Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ

Δόξα τῷ Θεῷ πατρί ἡμῶν καὶ τῷ Κυρίῳ Ἰησοῦ Χριστῷ εἰς τοὺς αἰῶνας τῶν αἰώνων

Glory to God our Father and To the Lord Jesus Christ Forever and ever
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The Scrivener edition of the Received Text was originally published in 1881, by the Cambridge University Press Warehouse.

This edition differs from the original published text in one word. In Ephesians 6:24, this text adds the word ἀμήν. See the preface for an explanation of the reason for this. The word was included in the Beza 1598 text and other TR editions and in the KJV, but was not in the Scrivener 1881 edition.

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Preface/Πρόλογος: Understanding the Development of the Textus Receptus

The Textus Receptus (TR), also called the Received Text, is a printed Greek New Testament that is based on the vast majority of ancient hand-written New Testament manuscripts. This massive quantity of manuscripts is called the Traditional or Byzantine Text. Our purpose is to summarize the history of the Received Text and its use by the King James translators. According to Edward Hills the origin and development of the Received Text was guided by the common faith at the time. He described the common faith this way:

This common view remained a faith rather than a well articulated theory. No one at that time drew the logical but unpalatable conclusion that the Greek Church rather than the Roman Church had been the providentially appointed guardian of the New Testament text. But this view, though vaguely apprehended, was widely held, so much so that it may justly be called the common view. Before the Council of Trent (1546) it was favored by some of the highest officials of the Roman Church, notably, it seems, by Leo X, who was pope from 1513 to 1521 and to whom Erasmus dedicated his New Testament. Erasmus' close friends also, John Colet, for example, and Thomas More and Jacques Lefevre, all of whom like Erasmus sought to reform the Roman Catholic Church from within, likewise adhered to this common view. Even the scholastic theologian Martin Dorp was finally persuaded by Thomas More to adopt it. (Edward F. Hills, The King James Version Defended. Des Moines, Iowa: Christian research Press. 1973. Print. p. 197.)

There were textual errors and printing errors in the Received Text when it was first printed. These and other readings were corrected in subsequent editions of the printed text. The history of the text from 1516 through 1894 is a history of purification and each edition of the Received
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Text brought it closer to perfection. These editions represented steps in the process of God’s preservation of His pure words.

Some may object to the previous statement regarding the process to perfection on the grounds that if God preserves His words He did not need to purify or perfect them. His words in Greek are pure and perfect. However, it was not the words He was perfecting, but rather a printed Greek text that brought all the words of God in the New Testament together into one printed book. This is something that had never before existed. Moveable type printing was a new thing. Hand-written copies of the New Testament were often incomplete and sometimes had errors. All of this had to be looked at carefully and decisions made as to what was the correct reading. This is not the same as the process of textual criticism going on today that is based on the idea that God did not preserve His words. The development of the Received Text took place in a context of faith in God’s preservation of His words.

Disiderius Erasmus (1466-1536) was one of the most famous scholars of the early Renaissance. He traveled widely in Europe during his lifetime and collected a number of New Testament manuscripts and many variant readings from other sources. Among these manuscripts were the following with their current designations on the Gregory-Aland list:

1) 1-an 11th century manuscript of the Gospels, Acts, and the Epistles. (Still designated 1)
2) 2e-an 11th or 12th century manuscript of the Gospels. (Now designated 2)
3) 2ap-a 12th century manuscript of Acts and the Epistles. (Now designated 2815)
4) 4ap-a 15th century manuscript of Acts and the Epistles. (Now designated 2816)
5) 1rk-a 12th century manuscript of Revelation. (Now designated 2814)
6) 7-a 12th century manuscript of the Gospels. (Still designated)
7) 817-a 15th century manuscript of the gospels. (Still designated 817)
8) 3-a 12th century manuscript of the entire New Testament except Revelation. (Still designated 3) This was used in Erasmus’ second edition.
9) The Complutensian Polyglot in his later editions.
Erasmus had access to many more manuscripts than this. He traveled Europe and devoured libraries. He had friends who sent him various readings. The Papal Librarian, Paulus Bombasius, gave him many variant readings and offered the entire Vaticanus manuscript to him to use. Erasmus rejected it.

Erasmus issued five editions of the Greek text: 1516, 1519, 1522, 1527, and 1535.

The Complutensian Polyglot: While Erasmus was laboring in Central Europe, a group of scholars was working on an edition of the whole Bible in Spain. The effort was led by Cardinal Francisco Jiménez de Cisneros (1436–1517), called Cardinal Ximenes. The Complutensian Polyglot was a Bible in Greek, Latin, Aramaic, and Hebrew. Cardinal Jiménez collected a number of Greek manuscripts. The work went on from 1502 to 1517. The Greek New Testament was printed in 1514, but not issued. However, Erasmus’ Greek New Testament was published and issued first. The Complutensian Polyglot was not in circulation until 1522.

It is clear that many of the Greek copies Jiménez gathered were of the Traditional Greek type, which was the same type of manuscripts that produced the Received Text. So, this group had some very good source material. They also had some corrupt sources as well, seeing they used Jerome’s Latin Vulgate (c. 400 AD). However, according to F.F. Bruce, it does not appear that the manuscript Vaticanus was a source for the Polyglot. Regardless, it was good enough to become a resource for the coming editions of the Received Text and, as we will see, for the King James translation.

If we believe that God is the God of History, then we should take a close look at what God was doing at this time. God wasn’t just sitting in Heaven watching the foolish antics of some men who styled themselves as scholars. No, He was making preparation for a major change in history. Some have said that Erasmus was in competition with Jiménez to get his New Testament published first. I see it differently. It was God who wanted Erasmus’ text published first so that it would be available to be used in the upcoming Reformation, when Europe rebelled against the Catholic Church. Erasmus’ first edition was published in 1516. The Reformation began the following year, 1517, when Martin Luther posted his ninety-five theses to the door of the church in Wittenberg, Germany. Erasmus’ second edition in 1519 became the basis of Martin Luther’s German translation. Later, the Received Text became the basis for many translations, including the King James Version. God made a deliberate
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choice of the Received Text over the Complutensian Polyglot. Nevertheless, the Polyglot became an important source for the further purification of the Received Text.

The Complutensian Greek text became the basis for the Greek New Testament of the polyglot printed in Antwerp in 1568-72 by Christopher Plantin.

A minor edition of the TR and the Old Testament was printed by Aldus Manutius’ press in 1518 (Manutius himself died in 1515). The Old Testament was based on the Complutensian Polyglot, and the New Testament was almost entirely a reprint of the Erasmus 1516 edition. One source said even the printing errors were reproduced. Another source said the KJV translators consulted it.

Robert Stephanus (1503-1559) and his step-father, Simon Colinaeus, were the next editors of the Received Text. They were French printers in Paris. Colinaeus issued an edition of the TR in 1534. The editions of Robert Estienne (called Stephanus or Stephens) were issued in 1546, 1549, 1550, and 1551. His editions of the Received Text aroused the opposition of the Catholic Church so much that he had to flee Paris in 1550 and settle in Geneva, Switzerland. His last edition was from Geneva and was the first to be divided into chapters and verses. The third edition was known as the “royal edition” or “editio regia,” and it was the first to use a critical apparatus, referring to manuscript sources. Stephanus used the Complutensian Polyglot and used manuscript evidence beyond that listed above as used by Erasmus. This included:

1) Codex Bezae—a 5th century manuscript including most of the four Gospels and Acts and a small fragment of 3 John. (Now designated Dea or 05)
2) Codex Regius—an 8th century manuscript containing most of the four Gospels. (Now designated Le or 019)
3) 4-a 13th century manuscript with an almost complete copy of the four gospels.
4) 5-a 13th century manuscript of the entire New Testament except Revelation.
5) 6-a 13th century manuscript of most of the New Testament except Revelation.
6) 7pk—a 12th century manuscript of nearly all of Paul’s epistles (now designated 2817).
7) 8-an 11th century manuscript of the entire four Gospels.
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8) 9-a 12th century manuscript of the entire four Gospels.

Theodore Beza (1519–1605), of Geneva, started with the third edition of Stephanus (1550) and published four major folio editions (1565, 1582, 1588, 1598) and five more minor octavo editions (1565, 1567, 1580, 1590, and 1604). In his 1582 edition, Beza listed some additional materials he used. Some of these were not Greek New Testaments. They included a Syriac version, an Arabic version translated into Latin, D (Codex Bezae), and D2 (Codex Claromontanus). However, he rarely changed anything from the fourth edition of Stephanus. God was always in control.

None of these editions differed with one another more than about 250 times or less and many of these were spelling, accent marks, breathing marks, word order, and other minor differences.

The Authorized Version (KJV): The King James Version translators used several sources for their translation. In 1603, the Received text was still developing, so the translators were open to the possibility that the text may still need to be edited. According to Frederick Scrivener (1813-1891), it is reasonable to determine that their primary source text was Beza 1598, because (among other reasons) the KJV is almost an exact match for it.

In considering what text had the best right to be regarded as “the text presumed to underlie the ‘Authorized Version,’” was necessary to take into account the composite nature of the Authorized Version, as due to successive revisions of Tyndale’s translation, Tyndale himself followed the second and third editions of Erasmus’ Greek text (1519, 1522). In the revisions of his translation previous to 1611 a partial use was made of other texts; of which ultimately the most influential were the various editions of Beza from 1560 to 1598 ... Between 1598 and 1611 no important edition appeared; so that Beza’s fifth and last text was more likely than any other to be in the hands of King James’s revisers, and to be accepted by them as the best standard within their reach. It is moreover found on comparison to agree more closely with the Authorized Version than any other Greek text ...
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Dr. Scrivener compared every verse of the KJV New Testament with Beza’s 1598 text. He said that he found about 190 differences (variances). He listed all these variances in The New Testament in Greek, 1881, reprinted in the above referenced book. The differences between the Beza 1598 Greek text and the KJV represent the pinnacle of the edits made to the TR text and laid the foundation for Scrivener’s 1881 Greek TR edition. No Greek text has ever been produced that is better than that of 1881. However, the edits of the KJV translators to the Received Text were made in English, not Greek. The KJV translation and its changes in Beza’s 1598 text was an especially important step toward a completely pure printed Greek text.

How did the KJV translators decide what edits to make? Was it some inspired guess work given to them by God? Not at all. They started with Beza 1598, but they also used other editions of the TR and the Complutensian Polyglot and foreign translations. I have included herein an example from the approximately 190 differences given to us by Scrivener. In that example, the correct Greek reading was found in the Complutensian polyglot.

The Elzevir Editions were published after the publication of the King James Version. The Elzevirs were a Dutch family of printers. They published three editions in 1624, 1633, and 1641. There was a statement in the preface of the 1633 edition that declared this text was now the Greek text received by all. Hence, the name Received Text or, in Latin, Textus Receptus, is applied to the entire Greek text tradition starting in 1516 with Erasmus’ first edition up to the 1881 edition of Frederick Scrivener.

The 1689 Baptist Confession of Faith confirmed the general attitude toward the Received Text. The Westminster Confession of Faith 1646 agreed with it.

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being
immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope. (1689 Baptist Confession of Faith, Chapter 1, section 8. http://www.arbca.com/1689-chapter1. Author’s emphasis.)

Frederick H. A. Scrivener: The Scrivener edition of the Received Text (1881) is usually ignored by liberal and liberal leaning scholars. However, it is a valid edition of the TR and a further purification of the Greek text. It is entirely based on the Beza 1598 edition with the edits made by the King James translators. When it was published in 1881, it was said to be “According to the text followed in the Authorized Version.” Scrivener used a process to find and adjust the differences between Beza’s text and the KJV.

1) First, Scrivener compared each verse of the KJV with Beza 1598 to see if they matched.
2) He found about 190 places where they were different, according to his statement.
3) For each difference, he looked for the Greek manuscript evidence or Greek text that had the reading matching the KJV. He would not make a change in Beza without Greek authority.
4) He made changes in the 190 places based on what he found in the Greek evidence.
5) He corrected printer errors in the Beza text.
6) He corrected Beza for inconsistent and incorrect Greek spelling.
7) He adjusted the paragraphs and punctuation.
Scrivener’s labors were comparable to those of any other TR editor. Erasmus may have labored more because he put the text together in the first place. Stephanus may have labored more because he divided the text into verses and chapters in his fourth edition. However, the labors of Scrivener rise to their level of scholarship and intensity.

**Scrivener’s List of Edits made to the Beza 1598 Text** is in the appendix of the above book. The list is quite impressive. It covers variances in 166 verses and 13 New Testament book titles. All of them represent actual changes Scrivener made to the Beza text.

The second list is of variances Scrivener did not change, according to his statements. The reason for this is that he could not find Greek evidence for the reading chosen by the KJV translators. It appeared to him that the KJV readings came from the Latin Vulgate. However, Global Bible Translators has researched this and has compared each of these KJV readings with Scrivener’s TR. 58 items were found in Scrivener’s list. The interesting thing he found is that 57 are not variances at all. Eight of these are apparent differences, but in this evaluation these differences between the Greek text and the KJV were determined not to be **textual differences**. They are not because of a faulty Greek text. Rather, they are apparent differences because of translation choices made by the KJV translators. This in no way indicates there are errors in the KJV. It indicates there are differences between Greek, as a language, and English. For example, several times the KJV did not translate a conjunction, no doubt, because they believed the verse was more correct in English without it. Sometimes this is necessary in translating. It is the nature of languages. There are three times the KJV added words, but they are not in italics. However, Scrivener pointed out that the KJV was inconsistent in its use of italics.

There is an issue among these 58 items that merits mention in this preface. This issue in Scrivener’s second list comes from Ephesians 6:24. This issue involves a single word. In the KJV, the verse ends with the word *amen*. Scrivener included *amen* in the list of words the KJV got from the Latin Vulgate. How he came to this conclusion is a mystery. The word *amen* is in several Greek texts. It is found in Beza 1598 (which means there was never a difference between Beza 1598 and the KJV at that place), Stephanus 1550, Erasmus 1522, and Elzevir 1633. So, the word *amen* is a legitimate part of the New Testament and should be in Scrivener’s text, but it is not. This single omission is the only variance.
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between the KJV and Scrivener of which we are aware. *The Scrivener TR text in this printing has been amended to include this word at the end of Ephesians 6:24.*

**A Specific Example of the Scrivener Edits**

All of the foregoing can give background for a study of specific textual issues between the TR and the KJV. The first thing to realize is that a comparison of the 1550 Stephanus edition and the KJV is an erroneous comparison. The KJV was not primarily based on any of Stephanus’ editions. Any difference between them is irrelevant. The KJV was based primarily on Beza’s 1598 edition. This was corrected by Scrivener based on the work of the KJV translators. Therefore, any comparison should be made between the KJV and the Scrivener edition. The Scrivener edition is where the TR is NOW. One example of the Scrivener edits is Revelation 7:14.

**Revelation 7:14- (KJV)** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

**(Beza)** And I said unto him, Sir, you know. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made their robes white in the blood of the Lamb.

**Scrivener** And I said unto him, Sir, you know. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 7:14 is one of the 190 variances between Beza and the KJV. Scrivener found the correct reading in the Greek text of the Complutensian Polyglot. Therefore, the Scrivener Edition of the TR has the right reading that was chosen by the King James translators.

**Conclusion**

The KJV translators helped to make an already excellent text better, by choosing alternative readings that already existed in the historic Traditional Greek Text that the Biblical church had used since the first
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century. God has preserved all His inspired Greek words. They were already pure (Prov. 30:5) and are available.

So, on the one hand, the men of the KJV translated God’s Words that had been in existence since the days of the Apostles. On the other hand, the King James translators were also editors of the Received Text. Their edits were made in English, rather than Greek. It was Dr. Scrivener, who placed those edits into the Greek Received Text after searching for and finding the Greek source of the edits. He did this by correcting the Beza 1598 edition of the Textus Receptus. Therefore, he produced the Greek text that underlay the KJV. It should be noted that the edits in the Received Text made by the translators of the King James Bible were the final edits made to the Received Text. Elzevir’s edits did not flow into the Scrivener text. The KJV translators’ edits did. God, who is sovereign in history, did not make a mistake here. The God of history led the work to be done on the edition of the TR by Dr. Scrivener, which was the last edition of the TR.

We at Bearing Precious Seed Global believe that God’s preserved Greek text is the Received Text as represented in Scrivener’s 1881 text, printed also in 1894 by TBS, and now published by Bearing Precious Seed Global. Therefore, we have embraced the 1881 Scrivener edition of the TR, with the added word ‘amen’ in Ephesians 6:24 as the Greek text to be used in translation work.

Global Bible Translators
2019
Βιβλίος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Αβραὰμ. 2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ. Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. 3 Ιούδας δὲ ἐγέννησε τὸν Φάρες καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ. Φάρες δὲ ἐγέννησε τὸν Ἐσρὼμ. Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀρὰμ. 4 Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδὰβ. Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσ Ἴων δὲ ἐγέννησε τὸν Σαλμὼν. 5 Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ. Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ. Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί. 6 Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὸζ τὸν βασίλεα. Δαβὸζ δὲ ἐγέννησε τὸν Σολομὸν ἐκ τοῦ Οὐρίου. 7 Σολομὼν δὲ ἐγέννησε τὸν Ροβοὰμ. Ροβοὰμ δὲ ἐγέννησε τὸν Αβιὰ. Αβιὰ δὲ ἐγέννησε τὸν Ασά. 8 Ασά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Οζίαν. 9 Οζίας δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰαχάς. Ἰαχάς δὲ ἐγέννησε τὸν Ἐλιούδ. 10 Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέννησε τὸν Ἰακὼβ. 11 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.
ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

18

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἵδοι, ἄγγελος Κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, οὗ Δαβίδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου. τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου·
21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὸν ὸν τοῦ Ἰησοῦν, ὧς ὁρσώσει τὸ ὸν λαόν τοῦ Ἰσραήλ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
22 τοῦτο δὲ ὡσεὶ ἧν ἐναπόκειται, ἵνα πληρωθῇ τὸ ῞ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος,
23 Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἥξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὸν τοῦ Ἐμμανουήλ, ὃ ἐστι μεθερμηνευόμενον, Μεθ᾽ ἡμῶν ὁ Θεός.

CHAPTER 2

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα, λέγοντες, Πο ῦ ἂν ἂν εἶστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἰδὼντες τὸν Ἰακώβου, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
2 ἤνωσαν δὲ τοῦ Ἰησοῦ ἡγεμόνες Ἰουδαίων, ὃ ἐστι μεθερμηνευόμενον, Μεθ᾽ ἡμῶν ὁ Θεός.
ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

προσήνεγκαν αὐτῷ δώρα, χρυσόν καὶ λίβανον καὶ σμύρναν.
12 καὶ χρηματισθέντες κατ᾿ ὅναρ μὴ ἄνακάμψαι πρὸς Ἦρωδην, δι᾿ ἀλλής ὑδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρησάντων δὲ αὐτῶν, ἵδον, ἀγγέλος Κυρίου φαίνεται κατ᾿ ὅναρ τῷ Ἱωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε ἐις Αἰγύπτον, καὶ ἴσθι ἐκεῖ ἄν εἶπας σοι· μέλλει τῷ Αἴγυπτῳ νυκτὸς, ἵδος τὸν ὑιόν σοι· μέλλει τῇ Ἰουδαίᾳ κατὰ σοῦ δόρῳ, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν ὑιόν σου.
14 ὁ δὲ Ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἰγύπτον,
15 καὶ ἴσθι ἕκει ἄντε τῇ τελευτής Ἦρωδου· ἵνα πληρωθή τῷ ῥήθην ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν σου.
16 τότε Ἦρωδης, ἵδον ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνετίλλε πάντας τοὺς παῖδας τούς ἐν Ἱερολήμνῃ καὶ ἐν πάσι τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὁ ἥρημασεν παρὰ τῶν μάγων.
17 τότε ἐπιληφθῆ ὁ ῥήθην ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμα ἤκουσθε, θρῆνος καὶ κλαυμός καὶ ὀδύρμος πολὺς, Ραχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἔθελε παρακληθῆναι, ὅτι οὐκ εἰσί.
19 τελευτήσαντος δὲ τοῦ Ἦρωδου, ἵδον ἀγγέλος Κυρίου κατ᾿ ὅναρ φαίνεται τῷ Ἱωσήφ ἐν Αἰγύπτῳ,
20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύσατε εἰς γῆν Ἰσραήλ· τεθνήκασι γάρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
21 ὁ δὲ Ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἤθελεν εἰς γῆν Ἰσραήλ.
22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἕρῳδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἄπελθειν· ἠξεχώρησεν δὲ κατ᾿ ὅναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Ἡρῴδους.
23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένη Ναζαρέθ· ὅπως πληρωθή τῷ ῥήθην διὰ τῶν προφητῶν ὅτι Ναζαραῖος κληθήσεται.

CHAPTER 3

1 Ἔν δὲ ταῖς ἡμέραις ἔκειναι παραγίνεται Ἱωάννης ὁ βαπτιστής, κηρύσσων ἐν τῷ Ἱεροσόλυμα ἤπειρῳ τῆς Ἰουδαίας.
2 καὶ λέγων, Μετανοεῖτε· ἤγγικε γάρ ἡ βασιλεία τῶν υἱῶν τοῦ Ἰσραήλ.
3 οὗτος γὰρ ἐστιν ὁ ῥήθης ὑπὸ Ἡσαίων τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 αὐτὸς δὲ ὁ Ἰωάννης ἔχει τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
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καμήλου, καὶ ζώνην δερμάτινην
περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ
αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
5 τότε ἐξετορεύετο πρὸς αὐτὸν ἱεροσόλυμα καὶ πᾶσα ἡ Ιουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
7 ἦδη δὲ πολλοὶ τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, ἔλεγεν αὐτοῖς,
Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ὧς ἀξίους 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 καὶ ἡ ἀξίνη πρὸς τὸν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον ὧς ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ ἐις πῦρ βάλλεται.
11 ἐγὼ δὲ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι ἐντὸς Ἰορδάνην πρὸς τὸν Ἰωάννην πρὸς τὸν Ἰορδάνην, τοῦ ὧς βαπτισθῆναι ὑπ' αὐτοῦ.
12 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχομένος πρὸς μέ;
13 ὁ δὲ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ ἔδει οἱ οὐρανοί καταβαίνουσα περιστερὰ καὶ ἐρχόμενον ὡς ἐρχόμενον ὑπ' αὐτοῦ.
14 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ιωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
15 ὁ δὲ Ἰωάννης ἐκοίμη αὐτὸν λέγων, Ἐγὼ ἔχων ὑπάρχειν ἐν ἑαυτῷ ἐπὶ τὸν λόρον μοῦ ἐκ τῶν ἀνθρώπων καὶ τῶν ἐβαπτισθέντων μετὰ τοῦ βάπτισμα αὐτοῦ εἰς τὴν ἑκάστην ἐκτασίαν τοῦ ᾲραβαμήν, τὸ δὲ ἄχυρον κατακαύσει πῦρὶ ἀσβέστῳ.
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15 Γη Ζαβουλών και γη Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
17 Απὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε ἐν αὐτῷ ἕγγυτε γὰρ ἡ βασιλεία τῶν οὐρανῶν.
18 Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἰδο δύο ἀδελφοὺς, Σίμωνα τοῦ λεγόμενον Πέτρον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, τὸν ἀδελφὸν τοῦ Ἰακώβου τοῦ Ζεβεδαίου καὶ ῾Ιωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατέρα αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν; καὶ ἐκάλεσεν αὐτούς.
22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
νόσον καὶ πᾶσαν μαλακίαν ἐν τῇ λαῷ.
24 καὶ ἀπήλθεν ἡ ἄκοη αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλας νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικοὺς καὶ ἐθεράπευσεν αὐτούς.

CHAPTER 5
1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος. καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·
2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.
5 Μακάριοι οἱ πρᾳεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τῷ δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.
7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ελεηθήσονται.
8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεόν ὄψονται.
9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ ὑπὸ Θεοῦ κληθήσονται.
10 Μακάριοι οἱ δεδωγμένοι ἐνεκεν ἄνθρωπων· ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.
11 Μακάριοι ἐστε, ὅταν ὄνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὰ λῆμμα καθ’ ὑμῶν ψευδόμενοι, ἔκεκα ἐμοῦ.
12 Ὁμοίωστε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· ὁμεῖ οὐτω γὰρ ἐδίωξαν τοὺς προφήτας πρὸ ὑμῶν.
13 Ὅμοίωστε ἐστε τὸ ἀλας τῆς γῆς· ἐὰν δὲ τὸ ἀλας μωρανθῇ, ἐν τίνι ἀλισθῇ; ἐὰν οὐδὲν ἰσχύει ἕτε, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
14 Ὅμοίωστε καὶ τὸ φῶς τοῦ κόσμου· ὅταν δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένην.
15 Οὐδὲ καίουσι λύχνον καὶ τίθεασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πάντα τοῖς ἐν τῇ οἰκίᾳ.
16 Οὕτω λάμψαι τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμᾶς τὰ καλὰ έργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ή τοὺς προφήτας· ὅικ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι.
18 Ἐν ἡ μία κεραίᾳ οὔ ποτε ἔρπετε ὑμᾶς καὶ ἡ γῆ, ἔτη ἐν ἡ μία κεραίᾳ οὔ ποτε ἔρπετε. 22
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ἀπὸ τοῦ νόμου ἔως ἂν πάντα γένηται.
19 ὁς ἐὰν οὖν λύση μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὗτοι 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 περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ τῶν Φαρισαίων, οὕτως ἐντὸς τῆς βασιλείας τῶν οὐρανῶν.
21 Ἑκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐφονεύσης. ὃς δ’, ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει·
22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὁργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ 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.
23 Ἑκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσῃς, ἀποδώσεις δὲ τοὺς ὤρκους σου.
24 Ἑγώ δὲ λέγω ὑμῖν ὅτι τὰ δῦνα τῆς γυναῖκος, ἐκκόψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἐὰν ἀπόληται ἐν τῶν μελῶν σου, καὶ Μή ὁλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
25 Ἑγώ δὲ λέγω ὑμῖν ὅτι τὸ κύριόν σου ἐπὶ τὴν καρδίαν σαντικήν, καὶ τὸ μεμοιχασμένον παραδώσεις.
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35 μήτε ἐν τῇ γῇ, ὅτι ύποποδίον ἔστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἔστι τοῦ μεγάλου βασιλέως.
36 μήτε ἐν τῇ κεφαλῇ σου, ὅτι ὑποπόδιόν ἐστι τὸν ποδὸν τοῦ· μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.
37 ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὔ οὔ· τὸ δὲ περισσὸν τῶν ἐκ τοῦ πονηροῦ ἔστιν.
38 Εἴχοντες οὖν ὑμᾶς ὁ λόγος, ναὶ ναὶ, οὔ οὔ· τὸ δὲ περισσὸν τῶν ἐκ τοῦ πονηροῦ ἔστιν.
39 ἀγαπᾶτε τὸν έχθρόν σας, καὶ ἀδελφοὺς ὑμῶν μόνον, τί περισσόν ποιεῖτε; οὔχι καὶ οἱ τελῶναι σας μόνον.

CHAPTER 6

1 Προσέχετε τὴν ἐλεημοσύνην υμῶν μὴ ποιεῖν ἐμπροσθέν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ υμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 Ὅταν ὁ ποι ἔλεημοσύνην, μὴ σαλπίσῃς ἐμπροσθέν σου, ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὡς δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
3 οἱ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου· ἀποδώσει σοι ἐν τῷ φανερῷ.
4 ὁ ποι ἔλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου· ἀποδώσει σοι ἐν τῷ φανερῷ.
5 Καὶ ὅταν προσεύχητε, οὐκ ἔσετε ἰδίοις τοῖς προσευχηταῖς, ὅτι τὸν ήλιον αὐτοῦ ἀνατέλλει ἐν τοῖς υἱοῖς τοῦ ἐνοχοῦ και ἁγαθοῦς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
6 Εἶπεν δὲ ὁ λόγος τοῦ πάντων των αὐτοῦ· δεῖ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς υἱοῖς τοῦ ἐνοχοῦ και ἁγαθοῦς.
7 ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὔ οὔ· τὸ δὲ περισσὸν τῶν ἐκ τοῦ πονηροῦ ἔστιν.
8 Ὅταν προσεύχητε, οὐκ ἔσετε ἰδίοις τοῖς προσευχηταῖς, ὅτι τὸν ήλιον αὐτοῦ ἀνατέλλει ἐν τοῖς υἱοῖς τοῦ ἐνοχοῦ και ἁγαθοῦς.
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γυνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὡς ἂν φανὼσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.

6 σὺ δὲ ὅταν προσεύχῃς, εἴσελθε εἰς τὸ ταμιεῖον σου, καὶ κλείσας τὴν θύραν σου, Πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἱσθνικοὶ· δοκοῦσι γάρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ἃν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτὸν.

9 οὕτως οἱ προσεύχοντες ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου·

10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ως καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὁτι σοῦ ἐστῖν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμὴν.

14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ ὀφθαλμός·

15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύῃς, μὴ γίνεσθε ὡσπερ οἱ ψυκτριταῖοι κυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὡς φανὼσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.

17 σὺ δὲ νηστεύσῃς ἀλειψάσαι σοι τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι·

18 ὡς φανῆσι τοῖς ἀνθρώποις νηστεύοντες, ἀλλὰ τῷ πατρί σου τῷ ὑμῶν ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

19 Ὅταν γὰρ σαρώσῃς τήν κεφαλήν σου, καὶ τὸ πρόσωπόν σου κλέψης, ὡς καὶ τὸν πατρί σου τῷ ὑμῶν ἐν τῷ κρυπτῷ βλέψῃ σοι ἐν τῷ φανερῷ.
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24 οὐδεὶς δύναται δυσ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἐνα μισήσει, καὶ τὸν έτερον ἀγαπήσει. ἢ ἐνός ἀνθέξεται, καὶ τοῦ έτερου καταφρονήσει οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνών.

25 διὰ τούτῳ λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ πυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ πυχή πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 ἐμβλέψατε εἰς τὰς πετεινὰς τοῦ οὐρανοῦ, ὅτι ο ὑσπείρουσιν ο ὑδὲ θερίζουσιν, ο ὑδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτῶν. οὐχ ὑστοι αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνᾶει πρὸς τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὸ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.

29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Ἱσσων ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ τὸν κλίβανον βαλλόμενον, ὁ Θεός οὕτως ἀμφιέννυσιν, οὐδὲς ἐντὸς τῆς ὡρίας, ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτῶν. οὐχὶ οὐκ ὑστοι αὐτῶν; 31 καὶ ἐν τῇ ἡμέρᾳ τῇ κακίᾳ αὐτῆς.
ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

8 πάς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ἰητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
9 ἢ τῆς ἐστίν ἐξ ύμῶν ἄνθρωπος, δὲ ἦν αἰτήση ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἦν ἰητῆς, μὴ ὧφιν ἐπιδώσει αὐτῷ;
11 εἰ σὺν ύμείς, πονηροὶ ὄντες, οὐδατε δύομα ἄγαθα διδόναι τοῖς τέκνοις ύμων, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἄγαθα τοῖς αἰτοῦσιν αὐτῶν;
12 πάντα ὁ θέλων ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτῶν; 13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ἐπίσης δὲ ἡ ἤπειρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ ἐν εἰσερχόμενοι δι’ αὐτῆς· 14 ὡστε στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἱστοῖν θελεῖν πρὸς υἱὸν ὑμῶν ὁνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλάς ἐποιήσαμεν; 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς. 17 οὕτω πᾶς ἀκούων ὁ λόγος τούτος καὶ μὴ ποιῶν αὐτοῦ, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὡστε στενῆς ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀμοιβαν.
ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

27 καὶ κατέβη ἡ βροχή καὶ ἤλθον οἱ ποταμοί καὶ ἔπνευσαν οἱ άνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.
28 Καὶ ἔγενετο ὅτε συνετέλεσεν ο Ἱησοῦς, τοὺς λόγους τούτους ἔξεπλήσσοντο οἱ άνθρώποι, καὶ λέγει καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

CHAPTER 8

1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὅρκοι πολλοί·
2 καὶ ἰδοὺ, λεπρῶς ἐλθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐάν θέλῃς δύνασαί με καθαρίσαι.
3 καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτὸς ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι. καὶ ἦν ἡ λέπρα ἐκαθαρίσθη ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς εἰς μαρτύριον αὐτοῖς.
5 Εἰσελθόντι δὲ ἐκ τοῦ Ἰησοῦ εἰς Καπερναούμ, προσήνεγκαν αὐτῷ ἐκατοντάρχους παρακαλούντος αὐτοῦ, εἰς αὐτὸν ἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ιαθήσεται ο παῖς μου.
6 καὶ γὰρ ἐγὼ ἀνθρωπός εἰμὶ ὑπὸ ἔξοσιαν, ἔχων ύπ' ἐμαυτὸν στρατιώτας· καὶ ἦν ἤρχομαι καὶ ἦν ἤρχομαι καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ.
7 Καὶ ἐγὼ άνθρώπος εἰμὶ ἦπερ ἐμαυτῷ στρατιώτας· καὶ ἦν ἤρχομαι καὶ ἦν ἤρχομαι καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ.
8 καὶ ἀποκρίθησις ἐκατοντάρχου ἐξῆ, Κύριε, οὐκ εἰμὶ ικανὸς ἱνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ιαθήσεται ο παῖς μου.
9 καὶ γὰρ ἐγὼ ἀνθρωπός εἰμὶ ὑπὸ ἔξοσιαν, ἔχων ύπ’ ἐμαυτὸν στρατιώτας· καὶ λέγω τούτω, Πορευθῆτι, καὶ πορεύεται· καὶ ἄλλω, Ἐρχομαι καὶ ἦρχαμαι· καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ.
10 οἱ δὲ γὰρ οἱ πολλοί ἐξεπλήσσοντο τῇ διδαχῇ, ἐπὶ τῇ διδαχῇ αὐτοῦ· ήταν ὁ δράσας ἡ πτῶσις αὐτοῦ ἡ πτῶσις αὐτοῦ μεγάλη.

28
ἘΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

17 ὡς πληρωθῇ τὸ ῥήθην διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, ἀτός τὰς ἁμαρτίας ἡμῶν ἔλαβε· καὶ τὰς νόσους ἐβάστασεν. 18 Ἡ γὰρ ἡμῶν ἀσθενείας ἡ ἐλεημοσύνη, ὡστε ἡ ἡμῶν ἀσθενείας χάρις ἐστιν, ἢ ἡ ἡμῶν ἀποφοβήσις ἐστιν. 19 Ἔκει ἡ ἐπιστολὴ τοῦ Ἱσσαυρίου ὑφ' ἡμῶν ἀντίγραφον, τῷ Ἱσσαυρίῳ, ἀποκρινόμενος ἐκεῖ, λέγει· ἀναθέτεις ἡ ἡμῶν ἀσθενείας χάρις, ὡστε ἡ ἡμῶν ἀσθενείας ἐλεημοσύνη, ὥστε ἡ ἡμῶν ἀσθενείας ἐλεημοσύνη, ἡ ἡμῶν ἀσθενείας ἐπιστολὴ. 20 Ἐπελεύσθη ἵνα ἡ ἡμῶν ἀσθενείας ἐκεί, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ, ἀπελθῆναι ἐκεῖ.