Parallel Greek TR-English KJV New Testament

Edited by Dr. Steve combs
Parallel Greek Received Text
And
King James Version
New Testament

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ

The New Testament
Δόξα τῷ Θεῷ πατρὶ ἡμῶν καὶ τῷ Κυρίῳ Ἰησοῦ Χριστῷ εἰς τοὺς αἰῶνας τῶν αἰώνων

Glory to God our Father and the Lord Jesus Christ forever and ever.

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This edition of the 1881 TR 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 several other TR editions and in the KJV, but was overlooked by Scrivener in the 1881 edition.

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The New Testament
Η Καινη Διαθηκη

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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 in this preface is to summarize the history of the Received Text and its use by the King James translators.

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 the editions of the Received 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. The moveable type printing press was still a new invention. Errors were made in printing, and some of the hand written copies were incomplete or had scribal errors.

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. Erasmus had access to many more manuscripts than are usually listed for him. 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. Erasmus’ Greek New Testament was published and issued first. The Complutensian Polyglot was not in circulation until 1522. The Complutensian Polyglot had a strong Traditional Text influence.
God is the God of history. In light of that fact, we should take a close look at what God was doing at this time. God 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. A clear view of history would indicate something different. 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 choice of the Received Text over the Complutensian Polyglot. Nevertheless, the Polyglot became an important source for the further purification of the Received Text.

Robert Stephanus (1503-1559) and 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 a number of manuscripts beyond those used by Erasmus.

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 octavio 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’s 1598 edition, because (among other reasons) the KJV is almost an exact match for it. (Frederick H. A. Scrivener, Scrivener’s Annotated
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.

**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 that 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 and this present printing.

**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 was first issued in 1881. It is often ignored or down-played, but 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 in their translation. When it was published, 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 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 second list. The interesting thing 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 accurate 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.
Take Note of this Issue

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 and involves a single word. In the KJV, the verse ends with the word *amen*. The Scrivener edition does not include this word. He included *amen* in the list of words the KJV got from the Latin Vulgate. How he came to this conclusion is unknown. The word *amen* is in several Greek texts. It is found in Beza 1598, Stephanus 1550, Erasmus 1522, and Elzevir 1633 and, no doubt, every other edition of the Received Text. The fact that “amen” is in Beza 1598 edition means there was never a difference between that edition and the KJV at that place. Therefore, the word “amen” should have been left in the text. 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 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.*

Introduction to this Parallel New Testament

The Greek text of this volume is the Scrivener edition of the Received Text with the change in Ephesians 6:24. The English text is the King James or Authorized Version. This volume is similar to interlinear, in that it compares the Greek and English. However, it differs with many interlinear in that it does not include a separate “literal” translation. Interlinear often include a new translation or a so-called “literal” translation. The implication is that the “literal” translation is more correct than the popular translation (such as the KJV), because it is “literal.” However, literal does not always mean “literal.” Most Greek words can be translated in various ways, so the word chosen by the translator as the literal translation may actually not be the best word in the context.

Several examples of this can be given from one of the original interlinear: *The Interlinear Literal Translation of the Greek New Testament* by George Ricker Berry, Ph. D. In John 1:14, Jesus was said to have “tabernacled among us.” This is given as a literal translation. Henry Thayer, in his Greek dictionary, says the Greek word means to live in a tent, but it also means to “dwell,” that is, to abide. The KJV translates the Greek word as “dwelt.” So, which is really the “literal” translation? In this case the KJV is as literal as Berry’s translation. “Dwelt” certainly makes a great deal more sense than “tabernacled.”

The result of the interlinear translations is that each is simply one more new English translation, which further confuses an already confusing array of translations and leads Bible believers to depend on a translation other than the KJV. On the other hand, the KJV is acknowledged to be a truly literal translation: as literal as a translation can be and still be good English. Some phrases in Greek must by necessity be translated as idioms. An example of this is Matthew 1:23, where the inspired
Preface/ Πρόλογος

Greek text tells us that “a virgin shall in stomach have.” The Greek is an idiom referring to a pregnant condition. The KJV correctly translates the phrase as “a virgin shall be with child.”

The KJV is a translation that has stood the dual tests of time and God’s scrutiny. For over four hundred years, God has placed His stamp of approval on it. He has used the KJV and the TR for every great movement of world-wide evangelism since 1611. Even today, with all the new translations and the interlinears, the KJV is still a worldwide best seller every year.

Conclusion

On the one hand, the men of the KJV translated God’s Words that had been in existence since the days of the Apostles in the Traditional Text. 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
TO THE MOST HIGH AND MIGHTY PRINCE

JAMES

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, ECT.

The Translators of the Bible wish Grace, Mercy and Peace, through JESUS CHRIST, our Lord.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty’s Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of your Majesty, as the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God’s sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty’s loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.
Dedicatory Letter

There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by truth and innocency of a good conscience, as before the Lord; and sustained without by the powerful protection of Your Majesty’s grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.
Matthew 1

1 ¶The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naasson; Naasson begat Salmon;
5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 ¶Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew 2

1 ¶Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,
behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 ¶When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 ¶And when they were departed, behold,
Matthew 18:14-23

The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called my son.

16 ¶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

20 And he arose, and took the young child and his mother, and came into the land of Israel.

21 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

22 And he came and dwelt in a city called Nazareth: that it might be fulfilled which
In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
12 Whose fan is in his hand, and he will
throughly purge his floor, and gather his
wheat into the garner; but he will burn up
the chaff with unquenchable fire.

13 ¶Then cometh Jesus from Galilee to
Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need
to be baptized of thee, and comest thou to
me?

15 And Jesus answering said unto him,
Suffer it to be so now: for thus it becometh
us to fulfil all righteousness. Then he
suffered him.

16 And Jesus, when he was baptized, went
up straightway out of the water: and, lo,
the heavens were opened unto him, and he
saw the Spirit of God descending like a
dove, and lighting upon him:

17 And lo a voice from heaven, saying, This
is my beloved Son, in whom I am well
pleased.

Matthew 4

1 ¶Then was Jesus led up of the Spirit into
the wilderness to be tempted of the devil.

2 And when he had fasted forty days and
forty nights, he was afterward an hungred.

3 And when the tempter came to him, he
said, If thou be the Son of God, command
that these stones be made bread.

4 But he answered and said, It is written,
Man shall not live by bread alone, but by
every word that proceedeth out of the
mouth of God.

5 Then the devil taketh him up into the holy
city, and setteth him on a pinnacle of the
temple,

6 And saith unto him, If thou be the Son of
God, cast thyself down: for it is written,
He shall give his angels charge concerning
thee: and in their hands they shall bear
thee up, lest at any time thou dash thy foot
against a stone.
7 "If you have the fullness of God, you will not tempt the Lord your God.
8 Again, the devil took him up to a very high mountain and showed him all the kingdoms of the world and their splendor.
9 And he said to him, "All these things I will give you if you fall down and worship me."
10 Then Jesus said to him, "Get out of my sight, Satan! For it is written, You shall worship the Lord your God and serve him only."
11 Then the devil left him, and, behold, angels came and ministered to him.

12 ¶Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
14 that it might be fulfilled which was spoken by Esaias the prophet, saying,
15 "The land of Zabulon, and the land of Nephthalim,\n16 by the way of the sea, beyond Jordan, Galilee of the Gentiles;"
17 "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."
18 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."
19 And he saith unto them, "Follow me, and I will make you fishers of men."
20 And they straightway left their nets, and followed him.
And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

¶And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

¶And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they...
10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
THE WORD OF GOD
IN GREEK AND ENGLISH

The Greek text of this volume is the 1881 Scrivener edition of the Received Text. This volume is similar to interlinear, in that it compares the Greek and English. However, it differs with many interlinear in that it does not include a separate “literal” translation. Interlinear often include a new translation or a so-called “literal” translation. The implication is that the “literal” translation is more correct than the popular translation (such as the KJV), because it is “literal.” However, literal does not always mean “literal.” Most Greek words can be translated in various ways, so the word chosen by the translator as the literal translation may actually not be the best word in the context.

Several examples of this can be given from one of the original interlinear: The Interlinear Literal Translation of the Greek New Testament by George Ricker Berry, Ph. D. In John 1:14, Jesus was said to have “tabernacled among us.” This is given as a literal translation. Henry Thayer, in his Greek dictionary, says the Greek word means to live in a tent, but it also means to “dwell,” that is, to abide. The KJV translates the Greek word as “dwelt.” So, which is really the “literal” translation? In this case the KJV is as literal as Berry’s translation. “Dwelt” certainly makes a great deal more sense than “tabernacled.”

The KJV is a translation that has stood the dual tests of time and God’s scrutiny. For over four hundred years, God has placed His stamp of approval on it. He has used the KJV and the TR for every major movement of world-wide evangelism since 1611. Even today, with all the new translations and the interlinear, the KJV is still a worldwide best seller every year.

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