

**The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

**Jesus' Teaching on Discipleship,**

**The Sermon on the Mount**

Matthew 5:1-7:29

**5**

ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ  
Having seen but the crowds he went up into the mountain, and having sat down him  
προσῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ·  
came forward [to him] the disciples of him;  
<sup>2</sup> καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·  
and having opened the mouth of him he began teaching them saying;

**The Beatitudes**

Lk. 6:20-23

- <sup>3</sup> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,  
Fortunate<sup>1</sup> the poor the in spirit,  
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
for of them is the kingdom of the heavens.
- <sup>4</sup> μακάριοι οἱ πενθοῦντες,  
Fortunate the grieving,  
ὅτι αὐτοὶ παρακληθήσονται.  
for they shall be comforted.
- <sup>5</sup> μακάριοι οἱ πραεῖς,  
Fortunate the meek  
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
for they shall inherit the earth.
- <sup>6</sup> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,  
Fortunate the hungering and thirsting the righteousness,  
ὅτι αὐτοὶ χορτασθήσονται.  
for they shall be filled.
- <sup>7</sup> μακάριοι οἱ ἐλεήμονες,  
Fortunate the merciful,  
ὅτι αὐτοὶ ἐλεηθήσονται.  
for they shall receive mercy.
- <sup>8</sup> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,  
Fortunate the clean in the heart,  
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.  
for they the God shall themselves see.

---

<sup>1</sup> Μακάριοι, does not mean 'blessed of God', in ancient times it was used to describe rich Greeks, who, on account of their wealth, were fortunate, happy or 'blessed'. The fortune described in the beatitudes is only applicable to citizens of the kingdom of heaven – non residents may find the assurances difficult to accept.

## The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

<sup>9</sup> μακάριοι οἱ εἰρηνοποιοί,

Fortunate the peacemakers,

ὅτι [αὐτοί] υἱοὶ θεοῦ κληθήσονται.

for [ they] sons of God shall be called.

<sup>10</sup> μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,

Fortunate the having been persecuted for sake of righteousness,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

for of them is the kingdom of the heavens.

<sup>11</sup> μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν

Fortunate are you whenever they should reproach you and should persecute and should say all

πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

bad things against you lying for sake of me.

<sup>12</sup> χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ

Let you rejoice and let you be glad, for the reward of you much in the heavens; thus for

ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

they persecuted the prophets the before you.

### Salt and Light

Mk. 9:50; Lk. 14:34,35.

<sup>13</sup> Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται;

You are the salt of the earth; if but the salt should become tasteless, in what shall it be salted?

εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

for nothing of worth any more except having been cast out to be trampled down by the men.

<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους

You are the light of the world. Not can a city to be concealed at top of a mountain

κειμένη·

lying;

<sup>15</sup> οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν,

nor do they light a lamp and place it under the modius<sup>2</sup> but upon the lamp stand,

καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

and it gives light to all the in the house.

<sup>16</sup> οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν

Thus let you radiate the light of you before the men, in order that they may see of you

τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

the good works and may glorify the Father of you the in the heavens.

### Jesus' Teaching on the Law

<sup>17</sup> Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον

Not you should believe that I came to break down the Law or the prophets; not I came

καταλῦσαι ἀλλὰ πληρῶσαι.

to break down but to fulfil.

<sup>18</sup> ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἄν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἢ μία κεραία<sup>3</sup>

Truly for I tell you, until should pass away the heaven and the earth, an iota one or one stroke<sup>3</sup>

<sup>2</sup> A bucket to measure dry goods.

<sup>3</sup> κεραία, lit. a horn but a word used by grammarians to describe a stroke or point in a text.

## The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν] πάντα γένηται.

certainly not may pass away from of the Law until all should come to pass.

<sup>19</sup> ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ

Whosoever therefore should untie one of the commandments of these of the least and

διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·  
should teach thus the men, least he shall be called in the kingdom of the heavens;

ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·  
whosoever but may do and may teach, this one great shall be called in the kingdom of the heavens;

<sup>20</sup> λέγω γὰρ ὑμῖν ὅτι ἐάν μὴ περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλεῖον τῶν γραμματέων

I tell for you that if not exceed of you the righteousness beyond of the scribes

καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

and Pharisees, certainly not may you enter into the kingdom of the heavens.

### Jesus' Teaching on Anger

<sup>21</sup> Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, **Οὐ φονεύσεις**· ὅς δ' ἂν φονεύσῃ,

You heard that it was said to the ancients, **Not shall you murder**;<sup>4</sup> whosoever should murder,

ἔνοχος ἔσται τῇ κρίσει.

subject to will be the judgment.

<sup>22</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει·

I but I tell you that all the causing anger to the brother of him subject to will be the judgment;

ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·

whosoever should say to the brother of him, Rhaka,<sup>5</sup> subject to will be the Sanhedrin;

ὅς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

whosoever should say, Stupid, subject to will be into the Gehenna of the fire.

<sup>23</sup> ἐάν οὖν προσφέρῃς τὸ δῶρον σου ἐπὶ τὸ θυσιαστήριον κακεῖ μνησθήσῃ ὅτι

If therefore you should offer the gift of you upon the altar and there should remember that

ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

the brother of you has anything against you,

<sup>24</sup> ἄφες ἐκεῖ τὸ δῶρον σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον

let you leave there the gift of you in front of the altar, and let you go first

διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρον σου.

let you be reconciled<sup>6</sup> to the brother of you, and then having come let you offer the gift of you.

<sup>25</sup> ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ,

Let you make a friend<sup>7</sup> of the opponent of you quickly, until wherever you are with him in the road,

μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,

lest at some time you should hand over the opponent to the judge, and the judge to the attendant,

καὶ εἰς φυλακὴν βληθήσῃ·

and into prison you will be thrown;

<sup>26</sup> ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον

truly I tell you, certainly not may you leave thence, until you should give back the last

κοδράντην.

quadrans.

4 Exodus 20:13; Deuteronomy 5:17.

5 Ῥακά, an Aramaic word expressive of utter contempt. Here only in the NT.

6 διαλλάγηθι, v., be reconciled, aorist, passive, imperative, - only here in the NT.

7 εὐνοῶν, v., make friends, be well disposed to, present, active, participle, - only here in the NT.

## The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

### Jesus' Teaching on Adultery

<sup>27</sup> Ἦκούσατε ὅτι ἐρρέθη, **Οὐ μοιχεύσεις.**

You heard that it was said, **Not shall you commit adultery.**<sup>8</sup>

<sup>28</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν] ἤδη  
I and I tell you that all the looking at a woman unto the to covet [her] already  
ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.  
committed adultery with her in the heart of him.

<sup>29</sup> εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·  
If but the eye of you the right causes to sin you, let take out it and let you throw from you;  
συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα  
it benefits for you that should be lost one of the members of you, and not whole the body  
σου βληθῆ εἰς γέενναν.  
of you should be thrown into Gehenna.<sup>9</sup>

<sup>30</sup> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ·  
And if the right of you hand causes to sin you, let you cut off it and let you throw from you;  
συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμα  
it benefits for you that should be lost one of the members of you and not whole the body  
σου εἰς γέενναν ἀπέλθῃ.  
of you into Gehenna should depart.

### Jesus' Teaching on Divorce

Mt. 19:9; Mk. 10:11,12; Lk. 16:18

<sup>31</sup> Ἐρρέθη δέ, **Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.**

It was said and, **Whosoever may divorce the wife of him, let him give her a bill of divorcement.**<sup>10</sup>

<sup>32</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου  
I but I tell you that every the divorcing the wife of him except for reason  
πορνείας ποιεῖ αὐτήν μοιχευθῆναι, [καὶ ὃς ἔαν ἀπολελυμένην γαμήσῃ  
immorality he makes her to commit adultery, [and whosoever a having been divorced should marry  
μοιχᾶται].  
he commits adultery with].<sup>11</sup>

### Jesus' Teaching on Swearing Oaths

<sup>33</sup> Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, **Οὐκ ἐπιορκήσεις, ἀποδώσεις**  
Again you heard that it was said to the ancients, **Not shall you swear falsely<sup>12</sup>, you shall render**

<sup>8</sup> Exodus 20:14, Deuteronomy 5:18.

<sup>9</sup> **Gehenna** (originally Ge bene Hinnom; i.e., "the valley of the sons of Hinnom"), a deep, narrow glen to the south of Jerusalem, where the idolatrous Jews offered their children in sacrifice to Molech ([Ch2 28:3](#); [Ch2 33:6](#); [Jer 7:31](#); [Jer 19:2](#)). This valley afterwards became the common receptacle for all the refuse of the city. Here the dead bodies of animals and of criminals, and all kinds of filth, were cast and consumed by fire kept always burning. It thus in process of time became the image of the place of everlasting destruction. In this sense it is used by our Lord in [Mat 5:22](#), [Mat 5:29](#), [Mat 5:30](#); [Mat 10:28](#); [Mat 18:9](#); [Mat 23:15](#), [Mat 23:33](#); [Mar 9:43](#), [Mar 9:45](#), [Mar 9:47](#); [Luk 12:5](#). In these passages, and also in [Jam 3:6](#), the word is uniformly rendered "hell," the Revised Version placing "Gehenna" in the margin.

<sup>10</sup> Deuteronomy 24:1.

<sup>11</sup> Omitted from a number of early MSS.

<sup>12</sup> ἐπιορκήσεις, v., break an oath, swear falsely, future, active, indicative, - only here in the NT.

## The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

δὲ τῷ κυρίῳ τοὺς ὄρκους σου.

but to the Lord the oaths of you.<sup>13</sup>

<sup>34</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ,  
I but I tell you not to swear not at all; neither by the heaven, for throne it is of the God,

<sup>35</sup> μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιον ἐστὶν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως,  
nor by the earth, for footstool it is of the feet of Him, nor on Jerusalem, for city it is of the Great King,

<sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.  
nor by the head of you may you swear, for not you can one hair white to make or black.

<sup>37</sup> ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστὶν.  
Let it be but the word of you a yes Yes, a no No; the but beyond these from of the evil is.

### Jesus' Teaching on Proportional Retribution

Lk. 6:29:30

<sup>38</sup> Ἦκούσατε ὅτι ἐρρέθη, Ὅφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.  
You heard that it was said, An eye for an eye and a tooth for a tooth.<sup>14</sup>

<sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην·  
I and I tell you not to oppose the evil<sup>15</sup>; but whosoever you slaps on the right cheek [of you], let you turn to him also the other;

<sup>40</sup> καὶ τῷ θέλοντι σοὶ κριθῆναι καὶ τὸν χιτῶνα σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·  
and the wishing you to bring to trial and the coat of you to take, let you give it up to him also the cloak;

<sup>41</sup> καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.  
and whosoever you shall compel mile one, let you go with him two.

<sup>42</sup> τῷ αἰτοῦντι σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.  
The begging you let you give, and the wishing from you to borrow not should turn away.

### Jesus' Teaching on Love

Lk. 6:27,28, 32-36.

<sup>43</sup> Ἦκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.  
You heard that it was said, You shall love the neighbour<sup>16</sup> of you and you shall hate the enemy of you.

<sup>44</sup> ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,  
I but I tell you, let you love the enemies of you and pray for sake of the persecuting you,

13 Leviticus 19:12; Numbers 30:2; Deuteronomy 33:21.

14 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21.

15 Could be evil person or work - πονηρῷ – adj. sng. masc. dat., or sng. neut. dative.

16 Leviticus 19:18.

## The Gospel According to Matthew, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

<sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον  
in order that you may become sons of the Father of you of the in heavens, because the sun  
αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ  
of him he causes to rise upon wicked and good and he makes to rain upon righteous and  
ἀδίκους.  
unrighteous.

<sup>46</sup> ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ  
If for you should love the loving you, what reward have you? Not also the  
τελῶναι τὸ αὐτὸ ποιοῦσιν;  
tax-collectors the same do?

<sup>47</sup> καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;  
And if you should greet the brothers of you only, what thing remarkable are you doing?  
οὐχὶ καὶ οἱ ἔθνηκοὶ τὸ αὐτὸ ποιοῦσιν;  
Not also the Gentiles the same do?

### Summary

<sup>48</sup> Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειος ἐστίν.  
Let be therefore you perfect as the Father of you the heavenly perfect is.