

NEW TESTAMENT

Matthew · Mark · Luke · John

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Traditional Text Bible Publishers

Preface to the Reader

Among the great and matchless blessings Almighty God has graciously bestowed upon His people, none is more profound than the preservation of His most holy Word. For centuries, the saints have affirmed that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” that God’s Word is “a lamp to [our] feet and a light to [our] path,” that “it is true from the beginning,” and that its “righteous judgments endure forever.” It is from this deep conviction of the inestimable value and enduring truth of the Holy Scriptures that we have undertaken the present work.

We acknowledge with gratitude the profound debt owed to the translators of the King James Version of the Bible. For centuries, it has served as the benchmark for English translations and a source of rich spiritual nourishment for the English-speaking world. The scholarship and literary grace of that historic work set a high and noble precedent. Indeed, the 1769 edition of the King James Bible has served as an important standard of comparison, and we have endeavored to preserve its dignified and readable style. Our purpose is not, therefore, one of contentious replacement, but rather of following in its honorable tradition of making the Word of God accessible to the current generation.

It is a demonstrable principle of linguistics that living languages are in a constant state of change. Over time, words can undergo significant shifts in meaning, and expressions that were once clear can become obscure. For instance:

- The word *awful* once meant “causing reverence and awe,” but today it signifies something “very bad” or “shocking.”
- The word *naughty*, which used to mean “poor; possessing nothing” and later “wicked” or “worthless,” has shifted to meaning “disobedient or mischievous” today.
- The phrase *by and by*, which for the King James translators meant “immediately,” now means “after a while”—the opposite of its original intent.
- In Romans 12:17, Paul exhorts the believers to “provide things honest in the sight of all men.” The English word *honest* once encompassed the virtues of being respectable, upright, and dignified, making it a good fit for the Greek word *kalos* (*attractive, good, praiseworthy*); but its modern meaning has narrowed to simply “truthful,” thus limiting the scope of the apostle’s instruction.
- The British idiom *be of good cheer* is often mistaken by Americans for a call to happiness, when it is, in fact, an exhortation to “take courage.”

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When such changes occur, the meaning of God's message can be inadvertently obscured.

Furthermore, some archaic terms have been preserved in ecclesiastical contexts long after falling from common speech, causing them to acquire a theological sense they did not originally possess. The pronouns *thee*, *thou*, *thy*, and *thine* were once the common forms for the second-person singular. But as they faded from daily use, they became associated almost exclusively with Scriptural language, leading to the misconception that they are special pronouns reserved for addressing God. A careful reading of older English Bibles, however, shows these pronouns were used for all individuals, not just for God. Likewise, the word *brethren*, once a common plural for *brother*, is now seen as a uniquely religious term for fellow believers, giving it a specialized meaning it did not carry in the original texts.

Impelled by the conviction that the clarity of Scripture must not be lost to our generation, a group of Christians from various conservative Anabaptist churches formed a nonprofit organization, Traditional Text Bible Publishers. Our express purpose is to promote the Bible as the inerrant, inspired Word of God and to preserve its true meaning by making it available in current, standard American English. The goal has been to produce a translation characterized by fidelity to the original languages, freedom from archaism, and clarity for a broad readership, from the conservative Christian community to the general public.

By the grace and provision of God, we have engaged conservative translators committed to this sacred task. For the New Testament, the guiding textual basis is the Byzantine Textform as compiled by Robinson and Pierpont, which represents the Traditional Text used for centuries by the Greek-speaking churches. For the Old Testament, we rely on the Masoretic Text, the only complete Hebrew text of the Old Testament Scriptures.

Our editorial process is a multilayered system of review and refinement. The work of our translators is first collated by a primary editorial team. This draft is then submitted to a linguistic review committee for a thorough cross-checking of accuracy against the original languages. Following this review, the text is passed to a stylistic committee, whose members possess a strong command of the English language, to be evaluated for clarity, tone, and readability. After a final copyedit, the translated books are distributed for public review so that we may receive constructive feedback. All feedback is weighed, and final revisions are implemented by committee consensus before the text is prepared for final publication.

Typographical and Translational Notes

To aid the reader, we wish to explain a few of this translation's distinctive features:

- **Implied Words.** Words not explicitly present in the original manuscripts but implied by the original text or required for grammatical clarity in English are rendered in a lighter typeface. This practice follows the tradition of early English Bibles, which used italics for such words. By using a lighter font, we reserve italics for their standard modern uses, such as marking foreign words or indicating emphasis.
- **Plural You.** To preserve the distinction between the second-person singular and plural, which is clear in the original languages but lost in modern English, we have marked the plural pronoun with a superscript *p* (you^p). Where no superscript appears, the pronoun is singular.
- **Divine Pronouns.** We have chosen not to follow the modern convention of capitalizing pronouns referring to God (e.g., *He*, *Him*, *His*). The original manuscripts make no such distinction. While the referent is often clear, in some cases it is ambiguous, particularly in prophetic passages where a pronoun may hold a dual reference. Rather than imposing an interpretive layer upon the text, we have rendered the pronouns as they appear in the original languages, leaving the determination to the reader under the guidance of the Holy Spirit.
- **Proper Names.** In the New Testament, names of people from the Old Testament are usually rendered in their familiar Hebrew form rather than their Greek transliteration (e.g., *Elijah* instead of *Elias*, *Hosea* instead of *Osee*). This maintains consistency for figures first introduced in the Old Testament. For figures introduced in the New Testament, such as Jesus, we have retained their familiar Greek-based names.
- **Spelling.** We have chosen to use standard American spellings (e.g., *honor*, *savior*) in place of British spellings (*honour*, *saviour*).
- **Alternative readings.** Some terms are particularly difficult or obscure to translate. In these cases, possible alternative translations are given in a footnote. If the translation given in the footnote is more literal than what is in the main text, it is marked with the abbreviation "lit."

This translation strives for formal equivalence, which means that our goal is for each word of the original languages to be represented in the English

text. However, to the more scholarly-minded, a word must be said concerning translational consistency. While we value consistency and strive to use the same English word for the same Greek or Hebrew word where it makes good sense, a rigid, one-to-one correspondence is not always possible nor desirable. The semantic range of a word—that is, the full spectrum of its possible meanings—is context-dependent. Just as the word *run* in English can refer to swift movement, a tear in a stocking, the operation of an engine, or an enclosure for animals, words in the Biblical languages possess a breadth of meaning that requires the careful selection of the most fitting English word for each specific context. Explanations for significant translational choices can be found in the appendix.

It is our earnest prayer that this labor will glorify God and edify His church. We commit this volume to the reader, trusting that the Holy Scriptures, which God in His providence has preserved, may, through this translation, continue to be a source of eternal life, fresh and relevant to the hearts of His people. The complete New Testament is projected for release in the next few years, and will be followed, Lord willing, by the entire Bible.

The Gospel According to Matthew

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. ²Abraham was the father of ^aIsaac, and Isaac was the father of Jacob, and Jacob was the father of Judah and his brothers, ³and Judah was the father of Pharez and Zarah by Tamar, and Pharez was the father of Hezron, and Hezron was the father of Ram, ⁴and Ram was the father of Amminadab, and Amminadab was the father of Nahshon, and Nahshon was the father of Salmon, ⁵and Salmon was the father of Boaz by Rahab, and Boaz was the father of Obed by Ruth, and Obed was the father of Jesse, ⁶and Jesse was the father of David the king.

And David the king was the father of Solomon by her ^{who had been the wife of Uriah,} ⁷and Solomon was the father of Rehoboam, and Rehoboam was the father of Abijah, and Abijah was the father of Asa, ⁸and Asa was the father of Jehoshaphat, and Jehoshaphat was the father of Jehoram, and Jehoram was the father of Uzziah, ⁹and Uzziah was the father of Jotham, and Jotham was the father of Ahaz, and Ahaz was the father of Hezekiah, ¹⁰and Hezekiah was the father of Manasseh, and Manasseh was the father of Amon, and Amon was the father of Josiah, ¹¹and Josiah was the father of Jeconiah^b and his brothers about ^{the time of the exile to Babylon.}

¹²And after being exiled to Babylon, Jeconiah was the father of Shealtiel, and Shealtiel was the father of Zerubbabel, ¹³and Zerubbabel was the father of Abiud, and Abiud was

the father of Eliakim, and Eliakim was the father of Azor, ¹⁴and Azor was the father of Sadoc, and Sadoc was the father of Achim, and Achim was the father of Eliud, ¹⁵and Eliud was the father of Eleazar, and Eleazar was the father of Matthan, and Matthan was the father of Jacob, ¹⁶and Jacob was the father of Joseph, the husband of Mary, who gave birth to Jesus, who is called Christ.^c

¹⁷So all the generations from Abraham until David were fourteen generations; and from David until the exile to Babylon, fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

¹⁸Now the birth of Jesus Christ took place in this way: When his mother Mary was betrothed to Joseph, before they came together, she was found to be with child of the Holy Spirit. ¹⁹Then Joseph, her betrothed husband, being a righteous man and not wanting to shame her publicly, intended to end ^{the betrothal}^d privately. ²⁰But while he pondered these things, behold, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take your betrothed wife Mary to yourself, for ^{the child that is conceived in her is of the Holy Spirit.} ²¹And she will give birth to a son, and you shall give him the name Jesus,^e for he will save his people from their sins.”

²²Now all this took place to fulfill what was spoken by the Lord through the prophet, saying, ²³“Behold, the virgin will conceive and give birth to a son, and

a 1:2–16 or *begot* b 1:11 Jehoiachin c 1:16 *Christ* is Greek for *Messiah*; both words mean *Anointed One*. d 1:19 Greek *apoluō*: legally, to break the contract e 1:21 from Hebrew *Jehoshua* (cf. Num. 13:16), meaning Jehovah (Yahweh) saves

they will give him the name Emmanuel,^a which is translated as “God with us.”

²⁴Then Joseph woke up from sleep and did as the angel of the Lord had commanded him and took his betrothed wife to himself, ²⁵but he did not know her^b until she had given birth to her firstborn son. And he gave him the name Jesus.

2 Now when Jesus had been born in Bethlehem of Judea in the days of Herod the king, behold, wise men^c from the east came to Jerusalem ²and said, “Where is he that has been born King of the Jews? For we have seen his star in the east and have come to worship him.”

³But when Herod the king heard this, he was troubled, and all Jerusalem with him. ⁴And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

⁵And they said to him, “In Bethlehem of Judea, for so it is written by the prophet:

6 ‘And you, Bethlehem,
in the land of Judah,
are not the least
among the rulers of Judah,
for out of you will come a Ruler,
who will shepherd
my people Israel.’^d

⁷Then Herod, when he had secretly called the wise men, carefully inquired of them what time the star had appeared.

⁸And he sent them to Bethlehem and said, “Go and search carefully for the young child, and when you^e have found him, bring word to me, so that I may come and worship him also.”

⁹And when they had heard the king, they departed; and behold, the star,

which they had seen in the east, went before them until it came and stood over the place where the young child was. ¹⁰And when they saw the star, they rejoiced with exceedingly great joy. ¹¹And when they had come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him. Then, opening their treasures, they presented to him gifts: gold and frankincense and myrrh. ¹²And being warned by God in a dream not to return to Herod, they departed to their own country by another way.

¹³And after they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the young child and his mother, and flee to Egypt, and stay there until I tell you, for Herod will search for the child to destroy him.”

¹⁴So he rose, took the young child and his mother by night, and departed to Egypt ¹⁵and was there until the death of Herod, fulfilling what was spoken by the Lord through the prophet, saying, “Out of Egypt I have called my son.”^e

¹⁶Then Herod, when he saw that he was made a mockery of by the wise men, was greatly enraged and sent orders to kill all the boys from two years old and under who were in Bethlehem and in all that region, according to the time that he had carefully inquired of the wise men.

¹⁷Then what was spoken by Jeremiah the prophet was fulfilled, saying,

18 “A voice was heard in Ramah,
lamentation and weeping
and great mourning,
Rachel weeping for her children,
not willing to be comforted,
because they are no more.”^f

¹⁹But after Herod had died, behold, an angel of the Lord appeared in a

dream to Joseph in Egypt ²⁰and said, “Rise, take the young child and his mother, and go to the land of Israel, because those who were seeking the young child’s life are dead.”

²¹And he rose, took the young child and his mother, and went to the land of Israel. ²²But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being instructed by God in a dream, he departed to the region of Galilee, ²³and he came and lived in a town called Nazareth, fulfilling what was spoken by the prophets, “He will be called a Nazarene.”^a

3 In those days, John the Baptist came preaching in the wilderness of Judea ²and saying, “Repent! For the kingdom of heaven is near.”

³For this is the one who was spoken of by the prophet Isaiah, saying,

“The voice of one calling out
in the wilderness,
‘Prepare the way of the Lord;
make his paths straight.’”^b

⁴And this John had clothing made from camel’s hair and a leather belt around his waist; and his food was locusts and wild honey.

⁵Then Jerusalem and all Judea and all the region around the Jordan went out to him ⁶and were baptized by him in the Jordan, confessing their sins. ⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Offspring of vipers, who has warned you^c to flee from the coming wrath? ⁸Therefore produce fruit consistent with repentance, ⁹and do not

think to say within yourselves, ‘We have Abraham as our father.’ For I say to you^d that God is able to raise up children to Abraham from these stones. ¹⁰But even now the axe is laid to the root of the trees. Therefore every tree that does not produce good fruit is cut down and thrown into the fire. ¹¹I indeed baptize you^e with water to repentance. But after me is coming one who is mightier than I, whose sandals I am not worthy to carry. He will baptize you^f with the Holy Spirit.^c ¹²His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor and gather his wheat into the barn, but he will burn up the chaff with unquenchable fire.”

¹³Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴But John tried to prevent him, saying, “I need to be baptized by you, and you come to me?”

¹⁵And Jesus, answering, said to him, “Let it be so now, for in this way it is fitting for us to fulfill all righteousness.” Then he yielded to him.

¹⁶And after being baptized, Jesus immediately went up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him. ¹⁷And behold, a voice came from heaven, saying, “This is my beloved Son, in whom I am well pleased.”

4 Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. ²And after he had fasted forty days and forty nights, he was hungry. ³And the tempter came to him and said, “If you are the Son of God, command that these stones become bread.”

a 2:23 Of uncertain origin. The word *Nazarene* possibly comes from the same Hebrew root as that translated *branch* in Isa. 11:1. Alternatively, it has been suggested that *Nazarene* was an expression for “one who is despised” (see Isa. 53:3; Ps. 22:6). It is also possible that the prophecy Matthew refers to was not a written prophecy. b 3:3 Isa. 40:3, where the Hebrew says “the way of the LORD (Yahweh)” c 3:11 Some manuscripts include *and fire* as Luke 3:16.

⁴But he answered, saying, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"^a

⁵Then the devil took him up into the holy city and set him on the pinnacle of the temple ⁶and said to him, "If you are the Son of God, throw yourself down. For it is written,

'He will command his angels concerning you: and in their hands they will lift you up, so that you do not strike your foot against a stone.'"^b

⁷Jesus said to him, "Again, it is written, 'You shall not test the Lord your God.'"^c

⁸Again, the devil took him up onto a very high mountain and showed him all the kingdoms of the world and their glory ⁹and said to him, "All these things will I give you if you fall down and worship me."

¹⁰Then Jesus said to him, "Get behind me,^d Satan! For it is written, 'You shall worship the Lord your God, and him only shall you serve.'"^e ¹¹Then the devil left him, and behold, angels came and ministered to him.

¹²Now when Jesus heard that John had been put into prison, he departed into Galilee. ¹³And leaving Nazareth, he came and stayed in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴fulfilling what was spoken by Isaiah the prophet, saying,

¹⁵ "The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—

¹⁶ the people who sat in darkness saw a great light; and for those who sat in the region and shadow of death, light has risen."^f

¹⁷From that time Jesus began to preach and to say, "Repent! For the kingdom of heaven is near."

¹⁸And while walking by the Sea of Galilee, Jesus saw two brothers, Simon (called Peter) and Andrew, his brother, casting a net into the sea (for they were fishermen). ¹⁹And he said to them, "Come, follow me, and I will make you^g fishers of men." ²⁰And immediately they left their nets and followed him.

²¹And going on from there, he saw two other brothers, James,^h the son of Zebedee, and John, his brother, in a boat with Zebedee their father, mending their nets; and he called them. ²²And immediately they left the boat and their father and followed him.

²³And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. ²⁴And the report about him spread throughout all Syria. And they brought to him all the sick who were suffering with various diseases and torments, those who were possessed by demons, those who had convulsions,ⁱ and those who were paralyzed; and he healed them. ²⁵And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

5 And seeing the crowds, he went up on a mountain. And when he was seated, his disciples came to him. ²And he opened his mouth and taught them, saying,

- ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
⁴ Blessed are those who mourn, for they will be comforted.
⁵ Blessed are the meek, for they will inherit the earth.
⁶ Blessed are those who hunger and thirst for righteousness, for they will be filled.
⁷ Blessed are the merciful, for they will receive mercy.
⁸ Blessed are the pure in heart, for they will see God.
⁹ Blessed are the peacemakers, for they will be called the children of God.
¹⁰ Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹Blessed are you^p when they revile you^p and persecute you^p and say all kinds of evil things against you^p falsely because of me. ¹²Rejoice and be exceedingly glad, for great is your^p reward in heaven, for in this way they persecuted the prophets who were before you^p.

¹³"You^p are the salt of the earth, but if the salt loses its flavor, with what will it be salted? It is no longer good for anything except to be thrown out and trampled on by men.

¹⁴"You^p are the light of the world. A city that is set on a hill cannot be hidden. ¹⁵Nor do people light a lamp and put it under a basket^a but on a lampstand, and it gives light to all who are in the house. ¹⁶In the same way, your^p light must shine before men, that they may see your^p good works and glorify your^p Father in heaven.

¹⁷"Do not think that I have come to

destroy the Law or the Prophets; I have not come to destroy but to fulfill. ¹⁸For truly I say to you^p, until the heavens and the earth pass away, the smallest letter^b or pen stroke will by no means pass from the Law until all is fulfilled. ¹⁹Therefore whoever breaks one of the least of these commandments and teaches this to men will be called least in the kingdom of heaven; but whoever does and teaches them, he will be called great in the kingdom of heaven. ²⁰For I say to you^p that unless your^p righteousness exceeds that of the scribes and Pharisees, you^p will by no means enter the kingdom of heaven.

²¹"You^p have heard that it was said to those of old, 'You shall not murder,'^c and 'Whoever murders will be in danger of the judgment.'^d ²²But I say to you^p that whoever is angry with his brother without a cause^e will be in danger of the judgment. And whoever says to his brother, 'Worthless fellow,'^f will be in danger of the council.^g But whoever says, 'You fool!' will be in danger of hell fire.

²³"Therefore if you bring your gift to the altar and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵Agree with your adversary quickly, while you are on the way with him, so that the adversary does not deliver you to the judge, and the judge deliver you to the officer, and he throw you into prison. ²⁶Truly I say to you, you will by no means come out of there until you have paid the last penny.^h

²⁷"You^p have heard that it was said,ⁱ 'You shall not commit adultery.'^j ²⁸But

a 4:4 Deut. 8:3 b 4:6 Ps. 91:11–12 c 4:7 Deut. 6:16 d 4:10 Some manuscripts read *Go away*.
e 4:10 Deut. 6:13 f 4:16 Isa. 9:1–2 g 4:21 Hebrew *Iacob* and Greek *Iacobos*. *James* comes from the Latin *Iacomus*; so throughout the NT. h 4:24 meaning unclear; lit. *affected by the moon*

a 5:15 *modios*, about two gallons or eight liters b 5:18 lit. *one yod* (Hebrew) or *iota* (Greek)
c 5:21 Ex. 20:13; Deut. 5:17 d 5:21 Num. 35:30 e 5:22 or *without a valid reason* or *rashly*;
lit. *in vain* f 5:22 *Raca*: *one who lacks intelligence* g 5:22 possibly meaning the Jewish Sanhedrin
h 5:26 Greek *kodrantēs*, about 1/64 denarius i 5:27 Some manuscripts read *said to those of old*.
j 5:27 Ex. 20:14; Deut. 5:18