



DEUTSCHE
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THE GREEK NEW TESTAMENT

Sixth Revised Edition

Edited by
Hugh Houghton, Christos Karakolis,
David Parker, Stephen Pisano, Holger Strutwolf,
David Trobisch, Klaus Wachtel

On behalf of the
United Bible Societies

In co-operation with the
Institute for New Testament Textual Research,
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DEUTSCHE BIBELGESELLSCHAFT
UNITED BIBLE SOCIETIES

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PREFACE

This United Bible Societies (UBS) edition of the Greek New Testament is intended for the use of Bible translators and students throughout the world. It presents an editorial text identical to that of the corresponding Nestle-Aland hand edition, whose more detailed apparatus provides information for scholars of the history and transmission of the New Testament text. The Greek text and selection of variation units in this edition offer the material that the editors consider to be necessary to understand, revise, and create contemporary translations of the New Testament, and to introduce readers to the tradition of these writings in their original language.

The present Sixth Edition (UBS6) is the result of an extensive period of revision which began with the appointment of a new Editorial Committee in 2011. It takes into account feedback from translators and users of the Fifth Edition (2014) as well as new discoveries for the history of the text and the appearance of fresh editions. It builds on the process of revision adopted in the Fifth Edition, namely the integration of information from the major critical edition currently in preparation, the *Novum Testamentum Graecum Editio Critica Maior* (ECM). While the Fifth Edition incorporated the results of the ECM of the Catholic Epistles (2013²), the Sixth Edition reflects the publication of the ECM of the Gospel according to Mark (2021), the Acts of the Apostles (2017) and Revelation (2024). In these books, the present edition contains a new editorial text and fully revised apparatus. It is anticipated that the next edition will incorporate similar updates from ECM volumes on the other Gospels and Pauline Epistles which are currently in preparation.

While the text of the other biblical books remains unaltered, several thoroughgoing changes have been introduced. The sequence of writings has been adjusted, bringing it into greater

accordance with Greek manuscript tradition: the Catholic Epistles now appear between the Acts of the Apostles and the Pauline Epistles, and Hebrews is placed after 2 Thessalonians and before the Pastoral Epistles. The Committee has reviewed the selection of variation units in every book, placing the focus on variants with an impact on meaning. Greater attention is paid to the Byzantine tradition, including the *Textus Receptus* which underlies many historically important translations. The presentation of witnesses has been revised: the Gregory-Aland system of numerical sigla for Greek manuscripts has been adopted throughout; individual lectionaries are no longer cited; versional witnesses have been updated to reflect current scholarly norms, including the use of *Vetus Latina* rather than *Itala*, the designation of minor Coptic dialects, and the treatment of Christian Palestinian Aramaic as a separate language rather than part of Syriac tradition; the number of early Christian writers has been reduced, especially with regard to authors writing in a language other than Greek. In keeping with a reduction in the number of Greek manuscripts cited in books for which the ECM has been published, the selection of manuscripts in the Pauline Epistles has also been reduced on the basis of the *Text und Textwert* analysis. The greater harmony with the ECM introduced by such changes will assist users who wish to use the printed volumes or electronic resources associated with that edition to explore the attestation of individual variants or additional variation units in detail.

Other changes between the Fifth and Sixth Edition include the removal of references to translations into modern languages, in order to focus on the evidence for early transmission, and the discontinuation of the Discourse Segmentation apparatus, which has been of limited usefulness to translation teams. The Cross-Reference apparatus, the Index of Allusions and Parallels and the List of Alternative Readings have been removed as being beyond the scope of a hand edition and potentially limiting in the light of recent and ongoing research. The Introduction has been rewritten, and the preliminary material

reduced. A new Textual Commentary has been composed to accompany the present edition, which contains a discussion of all variation units in this volume and places where square brackets are used in the editorial text. In conjunction with this, the editorial confidence ratings at each place of variation have been redefined and, occasionally, changed.

Over the course of the preparation of this edition, the Editorial Committee has become aware of its indebtedness to a very broad range of people. In revisiting the guiding principles of the edition, we salute the energy and inspiration of Eugene A. Nida, who initiated the concept of the *UBS Greek New Testament* in 1955. We also acknowledge the extensive and longstanding contributions of our predecessors as editors, Barbara Aland, Kurt Aland, Matthew Black, Johannes Karavidopoulos, Carlo Maria Martini, Bruce M. Metzger, and Allen Wikgren, as well as the many members of the teams which contributed to their work. The present edition has been overseen by Florian Voss (Deutsche Bibelgesellschaft), who was also responsible for the Fifth Edition: his experience, dedication, and expertise have been invaluable in its production. We are extremely grateful to the publisher of this edition, the Deutsche Bibelgesellschaft, for their generous support. In addition to funding regular meetings of the editors, this included the employment of a series of postdoctoral assistants to the Committee: Gregory S. Paulson (2014–17), Theodora Panella (2017–20) and Megan L. Burnett (2020–24). The first two were also partly supported by the American Bible Society and we record our gratitude too to the Society of Biblical Literature for their contribution in facilitating the application process for these positions. In addition to recording the meetings and implementing of the Committee's decisions, these three scholars also brought important insights from their own academic work. Many UBS Global Translation Advisors gave of their time in focus groups and written submissions to the Committee, and we are especially thankful for Simon Crisp and Edgar B. Ebojo who, in turn, served as representatives of the UBS translation teams and played a full

part in our meetings and deliberations. The duration of the revision process also saw changes in the composition of the Committee: prior to his appointment as an editor in 2021, Hugh Houghton was nominated as a representative for David Parker after the latter's retirement in 2018; Gregory Paulson served as the nominated representative for Klaus Wachtel in 2021–2022 and continued to participate after that time; Stephen Pisano was a member of the Committee from its inception in 2011 until he died in October 2019. As well as expressing our gratitude to all who have assisted and accompanied us on the way, we thank the UBS Committee on Translation Policy for entrusting us with the responsibility of overseeing this edition, and hope that it will meet the needs of Christian Churches worldwide and further the spread of the gospel in this generation.

HUGH HOUGHTON, Birmingham (UK)

CHRISTOS KARAKOLIS, Athens (Greece)

DAVID PARKER, Birmingham (UK)

HOLGER STRUTWOLF, Münster (Germany)

DAVID TROBISCH, Washington, DC (USA)

KLAUS WACHTEL, Münster (Germany)

June, 2025

The editors and publisher invite readers to offer feedback on this edition and suggestions for the next one at the following address: ubs6@dbg.de

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

The Genealogy of Jesus Christ (Lk 3.23-38)

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ 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 Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ 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 Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί, **6** Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, **7** Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, **8** Ἀσάφ¹ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιαν, **9** Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθαάμ, Ἰωθαάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, **10** Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς² δὲ ἐγέννησεν τὸν Ἰωσίαν, **11** Ἰωσίας 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 Ζοροβαβέλ, **13** Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, **14** Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ, **15** Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,

¹7-8 {B} Ἀσάφ, Ἀσάφ ℞^{lvid} 01 03 04 f¹ f¹³ 205 700 1071 lat^{vi-pt} (sy^{hmg}) co eth // Ἀσά, Ἀσά 019 032 037 28 33 180 565 579 597 828 892 1006 1010 1241 1243 1292 1342 1424 1505 Byz [07 042] lat^{vi-pt,vg} sy cpa

²10 {B} Ἀμώς, Ἀμώς 01 03 04 037 038 f¹ 33 157 205 1071 1292 lat^{vi-pt} co^{sa,bo,fa} eth // Ἀμών, Ἀμών 019 032 f¹³ 28 180 565 579 597 (700 892 Ἀμμών, Ἀμμών) 1006 1010 1241 1243 1342 1424 1505 Byz [07 042] lat^{vi-pt,vg} sy cpa (co^{mae})

Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, **16** Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός³.

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

The Birth of Jesus Christ (Lk 2.1-7)

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις⁴ οὕτως ἦν. μνηστευθεῖσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν 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 Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. **21** τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. **22** τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

Is 7.14 **23** ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

Is 8.8, 10 ὃ ἐστὶν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. **24** ἐγερθεὶς δὲ
LXX ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, **25** καὶ οὐκ

³ **16** {A} τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός \mathfrak{B}^1 01 03 04 019 032 (037 *omit* τόν) (*f*¹ *omit* Ἰησοῦς) 28 33 157 180 205 565 579^{vid} 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 *Byz* [07 024 042^{vid}] *lat*^{vi-pt, vg} *sy*^{ps-h} *cra co* (eth) (Tertullian) (Cyril) // $\tilde{\omega}$ μνηστευθεῖσα παρθένος Μαρὶάμ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν 038 *f*¹³ *lat*^{vi-pt} (*sy*^s) // $\tilde{\omega}$ μνηστευθεῖσα ἦν Μαρὶάμ παρθένος, ἡ ἔτεκεν Ἰησοῦν Χριστόν *sy*^c

⁴ **18** {C} γένεσις \mathfrak{B}^1 01 03 04 024 032 035 037 038 042 *f*¹ 579 Eusebius // γέννησις 019 *f*¹³ 28 33 157 180 205 565 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 *Byz* [07] *lat* Irenaeus Origen Chrysostom

ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν⁵. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

The Visit of the Magi

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου 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 ἤλθομεν προσκυνῆσαι αὐτῷ. **3** ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης 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 Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

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

Mic 5.2

*2 Sm 5.2;
1 Chr 11.2*

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκριβώσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, **8** καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. **9** οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, 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 Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

⁵25 {A} υἱόν 01 03 035 f¹ f¹³ 33 lat^{vl-pt} sy^{c,s} cpa^{mss} co^{(sa),(bo),mae} // τὸν υἱὸν αὐτῆς τὸν πρωτότοκον (see Lk 2.7) 04 05* (05^c 019 omit αὐτῆς) 032 037 087 28 157 180 205 565 579 597 700 828 892 1006 1010 1071 1241 1243 1292 1505 Byz [07 022 042] lat^{vl-pt,vg} sy^{p,h} cpa^{mss} eth Cyril-Jerusalem Chrysostom

The Flight to Egypt

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 ἄν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. **14** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, **15** καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

Ho 11.1 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

The Slaughter of the Infants

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεΐλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσιν τοῖς ὄριοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκριβώσεν παρὰ τῶν μάγων. **17** τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος·

Jr 31.15 **18** φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς¹ καὶ ὄδυρμος πολὺς·
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι,
ὅτι οὐκ εἰσίν.

The Return from Egypt

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 Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. **21** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

¹18 {B} κλαυθμὸς 01 03 035 0250 f¹ lat^{vi-pt,vg} sy^p cpa co Justin // θρῆνος καὶ κλαυθμὸς (see Jr 38.15 LXX; 31.15 MT) 04 05 019 032 037 0233 f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz [07 042] (lat^{vi-pt}) sy^{c,s,h} eth

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 κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

The Preaching of John the Baptist (Mk 1.1-8; Lk 3.1-9, 15-17; Jn 1.19-28)

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 [καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 οὗτος γάρ ἐστιν ὁ ῥηθὲς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·

ἐτοιμάσατε τὴν ὁδὸν κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Is 40.3

4 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ 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 ἀμαρτίας αὐτῶν.

7 Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ 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 ἐστιν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρὶ. 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέστῳ.

The Baptism of Jesus (Mk 1.9-11; Lk 3.21-22)

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. **14** ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; **15** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. **16** βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ]¹ οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν. **17** καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

The Temptation of Jesus (Mk 1.12-13; Lk 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 ἐπέειπεν. **3** καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. **4** ὁ δὲ ἀποκριθεὶς εἶπεν· *γι 8.3* γέγραπται· *οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.*

5 Τότε παραλαμβάνει αὐτόν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ **6** καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Ps 91.11-12

*τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀρουσίν σε,
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.*

Dt 6.16

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

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

¹16 {C} αὐτῷ 01¹ 04 05^{supp} 019 032 037 0233 f¹ f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz [07 024 042] lat sy^{p,h} cpa co^{bo,mae} eth Irenaeus^{gr} Eusebius Basil Chrysostom // omit (see Lk 3.21) 01* 03 sy^{c,s} co^{ss} Irenaeus^{lat} Cyril-Jerusalem

τὴν δόξαν αὐτῶν **9** καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι. **10** τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. **11** Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

*Dt 6.13;
10.20*

The Beginning of the Galilean Ministry (Mk 1.14-15; Lk 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 Νεφθαλίμ· **14** ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

15 γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν,

Is 9.1-2

16 ὁ λαὸς ὁ καθήμενος ἐν σκότει
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.

The Calling of Four Fishermen (Mk 1.16-20; Lk 5.1-11)

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. **19** καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς 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.

Ministering to a Great Multitude (Lk 6.17-19)

23 Καὶ περιῆγεν ἐν ὄλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρῦσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὄλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντα τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν 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

5 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. **2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

The Beatitudes (Lk 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 κληρονομήσουσιν τὴν γῆν¹.
- 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.

¹4-5 {B} 4 μακάριοι ... παρακληθήσονται. 5 μακάριοι ... τὴν γῆν. 01 03 04 032 037 038 f¹ f¹³ 28 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz [07 042] lat^{vi-pt} sy^{s,p,h} cpa co^{sa,bo,mae} eth Tertullian Chrysostom^{pt}// 5 μακάριοι ... τὴν γῆν. 4 μακάριοι ... παρακληθήσονται. 05 33 lat^{vi-pt,vg} sy^c co^{bo-ms} Origen Chrysostom^{pt}

- 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 ψευδόμενοι² ἕνεκεν ἐμοῦ.
- 12** χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς
ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας
τοὺς πρὸ ὑμῶν.

Salt and Light (Mk 9.50; Lk 14.34-35)

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

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· **15** οὐδὲ κείουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. **16** οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Teaching about the Law

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. **18** ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία 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

²11 {B} ψευδόμενοι 01 03 04 032 037 038 f¹ f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz [07 042] lat^{vi-pt, vg} sy^{c, p, h} cpa co eth Origen^{pt} Basil Gregory-Nyssa Chrysostom Cyril // omit 05 lat^{vi-pt} sy^s Tertullian Origen^{pt}

πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Teaching about Anger

Ex 20.13;
Dt 5.17

21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. **22** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ³ ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ· μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. **23** ἔάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, **24** ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλαγῆθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. **25** ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθῆσῃ. **26** ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

Teaching about Adultery

Ex 20.14;
Dt 5.18

27 Ἦκούσατε 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 ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξλε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρεי γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. **30** καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρεי γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Teaching about Divorce (Mt 19.9; Mk 10.11-12; Lk 16.18)

31 Ἐρρέθη δέ· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. **32** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν

³22 {B} αὐτοῦ ℱ⁶⁴ 01* 03 1292 lat^{vi-pt,vg} eth^{ms} Tertullian^{vid} Origen // αὐτοῦ εἰκῆ 01² 05 019 032 037 038 0233 f¹ f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1342 1424 1505 Byz [07 042] lat^{vi-pt} sy cpa co ethTH Irenaeus^{lat} mss^{acc.} to Origen Eusebius Basil Chrysostom Cyril

A CONCISE
GREEK-ENGLISH DICTIONARY
OF THE NEW TESTAMENT

Third Revised Edition

Prepared by

BARCLAY M. NEWMAN

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PREFACE

This dictionary was first published in 1971, and in 2010 it was thoroughly revised and expanded by its author, Barclay M. Newman. The third edition has been adapted to the vocabulary of the 6th edition of the United Bible Societies' Greek New Testament (UBS6), which is identical to that of the 29th edition of the Nestle-Aland Novum Testamentum Graece (NA29). The dictionary can be used just as well with other editions of the Greek New Testament, which generally do not differ much in their vocabulary from UBS6 and NA29.

The dictionary is distinctive, for rather than listing the various meanings of words based on traditional etymological methods which follow logico-historical principles, the different meanings are arranged according to their usage in the New Testament, so that the more central and frequent meanings are given first and the secondary or peripheral meanings follow.

Other important features of the dictionary include the following: (1) conciseness, (2) coverage of the total vocabulary contained in both text and apparatus of the UBS Greek New Testament, (3) the listing and identification of irregular and unusual verb forms both under the primary entry of the verb and in alphabetical order throughout the dictionary, (4) use of presentday English, and (5) cross-referencing between related Greek words.

Where cross-referencing is used between more than two Greek words, the simple verb usually serves as the primary entry with the other forms keyed to it:

ἀγαπάω (ἀγάπη, ἀγαπητός)
ἀγάπη, ης f (ἀγαπάω)
ἀγαπητός, ή, όν (ἀγαπάω)

When a verb form is not used in the New Testament, an alternate form serves as the primary entry:

ἀνα|καινόω (καινός) renew, remake

Where only two Greek words are cross-referenced, the words are cross-referenced to each other:

ἀγαλλίασις, εως f (ἀγαλλιᾶω)
ἀγαλλιᾶω (ἀγαλλίασις)

Unless otherwise qualified, all verb forms, except infinitives and participles, are cited in the present, indicative, active, first person, singular; infinitives are

generally cited in their present, active forms, and participles in the present, active, nominative, masculine, singular. In all cases where the inclusion of forms as separate entries would place them in alphabetical proximity to the primary entry of the word in question, they have been listed only under the primary entry.

Each word that is used only once in the Greek New Testament is so indicated by book, chapter, and verse within brackets at the end of the entry where it occurs in the dictionary: [Mt 15.39].

As a didactic, mnemonic, and phonetic device, compound words are divided by small upright lines according to their basic components:

ἀντι|καθ|ίστημι and ἀν|εξ|ιχνίαστος.

Where it seems especially helpful to do so, Greek words not found in the New Testament are included in conjunction with the definition of an entry:

ἀδρότης, ητος f (ἀδρός = ripeness, abundance) generous amount.

Occasionally, a form used in the New Testament is accompanied by a form not found in the New Testament:

ἀπο|στυγέω (στυγέω = hate, στυγητός) hate

An appendix offers a sampling of some Greek NT words that share similar meanings. This is more in the style of an enchiridion than an exhaustive study.

ABBREVIATIONS

NEW TESTAMENT BOOKS

Mt	Matthew	Ga	Galatians
Mk	Mark	Eph	Ephesians
Lk	Luke	Php	Philippians
Jn	John	Col	Colossians
Ac	Acts	1, 2 Th	1, 2 Thessalonians
Jas	James	He	Hebrews
1, 2 Pe	1, 2 Peter	1, 2 Tm	1, 2 Timothy
1, 2, 3 Jn	1, 2, 3 John	Tt	Titus
Jd	Jude	Phm	Philemon
Ro	Romans	Re	Revelation
1, 2 Cor	1, 2 Corinthians		

OTHER ABBREVIATIONS

acc.	accusative case	i. e.	that is
act.	active	impers.	impersonal
adj.	adjective	impf.	imperfect
adv.	adverb	impv.	imperative
alt.	alternative	ind.	indicative
aor.	aorist	inf.	infinitive
cf.	compare	interj.	interjection
comp.	comparative	interrog.	interrogative
conj.	conjunction	intrans.	intransitive
dat.	dative case	lit.	literally
demon.	demonstrative	m	masculine
e. g.	for example	masc.	masculine (in reference to verbal forms, to avoid confusion with middle)
etc.	and so forth		
f	feminine	midd.	middle
f, ff	following	mng.	meaning
fem.	feminine (in reference to verbal forms, to avoid confusion with future)	n	neuter
fut.	future	neut.	neuter (in reference to verbal forms, to avoid confusion with nominative)
gen.	genitive case		

nom.	nominative	prep.	preposition
NT	New Testament	pres.	present
obj.	object	pro.	pronoun
opt.	optative	ptc.	participle
OT	Old Testament	sg.	singular
pass.	passive	sp.	spelling
pers.	person	subj.	subjunctive, subject
pf.	perfect	superl.	superlative
pl.	plural	trans.	transitive
plpf.	pluperfect		

A

α *alpha* (first letter of the Greek alphabet); *first* (in titles of NT writings)

Ἀαρών m *Aaron*

Ἀβαδδών m *Abaddon, Destroyer* (Hebrew name of a demon transliterated into Greek) [Re 9.11]

ἀ|βαρής, ἐς (βάρος) *of no (financial) burden* [2 Cor 11.9]

αββα m *Father* (of address to God) (Aramaic word)

Ἄβελ m *Abel*

Ἀβιά m *Abijah*: (1) person in the genealogy of Jesus (Mt 1.7); (2) founder of a tribe of priests (Lk 1.5)

Ἀβιαθάρ m *Abiathar* [Mk 2.26]

Ἀβιληνή, ἦς f *Abilene* [Lk 3.1]

Ἀβιουδ m *Abiud*

Ἀβραάμ m *Abraham*

ἄ|βυσσος, ου f (βυθίζω) *abyss; home of demons and evil spirits; world of the dead* (Ro 10.7)

Ἄγαβος, ου m *Agabus*

ἀγαγεῖν aor. inf. of ἄγω

ἀγαθο|εργέω (ἀγαθός + ἐργάζομαι) *do good; be generous* [1 Tm 6.18]

ἀγαθο|ποιέω (ἀγαθός + ποιέω) *do (something) good (for someone), help; do what is right*

ἀγαθο|ποιῖα, ας f (ἀγαθός + ποιέω) *doing what is good or right* [1 Pe 4.19]

ἀγαθο|ποιός, οὔ m (ἀγαθός + ποιέω) *one who does what is good or right* [1 Pe 2.14]

ἀγαθός, ἦ, ὄν (ἀγαθο|εργέω, ἀγαθο|ποιέω, ἀγαθο|ποιῖα, ἀγαθο|ποιός, ἀγαθο|ουργέω, ἀγαθωσύνη, ἀ|φιλ|ἀγαθος, φιλ|ἀγαθος) *good; useful,*

satisfactory for one's (its) purpose, fitting, beneficial; sound (of trees), *fertile* (of soil), *happy* (of days); in a moral sense *upright, just; kind, generous; clear* (of conscience); *perfect, inherently good* (of God); τὸ ἀγαθὸν *the good, what is good; what is right; what is beneficial or advantageous*; τὰ ἀγαθὰ *goods, possessions; good things* (Lk 16.25); *good deeds* (Jn 5.29)

ἀγαθ|ουργέω (ἀγαθός + ἐργάζομαι) *do something good, show kindness* [Ac 14.17]

ἀγαθωσύνη, ης f (ἀγαθός) *goodness; generosity*

ἀγαλλιασις, εως f (ἀγαλλιάω) *extreme joy or gladness*

ἀγαλλιάω (ἀγαλλιασις) *be extremely joyful or glad*

ἄ|γαμος, ου f and m (γαμέω) *unmarried, single*

ἀγανακτέω *be indignant or angry*

ἀγανάκτησις, εως f (ἀγανακτέω) *indignation, anger* [2 Cor 7.11]

ἀγαπάω (ἀγάπη, ἀγαπητός) *love* (primarily of Christian love), *cherish; show or prove one's love; long for, desire, place first in one's affections*

ἀγάπη, ης f (ἀγαπάω) *love* (primarily of Christian love); *concern, interest; sacred meal, love-feast* (of the early Church: Jd 12)

ἀγαπητός, ἦ, ὄν (ἀγαπάω) *beloved, dear(est); only*

Ἄγάρ f *Hagar*

ἀγαρεύω (Persian word) *force (someone to do something)*

ἀγγεῖον, ου n (ἄγγος) *container* (for oil) [Mt 25.4]

ἀγγελία, ας f (ἀγγέλλω) *message, news; instruction, command*

ἀγγέλλω (ἀγγελία, ἄγγελος, ἀν-ἀγγέλλω, ἀπ|ἀγγέλλω, ἀρχ|ἀγγελος, δι|ἀγγέλλω, ἐξ|ἀγγέλλω, ἐπ|ἀγγελία, ἐπ|ἀγγελημα, εὐ|ἀγγελίζω, εὐ|ἀγγέλιον, εὐ|ἀγγελιστής, ἰσ|ἀγγελος, κατ|ἀγγελεὺς, κατ|ἀγγέλλω, παρ|ἀγγελία, παρ|ἀγγέλλω, προ|επ|ἀγγέλλομαι, προ|επ|ἀγγερίζομαι, προ|κατ|ἀγγέλλω) *tell, announce* [Jn 20.18]

ἄγγελος, ου m (ἀγγέλλω) *angel; messenger, one who is sent*

ἄγγος, ους n *container* (for a catch of fish) [Mt 13.48]

ἄγε pres. impv. of ἄγω used as an interj.

ἄγελι, ης f (ἄγω) *herd* (of pigs)

ἀ|γενεα|λόγητος, ον (γίνομαι + λέγω) *without genealogy* [He 7.3]

ἀ|γενής, ἐς (γίνομαι) *worthless, despised, insignificant* [1 Cor 1.28]

ἀγιάζω (ἀγιασμός, ἅγιος, ἀγιότης, ἀγιωσύνη, ἀγνεία, ἀγνίζω, ἀγνισμός, ἀγνός, ἀγνότης, ἀγνώς) *set apart as sacred to God, sanctify; regard as sacred; purify, cleanse*

ἀγιασμός, οὐ m (ἀγιάζω) *consecration, dedication, sanctification, holiness*

ἅγιος, α, ον (ἀγιάζω) *set apart to or by God, sacred, consecrated; holy, morally pure, upright; οἱ ἅγιοι God's people; τὸ ἅγιον or τὰ ἅγια the sanctuary* (He 9.1, 25; 13.11); superl. **ἀγιώτατος** *most sacred* (Jd 20)

ἀγιότης, ητος f (ἀγιάζω) *holiness, holy character* [He 12.10]

ἀγιωσύνη, ης f (ἀγιάζω) *holiness; consecration*

ἀγκάλῃ, ης f (ἐν|αγκαλιζομαι) *arm* [Lk 2.28]

ἄγκιστρον, ου n (ἄγκυρα) *fishhook* [Mt 17.27]

ἄγκυρα, ας f (ἄγκιστρον) *anchor*

ἄ|γναφος, ον (γναφεύς) *new, unshrunk*

ἀγνεία, ας f (ἀγιάζω) *purity; chastity*

ἀγνίζω (ἀγιάζω) *purify, cleanse*

ἀγνισμός, οὐ m (ἀγιάζω) *purification* (ritual) [Ac 21.26]

ἀ|γνοεῶ (γινώσκω) *be ignorant; fail to understand; disregard; perhaps sin in ignorance* (He 5.2)

ἀ|γνόημα, τος n (γινώσκω) *sin committed in ignorance* [He 9.7]

ἄ|γνοια, ας f (γινώσκω) *ignorance, unawareness; possibly sin*

ἀγνός, ἦ, ὄν (ἀγιάζω) *pure, holy; chaste; innocent*

ἀγνότης, ητος f (ἀγιάζω) *purity, sincerity*

ἀγνώς (ἀγιάζω) *adv. with pure motives, sincerely* [Php 1.17]

ἀ|γνώσια, ας f (γινώσκω) *lack of spiritual discernment; ignorant talk* (1 Pe 2.15)

ἄ|γνωστος, ον (γινώσκω) *unknown* [Ac 17.23]

ἀγορά, ἄς f (ἀγοράζω) *market place*

ἀγοράζω (ἀγορά, ἀγοραῖος, δημ|ηγορέω, ἐξ|ἀγοράζω, παν|ήγυρις) *buy; redeem, ransom*

ἀγοραῖος, ου m (ἀγοράζω) *loafer* (who frequents the market place); *court session* (held in **ἀγορά**, the center of public life); ἀγοραῖοι ἄγονται *the courts are open* (Ac 19.38)