RP: add Ἰωάννης after ὁ δὲ 15 WH: αὐτῷ {WH}/NA/RP: πρὸς αὐτόν // WH: οὕτω NA/RP: οὕτως

αὐτόν. 16 βαπτισθεῖς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Jesus Faces Temptation
(Mark 1:12–13; Luke 4:1–13)

4 Τότε [ὁ] Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπείνασεν. 3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν **Γέγραπται**

Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 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,**

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 ἔφη αὐτῷ ὁ Ἰησοῦς **Πάλιν γέγραπται**

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

16 WH: βαπτισθεῖς δὲ RP: καὶ βαπτισθεῖς // WH: εὐθὺς ἀνέβη RP: ἀνέβη εὐθὺς // WH: ἠνεώχθησαν {WH}/NA: ἠνεώχθησαν αὐτῷ RP: ἀνεώχθησαν αὐτῷ // WH: πνεῦμα θεοῦ NA: [τὸ] πνεῦμα [τοῦ] θεοῦ RP: τὸ πνεῦμα τοῦ θεοῦ // WH: ἐρχόμενον NA: [καὶ] ἐρχόμενον RP: καὶ ἐρχόμενον
4:1 WH: [ὁ] NA/RP: ὁ 3 WH: ὁ πειράζων εἶπεν αὐτῷ RP: αὐτῷ ὁ πειράζων εἶπεν // WH: θεοῦ, εἰπὸν RP: θεοῦ εἰπέ 4 RP: omit ὁ before ἄνθρωπος 5 WH: ἔστησεν RP: ἵστησιν 6 WH: μή ποτε NA/RP: μήποτε

καὶ τὴν δόξαν αὐτῶν, 9 καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἔαν πεσῶν προσκυνήσης μοι. 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε, Σατανᾶ· γέγραπται γάρ

**Κύριον τὸν θεὸν σου προσκυνήσεις
καὶ αὐτῷ μόνῳ λατρεύσεις.**

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

Jesus Begins His Galilean Ministry
(Mark 1:14–15; Luke 4:14–15)

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλεὶμ· 14 ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

**15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν,**

**16 λαὸς ὁ καθήμενος ἐν σκοτίᾳ
φῶς εἶδεν μέγα,**

**καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.**

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Jesus Calls His First Disciples
(Mark 1:16–20; cf. Luke 5:1–11)

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ

9 WH: εἶπεν RP: λέγει // WH: σοι πάντα RP: πάντα σοι 10 RP: *add* ὀπίσω μου *after* Ὑπαγε 12 RP: *add* ὁ Ἰησοῦς *after* δὲ 13 WH: Ναζαρά RP: Ναζαρέτ 16 WH: σκοτία NA/RP: σκότει // WH: φῶς εἶδεν μέγα RP: εἶδεν φῶς μέγα 17 WH: Μετανοεῖτε, ἤγγικεν {WH}: Ὑγγικεν

Ἄνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἀλεεῖς· 19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Jesus Ministers in Galilee
(Mark 1:39; Luke 4:44; cf. 6:17–19)

23 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. 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἔθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

The Sermon on the Mount (Matthew 5–7)
(cf. Luke 6:20–49)

5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς λέγων

18 WH: ἀλεεῖς NA/RP: ἀλιεῖς 19 WH: ἀλεεῖς NA/RP: ἀλιεῖς 23 WH: ἐν ὅλῃ τῇ Γαλιλαίᾳ RP: ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς 24 WH: συνεχομένους NA: συνεχομένους [καὶ] RP: συνεχομένους, καὶ 5:1 WH: [αὐτῷ] RP: αὐτῷ

The Beatitudes
(Luke 6:20–23)

- 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
- 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
- 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ· 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

Being Salt and Light
(Luke 14:34–35; cf. Mark 9:50)

- 13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν

9 WH: [αὐτοὶ] NA/RP: αὐτοὶ 11 WH: ψευδόμενοι NA: [ψευδόμενοι] 13 WH: βληθὲν RP: βληθῆναι // RP: add καὶ after ἔξω

ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

The Importance of the Law

17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν] πάντα γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

The Roots of Murder (cf. Luke 12:57–59)

21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις **Οὐ φονεύσεις·** ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κᾶκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ

18 WH: κερέα NA/RP: κεραία // WH: [ἂν] NA/RP: ἂν 20 RP: *add* ὑμῶν *after* δικαιοσύνη 22 RP: *add* εἰκὴ *after* ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 23 WH: κᾶκεῖ RP: καὶ ἐκεῖ 25 WH: μετ' αὐτοῦ ἐν τῇ ὁδῷ RP: ἐν τῇ ὁδῷ μετ' αὐτοῦ // WH: μή ποτέ

σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτῆς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ· 26 ἄμην λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδώσῃ τὸν ἔσχατον κοδράντην.

Adultery in the Heart

(cf. Matt 18:8–9; Mark 9:43–48)

27 Ἐκούσατε ὅτι ἐρρέθη **Οὐ μοιχεύσεις.** 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν] ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν· 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Divorce and Adultery

(Matt 19:9; Mark 10:11–12; Luke 16:18)

31 Ἐρρέθη δὲ **Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.** 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι [, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται].

The Making of Oaths

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις **Οὐκ ἐπι-ορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου.** 34 Ἐγὼ

NA/RP: μήποτε // RP: *add* σε παραδῶ *after* κριτῆς 28 WH: [αὐτήν] NA: αὐτήν 30 WH: εἰς γέενναν ἀπέλθῃ RP: βληθῇ εἰς γέενναν 32 WH: πᾶς ὁ ἀπολύων RP: ὃς ἂν ἀπολύσῃ // WH: μοιχευθῆναι RP: μοιχᾶσθαι // NA: *omit brackets for:* καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται

δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν· 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Retaliation Prohibited

(Luke 6:29–30)

38 Ἐκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὑπάγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Love Your Enemies

(Luke 6:27–28, 32–36)

43 Ἐκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 εἰάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ

36 WH: ποιῆσαι ἢ μέλαιναν RP: ἢ μέλαιναν ποιῆσαι 37 WH: ἔστω {WH}: ἔσται
39 WH: ραπίζει εἰς RP: ραπίζει ἐπὶ // WH: σιαγόνα [σου] RP: [σου] σιαγόνα
42 WH: δός RP: δίδου 44 WH: καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς RP:
εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ
προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς

καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνικοι τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

Showing Mercy

6 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

Instructions for Prayer

(Luke 11:2–4; cf. Mark 11:25–26)

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. 7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνι-

46 WH: τὸ αὐτὸ {WH}: οὕτως 47 WH: ἀδελφοὺς RP: φίλους // WH: ἔθνικοι τὸ αὐτὸ RP: τελῶναι οὕτως 48 WH: ὡς RP: ὥσπερ // RP: add ἐν τοῖς after ὑμῶν ὁ 6:1 RP: omit [δὲ] // WH: δικαιοσύνην RP: ἐλεημοσύνην // WH: μήγε NA: μή γε 4 RP: add αὐτὸς before ἀποδώσει // RP: add ἐν τῷ φανερω after σοι 5 WH: προσεύχησθε RP: προσεύχη // WH: ἔσεσθε ὡς RP: ἔση ὥσπερ // RP: add ἂν after ὅπως // WH: ἀπέχουσι RP: ὅτι ἀπέχουσιν 6 RP: add ἐν τῷ φανερω after σοι