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Harmony of the Gospels

the text of the canonical gospels

arranged in a plausible chronological order

by

Robert C. Long

draft 7.17
March 17, 2003 (3:36pm)

Greek - English
Robinson-Pierpont Byzantine Textform - King James Version

clp · Sterling, Virginia

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Introduction

The present work is an attempt to arrange in a plausible historical order the events reported in the gospels according to Matthew, Mark, Luke, and John. The events these gospels report may be grouped into eight periods: (1) birth and youth, (2) ministry before John imprisoned, (3) ministry while John in prison, (4) ministry after John put to death, (5) final tour, (6) week of triumph, (7) passion, and (8) resurrection and events following.

(1) The key to placing the accounts of the birth of Jesus into a plausible historical sequence is to recognize that Matthew does not say, nor does he imply, that Joseph and Mary ever lived in Bethlehem. As for the difference in lineages, I find it plausible that one lineage is that of Joseph and the other of Mary.

(2) Most of the information about the early ministry of Jesus is in the gospel of John, and ordering the material for this period presents no notable difficulties.

(3) Reconciling the accounts of the period while John the Baptist was in prison has proved less than completely satisfactory. For this period I adopted a *rule* which gives first ordering priority to Mark, then to Luke, and last to Matthew. Upon ordering the several events of this period by this rule, I found that while the several gospels agree on the order of many events and event sequences in this period, there are five events or event sequences where they differ in order. For each of these five differences the statements which connect them to their surrounding text was considered, as were dependencies among events. Among the connecting statements and dependencies there is a clue to probable historical order which I considered significant in four cases. In one of these four cases the clue argues for an order different from that specified by the rule, and I considered this clue of sufficient weight to override the rule. This is the case of the healing of the daughter of Jairus and the woman on the way. The remaining events of this period are presented in the order prescribed by the rule. The result is that in this period the proposed historical order differs from Matthew in four events or event sequences, and differs from Mark and Luke in one event sequence.

In this same period the evangelists agree in presenting the event of Lk 6:1ff [p103] followed immediately by that of Lk 6:6ff [p105], and it is easy to suspect that this arrangement is topical rather than historical. But since this arrangement could be historical—the first-presented event may even have spawned the second—and since I have discerned in the several accounts no sufficient clue to a more likely order, I have retained the evangelists' order. Indeed, in all cases where the evangelists agree on order I follow their order.

The only portion of the gospel of John which I place in this period is Jn 5. I find no adequate clue to its proper placement, so I simply assign it what I consider a plausible position.

(4, 5) Ordering the material for the ministry of Jesus after the death of John and the final tour presents no problems since the several accounts agree as to order. But it is well to state my opinion that the events of Lk 10:1 [p253] through 18:14 [p311] occurred at a different time than similar event reported elsewhere in the four gospels. Jesus did and said many similar things.

A portion of John's gospel parallels a portion of the synoptic gospels in the first of these two periods, and is placed accordingly. The remainder of John's gospel which I place in these periods is simply placed, like Jn 5 in the prior period, in a plausible position.

(6, 7) Ordering the events of the week of triumph and of the passion requires paying attention to when each day started and ended. It is also helpful to note that Jesus and his disciples prepared and ate the Passover meal on the days prescribed by the Law of Moses, and essentially everyone else prepared and ate this meal one day later than the Law prescribed.

(8) The key to ordering the events of the resurrection is to realize that Mary separated from the other women, leaving them near the tomb while she ran to the disciples.

There are numerous instances where I have interleaved similar things rather than place them in parallel. Some of the resulting sequences are worthy of complete confidence, such as that formed from Mt 27:49 and Mk 15:36b [p469]. Others are doubtful, such as the sequence I form from Mt 12:25-37 and Mk 3:23-29 [p129ff]. The degree of confidence appropriate to most sequences of this sort falls somewhere between what is appropriate for these two examples.

Sequential order usually indicates a proposed historical order. At Mk 4:40 [p153], for instance, the reader is intended to understand that the several statements were each spoken, and in the sequence shown. So in this instance, and including Lk 8:25 and Mt 8:26, Jesus asked about fear twice and faith twice.

But there are exceptions. Concurrent activities provide one class of exceptions. And Mt 22:16 [p357] provides an example of a more common class of exceptions. Mt 22:16 has three clauses which I have lettered a-b-c. Mk 12:14 presents three equivalent clauses in a different order: b-c-a. And Lk 20:21 presents equivalents for two of the three clauses in the order c-a. In such cases as this, unless one of the clauses was a repetition, clause 'a' in this instance, at least one of the sequences cannot be historical. In all such cases, order in the text does not necessarily represent a proposed historical order. Not all such clauses are lettered.

In some of the cases where the King James Version reflects a minority reading I provide the Greek from Scrivener, as at Lk 7:31 [p122], or provide a translation of the majority text as at Lk 8:3 [p127]. I attach no special significance to these cases.

Typography conventions:

Text blocks in this size and typeface are in proposed historical order and in biblical order. Text blocks in this size and typeface are in proposed historical order but not in biblical order; these text blocks are further distinguished by their verse numbers being set in *Italic* type. Text blocks in any smaller type face are not in proposed historical order.
Underlined text marks a geographic location or other detail of special interest. {Curly braces} delimit comments inserted into the text. Dot • may start statements which are probably separate, or both different and essentially concurrent. Bent arrows (↱ ↰ ↲ ↳) indicate biblical order when the continuing passage is close by. **1 2 3 4** are used to suggest a sequence where text position is not adequate to this purpose.

-RCL
November 2002

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Harmony of the Gospels

&

birth

Order of events surrounding the birth of Jesus

What follows is one possible sequence of events that is consistent with, and could give rise to, the two canonical gospel accounts of the birth and youth of Jesus.

Within two years of his birth...

- Caesar Augustus orders a tax or enrollment throughout the empire, Lk 2:1-3.
- betrothal of Mary to Joseph, Mt 1:18, Lk 1:34, 2:5.
- announcement to Zechariah, Lk 1:5...

Within a year of his birth...

- announcement to Mary, Lk 1:26...
- announcement to Joseph, Mt 1:18...
- Joseph takes Mary into his home, Mt 1:24-25, Lk 2:5.

Within days of his birth...

journey to Bethlehem, Lk 2:4-6.

The day of his birth...

- birth of Jesus, Lk 2:6-7; note v7, "inn", Greek *kataluma*.
- announcement to shepherds, Lk 2:8-14.
- shepherds go to Bethlehem, see Jesus, Lk 2:15...
- wise men, being in the east, see star in west, Mt 2:2,7,16. Note v16 "two years"

Days following his birth...

- 8th day, circumcision of Jesus, Lk 2:21.
- 41st (or 40th or 33rd) day or after, visit to Jerusalem, Lk 2:22..., Leviticus 12 Note v22 "brought him to Jerusalem" which tells us they were not then staying in Jerusalem.
- return to Nazareth, Lk 2:39. Note "law", and cf. items above; recall that they had already been living in the same house in Nazareth before the trip to Bethlehem.

Years following his birth...

2 years or so later...

- Magi arrive in Jerusalem, Mt 2:1...
- ((Magi go to Bethlehem, fail to find Jesus.))
- Magi see star again, ((first time in two years)), this time to the north of them, Mt 2:9...
- star leads them to Jesus ((who was in Nazareth)), Mt 2:9.... Note that the star was low enough in the sky to enable them to find not merely the town where Jesus was, but the very house in which he was (v9, 11), so the star was no higher than a few thousand feet at most, and probably only a few hundred, and maybe less, when over the house, and we may surmise that the star was a light that was unique enough to recognize no matter in what position of the sky it was seen, whether from quality of light or mere movement (v2 "saw"; v9-10 "saw" "went before" "stood over"), and that it was perhaps a lamp borne by an angel. Note v11 house (Greek *oikia*), not stable (*mandra* or *epaulos*), not inn (*kataluma*).
- God warns Magi; they go home without returning to Jerusalem, Mt 2:12.
- God warns Joseph; they flee to Egypt (and remain there until Herod's death), Mt 2:13-15.
- Herod searches for the child; murders the children in and around Bethlehem, Mt 2:16...
- Herod dies, Mt 2:19...
- God tells Joseph to go to the land of Israel; he returns, Mt 2:19-21.
- Joseph returns to Israel, but is afraid to live in Judea because of Archelaus; and being warned by God, he returns to his former town, Nazareth, Mt 2:22...
- Jesus raised in Nazareth, Mt 2:23, Lk 2:39-40,51, *et al.*

12th year...

- Jesus taken to Jerusalem, Lk 2:41...

Supplementary considerations

Accounts mostly different.

Matthew and Luke present two very different accounts of events surrounding the birth and youth of Jesus. Essentially the only facts that these two writers both present are that Joseph is of the house of

David, Mary was espoused to Joseph, God is the father of Jesus, Jesus was born of Mary in Bethlehem of Judea, and Jesus lived in Nazareth. Beyond this, they each selected such related facts as fit, in each case, the gospel they were writing. And it is to our benefit that they included almost entirely different facts, for we have thereby a fuller picture of the event. Their accounts are not contradictory, they are supplementary.

Place of residence.

There is no evidence within Matthew's account of the birth and youth of Jesus that suggests, much less compels the conclusion, that Joseph and Mary ever lived in Bethlehem. The only connection between Mary and Bethlehem in Matthew's account is the one statement that Jesus was born there, Mt 2:1. And Matthew does not connect Joseph with Bethlehem at all. We only know that he was there once, at the birth of Jesus, because Luke tells us. Bethlehem figures prominently in most of the remainder of Matthew's account of the birth and youth of Jesus. The scholars told Herod of the significance of Bethlehem. Perhaps—Matthew does not actually say—the Magi visited Bethlehem as Herod directed. And Herod murdered children at Bethlehem. But in none of these three does Matthew say that Joseph, Mary, or Jesus were then in Bethlehem. So where were Joseph, Mary, and Jesus while these three things were transpiring? Luke can be reasonably construed as informing us that they were in Nazareth, Lk 2:39, from whence, we may likewise infer, they fled to Egypt.

Regarding the return from Egypt, Mt 2:19-23, Joseph seems to have considered living in Judea rather than returning to Nazareth. And such a consideration on his part was entirely reasonable. Joseph knew that Jesus was special to God; raising such a child near the temple would seem appropriate. But doing so also presented reason to fear. And after God warned him away, Joseph went to Nazareth, which, as we know from Luke, was his former home town.

Finally, Mt 2:19-23 does not say that Joseph was afraid to return to *Bethlehem*. Rather, it says that he came to the land of Israel, and hearing that Archelaus ruled in Judea, he was afraid to live there, that is, anywhere in *Judea*. And being warned in a dream, he went into Galilee and settled in Nazareth.

Place of registration.

Luke (at 2:1-5) does not say, nor does he imply, that the Romans compelled people to register in any specific city. The stated explanation of why Joseph and Mary registered for the census in *Bethlehem* ("because they were of the house and lineage of David," Lk 2:4b), is a case where the reason stated does not fully explain the action taken, and no further explanation is given. The "because" of Lk 2:4b might mean that Joseph and Mary simply preferred to register in Bethlehem on account of the stated reason. Or it might mean that there was social pressure from within the Jewish community at large to register in the city of one's patrimony. It might mean that the Jewish leaders insisted on this. It might have been the "in" thing for descendants of David to do, a family reunion of sorts. It might even have been a means of resistance to Rome: by registering where one did not live, one might make it a bit harder for the Romans to keep track of the population. In short, there are possible religious, nationalistic, and personal reasons that motivated Joseph and Mary to choose registration in Bethlehem rather than Nazareth. Whatever the truth may be, there is nothing in Luke's account to indicate that the *Romans* compelled Joseph and Mary to register in Bethlehem.

Furthermore, "his own city" in Lk. 2:3 seems capable of more than one meaning: (a) the city one currently resides in, (b) the city one considers his permanent residence, (c) the city one considers his legal residence, or (d) the city one considers his cultural or religious residence. The fact that Joseph and Mary, who resided in Nazareth (their own city, cf. v39), registered in Bethlehem (their own city) is evidence that the Romans *permitted* one to register in a city other than that in which one resided. It is *not* evidence that the Romans compelled people to do so.

Quirinius and the census.[1]

J.R.Dummelow's *The One Volume Bible Commentary* and Charles M. Laymon's *The Interpreter's One Volume Commentary on the Bible* say that Quirinius was civil governor of Syria during a census of A.D. 6 (in response to which there was a revolt, perhaps that mentioned by Luke in Acts 5:37). At this time Herod the Great was dead. But Luke (at 2:2) can be understood to refer to another, a *first* census when Quirinius was governor of Syria, which was ongoing when Jesus was born. And from Matthew we know, and from Lk 1:5ff we may be allowed to surmise, that Herod the Great was still alive when Jesus was born. We may safely conclude then that Lk 2:2 refers to a census *prior* to A.D. 6, a census when Quirinius was governor of Syria and Herod was still alive.

Now it should come as no surprise if we find Luke a reliable reporter of this matter seeing that the Roman officials in the trial court at Rome, for whom I believe Luke first wrote his gospel and Acts (to assist in Paul's defense there) would have known the truth of what Luke wrote regarding Quirinius and the census.

And indeed, according to Laymon's commentary, Quirinius, though not civil governor of Syria while Herod was alive, was, while Herod still lived, "viceroy" in Syria after 12 B.C. And from Dummelow's

◆

The ancient and enduring Word of God.

Jn 1:

1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος
2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν
3 πάντα δι αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
4 ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων
5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν *to p28*

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν *verse continues on p30*
καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρὸς πλήρης χάριτος καὶ ἀληθείας

Lineage of the Word made flesh.

Mt 1:

1 Βίβλος γενέσεως
Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ
υἱοῦ Ἀβραάμ

2 **Ἀβραὰμ** ἐγέννησεν τὸν Ἰσαάκ
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν
καὶ τοὺς ἀδελφοὺς αὐτοῦ
3 **Ἰούδας** δὲ ἐγέννησεν τὸν Φάρες

Lk 3: *from p30*

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς
ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος
ὢν ὡς ἐνομίζετο

{*reversed*}	υἱός Ἰωσὴφ
θεοῦ	τοῦ **Ἡλὶ**
Ἀδὰμ	*24* τοῦ **Ματθὰτ**
Σὴθ	τοῦ **Λευὶ**
Ἐνὼς	τοῦ **Μελχὶ**
Καϊνὰν	τοῦ **Ἰαννὰ**
Μαλελεὴλ	τοῦ **Ἰωσὴφ**
Ἰαρέδ	*25* τοῦ **Ματταθίου**
Ἑνὼχ	τοῦ **Ἀμὼς**
Μαθουσαλὰ	τοῦ **Ναοὺμ**
Λάμεχ	τοῦ **Ἑσλὶ**
Νῶε	τοῦ **Ναγγαὶ**
Σὴμ	*26* τοῦ **Μάαθ**
Ἀρφαξὰδ	τοῦ **Ματταθίου**
- Καϊνάν	τοῦ **Σεμεΐ**
Σαλὰ	τοῦ **Ἰωσὴφ**
Ἔβερ	τοῦ **Ἰουδὰ**
Φάλεγ	*27* τοῦ **Ἰωανὰν**
Ῥαγαὺ	τοῦ **Ῥησὰ**
Σεροὺχ	τοῦ **Ζοροβαβὲλ**
Ναχὼρ	τοῦ **Σαλαθιὴλ**
Θάρα	τοῦ **Νηρὶ**
Ἀβραὰμ	*28* τοῦ **Μελχὶ**
Ἰσαὰκ	τοῦ **Ἀδδὶ**
Ἰακὼβ	τοῦ **Κωσὰμ**
	τοῦ **Ἐλμωδὰμ**
Ἰούδα	τοῦ **Ἤρ**

commentary one learns of the possibility that Quirinius was *military* governor of Syria for a period which encompassed part or all of the period 8 - 6 B.C. Dummelow also informs us that Caesar Augustus carried out a census of Roman citizens throughout the empire in 8 B.C., a census perhaps not completed during 8 B.C. in Palestine. This census, it seems to me, is suspiciously close to the time when Jesus was born. Perhaps this is the census of Lk 2. Caesar's 8 B.C. census would have applied to Joseph and Mary if they were Roman citizens or the census was extended to non-Romans in Palestine.[2]

◆

The ancient and enduring Word of God.

Jn 1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made.
4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not. *to p29*

14 And the Word was made flesh, and dwelt among us, *verse continues on p31*
(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Lineage of the Word made flesh.

Mt 1:		Lk 3: *from p31*		
1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.		23 And Jesus himself began to be about thirty years of age, being (as was supposed)	the son of Joseph,	
		{reversed}	which was *the son {in law?}* of **Heli**,	
		God	*24* Which was *the son* of **Matthat**,	
		Adam	which was *the son* of **Levi**,	
		Seth	which was *the son* of **Melchi**,	
		Enos	which was *the son* of **Janna**,	
		Cainan	which was *the son* of **Joseph**,	
		Maleleel	*25* Which was *the son* of **Mattathias**,	
		Jared	which was *the son* of **Amos**,	
		Enoch	which was *the son* of **Naum**,	
		Mathusala	which was *the son* of **Esli**,	
		Lamech	which was *the son* of **Nagge**,	
		Noe	*26* Which was *the son* of **Maath**,	
		Sem	which was *the son* of **Mattathias**,	
		Arphaxad	which was *the son* of **Semei**,	
	-	Cainan	which was *the son* of **Joseph**,	
		Sala	which was *the son* of **Juda**,	
		Heber	*27* Which was *the son* of **Joanna**,	
		Phalec	which was *the son* of **Rhesa**,	
		Ragau	which was *the son* of **Zorobabel**,	
		Saruch	which was *the son* of **Salathiel**,	
		Nachor	which was *the son* of **Neri**,	
		Thara	*28* Which was *the son* of **Melchi**,	
2 **Abraham** begat Isaac;		**Abraham**	which was *the son* of **Addi**,	
and **Isaac** begat Jacob;		**Isaac**	which was *the son* of **Cosam**,	
and **Jacob** begat Judas		**Jacob**	which was *the son* of **Elmodam**,	
and his brethren;			which was *the son* of **Er**,	
3 And **Judas** begat Phares		**Juda**		

Mt 1:4-16 — Mk 0 — Lk 0; 3:29-38 — **Jn 1:5**^

Mt 1:		Lk 3:		
καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ			*29* τοῦ **Ἰωσὴ**	
Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ		**Φάρες**	τοῦ **Ἐλιέζερ**	
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ		**Ἑσρὼμ**	τοῦ **Ἰωρεὶμ**	
4 **Ἀρὰμ** δὲ ἐγέννησεν τὸν Ἀμιναδάβ		**Ἀράμ**	τοῦ **Ματθὰτ**	
Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών		**Ἀμιναδὰβ**	τοῦ **Λευὶ**	
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών		**Ναασσὼν**	*30* τοῦ **Συμεὼν**	
5 **Σαλμὼν** δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ		**Σαλμών**	τοῦ **Ἰούδα**	
Βοὸζ δὲ ἐγέννησεν τὸν Ὼβὴδ ἐκ τῆς Ῥούθ		**Βόοζ**	τοῦ **Ἰωσὴφ**	
Ὼβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί		**Ὼβήδ**	τοῦ **Ἰωνὰν**	
6 **Ἰεσσαὶ** δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα		**Ἰεσσαὶ**	τοῦ **Ἐλιακεὶμ**	
Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου		**Δαυὶδ**		
7 **Σολομὼν** δὲ ἐγέννησεν τὸν Ῥοβοάμ		Ναθὰν	*31* τοῦ **Μελεὰ**	
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά		Ματταθὰ	τοῦ **Μαϊνάν**	
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσά		Μαϊνάν	τοῦ **Ματταθὰ**	
8 **Ἀσὰ** δὲ ἐγέννησεν τὸν Ἰωσαφάτ		Μελεὰ	τοῦ **Ναθὰν**	
Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ		Ἐλιακεὶμ	τοῦ **Δαυὶδ**	
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν		Ἰωνὰν	*32* τοῦ **Ἰεσσαὶ**	
9 **Ὀζίας** δὲ ἐγέννησεν τὸν Ἰωαθάμ		Ἰωσὴφ	τοῦ **Ὼβήδ**	
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ		Ἰούδα	τοῦ **Βόοζ**	
Ἀχὰζ δὲ ἐγέννησεν τὸν Ἑζεκίαν		Συμεὼν	τοῦ **Σαλμών**	
10 **Ἑζεκίας** δὲ ἐγέννησεν τὸν Μανασσῆ		Λευὶ	τοῦ **Ναασσὼν**	
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών		Ματθὰτ	*33* τοῦ **Ἀμιναδὰβ**	
Ἀμὼν δὲ ἐγέννησεν τὸν Ἰωσίαν		Ἰωρεὶμ	τοῦ **Ἀράμ**	
11 **Ἰωσίας** δὲ ἐγέννησεν τὸν Ἰεχονίαν		Ἐλιέζερ	τοῦ **Ἑσρὼμ**	
καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ		Ἰωσὴ	τοῦ **Φάρες**	
τῆς μετοικεσίας Βαβυλῶνος		Ἤρ	τοῦ **Ἰούδα**	
		Ἐλμωδὰμ	*34* τοῦ **Ἰακὼβ**	
12 Μετὰ δὲ τὴν μετοικεσίαν		Κωσὰμ	τοῦ **Ἰσαὰκ**	
Βαβυλῶνος		Ἀδδὶ	τοῦ **Ἀβραὰμ**	
Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ		Μελχὶ	τοῦ **Θάρα**	
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ		Νηρὶ	τοῦ **Ναχὼρ**	
13 **Ζοροβαβὲλ** δὲ ἐγέννησεν τὸν Ἀβιούδ		Σαλαθιὴλ	*35* τοῦ **Σεροὺχ**	
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ		Ζοροβαβὲλ	τοῦ **Ῥαγαὺ**	
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ		Ῥησὰ	τοῦ **Φάλεγ**	
14 **Ἀζὼρ** δὲ ἐγέννησεν τὸν Σαδώκ		Ἰωανὰν	τοῦ **Ἔβερ**	
Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ		Ἰουδὰ	τοῦ **Σαλὰ**	
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ		Ἰωσὴφ	*36* τοῦ **Καϊνάν**	-
15 **Ἐλιοὺδ** δὲ ἐγέννησεν τὸν Ἐλεάζαρ		Σεμεΐ	τοῦ **Ἀρφαξὰδ**	
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν		Ματταθίου	τοῦ **Σὴμ**	
Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ		Μάαθ	τοῦ **Νῶε**	
16 **Ἰακὼβ** δὲ ἐγέννησεν τὸν **Ἰωσὴφ** τὸν		Ναγγαὶ	τοῦ **Λάμεχ**	
ἄνδρα Μαρίας ἐξ ἧς ἐγεννήθη		Ἑσλὶ	*37* τοῦ **Μαθουσαλὰ**	
Ἰησοῦς ὁ λεγόμενος Χριστός		Ναοὺμ	τοῦ **Ἐνὼχ**	
		Ἀμὼς	τοῦ **Ἰαρέδ**	
		Ματταθίου	τοῦ **Μαλελεὴλ**	
		Ἰωσὴφ	τοῦ **Καϊνὰν**	
		Ἰαννὰ	*38* τοῦ **Ἐνὼς**	
		Μελχὶ	τοῦ **Σὴθ**	
		Λευὶ	τοῦ **Ἀδὰμ**	
		Ματθὰτ	τοῦ **θεοῦ** *to 4:1 p32*	

Mt 1:		Lk 3:		
and Zara of Thamar;			*29* Which was *the son* of **Jose**,	
and **Phares** begat Esrom;		**Phares**	which was *the son* of **Eliezer**,	
and **Esrom** begat Aram;		**Esrom**	which was *the son* of **Jorim**,	
4 And **Aram** begat Aminadab;		**Aram**	which was *the son* of **Matthat**,	
and **Aminadab** begat Naasson;		**Aminadab**	which was *the son* of **Levi**,	
and **Naasson** begat Salmon;		**Naasson**	*30* Which was *the son* of **Simeon**,	
5 And **Salmon** begat Booz of Rachab;		**Salmon**	which was *the son* of **Juda**,	
and **Booz** begat Obed of Ruth;		**Booz**	which was *the son* of **Joseph**,	
and **Obed** begat Jesse;		**Obed**	which was *the son* of **Jonan**,	
6 And **Jesse** begat David the king;		**Jesse**	which was *the son* of **Eliakim**,	
and **David** the king begat Solomon of her *that had been the wife* of Urias;		**David**		
7 And **Solomon** begat Roboam;		Nathan	*31* Which was *the son* of **Melea**,	
and **Roboam** begat Abia;		Mattatha	which was *the son* of **Menan**,	
and **Abia** begat Asa;		Menan	which was *the son* of **Mattatha**,	
8 And **Asa** begat Josaphat;		Melea	which was *the son* of **Nathan**,	
and **Josaphat** begat Joram;		Eliakim	which was *the son* of **David**,	
and **Joram** begat Ozias;		Jonan	*32* Which was *the son* of **Jesse**,	
9 And **Ozias** begat Joatham;		Joseph	which was *the son* of **Obed**,	
and **Joatham** begat Achaz;		Juda	which was *the son* of **Booz**,	
and **Achaz** begat Ezekias;		Simeon	which was *the son* of **Salmon**,	
10 And **Ezekias** begat Manasses;		Levi	which was *the son* of **Naasson**,	
and **Manasses** begat Amon;		Matthat	*33* Which was *the son* of **Aminadab**,	
and **Amon** begat Josias;		Jorim	which was *the son* of **Aram**,	
11 And **Josias** begat Jechonias and his brethren, about the time they were carried away to Babylon:		Eliezer	which was *the son* of **Esrom**,	
		Jose	which was *the son* of **Phares**,	
		Er	which was *the son* of **Juda**,	
		Elmodam	*34* Which was *the son* of **Jacob**,	
12 And after they were brought to Babylon,		Cosam	which was *the son* of **Isaac**,	
Jechonias begat Salathiel;		Addi	which was *the son* of **Abraham**,	
and **Salathiel** begat Zorobabel;		Melchi	which was *the son* of **Thara**,	
13 And **Zorobabel** begat Abiud;		Neri	which was *the son* of **Nachor**,	
and **Abiud** begat Eliakim;		Salathiel	*35* Which was *the son* of **Saruch**,	
and **Eliakim** begat Azor;		Zorobabel	which was *the son* of **Ragau**,	
14 And **Azor** begat Sadoc;		Rhesa	which was *the son* of **Phalec**,	
and **Sadoc** begat Achim;		Joanna	which was *the son* of **Heber**,	
and **Achim** begat Eliud;		Juda	which was *the son* of **Sala**,	
15 And **Eliud** begat Eleazar;		Joseph	*36* Which was *the son* of **Cainan**,	-
and **Eleazar** begat Matthan;		Semei	which was *the son* of **Arphaxad**,	
and **Matthan** begat Jacob;		Mattathias	which was *the son* of **Sem**,	
16 And **Jacob** begat **Joseph** the husband of Mary, of whom was born Jesus, who is called Christ.		Maath	which was *the son* of **Noe**,	
		Nagge	which was *the son* of **Lamech**,	
		Esli	*37* Which was *the son* of **Mathusala**,	
		Naum	which was *the son* of **Enoch**,	
		Amos	which was *the son* of **Jared**,	
		Mattathias	which was *the son* of **Maleleel**,	
		Joseph	which was *the son* of **Cainan**,	
		Janna	*38* Which was *the son* of **Enos**,	
		Melchi	which was *the son* of **Seth**,	
		Levi	which was *the son* of **Adam**,	
		Matthat	which was *the son* of **God**. *to 4:1 p33*	

Mt 1:17 — Mk 0 — Lk 1:1-19 — Jn 1:5^

Mt 1:		Lk 3:	
		Ἡλὶ	

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες
καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες
καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες

Announcements.

Lk 1:

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν
περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων
2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ ἀρχῆς
αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου
3 ἔδοξεν κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς
καθεξῆς σοι γράψαι κράτιστε Θεόφιλε
4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν

Zacharias and Elisabeth.
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών
καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ
6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ θεοῦ πορευόμενοι ἐν πάσαις ταῖς
ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι
7 καὶ οὐκ ἦν αὐτοῖς τέκνον καθότι ἡ Ἐλισάβετ ἦν στεῖρα
καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν

Announcement to Zacharias: Elisabeth shall bear you a son; name him John.
8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ
9 κατὰ τὸ ἔθος τῆς ἱερατείας
ἔλαχεν τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου
10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος
11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου
ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος
12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ αὐτόν
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία
διότι εἰσηκούσθη ἡ δέησίς σου καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην
14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις
καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται
15 ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου
καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ
καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ
16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει
δικαίων ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον
18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο
ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς
19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ
Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ
καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα

Mt 1:

Lk 3:

Heli

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.

Announcements.

Lk 1:

1 Forasmuch as many have taken in hand to set forth in order a declaration
of those things which are most surely believed among us,
2 Even as they delivered them unto us, which from the beginning
were eyewitnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things from the very first,
to write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Zacharias and Elisabeth.
5 There was in the days of Herod, the king of Judaea, a certain priest
named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron,
and her name *was* Elisabeth.
6 And they were both righteous before God, walking in all the
commandments and ordinances of the Lord blameless.
7 And they had no child, because that Elisabeth was barren,
and they both were *now* well stricken in years.

Announcement to Zacharias: Elisabeth shall bear you a son; name him John.
8 And it came to pass, that while he executed the priest's office
before God in the order of his course,
9 According to the custom of the priest's office,
his lot was to burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people were praying without at the time of incense.
11 And there appeared unto him an angel of the Lord
standing on the right side of the altar of incense.
12 And when Zacharias saw ***him***, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias:
for thy prayer is heard; and thy wife Elisabeth shall bear thee a son,
and thou shalt call his name John.
14 And thou shalt have joy and gladness;
and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord,
and shall drink neither wine nor strong drink;
and he shall be filled with the Holy Ghost, even from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 And he shall go before him in the spirit and power of Elias,
to turn the hearts of the fathers to the children, and the disobedient to the wisdom
of the just; to make ready a people prepared for the Lord.
18 And Zacharias said unto the angel, Whereby shall I know this?
for I am an old man, and my wife well stricken in years.
19 And the angel answering said unto him,
I am Gabriel, that stand in the presence of God;
and am sent to speak unto thee, and to shew thee these glad tidings.

Lk 1:

20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι
ἄχρι ἧς ἡμέρας γένηται ταῦτα ἀνθ ὧν
οὐκ ἐπίστευσας τοῖς λόγοις μου οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν
21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν
καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν ἐν τῷ ναῷ
22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς
καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ
καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός
23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ
24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ
καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα
25 ὅτι Οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπεῖδεν
ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις

Announcement to Mary: you shall bear God a son; name him Jesus.
26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ
εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲτ
27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυίδ
καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ
28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν Χαῖρε κεχαριτωμένη
ὁ κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξίν
29 ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ καὶ διελογίζετο
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος
30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ εὗρες γὰρ χάριν παρὰ τῷ θεῷ
31 καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν
32 οὗτος ἔσται μέγας
καὶ υἱὸς ὑψίστου κληθήσεται
καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ
33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος
34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον
Πῶς ἔσται τοῦτο ἐπεὶ ἄνδρα οὐ γινώσκω
35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ
Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ
καὶ δύναμις ὑψίστου ἐπισκιάσει σοι
διὸ καὶ τὸ γεννώμενον ἅγιον
κληθήσεται υἱὸς θεοῦ
36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενής σου καὶ αὐτὴ συνείληφυῖα υἱὸν ἐν
γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ
37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα
38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη κυρίου
γένοιτό μοι κατὰ τὸ ῥῆμά σου καὶ ἀπῆλθεν ἀπ αὐτῆς ὁ ἄγγελος

Mary visits Elisabeth.
39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις
ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ

Lk 1:

20 And, behold, thou shalt be dumb, and not able to speak,
until the day that these things shall be performed, because
thou believest not my words, which shall be fulfilled in their season.
21 And the people waited for Zacharias,
and marvelled that he tarried so long in the temple.
22 And when he came out, he could not speak unto them:
and they perceived that he had seen a vision in the temple:
for he beckoned unto them, and remained speechless.
23 And it came to pass, that, as soon as the days of his ministration were accomplished,
he departed to his own house.
24 And after those days his wife Elisabeth conceived,
and hid herself five months, saying,
25 Thus hath the Lord dealt with me in the days wherein he looked on *me*,
to take away my reproach among men.

Announcement to Mary: you shall bear God a son; name him Jesus.
26 And in the sixth month the angel Gabriel was sent from God
unto a city of Galilee, named Nazareth,
27 To a virgin espoused to a man whose name was Joseph, of the house of David;
and the virgin's name *was* Mary.
28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured,
the Lord *is* with thee: blessed *art* thou among women.
29 And when she saw *him*, she was troubled at his saying, and cast in her mind
what manner of salutation this should be.
30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son,
and shalt call his name JESUS.
32 He shall be great,
and shall be called the Son of the Highest:
and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever;
and of his kingdom there shall be no end.
34 Then said Mary unto the angel,
How shall this be, seeing I know not a man?
35 And the angel answered and said unto her,
The Holy Ghost shall come upon thee,
and the power of the Highest shall overshadow thee:
therefore also that holy thing which shall be born of thee
shall be called the Son of God.
36 And, behold, thy cousin Elisabeth, she hath also conceived a son in
her old age: and this is the sixth month with her, who was called barren.
37 For with God nothing {*I said*} shall be impossible.
38 And Mary said, Behold the handmaid of the Lord;
be it unto me according to thy word. And the angel departed from her.[3]

Mary visits Elisabeth.
39 And Mary arose in those days,
and went into the hill country with haste, into a city of Juda;
40 And entered into the house of Zacharias, and saluted Elisabeth.

Lk 1:

41 καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας
ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ
42 καὶ ἀνεφώνησεν φωνῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν
γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου
43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς μέ
44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου
ἐσκίρτησεν τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου
45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις
τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου
46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχή μου τόν κύριόν
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί
49 ὅτι ἐποίησέν μοι μεγάλεῖα ὁ δυνατός καὶ ἅγιον τὸ ὄνομα αὐτοῦ
50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν
51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν
52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς
53 πεινῶντας ἐνέπλησεν ἀγαθῶν
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς
54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους
55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν τῷ Ἀβραὰμ
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα
56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς… ↪

Birth of John.
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν
καὶ ἐγέννησεν υἱόν
58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς
ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ αὐτῆς καὶ συνέχαιρον αὐτῇ
59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον
καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν
60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί ἀλλὰ κληθήσεται Ἰωάννης
61 καὶ εἶπον πρὸς αὐτὴν ὅτι
Οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν
63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ
καὶ ἐθαύμασαν πάντες
64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ
καὶ ἐλάλει εὐλογῶν τὸν θεόν
65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς
καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα
66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες
Τί ἄρα τὸ παιδίον τοῦτο ἔσται καὶ χεὶρ κυρίου ἦν μετ αὐτοῦ
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ Προεφήτευσεν λέγων
68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ
69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν
ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ
70 καθὼς ἐλάλησεν διὰ στόματος
τῶν ἁγίων τῶν ἀπ αἰῶνος προφητῶν αὐτοῦ

Lk 1:

41 And it came to pass, that, when Elisabeth heard the salutation of Mary,
the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice, and said, Blessed *art* thou among
women, and blessed *is* the fruit of thy womb.
43 And whence *is* this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears,
the babe leaped in my womb for joy.
45 And blessed *is* she that believed: for there shall be a performance
of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden:
for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy *is* his name.
50 And his mercy *is* on them that fear him from generation to generation.
51 He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things;
and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;
55 As he spake to our fathers, to Abraham,
and to his seed for ever.
56 And Mary abode with her about three months, . . .

Birth of John.
57 Now Elisabeth's full time came that she should be delivered;
and she brought forth a son.
58 And her neighbours and her cousins heard
how the Lord had shewed great mercy upon her; and they rejoiced with her.
59 And it came to pass, that on the eighth day they came to circumcise the child;
and they called him Zacharias, after the name of his father.
60 And his mother answered and said, Not *so*; but he shall be called John.
61 And they said unto her,
There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John.
And they marvelled all.
64 And his mouth was opened immediately, and his tongue *loosed*,
and he spake, and praised God.
65 And fear came on all that dwelt round about them:
and all these sayings were noised abroad throughout all the hill country of Judaea.
66 And all they that heard *them* laid *them* up in their hearts, saying,
What manner of child shall this be! And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord God of Israel;
for he hath visited and redeemed his people,
69 And hath raised up an horn of salvation for us
in the house of his servant David;
70 As he spake by the mouth
of his holy prophets, which have been since the world began:

Lk 1:

71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν
καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ
73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν
τοῦ δοῦναι ἡμῖν
74 ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ
75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν
76 Καὶ σὺ παιδίον προφήτης ὑψίστου κληθήσῃ
προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν
ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης
to p20

Mary returns home after staying with Elisabeth about three months in all.
56 …καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς

In the months before the birth of Jesus: announcement to Joseph.

Mt 1:

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν
μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ
πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου
19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν *cf. Deuteronomy 22:23-27*
καὶ μὴ θέλων αὐτὴν παραδειγματίσαι
ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν
20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ
ἄγγελος κυρίου κατ ὄναρ ἐφάνη αὐτῷ λέγων
Ἰωσὴφ υἱὸς Δαυίδ μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου
τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου
21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν
αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ
κυρίου διὰ τοῦ προφήτου λέγοντος
23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ ὅ ἐστιν μεθερμηνευόμενον Μεθ ἡμῶν ὁ θεός
24 διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν
ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ
25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν

Lk 2: *from p22*

Roman citizens to be enrolled throughout the empire.
1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος
Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην
2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο *This is the latest possible position of vv1-2.*
ἡγεμονεύοντος τῆς Συρίας Κυρηνίου *The earliest possible position is before Lk 1:8.*

Lk 1:

71 That we should be saved from our enemies,
and from the hand of all that hate us;
72 To perform the mercy *promised* to our fathers,
and to remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us,
that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him,
all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest:
for thou shalt go before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people
by the remission of their sins,
78 Through the tender mercy of our God;
whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and *in* the shadow of death,
to guide our feet into the way of peace.
to p21

Mary returns home after staying with Elisabeth about three months in all.
56 ...and {*Mary*} returned to her own house.

In the months before the birth of Jesus: announcement to Joseph.

Mt 1:

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*, *cf. Deuteronomy 22:23-27*
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.

Lk 2: *from p23*

Roman citizens to be enrolled throughout the empire.[4]
1 And it came to pass in those days {*8 B.C.*}, that there went out a decree from Caesar
Augustus, that {*Roman citizens in*} all the world should be taxed {*or: enrolled*}.
2 (*And* this taxing {*or: enrolling*} was first made *This is the latest possible position of vv1-2.*
when Cyrenius was {*military?*} governor of Syria.) *The earliest possible position is before Lk 1:8.*

The birth of Jesus.

		Lk 2:	
		In the days before the birth of Jesus. 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν 4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ οὔσῃ ἐγκύῳ *On the day of the birth of Jesus.* 6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν 9 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς καὶ ἐφοβήθησαν φόβον μέγαν 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς κύριος ἐν πόλει Δαυίδ 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον εὑρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν 16 καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ 17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς 19 ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς *Eight days after the birth of Jesus.* 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ *About a month later.* 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ 23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται	

The birth of Jesus.

Lk 2:

In the days before the birth of Jesus.
3 And all {*Roman citizens only?*} went to be taxed {*or: enrolled*},
every one into his own city.
4 And Joseph also {*or: But Joseph indeed [did otherwise—cf. v39—he]*} went up
from Galilee, out of the city of Nazareth, into Judaea, unto the city of David,
which is called Bethlehem; (because he was of the house and lineage of David:)
5 To be taxed {*or: enrolled*} with Mary his espoused wife, being great with child.

On the day of the birth of Jesus.
6 And so it was, that, while they were there,
the days were accomplished that she should be delivered.
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes,
and laid him in a manger; because there was no room for them in the inn.
8 And there were in the same country shepherds abiding in the field,
keeping watch over their flock by night.
9 And, lo, the {*an*} angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not: for, behold,
I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day
in the city of David a Saviour, which is Christ the Lord.
12 And this *shall be* a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host
praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will toward men.
15 And it came to pass, as the angels were gone away from them into heaven,
the shepherds said one to another, Let us now go even unto Bethlehem,
and see this thing which is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found Mary, and Joseph,
and the babe lying in a manger.
17 And when they had seen *it*, they made known abroad the saying
which was told them concerning this child.
18 And all they that heard *it* wondered at
those things which were told them by the shepherds.
19 But Mary kept all these things,
and pondered *them* in her heart.
20 And the shepherds returned, glorifying and praising God
for all the things that they had heard and seen, as it was told unto them.

Eight days after the birth of Jesus.
21 And when eight days were accomplished for the circumcising of the child,
his name was called JESUS, which was so named of the angel
before he was conceived in the womb.

About a month later.
22 And when the days of her [5]{*or: their*}[maj] purification according to the law of Moses
were accomplished, they brought him to Jerusalem, to present *him* to the Lord;
23 (As it is written in the law of the Lord,
Every male that openeth the womb shall be called holy to the Lord;)

Lk 2:

24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου
ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν
25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών καὶ
ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ
καὶ πνεῦμα ἦν ἅγιον ἐπ αὐτόν
26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου
μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου
27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς
τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν
29 Νῦν ἀπολύεις τὸν δοῦλόν σου δέσποτα κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ
33 καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ
34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον
35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία
ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί
36 Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουήλ ἐκ φυλῆς Ἀσήρ αὕτη
προβεβηκυῖα ἐν ἡμέραις πολλαῖς ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς
37 καὶ αὐτὴ χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων ἣ οὐκ ἀφίστατο ἀπὸ τοῦ
ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν
38 καὶ αὐτῇ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ
πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ
39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου
ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ

About two years after the birth of Jesus.

Mt 2:

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις
Ἡρῴδου τοῦ βασιλέως ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα
2 λέγοντες Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων
εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ
3 ἀκούσας δὲ Ἡρῴδης ὁ βασιλεὺς 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 εἶπον αὐτῷ Ἐν Βηθλέεμ τῆς Ἰουδαίας οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου
6 Καὶ σύ Βηθλέεμ γῆ Ἰούδα οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ
7 Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους
ἠκρίβωσεν παρ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος
8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν
Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου ἐπὰν δὲ εὕρητε
ἀπαγγείλατέ μοι ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ
9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ
ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον {*in Nazareth*}
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

Lk 2:

24 And to offer a sacrifice according to that which is said in the law of the Lord,
A pair of turtledoves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and
the same man *was* just and devout, waiting for the consolation of Israel:
and the Holy Ghost was upon him.
26 And it was revealed unto him by the Holy Ghost,
that he should not see death, before he had seen the Lord's Christ.
27 And he came by the Spirit into the temple: and when the parents brought in
the child Jesus, to do for him after the custom of the law,
28 Then took he him up in his arms, and blessed God, and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy word:
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 A light to lighten the Gentiles, and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of him.
34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for
the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35 (Yea, a sword shall pierce through thy own soul also,)
that the thoughts of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she
was of a great age, and had lived with an husband seven years from her virginity;
37 And she *was* a widow of about fourscore and four years, which departed not from the
temple, but served *God* with fastings and prayers night and day.
38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him
to all them that looked for redemption in Jerusalem.
39 And when they had performed all things according to the law of the Lord,
they returned into Galilee, to their own city Nazareth.

About two years after the birth of Jesus.

Mt 2:

1 Now when {*or: after*} 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 Bethlehem, *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.[6]
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 {*in Nazareth*}.
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,

Mt 2:

προσήνεγκαν αὐτῷ δῶρα χρυσὸν καὶ λίβανον καὶ σμύρναν
12 καὶ χρηματισθέντες κατ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην
δι ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν
13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται
κατ ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι
μέλλει γὰρ Ἡρῴδης 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 Ἡρῴδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου
16 Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων
ἐθυμώθη λίαν καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν
Βηθλέεμ καὶ ἐν πάσιν τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω
κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων
17 τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου λέγοντος
18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν
19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου
ἰδοὺ ἄγγελος κυρίου κατ ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ
20 λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου
εἰς γῆν Ἰσραήλ τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου
21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἦλθεν εἰς γῆν Ἰσραήλ
22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ
Ἡρῴδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη ἐκεῖ ἀπελθεῖν
χρηματισθεὶς δὲ κατ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας
23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ [8] ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται

And the child grew.

Lk 1: *from p14*

80 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι

Lk 2:

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας καὶ χάρις θεοῦ ἦν ἐπ αὐτό

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα
42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα ἀναβάντων αὐτῶν εἰς Ἰεροσόλυμα
κατὰ τὸ ἔθος τῆς ἑορτῆς
43 καὶ τελειωσάντων τὰς ἡμέρας ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς
ἐν Ἰερουσαλήμ καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ
44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδὸν
καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς
45 καὶ μὴ εὑρόντες αὐτόν ὑπέστρεψαν εἰς Ἰερουσαλὴμ ζητοῦντες αὐτὸν
46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς
47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ
48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν Τέκνον
τί ἐποίησας ἡμῖν οὕτως ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε
49 καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με
50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς

Mt 2:

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, 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.[7]
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 of
the Lord 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,
20 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.
21 And he arose, and took the young child and his mother, and came into the land of Israel.
22 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:
23 And he came and dwelt in a city called Nazareth: that it might be fulfilled
which was spoken by the prophets, He shall be called a Nazarene.

And the child grew.

Lk 1: *from p15*

80 And the child {*John*} grew, and
waxed strong in spirit,

Lk 2:

40 And the child {*Jesus*} grew, and
waxed strong in spirit, filled with wisdom:
and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.
42 And when he was twelve years old, they went up to Jerusalem
after the custom of the feast.
43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind
in Jerusalem; and Joseph and his mother knew not *of it*.
44 But they, supposing him to have been in the company, went a day's journey;
and they sought him among *their* kinsfolk and acquaintance.
45 And when they found him not, they turned back again to Jerusalem, seeking him.
46 And it came to pass, that after three days they found him in the temple, sitting
in the midst of the doctors, both hearing them, and asking them questions.
47 And all that heard him were astonished at his understanding and answers.
48 And when they saw him, they were amazed: and his mother said unto him, Son,
why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
49 And he said unto them, How is it that ye sought me?
wist ye not that I must be about my Father's business?
50 And they understood not the saying which he spake unto them.

		Lk 1:	Lk 2:	
		51 καὶ κατέβη μετ αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῖς καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς		
		καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ *to 2:1 p14*	52 Καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις	

NOTES:

1. bottom of p3. The discussion of Quirinius and the census makes reference to commentaries by Dummelow and Laymon. A discussion of the evidence which underlies their comments is beyond the scope of this book. Readers interested in the underlying evidence may care to start their investigation with the *Res Gestae* of Caesar Augustus.

2. top of p5. Conceivably, Herod, ever watchful for potential rivals, extended the census to descendants of David (and if to the royal lineage, then perhaps to the priestly as well).

If Joseph and Mary were Roman citizens, Mary probably became, like Paul, a citizen by birth. Joseph, his father, Mary's father or their grandfathers might have obtained citizenship by completing service in the Roman auxiliary army (*Rome*, William G. Sinnigen, editor, The Free Press, New York, 1965, p15). And it is not incredible that some descendants of Israel's most revered warrior and king would think it honorable and profitable to join the Roman auxiliaries. All the more is this conceivable seeing we are informed by Josephus that some Israelites accepted Alexander's invitation to join his army (Ant.11.8.5), and in the time of David some of his most respected soldiers were foreign (1Ch 11:39, 41, 46), and, returning to the time of the Caesars, it is well known that some in Israel held Rome in favor, Herod being a chief example. And considering that some in Israel willingly undertook the work of collecting taxes for Rome (Lk 3:13), can we really say that all of the soldiers without exception who responded to John (Lk 3:14) were either not Israelite or not Roman auxiliaries? Finally on military service, the exemption Jews enjoyed from compulsory service in Rome's auxiliary army was no bar to voluntary participation. Citizenship could also be purchased (Acts 22:28). Joseph and Mary appear too poor to have done this themselves, but the modesty of their means does not rule out the possibility of rich parents or grandparents. One might also become a citizen through a capture-enslavement-manumission sequence (*New Testament Story*, David L. Barr, Wadsworth Publishing Co., New York, 1995, p31).

As for Quirinius being governor of Syria at the time of this census, Luke applies a form of the word "governor" not only to Quirinius, but also, in Lk 3:1, to both Pilate and Tiberius Caesar. (Luke uses a verbal form of the word in reference to Quirinius and Pilate, a noun form of the word in reference to Tiberius Caesar.) So it seems possible that the verbal form of "governor" applied to Quirinius may allow a variety of degrees of authority. If so, it is not necessary that Quirinius have been the regular legate to Syria in 8 B.C. for him to have been "governor of Syria" at that time.

Lk 1:	Lk 2:
	51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
and {*John*} was in the deserts till the day of his shewing unto Israel. *to 2:1 p15*	52 And Jesus increased in wisdom and stature, and in favour with God and man.

NOTES:

3. p11. Lk 1:38. Did Mary tell Joseph all these things at this time? If she did so and he believed her, did he expect to be the father of the child? Cf. Judges 13.

4. bottom of p15. Here I follow the conjecture suggested at the top of p5 that the Lk 2 census is the same as Caesar's 8 B.C. census of Roman citizens.

5. p17. Lk 2:22. Leviticus 12 directs that after childbirth a woman was to observe a period of purification, after which she was to present a sacrifice (the sacrifice reported in Lk 2:24). The need for Joseph to observe a period of purification is found in Leviticus 15—contact with Mary's blood during delivery of Jesus, contact with her bed throughout the time of her impurity, etc.—but no sacrifice was required after this period (and no sacrifice for Joseph is reported in Lk).

6. p19. Mt 2:8. Herod probably had the Magi followed. And probably during the night while the followers slept the star appeared to the Magi—the first time in two years—and led them north to Jesus.

7. p21. Mt 2:13. Through his spy network Herod probably soon learned that the Magi visited Nazareth. But by the time search was made there, Joseph, Mary, and Jesus were gone.

8. p20. Mt 2:23. Cf. the parallel construction in 4:13 where Matthew reports an instance of Jesus taking up residence in Capernaum. In neither 2:23 nor 4:13 does Matthew report the first instance of residence. Jn 2:12 reports a move to Capernaum by Jesus that is prior to the instance reported in Mt 4:13. And Lk 2 reports residence by Joseph and Mary in Nazareth prior to that of Mt 2:23. Matthew's usage in both 2:23 and 4:13 is appropriate since in neither case has he mentioned a prior residence in the respective destination cities.

Harmony of the Gospels

ministry

before John imprisoned

Mt 3:1-2, 4 — **Mk 1:1**, 4, 6 — **Lk 3:1-3** — **Jn 1:5^**

The ministry of this period in summary

	Mt	Mk	Lk	Jn
John baptizing, preaching, teaching	3:1-12	1:2-8	3:1-18	1:19-28
Jesus baptized	3:13-17	1:9-11	3:21-22	
Jesus tempted	4:1-11	1:12-13	4:1-13	
[Jesus returns to Jordan where John is]				
John: Behold the lamb of God				1:29-34
Two disciples of John begin to follow Jesus				1:35-42
Five disciples of John begin to follow Jesus; Jesus goes to Galilee				1:43-51
Wedding in Cana of Galilee; water to wine				2:1-11
[?Joseph dies?]				
Jesus moves his mother & brothers to Capernaum (his sisters, married, stay in Nazareth) but after they are settled, Jesus returns to Nazareth	cf. 4:13; 13:56	cf. 6:3		2:12
Jesus goes to Jerusalem around Passover				2:13-

◆

The beginning of the gospel of Jesus.

M	Mk 1:	L	J
	1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ		

John the Baptist.

M	M	Lk 3:	J
		1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος 2 ἐπὶ ἀρχιερέως Ἅννα καὶ Καϊάφα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ	

The dress and food of John.

Mt 3:	Mk 1:	L	J
4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον	*6* ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον		

The preaching of John (in part): repent and be baptized for the remission of sins.

Mt 3:	Mk 1:	Lk 3:	J
1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 καὶ λέγων Μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν	*4* ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν	3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν	

Mt 3:1-2, 4 — **Mk 1:1**, 4, 6 — **Lk 3:1-3** — **Jn 1:5^**

The ministry of this period in summary

	Mt	Mk	Lk	Jn
cleanses the temple (first time)				2:14-
some believe in Jesus, seeing signs he did, but Jesus did not trust himself to them				2:23-
Nicodemus sees Jesus by night				3:1-
Jesus baptizing in Judea, John in Aenon				3:22-
John testifies of Jesus				3:24-
Jesus leaves Judea for Galilee via Samaria on account of Pharisees knowing he baptized more than John; the woman at the well; Jesus stays two days in Samaria				4:1-
after two days, Jesus goes on to Galilee				4:43-
people of Galilee welcome him, having seen his deeds at the Passover				4:45
Jesus to Cana again, heals man's son (this...				4:46-
...is his 2nd sign coming from Judea to Galilee)				4:54

◆

The beginning of the gospel of Jesus.

M	Mk 1:	L	J
	1 The beginning of the gospel of Jesus Christ, the Son of God;		

John the Baptist.

M	M	Lk 3:	J
		1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturаea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.	

The dress and food of John.

Mt 3:	Mk 1:	L	J
4 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.	*6* And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;		

The preaching of John (in part): repent and be baptized for the remission of sins.

Mt 3:	Mk 1:	Lk 3:	J
1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.	*4* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.	3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;	

Mt 3:3, 5-10 — Mk 1:2-3, 5 — Lk 3:4-14 — Jn 1:6-8

The mission of John. *Cf. Lk 1:13-17, p8; 1:76-77, p14.*

Mt 3:	Mk 1:	Lk 3:	Jn 1: *from p4*
3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου λέγοντος	2 Ὡς γέγραπται ἐν τοῖς προφήταις	4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος	6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ὄνομα αὐτῷ Ἰωάννης
Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου			7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ ⇙	3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ ⇙	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ	φωτός ἵνα πάντες πιστεύσωσιν δι αὐτοῦ 8 οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός
5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ			

The response to John.

Mt 3:	Mk 1:	L	J
5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν	5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν ⇙		

The admonition by John.

Mt 3:	M	Lk 3:	J
7 Ἰδὼν 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 καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται		7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ αὐτοῦ Γεννήματα ἐχιδνῶν τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται	
10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσομεν 11 ἀποκριθεὶς δὲ λέγει αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπον πρὸς αὐτόν Διδάσκαλε τί ποιήσομεν 13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε 14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες καὶ ἡμεῖς Τί ποιήσομεν καὶ εἶπεν πρὸς αὐτούς Μηδένα διασείσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν			

Mt 3:3, 5-10 — Mk 1:2-3, 5 — Lk 3:4-14 — Jn 1:6-8

The mission of John. *Cf. Lk 1:13-17, p9; 1:76-77, p15.*

Mt 3:	Mk 1:	Lk 3:	Jn 1: *from p5*
3 For this is he that was spoken of by the prophet Esaias, saying,	2 As it is written in the prophets,	4 As it is written in the book of the words of Esaias the prophet, saying,	6 There was a man sent from God, whose name *was* John. 7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. 8 He was not that Light, but *was sent* to bear witness of that Light.
Behold, I send my messenger before thy face, which shall prepare thy way before thee.			
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ☞	3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ☞	The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	
5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; 6 And all flesh shall see the salvation of God.			

The response to John.

Mt 3:	Mk 1:	L	J
5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.	5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ☞		

The admonition by John.

Mt 3:	M	Lk 3:	J
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto <u>them</u>, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 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. 10 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.		7 Then said he to the <u>multitude</u> that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin 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. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.	
10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.			

Mt 3:11-12 — Mk 1:7-8 — Lk 3:15-18, 23 — **Jn 1:9-14**

The preaching of John (in part): one mightier than I cometh; he shall baptize you with the Holy Ghost and fire.

cf. Jn 1:24-28, p36.

Mt 3:

a 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι
b εἰς μετάνοιαν
c ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν
d οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι
e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ
f [καὶ πυρί]scr

12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ

Mk 1:

7 καὶ ἐκήρυσσεν λέγων
c Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου
d οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ
a 8 ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι
e αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ

Lk 3:

16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων
a Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς
c ἔρχεται δὲ ὁ ἰσχυρότερός μου
d οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ
e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ
f καὶ πυρί

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθᾶριεῖ τὴν ἅλωνα αὐτοῦ καὶ συναξεῖ τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ

J

1.19 ὅτε...οἱ Ἰουδαῖοι... ἐρωτήσωσιν...Σὺ τίς εἶ...

26 ἀπεκρίθη ...ὁ Ἰωάννης Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε
27 αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου γέγονεν οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν

to p52

Who it is that baptizes with the Holy Ghost and with fire.

Jn 1:

1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος
2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν
3 πάντα δι αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
4 ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων
5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ὄνομα αὐτῷ Ἰωάννης
7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός ἵνα πάντες πιστεύσωσιν δι αὐτοῦ
8 οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός
9 Ἦν τὸ φῶς τὸ ἀληθινόν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον
10 ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω
11 εἰς τὰ ἴδια ἦλθεν καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον
12 ὅσοι δὲ ἔλαβον αὐτόν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ
13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ ἐκ θεοῦ ἐγεννήθησαν *to p4*
14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ ἀληθείας

Jesus.

Lk 3:

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὢν ὡς ἐνομίζετο υἱός Ἰωσὴφ τοῦ Ἡλὶ *verse continues on p4*

Mt 3:11-12 — Mk 1:7-8 — Lk 3:15-18, 23 **— Jn 1:9-14**

The preaching of John (in part): one mightier than I cometh; he shall baptize you with the Holy Ghost and fire. *cf. Jn 1:24-28, p37.*

Mt 3:	Mk 1:	Lk 3:	J
	15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;		1:19 when the Jews... ask..., Who art thou? ...
a 11 I indeed baptize you with water b unto repentance: c but he that cometh after me is mightier than I, d whose shoes I am not worthy to bear: e he shall baptize you with the Holy Ghost, f and *with* fire:	7 And preached, saying, c There cometh one mightier than I after me, d the latchet of whose shoes I am not worthy to stoop down and unloose. a 8 I indeed have baptized you with water: e but he shall baptize you with the Holy Ghost.	16 John answered, saying unto *them* all, a I indeed baptize you with water; c but one mightier than I cometh, d the latchet of whose shoes I am not worthy to unloose: [1] e he shall baptize you with the Holy Ghost f and with fire:	26 John answered... I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
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.		17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.	
	18 And many other things in his exhortation preached he unto the people. *to p53*		

Who it is that baptizes with the Holy Ghost and with fire.

M	M	L	Jn 1:
			1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 *That* was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *to p5* 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Jesus.

M	M	Lk 3:	J
		23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son *{in law?}* of Heli, *verse continues on p5*	

Mt 3:13-17, 4:1-4 — Mk 1:9-13 — Lk 3:21-22, 4:1-4 — Jn 1:14^

Jesus baptized by John.

Mt 3:	Mk 1:	Lk 3: *from p52*	J
13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ αὐτοῦ	9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας	21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν	
14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι καὶ σὺ ἔρχῃ πρός με 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ἄφες ἄρτι οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην τότε ἀφίησιν αὐτόν			
16 καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ 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 υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα	καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην καὶ Ἰησοῦ βαπτισθέντος 10 καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ αὐτόν 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ὦ εὐδόκησα	καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ αὐτόν καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα ⇙	1.32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ αὐτόν

Jesus tempted.

Mt 4:	Mk 1:	Lk 4: *from p6*	J
1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου	12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον 13 καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ καὶ ἦν μετὰ τῶν θηρίων	1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι εἰς τήν ἐρήμον 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασεν	
2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν			

Mt 4:	Mk 1:	Lk 4:	J
3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν Εἰ υἱὸς εἶ τοῦ θεοῦ εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται {*picks up a stone*} 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος ἀλλ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ		3 καὶ Εἶπεν αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος 4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων Γέγραπται ὅτι Οὐκ ἐπ ἄρτῳ μόνῳ ζήσεται [ὁ] ἄνθρωπος ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ	

Mt 3:13-17, 4:1-4 — Mk 1:9-13 — Lk 3:21-22, 4:1-4 — Jn 1:14^

Jesus baptized by John.

Mt 3:	Mk 1:	Lk 3: *from p53*	J
13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	9 And it came to pass in those days, that Jesus came from Nazareth of Galilee,	21 Now when all the people were baptized,	
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,	and was baptized of John in Jordan.	it came to pass, that Jesus also being 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.	10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.	and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. ⇗	1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Jesus tempted.

Mt 4:	Mk 1:	Lk 4: *from p7*	J
1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.	12 And immediately the Spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts;	1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.	
2 And when he had fasted forty days and forty nights, he was afterward an hungred.			

Mt 4:	Mk 1:	Lk 4:	J
3 And when the tempter came to him, he said, If thou be the Son of God, command that <u>these</u> stones be made bread. {*picks up*		3 And the devil said unto him,	
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.		*a stone*} If thou be the Son of God, command <u>this</u> stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.	

Mt 4:	Mk 1:	Lk 4:	J
5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ 6 καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ βάλε σεαυτὸν κάτω γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν 9 καὶ λέγει αὐτῷ Ταῦτά πάντα σοι δώσω ἐὰν πεσὼν προσκυνήσῃς μοι 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε ὀπίσω μου Σατανᾶ γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις		9 καὶ Ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ βάλε σεαυτὸν ἐντεῦθεν κάτω 10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε 11 καὶ Ἐπὶ χειρῶν ἀροῦσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου 5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλον ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου 6 καὶ εἶπεν αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ ἔσται σοῦ πᾶσα 8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Ὕπαγε ὀπίσω μου Σατανᾶ Γέγραπται προσκυνήσεις Κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις	
11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ *to p52*	καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ *to p52*	13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ αὐτοῦ ἄχρι καιροῦ *to p52*	

John testifies of Jesus.

M	M	L	Jn 1:
			15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν 16 καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος 17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο 18 θεὸν οὐδεὶς ἑώρακεν πώποτε ὁ μονογενὴς υἱός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι *cf. Lk 3:15ff &c. p30* ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ 20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο καὶ ὡμολόγησεν ὅτι οὐκ εἰμὶ Ἐγὼ ὁ Χριστός 21 καὶ ἠρώτησαν αὐτόν Τί οὖν Ἠλίας εἶ Σύ καὶ λέγει Οὐκ εἰμί Ὁ προφήτης εἶ σύ καὶ ἀπεκρίθη Οὔ 22 εἶπον οὖν αὐτῷ Τίς εἶ ἵνα ἀπόκρισιν δῶμεν

Mt 4:5-11 — Mk 1:13^ — Lk 4:5-13 — Jn 1:15-22

Mt 4:	Mk 1:	Lk 4:	J
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 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.		*9* And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: *10* For it is written, He shall give his angels charge over thee, to keep thee: *11* And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. *12* And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	
11 Then the devil leaveth him, and, behold, angels came and ministered unto him. *to p53*	and the angels ministered unto him. *to p53*	13 And when the devil had ended all the temptation, he departed from him for a season. *to p53*	

John testifies of Jesus.

M	M	L	Jn 1:
			15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. 19 And this is the record of John, when the Jews sent *cf. Lk 3:15ff &c., p31* priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer

M	M	L	Jn 1:
			τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ 23 ἔφη Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν κυρίου καθὼς εἶπεν Ἡσαΐας ὁ προφήτης 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἠλίας οὔτε ὁ προφήτης 26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε 27 αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου γέγονεν οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου ὅπου ἦν Ἰωάννης βαπτίζων 29 Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν 31 κἀγὼ οὐκ ᾔδειν αὐτόν ἀλλ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ αὐτόν 33 κἀγὼ οὐκ ᾔδειν αὐτόν ἀλλ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ αὐτόν οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ 34 κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ

The next day, John testifies of Jesus again; some disciples of John begin to follow Jesus instead.

M	M	L	Jn 1:
			35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ 37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε οἱ δὲ εἶπον αὐτῷ Ῥαββί ὃ λέγεται ἑρμηνευόμενον Διδάσκαλε ποῦ μένεις 39 λέγει αὐτοῖς Ἔρχεσθε καὶ ἴδετε ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ 41 εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὑρήκαμεν τὸν Μεσίαν ὅ ἐστιν μεθερμηνευόμενον Χριστός 42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν ἐμβλέψας [δὲ] αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ σὺ κληθήσῃ Κηφᾶς ὃ ἑρμηνεύεται Πέτρος 43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ [ὁ Ἰησοῦς] Ἀκολούθει μοι 44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου 45 εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὃν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ 46 καὶ εἶπεν αὐτῷ Ναθαναήλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι λέγει αὐτῷ Φίλιππος Ἔρχου καὶ ἴδε 47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ

M	M	L	Jn 1:
			to them that sent us. What sayest thou of thyself? 23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

The next day, John testifies of Jesus again; some disciples of John begin to follow Jesus instead.

M	M	L	Jn 1:
			35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him,

M	M	L	Jn 1:
			Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν 48 λέγει αὐτῷ Ναθαναήλ Πόθεν με γινώσκεις ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε 49 ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ Ῥαββί σὺ εἶ ὁ υἱὸς τοῦ θεοῦ σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ 50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις μείζω τούτων ὄψει 51 καὶ λέγει αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν ἀπ᾽ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου

Wedding in Cana.

M	M	L	Jn 2:
			1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον 3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον οὐκ ἔχουσιν 4 λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί γύναι οὔπω ἥκει ἡ ὥρα μου 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε 6 ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς 7 λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος καὶ ἐγέμισαν αὐτὰς ἕως ἄνω 8 καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ καὶ ἤνεγκαν 9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ᾔδει πόθεν ἐστίν οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος 10 καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τότε τὸν ἐλάσσω σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι 11 Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ

Joseph dies about now?

Jesus moves his mother and brothers to Capernaum. *Jesus moved too, but, cf. Mt 4:13, p53, he also maintained a residence in Nazareth until John was imprisoned.*

M	M	L	Jn 2:
			12 Μετὰ τοῦτο κατέβη εἰς Καπερναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας

First cleansing of the temple.

M	M	L	Jn 2:
21.12[344] Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν	11.15[344] Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν	19.45[344] Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας	13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας καὶ

M	M	L	Jn 1:
			Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Wedding in Cana.

M	M	L	Jn 2:
			1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joseph dies about now? [2]

Jesus moves his mother and brothers to Capernaum. *Jesus moved too, but, cf. Mt 4:13, p53, he also maintained a residence in Nazareth until John was imprisoned.*

M	M	L	Jn 2:
			12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

First cleansing of the temple.

M	M	L	Jn 2:
21:12[345] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the	11:15[345] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple,and overthrew the tables of the	19:45[345] And he went into the temple, and began to cast out them that sold therein, and them that bought;	13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and

Mt 4:11^ — Mk 1:13^ — Lk 4:13^ — Jn 2:16-25, 3:1-12

M	M	L	Jn 2:
κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς 13 καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν	καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν	46 λέγων αὐτοῖς Γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστὶν ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν	τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν 16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐντεῦθεν μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με
			18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν 20 εἶπον οὖν οἱ Ἰουδαῖοι τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ 22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς 23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας 25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ

Nicodemus. *On repentance (adopting God's view of how we ought to walk) and faith (trusting Jesus enough to walk as we ought), both the result of being born mentally of God's Spirit.*

M	M	L	Jn 3: *In Galilee? Cf. 3:22, 4:3*
			1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων Νικόδημος ὄνομα αὐτῷ ἄρχων τῶν Ἰουδαίων 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς ἐὰν μὴ ᾖ ὁ θεὸς μετ αὐτοῦ 3 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι ἐὰν μή τις γεννηθῇ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι 5 ἀπεκρίθη Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν 8 τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις ἀλλ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος 9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις 11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε

Mt 4:11^ — Mk 1:13^ — Lk 4:13^ — Jn 2:16-25, 3:1-12

M	M	L	Jn 2:
moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.	moneychangers, and the seats of them that sold doves;	46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.	poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him,
What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them,
Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building,
and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
23 Now when he was in Jerusalem at the passover, in the feast *day*,
many believed in his name, when they saw the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew all *men*,
25 And needed not that any should testify of man:
for he knew what was in man.

Nicodemus. *On repentance (adopting God's view of how we ought to walk) and faith (trusting Jesus enough to walk as we ought), both the result of being born mentally of God's Spirit.*

M	M	L	Jn 3: *In Galilee? Cf. 3:22, 4:3*
			1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you[pl] earthly things, and ye believe not, how shall ye believe, if I tell you[pl] *of* heavenly things?

M	M	L	Jn 3:
			13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ 14 καὶ καθὼς Μωσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ ἔχῃ ζωὴν αἰώνιον 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ ἵνα σωθῇ ὁ κόσμος δι αὐτοῦ 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ 19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα 20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα

Jesus comes to Judaea with his disciples and baptizes; John testifies of Jesus.

M	M	L	Jn 3:
			22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ αὐτῶν καὶ ἐβάπτιζεν 23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλήμ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο 24 οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ Ῥαββί ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου ᾧ σὺ μεμαρτύρηκας ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ 28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ Χριστός ἀλλ ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται 30 ἐκεῖνον δεῖ αὐξάνειν ἐμὲ δὲ ἐλαττοῦσθαι 31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν 32 καὶ ὃ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται [τήν] ζωήν ἀλλ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ αὐτόν

A woman of Samaria. *If v35 is not a proverb used year round, then winter if barley or wheat, spring if millet.*

M	M	L	Jn 4:
			1 Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

M	M	L	Jn 3:
			13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Jesus comes to Judaea with his disciples and baptizes; John testifies of Jesus.

M	M	L	Jn 3:
			22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between *some* of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I *must* decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

A woman of Samaria. *If v35 is not a proverb used year round, then winter if barley or wheat, spring if millet.*

M	M	L	Jn 4:
			1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

M	M	L	Jn 4:
			2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ οἱ μαθηταὶ αὐτοῦ 3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὡσεὶ ἕκτη 7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πιεῖν 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ Ἰουδαῖος ὢν παρ ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρείτιδος οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι Δός μοι πιεῖν σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν 11 λέγει αὐτῷ ἡ γυνή Κύριε οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν 12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν 14 ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον 15 λέγει πρὸς αὐτὸν ἡ γυνή Κύριε δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν 16 Λέγει αὐτῇ ὁ Ἰησοῦς Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν Οὐκ ἔχω ἄνδρα λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω 18 πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ τοῦτο ἀληθὲς εἴρηκας 19 λέγει αὐτῷ ἡ γυνή Κύριε θεωρῶ ὅτι προφήτης εἶ σύ 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν 21 λέγει αὐτῇ ὁ Ἰησοῦς γύναι πίστευσον μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν 23 ἀλλ ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν 24 πνεῦμα ὁ θεός καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν 25 λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσίας ἔρχεται ὁ λεγόμενος Χριστός ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα 26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ὁ λαλῶν σοι 27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μέντοι εἶπεν Τί ζητεῖς ἢ Τί λαλεῖς μετ αὐτῆς 28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις 29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα μήτι οὗτός ἐστιν ὁ Χριστός 30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν 31 Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββί φάγε 32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν

M	M	L	Jn 4:
			2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am *he*. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

M	M	L	Jn 4:
			34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον 35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν ἤδη 36 καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται ἠρώτων αὐτὸν μεῖναι παρ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας 41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ 42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει 45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν 46 Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας ὅπου ἐποίησεν τὸ ὕδωρ οἶνον καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν ἤμελλεν γὰρ ἀποθνῄσκειν 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε οὐ μὴ πιστεύσητε 49 λέγει πρὸς αὐτὸν ὁ βασιλικός Κύριε κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου 50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου ὁ υἱός σου ζῇ καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς σου ζῇ 52 ἐπύθετο οὖν παρ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχεν καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός 53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη 54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν *to 5:1 p160*

Notes:

1. p31. Lk 3:16. Cf Acts 13:25. John explained numerous times, both by preaching and in conversation, that someone mightier than he would soon come. Sometimes he said, as Matthew reports, I am not worthy to carry his shoes. Sometimes he said, as Mark, Luke, and John report, I am not worthy to unlatch his shoes.

M	M	L	Jn 4:
			34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world. 43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee. *to 5:1 p161*

Notes:

2. p39 after Jn 2:11. The suggestion that Joseph died at this time is a conjecture motivated by the thought that his death influenced the timing of the move to Capernaum reported in Jn 2:12. If Joseph did die about this time, this adds the factor of urgency when considering another conjecture: that Joseph, when he heard that Jesus turned water into wine at Cana, then felt it appropriate to divulge to some of the disciples details surrounding the birth of Jesus.

Harmony of the Gospels

ℭ

ministry

while John in prison

The ministry of this period in summary

The accounts of the ministry of Jesus from the time Herod put John in prison to the time he put John to death do not agree on the order of all reported events. The proposed historical order presented here was decided upon according to a rule explained in the Introduction. The proposed historical order postulates that we have reports of the healing of two lepers, and that the mother and brothers of Jesus attempted to see him twice on the same day.

	Mt	Mk	Lk	page
Herod puts John in prison	14:3	6:17	3:19	53
Jesus withdraws to Galilee: his time has come; begins to proclaim Repent, for the kingdom of heaven is at hand	4:12	1:14	4:14	53
Jesus calls four disciples	4:18	1:16		53
Jesus tours Galilee, teaching, preaching, healing	4:23		4:15	55
Jesus rejected at Nazareth the 1st time			4:16	55
A sermon on a mount	5:1			57
Jesus heals a leper	8:2			79
Jesus heals centurion's servant page 117	*8:5*		*7:1*	*a*
Jesus casts out unclean spirit while in a synagogue		1:21	4:31	81
Jesus heals Peter's mother-in-law	8:14	1:29	4:38	81
Jesus heals many	8:16	1:32	4:40	83
Jesus goes on tour in Galilee (three disciples decline to go)		1:35	4:42	83
Jesus calls three disciples again			5:1	83
Jesus heals another leper (instructed by first?)		1:40	5:12	85
Cost of following Jesus page 151	*8:19*			*b*
Jesus calms the sea page 151	*8:23*	*4:35*	*8:22*	"
Jesus heals demoniac(s) page 153	*8:28*	*5:1*	*8:26*	"
Jesus forgives and heals paralytic	9:2	2:1	5:17	87
Jesus calls Matthew	9:9	2:13	5:27	91
John's disciples and fasting	9:14	2:18	5:33	93
Jesus heals woman, then daughter of Jairus	9:18	5:22	8:41	95
Jesus heals two blind men	9:27			101
Jesus casts out demon of dumbness	9:32			101
Jesus goes on tour; preaches, heals, teaches	9:35			103
Sends 12 two by two... page 165	*10:1*	*6:7*	*9:1*	*c*
...gives instructions to 12 page 165	*10:5*	*6:8*	*9:3*	"
John sends messengers to Jesus page 119	*11:2*		*7:18*	*d*
Woe to certain cities page 123	*11:20*			"
Jesus offers rest page 123	*11:25*			"
Jesus lord of Sabbath	12:1	2:23	6:1	103
Jesus heals on Sabbath	12:9	3:1	6:6	105
Jesus withdraws to the sea; many follow; Jesus heals	12:15	3:7		107
Jesus chooses the twelve		3:13	6:12	109
Jesus heals			6:17	109
Sermon on a plain			6:20	111
Jesus heals centurion's servant	8:5		7:1	117

The ministry of this period in summary

	Mt	Mk	Lk	page
Jesus raises dead at Nain			7:11	119
John sends messengers to Jesus	11:2		7:18	119
Woe to certain cities	11:20			123
Jesus offers rest	11:25			123
Forgiveness and love			7:36	125
Jesus tours with the 12; women provide for them			8:1	127
---- on a certain day ----				
Jesus heals deaf and dumb...	12:22			129
...on Beelzebub	12:24	3:20		129
...Unpardonable sin	12:31	3:28		131
...Tree known by its fruits	12:33			131
Sign of Jonah	12:38			133
Unclean spirit returns	12:43			135
Mother & brothers ask for Jesus	12:46	3:31		135
Parable of sower	13:1	4:1	8:4	137
Purpose of parables	13:10	4:10	8:9	139
Parable of sower explained	13:18	4:13	8:11	141
Light and bushel; heed what you hear		4:21	8:16	143
Mother & brothers try again			8:19	143
Parable of growing seed		4:26		145
Parable of wheat and tares	13:24			145
Parable of mustard seed	13:31	4:30		147
Parable of leaven	13:33			147
Comment on parables	13:34	4:33		147
Parable of wheat and tares explained	13:36			149
Parable of hidden treasure	13:44			149
Parable of pearl of great price	13:45			149
Parable of dragnet	13:47			149
Value of parables	13:51			149
Cost of discipleship	8:19			151
---- sunset: the certain day ends; the following day begins ----				
Jesus calms the sea	8:23	4:35	8:22	151
Jesus heals demoniac(s)	8:28	5:1	8:26	153
---- end of the following day ----				
Jesus heals woman, then daughter of Jairus page 95	*9:18*	*5:22*	*8:41*	*e*
Jesus rejected at Nazareth a 2nd time; then goes on tour	13:54	6:1		159
Jesus in Jerusalem on a Sabbath before or after Purim		Jn 5:1		161
Sends 12 two by two; while 12 are gone, visits their cities	10:1	6:7	9:1	165
Herod kills John	14:6	6:21		173
Herod hears of Jesus	14:1	6:14	9:7	173

Why a noted position is *not* preferred: ***a***. "day after" in Lk 7:11; ***b***. "same day" in Mk 4:35; ***c***. apostles chosen later, in Mk 3:13; ***d***. ordering rule only; ***e***. "while he spake these things" in Mt 9:18. Reasons ***a***, ***b***, and ***c*** agree with the ordering rule; reason ***e*** is contrary to the ordering rule.

Mt 4:12-18; 14:3-5 — **Mk 1:14-16**; 6:17-20 — **Lk 4:14**; 3:19-20 — **Jn 4:54**^

John reproves Herod; Herod puts John in prison.

Mt 14: *from p174*	Mk 6: *from p174*	Lk 3: *from p30*	J
3 Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ *4* ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης Οὐκ ἔξεστίν σοι ἔχειν αὐτήν 5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον ὅτι ὡς προφήτην αὐτὸν εἶχον	*17* Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ ὅτι αὐτὴν ἐγάμησεν *18* ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου *19* ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι καὶ οὐκ ἠδύνατο *20* ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον καὶ συνετήρει αὐτόν καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει καὶ ἡδέως αὐτοῦ ἤκουεν	*19* ὁ δὲ Ἡρῴδης ὁ τετράρχης ἐλεγχόμενος ὑπ αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης *20* προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ	
to p172	*to p172*	*to p32*	

Jesus withdraws to Galilee: his time has come.

Mt 4: *from p34*	Mk 1: *from p34*	Lk 4: *from p34*	J
12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν	14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν	14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν	
13 καὶ καταλιπὼν τὴν Ναζαρὲτ ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδεν φῶς μέγα καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς			
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε *cf. 3:2 p26* ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν		κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ 15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ	

Jesus calls four disciples.

Mt 4:	Mk 1:	L	J
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 ἁλιεῖς	16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ ἦσαν γὰρ ἁλιεῖς	5.1[82] Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ 2 καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ αὐτῶν ἀπέπλυναν τὰ δίκτυα 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος ἠρώτησεν αὐτὸν	

Mt 4:12-18; 14:3-5 — **Mk 1:14-16**; 6:17-20 — **Lk 4:14**; 3:19-20 — **Jn 4:54**^

John reproves Herod; Herod puts John in prison.

Mt 14: *from p175*	Mk 6: *from p175*	Lk 3: *from p31*	J
3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. *4* For John said unto him, It is not lawful for thee to have her. *5* And when he would have put him to death, he feared the multitude, because they counted him as a prophet.	*17* For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. *18* For John had said unto Herod, It is not lawful for thee to have thy brother's wife. *19* Therefore Herodias had a quarrel against him, and would have killed him; but she could not: *20* For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.	*19* But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, *20* Added yet this above all, that he shut up John in prison.	
to p173	*to p173*	*to p33*	

Jesus withdraws to Galilee: his time has come.

Mt 4: *from p35*	Mk 1: *from p35*	Lk 4: *from p35*	J
12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;	14 Now after that John was put in prison, Jesus came into Galilee,	14 And Jesus returned in the power of the Spirit 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, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 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.			
17 From that time Jesus began to preach, and to say, Repent: *cf. 3:2 p27* for the kingdom of heaven is at hand.	preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.		

Jesus calls four disciples.

Mt 4:	Mk 1:	L	J
18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.	16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.	5:1[83] And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that	

Mt 4:19-24 — Mk 1:17-20 — Lk 4:15-18 — Jn 4:54^

Mt 4:	Mk 1:	L	J
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ 21 Καὶ προβὰς 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	17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων 18 καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ 19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα 20 καὶ εὐθεὼς ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ *to p80*	ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους 4 ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν 5 καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ Ἐπιστάτα δι ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἔξελθε ἀπ ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον	
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ			

Jesus tours Galilee, teaching, preaching, and healing.

Mt 4:	M	Lk 4:	J
23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν		καὶ φήμη ἐξῆλθεν καθ ὅλης τῆς περιχώρου περὶ αὐτοῦ 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων	
καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς καὶ ἐθεράπευσεν αὐτούς			

Jesus rejected at Nazareth the first time.

M	M	Lk 4:	J
6.1[158] Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ			
13.54[158] καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν	2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν	16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν τεθραμμένος καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν καὶ ἀνέστη ἀναγνῶναι	
17 καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον 18 Πνεῦμα κυρίου ἐπ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν			

Mt 4:19-24 — Mk 1:17-20 — Lk 4:15-18 — Jn 4:54^

Mt 4:	Mk 1:	L	J
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. 21 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. 22 And they immediately left the ship and their father, and followed him.	17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. *to p81*	he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:	
10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.			

Jesus tours Galilee, teaching, preaching, and healing.

Mt 4:	M	Lk 4:	J
23 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. 24 And his fame went throughout all Syria:		and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.	
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.			

Jesus rejected at Nazareth the first time.

M	M	Lk 4:	J
	6:1[159] And he went out from thence, and came into his own country; and his disciples follow him.		
13:54[159] And when he was come into his own country, he taught them in their synagogue,	2 And when the sabbath day was come, he began to teach in the synagogue:	16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.	
17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind,			

M	M	Lk 4:	J
		ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν	
ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν πόθεν οὖν τούτῳ ταῦτα πάντα	καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτῳ ταῦτα καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόνται 3 οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς	22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον Οὐχ οὗτος ἐστιν ὁ υἱός Ἰωσὴφ 23 καὶ εἶπεν πρὸς	
		αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρέ θεράπευσον σεαυτόν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου	
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν	καὶ ἐσκανδαλίζοντο ἐν αὐτῷ 4 ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 5 καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων	24 εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ 25 ἐπ ἀληθείας δὲ λέγω ὑμῖν πολλαὶ χῆραι	
		ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο εἰς τὸ κατακρημνίσαι αὐτόν 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο *to p80*	

Many follow Jesus.

Mt 4:	M	L	J
25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου			

A sermon on a mount. *A sermon on a plain*; other parallels.

Mt 5:	M	*Lk 6:*	J
1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων		*17*[108] *Καὶ καταβὰς μετ αὐτῶν* *ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ* *καὶ πλῆθος πολὺ τοῦ λαοῦ …* *20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ* *εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν*	

M	M	Lk 4:	J
		to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.	
insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this *man* all these things?	and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?	22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto	
		them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.	
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.	And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.	24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows	
		were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way, *to p81*	

Many follow Jesus.

Mt 4:	M	L	J
25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.			

A sermon on a mount. A sermon on a plain; other parallels.

Mt 5:	M	Lk 6:	J
1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,		17[109] And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people ... 20 And he lifted up his eyes on his disciples, and said,	

Mt 5:	M	*Lk 6:*	J
nine beatitudes: the significance to self of being a faithful follower of Jesus. 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται 5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν 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 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ 12 χαίρετε καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν		*four beatitudes: the significance to self of being a faithful follower of Jesus.* *Μακάριοι οἱ πτωχοί* *ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ* *21β …μακάριοι οἱ κλαίοντες νῦν* *ὅτι γελάσετε* *21α μακάριοι οἱ πεινῶντες νῦν* *ὅτι χορτασθήσεσθε…* *22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου* *23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ* *κατὰ ταῦτα γὰρ ἐποίουν* *τοῖς προφήταις οἱ πατέρες αὐτῶν*	
		four woes *24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν* *25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε* *οὐαὶ ὑμῖν οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε* *26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι* *κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν*	
salt and light: the significance to others of being a faithful follower of Jesus. 13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων	9.49[234] πᾶς γὰρ πυρὶ ἁλισθήσεται καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται 50 Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας ἄναλον γένηται ἐν τίνι αὐτὸ ἀρτύσετε ἔχετε ἐν ἑαυτοῖς ἅλας καὶ εἰρηνεύετε ἐν ἀλλήλοις	14.34[294] Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	
14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη	4.21[142] Καὶ ἔλεγεν αὐτοῖς Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ		
15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον		8.16[142] Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν	

Mt 5:	M	Lk 6:	J
nine beatitudes: the significance to self of being a faithful follower of Jesus. 3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed *are* they that mourn: for they shall be comforted. 5 Blessed *are* the meek: for they shall inherit the earth. 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed *are* the merciful: for they shall obtain mercy. 8 Blessed *are* the pure in heart: for they shall see God. 9 Blessed *are* the peacemakers: for they shall be called the children of God. 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.		*four beatitudes: the significance to self of being a faithful follower of Jesus.* Blessed *be* ye poor: for yours is the kingdom of God. 21b ...Blessed *are ye* that weep now: for ye shall laugh. 21a Blessed *are ye* that hunger now: for ye shall be filled... 22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.	
	four woes 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.		
salt and light: the significance to others of being a faithful follower of Jesus. 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.	9:49[235] For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.	14:34 [295] Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.	
14 Ye are the light of the world. A city that is set on an hill cannot be hid.	4:21[143] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?		
15 Neither do men light a candle, and put it under a bushel,		8:16[143] No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed;	

Mt 5:	M	L	J
ἀλλ ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς		ἀλλ ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς 11.33[268] Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν	
the law, the prophets, and Jesus. 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι 18 ἀμὴν γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἓν ἢ 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 ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν			
the law and murder. 21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά ἔνοχος ἔσται τῷ συνεδρίῳ ὃς δ' ἂν εἴπῃ Μωρέ ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός			
23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καί ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου		11.25[346] καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατά τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδε ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφησεὶ τὰ παραπτώματα ὑμῶν	
25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ αὐτοῦ μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ 26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην		[284] 12.57 Τί δὲ καὶ ἀφ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν 59 λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδῷς	
the law and adultery. 27 Ἠκούσατε ὅτι ἐρρέθη Οὐ μοιχεύσεις 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ			
29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ συμφέρει γάρ σοι	18.9[234] καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ καλόν σοί ἐστιν	9.47[234] καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε ἔκβαλε αὐτόν καλόν σοι ἐστιν	

Mt 5:	M	L	J
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.		but setteth it on a candlestick, that they which enter in may see the light. 11:33[269] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.	
the law, the prophets, and Jesus. 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.			
the law and murder. 21 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: 22 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.			
23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.		11:25[347] And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	
25 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. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.		[285] 12:57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.	
the law and adultery. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.			
29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee	18:9[235] And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee	9:47[235] And if thine eye offend thee, pluck it out: it is better for thee	

Mt 5:	M	L	J
ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν	μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός	μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς	
	48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται		
30 καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν	18.8[232] Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλόν ἢ κυλλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον	9.43[232] Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου ἀπόκοψον αὐτήν καλόν σοι ἐστίν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον	
	44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε ἀπόκοψον αὐτόν *cf. 18:8* καλόν ἐστίν σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον 46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται		

the law and divorce.

	19.1[310] Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν 4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς *cf. 19:7ff* Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς 5 καὶ εἶπεν ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα [αὐτοῦ] καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω	10.1[310] Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς 2 καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι πειράζοντες αὐτόν 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς 4 οἱ δὲ εἶπον Μωσῆς Ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ 9 ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω	
31 Ἐρρέθη δέ ὅτι Ὃς ἂν ἀπολύσῃ	7 λέγουσιν αὐτῷ Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν 8 λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν		

Mt 5:	M	L	J
	to enter into life	to enter into the kingdom of God	
that one of thy members should perish,	with one eye,	with one eye,	
and not *that* thy whole body should be cast into hell.	rather than having two eyes to be cast into hell fire.	than having two eyes to be cast into hell fire:	
		48 Where their worm dieth not, and the fire is not quenched.	
30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that	18:8[233] Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life	9:43[233] And if thy hand offend thee, cut it off: it is better for thee to enter into life	
one of thy members should perish,	halt or maimed, rather than having	maimed, than having	
and not *that* thy whole body should be cast into hell.	two hands or two feet to be cast into everlasting fire.	two hands to go into hell, into the fire that never shall be quenched:	
		44 Where their worm dieth not, and the fire is not quenched.	
	cf. 18:8	45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:	
		46 Where their worm dieth not, and the fire is not quenched.	
the law and divorce.			
	19:1[311] And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;	10:1[311] And he arose from thence, and cometh into the coasts of Judaea by *{way of}* the farther side of Jordan:	
	2 And great multitudes followed him; and he healed them there.	and the people resort unto him again; and, as he was wont, he taught them again.	
	3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?	2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.	
	4 And he answered and said unto them,	3 And he answered and said unto them, What did Moses command you?	
	cf. 19:7ff	4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.	
	Have ye not read, that he which made *them* at the beginning made them male and female,	5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.	
	5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?	6 But from the beginning of the creation God made them male and female.	
	6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.	7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.	
	7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?		
31 It hath been said, Whosoever shall put away	8 He saith unto them, Moses because of the hardness of your hearts		

Mt 5:	M	Lk 6:	J
τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον	ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ ἀρχῆς δὲ οὐ γέγονεν οὕτως		
32 ἐγὼ δὲ λέγω ὑμῖν ὅτι	9 λέγω δὲ ὑμῖν ὅτι		
ὃς ἂν	ὃς ἂν	16.18[300] Πᾶς ὁ	
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ	ἀπολύσῃ τὴν γυναῖκα αὐτοῦ	ἀπολύων τὴν γυναῖκα αὐτοῦ	
παρεκτὸς λόγου πορνείας	μὴ ἐπὶ πορνείᾳ		
ποιεῖ αὐτὴν μοιχᾶσθαι	καὶ γαμήσῃ ἄλλην	καὶ γαμῶν ἑτέραν	
	μοιχᾶται	μοιχεύει	
καὶ ὃς ἐὰν	καὶ ὁ	καὶ πᾶς ὁ	
ἀπολελυμένην	ἀπολελυμένην	ἀπολελυμένην ἀπὸ ἀνδρὸς	
γαμήσῃ	γαμήσας	γαμῶν	
μοιχᾶται	μοιχᾶται	μοιχεύει	

10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν
11 καὶ λέγει αὐτοῖς
Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην
μοιχᾶται ἐπ αὐτήν
12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ
μοιχᾶται

10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός οὐ συμφέρει γαμῆσαι
11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον ἀλλ οἷς δέδοται
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως
καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων
καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν
ὁ δυνάμενος χωρεῖν χωρείτω

the law and oaths.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
Οὐκ ἐπιορκήσεις ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου
34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως μήτε ἐν τῷ οὐρανῷ ὅτι θρόνος ἐστὶν τοῦ θεοῦ
35 μήτε ἐν τῇ γῇ ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ
μήτε εἰς Ἱεροσόλυμα ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς ὅτι
οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι
37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί οὒ οὔ
τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν

the law and retribution.

38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος
39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ *cf. 6:29*
ἀλλ ὅστις σε ῥαπίσει ἐπί τὴν δεξιὰν [σου] σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην *p66*
40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν
ἄφες αὐτῷ καὶ τὸ ἱμάτιον
41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν ὕπαγε μετ αὐτοῦ δύο
42 τῷ αἰτοῦντί σε δίδου
καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς

the law and love and hate.

43 Ἠκούσατε ὅτι ἐρρέθη
Ἀγαπήσεις τὸν πλησίον σου
καὶ μισήσεις τὸν ἐχθρόν σου
44 ἐγὼ δὲ λέγω ὑμῖν
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
εὐλογειτε τοὺς καταρωμένους ὑμᾶς

on considering others valuable: enemies, burdensome people, and everyone else.

27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς

Mt 5:	M	Lk 6:	J
his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.	suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.	16:18[301] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.	

10 And in the house his disciples asked him again of the same *matter*.
11 And he saith unto them,
Whosoever shall put away his wife, and marry another,
committeth adultery against her.
12 And if a woman shall put away her husband, and be married to another,
she committeth adultery.

10 His disciples say unto him,
If the case of the man be so with *his* wife, it is not good to marry.
11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.
12 For there are some eunuchs, which were so born from *their* mother's womb:
and there are some eunuchs, which were made eunuchs of men:
and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.
He that is able to receive *it*, let him receive *it*.

the law and oaths.
33 Again, ye have heard that it hath been said by them of old time,
Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
35 Nor by the earth; for it is his footstool:
neither by Jerusalem; for it is the city of the great King.
36 Neither shalt thou swear by thy head, because
thou canst not make one hair white or black.
37 But let your communication be, Yea, yea; Nay, nay:
for whatsoever is more than these cometh of evil.

the law and retribution.
38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil:
but whosoever shall smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat,
let him have *thy* cloke also.
41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee,
and from him that would borrow of thee turn not thou away.

cf.
6:29
p67

the law and love and hate.
43 Ye have heard that it hath been said,
Thou shalt love thy neighbour,
and hate thine enemy.
44 But I say unto you,
Love your enemies,
bless them that curse you,

on considering others valuable: enemies,
burdensome people, and everyone else.

27 But I say unto you which hear,
Love your enemies,
do good to them which hate you,

Mt 5:45-48; 6:1-8 — Mk 1:20^ — Lk 4:30^ — Jn 4:54^

Mt 5:	M	*Lk 6:*	J
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς		*28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς*	
45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν [τοῖς] οὐρανοῖς ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους			
cf. 5:38 p64		*29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως*	
46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς τίνα μισθὸν ἔχετε οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν		*32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν*	
47 καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν		*33 καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν*	
		34 καὶ ἐὰν δανείζητε παρ ὧν ἐλπίζετε ἀπολαβεῖν ποία ὑμῖν χάρις ἐστίν καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς καὶ ἔσεσθε υἱοὶ ὑψίστου ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς	
48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν		*36 Γίνεσθε οὖν οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν*	

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how to give alms. 1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς εἰ δὲ μήγε μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην μὴ σαλπίσῃς ἔμπροσθέν σου ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου 4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ			
how to pray. 5 Καὶ ὅταν προσεύχῃ οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν 6 σὺ δὲ ὅταν προσεύχῃ εἴσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ			
7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν		11.1[260] Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς	

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χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν		καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ	
9 Οὕτως οὖν προσεύχεσθε ὑμεῖς		2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε λέγετε	
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς		Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοις	
ἁγιασθήτω τὸ ὄνομά σου		ἁγιασθήτω τὸ ὄνομά σου	
10 ἐλθέτω ἡ βασιλεία σου		ἐλθέτω ἡ βασιλεία σου	
γενηθήτω τὸ θέλημά σου		γενηθήτω τὸ θέλημά σου	
ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς		ὡς ἐν οὐρανῳ καὶ ἐπὶ τὴς γὴς	
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον		3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον	
δὸς ἡμῖν σήμερον		δίδου ἡμῖν τὸ καθ ἡμέραν	
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν		4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν	
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν		καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν	
13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν		καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν	
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ		ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ	
ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν			
		11.5[260] Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον	
		καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε χρῆσόν μοι τρεῖς ἄρτους	
		6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ	
		7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ Μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται	
		καὶ τὰ παιδία μου μετ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι	
		8 λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον	
		διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρῄζει	
		9 κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὑρήσετε κρούετε καὶ ἀνοιγήσεται ὑμῖν	
		10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται	
		11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ	
		ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ	
		12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον	
		13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν	
		πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν	
14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις		11.25[346] καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι	
τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν		ἔχετε κατά τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς	
ὁ πατὴρ ὑμῶν ὁ οὐράνιος		οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν	
15 ἐὰν δὲ μὴ ἀφῆτε		26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε	
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν			
οὐδὲ ὁ πατὴρ ὑμῶν		οὐδε ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς	
ἀφήσει τὰ παραπτώματα ὑμῶν		ἀφησεὶ τὰ παραπτώματα ὑμῶν	
how to fast.			
16 Ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποί			
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες			
ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν			
17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι			
18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν			
τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι			
where and how to lay up treasures.		12.31[280] πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ	
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς		καὶ ταῦτα πάντα προστεθήσεται ὑμῖν	
ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρῶσις		32 Μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι	
ἀφανίζει καὶ ὅπου κλέπται		εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν	
διορύσσουσιν καὶ κλέπτουσιν		33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε	
20 θησαυρίζετε δὲ ὑμῖν		ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα	

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ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil:		John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.	
For thine is the kingdom, and the power, and the glory, for ever. Amen.			
		11:5[261] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though *{or: If indeed}* he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?	
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.		11:25[347] And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	
how to fast. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.			
where and how to lay up treasures. 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves		12:31[281] But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old,	

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θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν 21 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμων		θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται 11.33[268] Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν	
22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον		34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν ἐπὰν δὲ πονηρὸς ᾖ καὶ τὸ σῶμά σου σκοτεινόν 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν μὴ ἔχον τι μέρος σκοτεινόν ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε	
24 Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ		16.13[300] Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ	
25 Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νήθει 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν οὐ πολλῷ μᾶλλον ὑμᾶς ὀλιγόπιστοι		12.22[278] Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε 23 ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος 24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν 25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα 26 εἰ οὖν οὐτὲ ἐλάχιστον δύνασθε τί περὶ τῶν λοιπῶν μεριμνᾶτε 27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νήθει λέγω δὲ ὑμῖν οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν πόσῳ μᾶλλον ὑμᾶς ὀλιγόπιστοι	

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treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.		a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 11:33[269] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.	
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!		34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.	
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.		16:13[301] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	
25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature?		12:22[279] And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body *is more* than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit?	
28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, ***shall he*** not much more ***clothe*** you, O ye of little faith?		26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?	

Mt 6:	M	L	J
31 μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν ἢ Τί πίωμεν ἢ Τί περιβαλώμεθα 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς *cf. vv19-21, p68*		29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 32 Μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται	

Mt 7:	M	*Lk 6:*	J
on judging others. 1 Μὴ κρίνετε ἵνα μὴ κριθῆτε 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε		*on judging others.* *37 Καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε* *μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε* *ἀπολύετε καὶ ἀπολυθήσεσθε* *on generosity.* *38 δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον* *καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν*	
καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν	4.24[142] Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν	8.18[142] βλέπετε οὖν πῶς ἀκούετε *τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε* *ἀντιμετρηθήσεται ὑμῖν*	
	καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν 25 ὃς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ	ὃς γὰρ ἐὰν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς ἐὰν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ αὐτοῦ	
		what master to follow; how far to follow. *39 Εἶπεν δὲ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν* *οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται* *40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ* *κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ*	
		on correcting others.	
3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου		*41 Τί δὲ βλέπεις τὸ κάρφος τὸ* *ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ* *δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς* *42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου* *Ἀδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν* *τῷ ὀφθαλμῷ σου αὐτὸς*	

Mt 6:31-34; 7:1-4 — Mk 1:20^ — Lk 4:30^ — Jn 4:54^

Mt 6:	M	L	J
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. *cf. vv19-21, p69*		29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.	

Mt 7:	M	Lk 6:	J
on judging others. 1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged:		*on judging others.* 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:	
		on generosity. 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.	
and with what measure ye mete, it shall be measured to you again.	4:24[143] And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.	8:18[143] Take heed therefore how ye hear: For with the same measure that ye mete withal it shall be measured to you again.	
	25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.	for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.	
		what master to follow; how far to follow. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.	
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye;		*on correcting others.* 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself	

Mt 7:	M	*Lk 6:*	J
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ		*τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων*	
5 ὑποκριτά ἔκβαλε πρῶτον τὴν δοκόν		*ὑποκριτά ἔκβαλε πρῶτον τὴν δοκὸν*	
ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε		*ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε*	
διαβλέψεις ἐκβαλεῖν τὸ κάρφος		*διαβλέψεις ἐκβαλεῖν τὸ κάρφος*	
ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου		*τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου*	
6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν			
μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων			
μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς			
asking, seeking, knocking.		11.9[262] κἀγὼ ὑμῖν λέγω	14.12[420] ἀμὴν ἀμὴν λέγω
7 Αἰτεῖτε καὶ δοθήσεται ὑμῖν		αἰτεῖτε καὶ δοθήσεται ὑμῖν	ὑμῖν ὁ πιστεύων εἰς ἐμὲ
ζητεῖτε καὶ εὑρήσετε κρούετε		ζητεῖτε καὶ εὑρήσετε κρούετε	τὰ ἔργα ἃ ἐγὼ ποιῶ
καὶ ἀνοιγήσεται ὑμῖν		καὶ ἀνοιγήσεται ὑμῖν	κἀκεῖνος ποιήσει καὶ
8 πᾶς γὰρ ὁ αἰτῶν		10 πᾶς γὰρ ὁ αἰτῶν	μείζονα τούτων
λαμβάνει καὶ ὁ ζητῶν		λαμβάνει καὶ ὁ ζητῶν	ποιήσει ὅτι ἐγὼ
εὑρίσκει καὶ τῷ		εὑρίσκει καὶ τῷ	πρὸς τὸν πατέρα μου πορεύομαι
κρούοντι ἀνοιγήσεται		κρούοντι ἀνοιγήσεται	13 καὶ ὅ τι ἂν αἰτήσητε
9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος		11 τίνα δὲ ὑμῶν τὸν πατέρα	ἐν τῷ ὀνόματί μου τοῦτο ποιήσω
ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον		αἰτήσει ὁ υἱὸς ἄρτον	ἵνα δοξασθῇ ὁ πατὴρ
μὴ λίθον ἐπιδώσει αὐτῷ		μὴ λίθον ἐπιδώσει αὐτῷ	ἐν τῷ υἱῷ
10 καὶ ἐὰν ἰχθὺν αἰτήσῃ μὴ		ἢ καὶ ἰχθύν μὴ ἀντὶ	14 ἐάν τι αἰτήσητέ [με] ἐν
ὄφιν ἐπιδώσει αὐτῷ		ἰχθύος ὄφιν ἐπιδώσει αὐτῷ	τῷ ὀνόματί μου ἐγὼ ποιήσω
		12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν	
		μὴ ἐπιδώσει αὐτῷ σκορπίον	15.7[422] ἐὰν μείνητε ἐν ἐμοὶ
11 εἰ οὖν ὑμεῖς πονηροὶ		13 εἰ οὖν ὑμεῖς πονηροὶ	καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ
ὄντες οἴδατε δόματα ἀγαθὰ		ὑπάρχοντες οἴδατε δόματα ἀγαθὰ	ὃ ἐὰν θέλητε αἰτήσεσθε
διδόναι τοῖς τέκνοις ὑμῶν πόσῳ		διδόναι τοῖς τέκνοις ὑμῶν πόσῳ	καὶ γενήσεται ὑμῖν
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς		μᾶλλον ὁ πατὴρ ὁ ἐξ	
οὐρανοῖς δώσει ἀγαθὰ		οὐρανοῦ δώσει πνεῦμα ἅγιον	
τοῖς αἰτοῦσιν αὐτόν		τοῖς αἰτοῦσιν αὐτόν	
12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα		6.31[112] καὶ καθὼς θέλετε ἵνα	
ποιῶσιν ὑμῖν οἱ ἄνθρωποι		ποιῶσιν ὑμῖν οἱ ἄνθρωποι	
οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς		καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως	
οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται			
		16.22[424] καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε πάλιν δὲ ὄψομαι ὑμᾶς	
		καὶ χαρήσεται ὑμῶν ἡ καρδία καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ ὑμῶν	
		23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι	
		ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν	
		24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου	
		αἰτεῖτε καὶ λήψεσθε ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη	
		25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἀλλ' ἔρχεται ὥρα ὅτε	
		οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν	
		26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν	
		ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν	
		27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς ὅτι ὑμεῖς ἐμὲ πεφιλήκατε	
		καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον	
two gates, two ways, two outcomes.	[288]	13.23 εἶπεν δέ τις αὐτῷ Κύριε εἰ ὀλίγοι οἱ σῳζόμενοι	
13 Εἰσέλθετε διὰ τῆς στενῆς πύλης		ὁ δὲ εἶπεν πρὸς αὐτούς	
ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς		24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης	
ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν		ὅτι πολλοί λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν	
καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι αὐτῆς		καὶ οὐκ ἰσχύσουσιν	

Mt 7:	M	Lk 6:	J
and, behold, a beam *is* in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.		beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.	
6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.			
asking, seeking, knocking. 7 Ask, and it shall be given you; [1] seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.		11:9[263] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? 6:31[113] And as ye would that men should do to you, do ye also to them likewise.	14:12[421] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do *it*. 15:7[423] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	
		16:22[425] And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.		
two gates, two ways, two outcomes. 13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:		[289] 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.	

Mt 7:	M	*Lk 6:*	J
14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν			
false prophets: how to recognize them, and the danger of becoming one.			
15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δὲ εἰσιν λύκοι ἅρπαγες			
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα		12.33[130] ...ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται	
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ ὁ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς	12.33[130] Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν... 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά 34b ...ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ	*good and evil trees and people.* *43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν* *44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου τρυγῶσιν σταφυλὴν* *45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ*	
the importance of obedience to Jesus.		*the importance of obedience to Jesus.*	
21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς		*46 Τί δέ με καλεῖτε Κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω*	
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν		13.25[288] ἀφ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε Κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ *26 τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας*	
23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν		*27* καὶ ἐρεῖ λέγω ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας *28* ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἔξω	
24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν		*47 πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος* *48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν*	

Mt 7: | M | Lk 6: | J

14 Because[2] strait *is* the gate, and narrow *is* the way, which leadeth unto life,
and few there be that find it.

false prophets: how to recognize them, and the danger of becoming one.
15 Beware of false prophets, which come to you in
sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?

12:33[131] ...for the tree is known by *his* fruit.

17 Even so every good tree
bringeth forth good fruit;
but a corrupt tree
bringeth forth evil fruit.
18 A good tree cannot
bring forth evil fruit,
neither *can* a corrupt tree
bring forth good fruit.
19 Every tree that bringeth
not forth good fruit is hewn
down, and cast into the fire.
20 Wherefore by their
fruits ye shall know them.

12:33[131] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt:...
35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
34b ...for out of the abundance of the heart the mouth speaketh.

good and evil trees and people.
43 For a good tree
bringeth not forth corrupt fruit;
neither doth a corrupt tree bring forth good fruit.
44 For every tree is known by his own
fruit. For of thorns men do not gather
figs, nor of a bramble bush gather they grapes.
45 A good man out of the good
treasure of his heart bringeth forth that which
is good; and an evil man out of
the evil treasure of his heart
bringeth forth that which is evil:
for of the
abundance of the heart
his mouth speaketh.

the importance of obedience to Jesus.
21 Not every one that saith unto me,
Lord, Lord, shall enter into the kingdom
of heaven; but he that doeth the will of
my Father which is in heaven.
22 Many will say to me
in that day,

Lord, Lord,

have we not prophesied in thy name? and in
thy name have cast out devils? and in
thy name done many wonderful works?
23 And then will I profess unto them,
I never knew you:
depart from me,
ye that work iniquity.

24 Therefore whosoever heareth
these sayings of mine, and doeth them,

I will liken him unto a wise man,
which built his house
upon a rock:

the importance of obedience to Jesus.
46 And why call ye me,
Lord, Lord,
and do not the things which I say?

13:25[289] When once the master of the house is risen up,
and hath shut to the door, and ye begin to stand without,
and to knock at the door, saying,
Lord, Lord, open unto us;
and he shall answer and say unto you,
I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and
drunk in thy presence, and thou hast taught in our streets.

27 But he shall say,
I tell you, I know you not whence ye are;
depart from me,
all *ye* workers of iniquity.
28 There shall be weeping and gnashing of teeth,
when ye shall see Abraham, and Isaac, and Jacob,
and all the prophets, in the kingdom of God,
and you *yourselves* thrust out.

47 Whosoever cometh to me, and heareth
my sayings, and doeth them,
I will shew you to whom he is like:
48 He is like a man
which built an house,
and digged deep, and laid the foundation on a rock:

Mt 7:	M	*Lk 6:*	J
25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἔπεσεν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν		*πλημμύρας δὲ γενομένης* *προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ* *καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν* *τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν*	
26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον		49 *ὁ δὲ ἀκούσας* *καὶ μὴ ποιήσας* *ὅμοιός ἐστιν ἀνθρώπῳ* *οἰκοδομήσαντι οἰκίαν* *ἐπὶ τὴν γῆν χωρὶς θεμελίου*	
27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη		*ᾗ* *προσέρρηξεν* *ὁ ποταμός* *καὶ εὐθὲως ἔπεσεν* *καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα*	
28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς 8.1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί			*cf. 1:22 p80*

Jesus heals a leper.

Mt 8:	M	L	J
		5.12[84] Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων	
2 καὶ ἰδοὺ	1.40[84] Καὶ	καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας Καὶ ἰδὼν τὸν Ἰησοῦν	
λεπρὸς ἐλθὼν	ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν		
προσεκύνει αὐτῷ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι	καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι	πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι	
3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς λέγων Θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα	41 ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ καὶ λέγει αὐτῷ Θέλω καθαρίσθητι 42 καὶ εἰπόντος αὐτοῦ εὐθὲως ἀπῆλθεν ἀπ αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη	13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπὼν Θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ αὐτοῦ	
	43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὲως ἐξέβαλεν αὐτόν	14 καὶ αὐτὸς παρήγγειλεν αὐτῷ	
4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἴπῃς ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	44 καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς ἀλλ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	
	45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς	15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ	

Mt 7:25-29; 8:1-4 — Mk 1:20^ — Lk 4:30^ — Jn 4:54^

Mt 7:	M	Lk 6:	J
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.		and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.	
28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as *one* having authority, and not as the scribes.		*cf. 1:22 p81*	
8:1 When he was come down from the mountain, great multitudes followed him.			

Jesus heals a leper.

Mt 8:	M	L	J
		5:12[85] And it came to pass, when he was in a certain city,	
2 And, behold,	1:40[85] And	behold a man full of leprosy: who seeing Jesus	
there came a leper	there came a leper to him, beseeching him,		
and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.	and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.	fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.	
3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean.	41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.	13 And he put forth *his* hand, and touched him, saying, I will: be thou clean.	
And immediately his leprosy was cleansed.	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.	
	43 And he straitly charged him, and forthwith sent him away;	14 And he charged him	
4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.	44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.	to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.	
	45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly	15 But so much the more went there a fame abroad of him: and great multitudes came together	

Mt 8:5, 14 — Mk 1:21-30 — Lk 4:31-38 — Jn 4:54^

Mt 8:	M	L	J
	εἰς πόλιν εἰσελθεῖν ἀλλ ἔξω ἐν ἐρήμοις τόποις ἦν καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν	ἀκούειν καὶ θεραπεύεσθαι ὑπ᾽ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν	
	16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος		

Jesus comes to Capernaum.

Mt 8:	Mk 1: *from p54*	Lk 4: *from p56*	J
5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναούμ *verse continues on p116*	21 Καὶ εἰσπορεύονται εἰς Καπερναούμ	31 Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας	

At a synagogue on a Sabbath, Jesus casts out an unclean spirit.

M	Mk 1:	Lk 4:	J
	καὶ εὐθεὼς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν	καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν	
cf. 7:28 p78	22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς	32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ	
	23 καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν 24 λέγων εα Τί ἡμῖν καὶ σοί Ἰησοῦ Ναζαρηνέ ἦλθες ἀπολέσαι ἡμᾶς οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ 25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ 26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ 27 καὶ ἐθαμβήθησαν παντές ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας Τί ἐστιν τοῦτο τις ἡ διδαχὴ ἡ καινὴ αὐτη ὅτι κατ ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ	33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ 34 λέγων Ἔα τί ἡμῖν καὶ σοί Ἰησοῦ Ναζαρηνέ ἦλθες ἀπολέσαι ἡμᾶς οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ 35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον ἐξῆλθεν ἀπ αὐτοῦ μηδὲν βλάψαν αὐτόν 36 καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται	
	28 ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας	37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου	

Jesus heals Peter's mother-in-law and many others.

Mt 8: *from p118*	Mk 1:	Lk 4:	J
14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν	29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα καὶ εὐθὲως	38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ	

Mt 8:5, 14 — Mk 1:21-30 — Lk 4:31-38 — Jn 4:54^

Mt 8:	M	L	J
	enter into the city, but was without in desert places: and they came to him from every quarter.	to hear, and to be healed by him of their infirmities.	
	16 And he withdrew himself into the wilderness, and prayed.		

Jesus comes to Capernaum.

Mt 8:	Mk 1: *from p55*	Lk 4: *from p57*	J
5 And when Jesus was entered into Capernaum, *verse continues on p117*	21 And they went into Capernaum;	31 And came down to Capernaum, a city of Galilee,	

At a synagogue on a Sabbath, Jesus casts out an unclean spirit.

M	Mk 1:	Lk 4:	J
	and straightway on the sabbath day[3] he entered into the synagogue, and taught.	and taught them on the sabbath days.	
cf. 7:28 p79	22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.	32 And they were astonished at his doctrine: for his word was with power.	
	23 And there was in their synagogue a man with an unclean spirit; and he cried out,	33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,	
	24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.	34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.	
	25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.	35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.	
	26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.	And when the devil had thrown him in the midst, he came out of him, and hurt him not.	
	27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.	36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.	
	28 And immediately his fame spread abroad throughout all the region round about Galilee.	37 And the fame of him went out into every place of the country round about.	

Jesus heals Peter's mother-in-law and many others.

Mt 8: *from p119*	Mk 1:	Lk 4:	J
14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.	29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon	38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and	

Mt 8:15-17 — Mk 1:31-39 — Lk 4:39-44; 5:1 — Jn 4:54^

Mt 8:	Mk 1:	Lk 4:	J
	λέγουσιν αὐτῷ περὶ αὐτῆς	ἠρώτησαν αὐτὸν περὶ αὐτῆς	
15 καὶ	31 καὶ προσελθὼν	39 καὶ ἐπιστὰς ἐπάνω αὐτῆς	
	ἤγειρεν αὐτὴν	ἐπετίμησεν τῷ πυρετῷ	
ἥψατο τῆς χειρὸς αὐτῆς καὶ	κρατήσας τῆς χειρός αὐτῆς καὶ	καὶ	
ἀφῆκεν αὐτὴν ὁ πυρετός	ἀφῆκεν αὐτὴν ὁ πυρετός εὐθὲως	ἀφῆκεν αὐτήν	
καὶ ἠγέρθη καὶ	καὶ	παραχρῆμα δὲ ἀναστᾶσα	
διηκόνει αὐτῷ	διηκόνει αὐτοῖς	διηκόνει αὐτοῖς	
16 Ὀψίας δὲ γενομένης	32 Ὀψίας δὲ γενομένης	40	
	ὅτε ἔδυ ὁ ἥλιος	Δύνοντος δὲ τοῦ ἡλίου	
προσήνεγκαν αὐτῷ	ἔφερον πρὸς αὐτὸν πάντας τοὺς	πάντες ὅσοι εἶχον ἀσθενοῦντας	
	κακῶς ἔχοντας καὶ τοὺς	νόσοις ποικίλαις	
δαιμονιζομένους πολλούς	δαιμονιζομένους	ἤγαγον αὐτοὺς πρὸς αὐτόν	
	33 καὶ ἡ πόλις ὅλη		
	ἐπισυνηγμένη ἦν		
	πρὸς τὴν θύραν		
καὶ ἐξέβαλεν τὰ πνεύματα	34 καὶ ἐθεράπευσεν πολλοὺς	ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν	
λόγῳ καὶ πάντας τοὺς κακῶς	κακῶς ἔχοντας ποικίλαις νόσοις	τὰς χεῖρας ἐπιθεὶς	
ἔχοντας ἐθεράπευσεν	καὶ	ἐθεράπευσεν αὐτούς	
17 ὅπως πληρωθῇ	δαιμόνια πολλὰ ἐξέβαλεν	41 ἐξήρχετο δὲ καὶ δαιμόνια	
τὸ ῥηθὲν		ἀπὸ πολλῶν κράζοντα καὶ	
διὰ Ἠσαΐου τοῦ προφήτου		λέγοντα ὅτι Σὺ εἶ ὁ Χριστὸς	
λέγοντος Αὐτὸς		ὁ υἱὸς τοῦ θεοῦ	
τὰς ἀσθενείας ἡμῶν ἔλαβεν	καὶ	καὶ ἐπιτιμῶν	
καὶ τὰς νόσους ἐβάστασεν	οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια	οὐκ εἴα αὐτὰ λαλεῖν	
	ὅτι ᾔδεισαν	ὅτι ᾔδεισαν	
to p150	αὐτόν	τὸν Χριστὸν αὐτὸν εἶναι	

Jesus tours Galilee again. *But Peter, James, and John attend to their fishing business instead.*

M	Mk 1:	Lk 4:	J
	35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς	42 Γενομένης δὲ ἡμέρας	
	ἐξῆλθεν καὶ ἀπῆλθεν	ἐξελθὼν ἐπορεύθη	
	εἰς ἔρημον τόπον κἀκεῖ προσηύχετο	εἰς ἔρημον τόπον	
	36 καὶ κατεδίωξάν αὐτὸν ὁ Σίμων καὶ οἱ μετ αὐτοῦ	καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν	
	37 καὶ εὗροντες αὐτὸν λέγουσιν αὐτῷ ὅτι	καὶ ἦλθον ἕως αὐτοῦ καὶ	
	Πάντες σε ζητοῦσίν	κατεῖχον αὐτὸν τοῦ	
		μὴ πορεύεσθαι ἀπ αὐτῶν	
	38 καὶ λέγει αὐτοῖς	43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι	
	Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπεστάλμαι		
	Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις ἵνα		
	καὶ ἐκεῖ κηρύξω		
	εἰς τοῦτο γὰρ ἐξελήλυθα	{*Peter, James, and John do not go.*}	
	39 καὶ ἦν κηρύσσων ἐν	44 καὶ ἦν κηρύσσων ἐν	
	ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν	ταῖς συναγωγαῖς τῆς Γαλιλαίας	
	καὶ τὰ δαιμόνια ἐκβάλλων		

Jesus calls Peter, James, and John again. *Cf. Jn 1:37ff, p36.*

M	M	Lk 5:	J
4.18[52] Περιπατῶν δὲ	1.16[52] Περιπατῶν δὲ	1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι	
παρὰ τὴν θάλασσαν τῆς	παρὰ τὴν θάλασσαν τῆς	αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ	

Mt 8:15-17 — Mk 1:31-39 — Lk 4:39-44; 5:1 — Jn 4:54^

Mt 8:	Mk 1:	Lk 4:	J
	they tell him of her.	they besought him for her.	
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.	31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.	39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.	
16 When the even was come, they brought unto him many that were possessed with devils:	32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.	40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him;	
	33 And all the city was gathered together at the door.		
and he cast out the spirits with *his* word, and healed all that were sick:	34 And he healed many that were sick of divers diseases,	and he laid his hands on every one of them, and healed them.	
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.	and cast out many devils; and suffered not the devils to speak, because they knew him.	41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.	
to p151			

Jesus tours Galilee again. *But Peter, James, and John attend to their fishing business instead.*[4]

M	Mk 1:	Lk 4:	J
	35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.	42 And when it was day, he departed and went into a desert place:	
	36 And Simon and they that were with him followed after him.	and the people sought him, and came unto him, and stayed him, that he should not depart from them.	
	37 And when they had found him, they said unto him, All *men* seek for thee.		
	38 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.	43 And he said unto them,	
	Let us go into the next towns, that I may preach there also: for therefore came I forth.	{*Peter, James, and John do not go.*}	
	39 And he preached in their synagogues throughout all Galilee, and cast out devils.	44 And he preached in the synagogues of Galilee.	

Jesus calls Peter, James, and John again. *Cf. Jn 1:37ff, p37.*

M	M	Lk 5:	J
4: 18[53] And Jesus, walking by the sea of	1: 16[53] Now as he walked by the sea of	1 And it came to pass, that, as the people pressed upon him to hear the word of God	

Mt 8:17^ — Mk 1:40-41 — Lk 5:2-13 — Jn 4:54^

M	M	Lk 5:	J
Γαλιλαίας εἶδεν δύο ἀδελφούς Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἁλιεῖς 19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ 21 Καὶ προβὰς 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	Γαλιλαίας εἶδεν Σίμωνα Καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ ἦσαν γὰρ ἁλιεῖς 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων 18 καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ 19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα 20 καὶ εὐθεὼς ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ	αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ 2 καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ αὐτῶν ἀπέπλυναν τὰ δίκτυα 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους 4 ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν 5 καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ Ἐπιστάτα δι ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἔξελθε ἀπ ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ	

Jesus heals another leper. *Instructed by the first?*

M	Mk 1:	Lk 5:	J
8.2[78] καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς λέγων Θέλω καθαρίσθητι	40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι 41 ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ καὶ λέγει αὐτῷ Θέλω καθαρίσθητι	12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας Καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι 13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπὼν Θέλω καθαρίσθητι	

Mt 8:17^ — Mk 1:40-41 — Lk 5:2-13 — Jn 4:54^

M	M	Lk 5:	J
Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 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. 21 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. 22 And they immediately left the ship and their father, and followed him.	Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.	<u>he stood by the lake of Gennesaret</u>, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.	

Jesus heals another leper. *Instructed by the first?*

M	Mk 1:	Lk 5:	J
8:2[79] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean.	40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth ***his*** hand, and touched him, and saith unto him, I will; be thou clean.	12 And it came to pass, <u>when he was in a certain city</u>, behold a man full of leprosy: who seeing Jesus fell on ***his*** face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth ***his*** hand, and touched him, saying, I will: be thou clean.	

Mt 9:2 — Mk 1:42-45; 2:1-4 — Lk 5:14-19 — Jn 4:54^

M	Mk 1:	Lk 5:	J
καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἴπῃς ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	42 καὶ εἰπόντος αὐτοῦ εὐθὲως ἀπῆλθεν ἀπ αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη 43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὲως ἐξέβαλεν αὐτόν 44 καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς ἀλλ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ αὐτοῦ 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς	
	45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ ἔξω ἐν ἐρήμοις τόποις ἦν καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν	15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν	
		16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος	

Back in Capernaum, Jesus forgives, then heals a paralytic. *First notice of Pharisee alarm.*

Mt 9: *from p156*	Mk 2:	Lk 5:	J
	1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι ἡμερῶν Καὶ ἠκούσθη ὅτι εἰς οἶκον ἐστίν 2 καὶ εὐθὲως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον	17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς	
2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον	3 καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων	18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ	
	4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν καὶ ἐξορύξαντες	19 καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα	

Mt 9:2 — Mk 1:42-45; 2:1-4 — Lk 5:14-19 — Jn 4:54^

M	Mk 1:	Lk 5:	J
And immediately his leprosy was cleansed.	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.	
4 And	43 And he straitly charged him, and forthwith sent him away;	14 And he charged him	
Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer	44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer	to tell no man: but go, and shew thyself to the priest, and offer	
the gift that Moses commanded, for a testimony unto them.	for thy cleansing those things which Moses commanded, for a testimony unto them.	for thy cleansing, according as Moses commanded, for a testimony unto them.	
	45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.	
		16 And he withdrew himself into the wilderness, and prayed.	

Back in Capernaum, Jesus forgives, then heals a paralytic. *First notice of Pharisee alarm.*

Mt 9: *from p157*	Mk 2:	Lk 5:	J
	1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.	17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.	
2 And, behold, they brought to him a man sick of the palsy, lying on a bed:	2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.	18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.	
	3 And they come unto him, bringing one sick of the palsy, which was borne of four.		
	4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up,	19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and	

Mt 9:3-6 — Mk 2:5-11 — Lk 5:20-24 — Jn 4:54^

Mt 9:	Mk 2:	Lk 5:	J
	χαλῶσιν τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο	διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ	
καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει τέκνον ἀφέωνταί σοί αἱ ἁμαρτίαι σου	5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον ἀφέωνταί σοι αἱ ἁμαρτίαι σου	20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ Ἄνθρωπε ἀφέωνταί σοι αἱ ἁμαρτίαι σου	
3 καὶ ἰδού τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς Οὗτος βλασφημεῖ	6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός	21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός	
4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν {*pause*}	8 καὶ εὐθὲως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοί διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν	22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν {*pause*}	
5 τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν Ἀφέωνταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν Ἔγειραι καὶ περιπάτει 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας	9 τί ἐστιν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ Ἀφέωνταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν Ἔγειραι καὶ ἆρον σου τὸν κράββατον καὶ περιπάτει 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας	23 τί ἐστιν εὐκοπώτερον εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν Ἔγειραι καὶ περιπάτει 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας	
τότε λέγει τῷ παραλυτικῷ {*with...*} Ἐγερθεὶς ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου	λέγει τῷ παραλυτικῷ {*...oratorical...*} 11 Σοὶ λέγω ἔγειραι καὶ ἆρον τὸν κράββατον σου καὶ ὕπαγε εἰς τὸν οἶκόν σου	εἶπεν τῷ παραλελυμένῳ {*...flourish*} Σοὶ λέγω ἔγειραι καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου	5.8[160] λέγει αὐτῷ ὁ Ἰησοῦς ἐγεῖραι ἆρον τὸν κράββατον σου καὶ περιπάτει

Mt 9:3-6 — Mk 2:5-11 — Lk 5:20-24 — Jn 4:54^

Mt 9:	Mk 2:	Lk 5:	J
	they let down the bed wherein the sick of the palsy lay.	let him down through the tiling with *his* couch into the midst before Jesus.	
and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.	5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.	20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.	
3 And, behold, certain of the scribes said within themselves, This man blasphemeth.	6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?	21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?	
4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? {*pause*}	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? [5]	22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? {*pause*}	
5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?	9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?	23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?	
6 But that ye may know that the Son of man hath power on earth to forgive sins,	10 But that ye may know that the Son of man hath power on earth to forgive sins,	24 But that ye may know that the Son of man hath power upon earth to forgive sins,	
(then saith he to the sick of the palsy,) {*with...*}	(he saith to the sick of the palsy,) {*...oratorical...*}	(he said unto the sick of the palsy,) {*...flourish*}	5:8[161] Jesus saith unto him,
{*After you*}[6] Arise, take up thy bed, and go unto thine house.	11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.	I say unto thee, Arise, and {*after you*}[6] take up thy couch, ~~and~~ go into thine house.	Rise, take up thy bed, and walk.

Mt 9:7-12 — Mk 2:12-17 — Lk 5:25-31 — Jn 4:54^

Mt 9:	Mk 2:	Lk 5:	J
7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ	12 καὶ ἠγέρθη εὐθὲως καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων	25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας ἐφ ὃ κατέκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν	9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει
8 ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις	ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὐδέποτε οὕτως εἴδομεν	26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον	

Jesus calls Matthew Levi, son of Alphaeus. *Second notice of Pharisee alarm.*

Mt 9:	Mk 2:	Lk 5:	J
	13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν καὶ ἐδίδασκεν αὐτούς	27 Καὶ μετὰ ταῦτα ἐξῆλθεν	
9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον Ματθαῖον λεγόμενον καὶ λέγει αὐτῷ Ἀκολούθει μοι καὶ ἀναστὰς ἠκολούθησεν αὐτῷ	14 καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ Ἀκολούθει μοι καὶ ἀναστὰς ἠκολούθησεν αὐτῷ	καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ Ἀκολούθει μοι 28 καὶ καταλιπὼν ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ	
10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόν- τες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ	15 Καὶ ἐγενέτο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ	29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἳ ἦσαν μετ αὐτῶν κατακείμενοι	
11 καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ •Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν	16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ •Τι ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει	30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες •Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε	
12 ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες	17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες	31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες	

Mt 9:7-12 — Mk 2:12-17 — Lk 5:25-31 — Jn 4:54^

Mt 9:	Mk 2:	Lk 5:	J
7 And {*after*} he arose, and ~~and~~[the] departed to his house.	12 And immediately he arose, {*and*} {*after he*} took up the bed, and ~~and~~[the] went forth before them all;	25 And immediately {*after*} he rose up before them, and {*after he*} took up that whereon he lay, and ~~and~~[the] departed to his own house, glorifying God.	9 And immediately the man was made whole, and took up his bed, and walked:
8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.	insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.	26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.	

Jesus calls Matthew Levi, son of Alphaeus. *Second notice of Pharisee alarm.*

Mt 9:	Mk 2:	Lk 5:	J
	13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.	27 And after these things he went forth,	
9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.	14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him	and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.	
10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.	15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.	29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.	
11 And when the Pharisees saw *it*, they said unto his disciples, • Why eateth your Master with publicans and sinners?	16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, • How is it that he eateth and drinketh with publicans and sinners?	30 But their scribes and Pharisees murmured against his disciples, saying, • Why do ye eat and drink with publicans and sinners?	
12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick:	31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.	

Mt 9:13-17 — Mk 2:18-22 — Lk 5:32-37 — Jn 4:54^

Mt 9:	Mk 2:	Lk 5:	J
13 πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεον θέλω καὶ οὐ θυσίαν οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν	οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν	32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν	

John's disciples and fasting: Jesus is doing something new.

Mt 9:	Mk 2:	Lk 5:	J
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά οἱ δὲ μαθηταί σου οὐ νηστεύουσιν	18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν	33 Οἱ δὲ εἶπον πρὸς αὐτόν διά τί Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν	
15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ ὅσον μετ αὐτῶν ἐστιν ὁ νυμφίος ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ αὐτῶν ὁ νυμφίος καὶ τότε νηστεύσουσιν	19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ αὐτῶν ἐστιν νηστεύειν ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον οὐ δύνανται νηστεύειν 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ αὐτῶν ὁ νυμφίος καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις	34 ὁ δὲ εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ αὐτῶν ἐστιν ποιῆσαι νηστεύειν 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις	
16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται	21 καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱμάτίῳ παλαιῷ εἰ δὲ μή τὸ καινὸν σχίζει καὶ τῷ παλαιῷ οὐ συμφωνει τὸ ἀπὸ τοῦ καινοῦ αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται	Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν εἰ δὲ μήγε καὶ	
17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μήγε ῥήγνυνται οἱ ἀσκοί καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται	22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μή ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοί ἀπόλοῦνται	37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς εἰ δὲ μήγε ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται	

Mt 9:	Mk 2:	Lk 5:	J
13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.	I came not to call the righteous, but sinners to repentance.	32 I came not to call the righteous, but sinners to repentance.	

John's disciples and fasting: Jesus is doing something new.

Mt 9:	Mk 2:	Lk 5:	J
14 Then came to him the disciples of John,	18 And the disciples of John and of the Pharisees used to fast: and	33 And they	
saying, Why do we and the Pharisees fast oft,	they come and say unto him, Why do the disciples of John and of the Pharisees fast,	said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees;	
but thy disciples fast not?	but thy disciples fast not?	but thine eat and drink?	
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them?	19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.	34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?	
but the days will come, when the bridegroom shall be taken from them, and then shall they fast.	20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	
		36 And he spake also a parable unto them;	
16 No man putteth a piece of new cloth unto an old garment,	21 No man also {*or: Also, no man*} seweth a piece of new cloth on an old garment: else the new maketh a rent {*or: the new he rends*}, and the piece that was *taken* out of the new agreeth not with the old.	No man putteth a piece of a new garment upon an old; if otherwise, then both	
for that which is put in to fill it up taketh from the garment, and the rent is made worse.	the new piece that filled it up taketh away from the old, and the rent is made worse.		
17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish:	22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:	37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.	

Mt 9:	Mk 2:	Lk 5:	J
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς καὶ ἀμφότεροι συντηροῦνται	ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς βλητέον *to p102*	38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον καὶ ἀμφότεροι συντηροῦνται 39 καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον λέγει γάρ Ὁ παλαιὸς χρηστότερός ἐστιν *to 6:1 p102*	

Jesus heals a woman, then the daughter of Jairus.

Mt 9:	Mk 5: *from p156*	Lk 8: *from p156*	J
18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ αὐτήν καὶ ζήσεται 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ 20 Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ 21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι	*21* ...καὶ ἦν παρὰ τὴν θάλασσαν *22* καὶ ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ *23* καὶ παρεκάλει αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ καὶ ζήσεται *24* καὶ ἀπῆλθεν μετ αὐτοῦ Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς καὶ συνέθλιβον αὐτόν *25* καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα *26* καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα *27* ἀκούσασα περὶ τοῦ Ἰησοῦ ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ *28* ἔλεγεν γὰρ ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι σωθήσομαι *29* καὶ εὐθὲως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος	*41* καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ *42* ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν *43* καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι *44* προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς	

Mt 9:18-21 — Mk 2:22^; 5:21-29 — **Lk 5:38-39**; 8:41-44 — **Jn 4:54^**

Mt 9:	Mk 2:	Lk 5:	J
but they put new wine into new bottles, and both are preserved.	but new wine must be put into new bottles. *to p103*	38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better. *to 6:1 p103*	

Jesus heals a woman, then the daughter of Jairus.

Mt 9:	Mk 5: *from p157*	Lk 8: *from p157*	J
18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead {*or: just died*}: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: 21 For she said within herself, If I may but touch his garment, I shall be whole.	*21* ...and he was nigh unto the sea. *22* And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, *23* And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.[7] *24* And *Jesus* went with him; and much people followed him, and thronged him. *25* And a certain woman, which had an issue of blood twelve years, *26* And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, *27* When she had heard of Jesus, came in the press behind, and touched his garment. *28* For she said, If I may touch but his clothes, I shall be whole. *29* And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.	*41* And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: *42* For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. *43* And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, *44* Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.	

Mt 9:22 — **Mk 2:22**^; 5:30-36 — **Lk 5:39**^; 8:45-50 — **Jn 4:54**^

Mt 9:	Mk 5:	Lk 8:	J
22 ὁ δὲ Ἰησοῦς	*30* καὶ εὐθὲως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν		
ἐπιστραφεὶς	ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν	*45* καὶ εἶπεν ὁ Ἰησοῦς	
	Τίς μου ἥψατο τῶν ἱματίων	Τίς ὁ ἁψάμενός μου	
	31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις Τίς μου ἥψατο	ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ Ἐπιστάτα οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν καὶ λέγεις Τίς ὁ ἁψάμενός μου	
		46 ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ ἐμοῦ	
	32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν		
καὶ ἰδὼν αὐτὴν			
		47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν	
	33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα	τρέμουσα	
	εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν	ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα	
εἶπεν Θάρσει θύγατερ ἡ πίστις σου σέσωκέν σε	*34* ὁ δὲ εἶπεν αὐτῇ θύγατερ ἡ πίστις σου σέσωκέν σε ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου	*48* ὁ δὲ εἶπεν αὐτῇ Θάρσει θύγατερ ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην	
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης			
	35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν τί ἔτι σκύλλεις τὸν διδάσκαλον	*49* Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον	
	36 ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ μόνον πίστευε	*50* ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων Μὴ φοβοῦ μόνον πίστευε καὶ σωθήσεται	

Mt 9:22 — **Mk 2:22**^; 5:30-36 — **Lk 5:39**^; 8:45-50 — **Jn 4:54**^

Mt 9:	Mk 5:	Lk 8:	J
22 But Jesus	*30* And Jesus, immediately knowing in himself that virtue had gone out of him,		
turned him about,	turned him about in the press, and said, Who touched my clothes?	*45* And Jesus said, Who touched me? When all denied,	
	31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?	
	32 And he looked round about to see her that had done this thing.	*46* And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.	
and when he saw her,		*47* And when the woman saw that she was not hid,	
	33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.	she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.	
he said, Daughter, be of good comfort; thy faith hath made thee whole.	*34* And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.	*48* And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.	
And the woman was made whole from that hour.			
	35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?	*49* While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.	
	36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.	*50* But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.	

Mt 9:	Mk 5:	Lk 8:	J
	37 καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου *38* καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου καὶ θεωρεῖ θόρυβον κλαίοντας καὶ ἀλαλάζοντας πολλά		
23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος	*39* καὶ εἰσελθὼν	*51* ἐλθὼν δὲ εἰς τὴν οἰκίαν	
		οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα	
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον		*52* ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν	
24 λέγει αὐτοῖς	λέγει αὐτοῖς Τί θορυβεῖσθε καὶ κλαίετε	ὁ δὲ εἶπεν	
	τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει	Μὴ κλαίετε οὐκ ἀπέθανεν ἀλλὰ καθεύδει	
Ἀναχωρεῖτε οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει	*40*	*53*	
καὶ κατεγέλων αὐτοῦ	καὶ κατεγέλων αὐτοῦ	καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν	
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος	ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ αὐτοῦ	*54* αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας	
εἰσελθὼν	καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον		
ἐκράτησεν τῆς χειρὸς αὐτῆς	*41* καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλιθα κοῦμι ὅ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον σοὶ λέγω ἔγειραι	καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς ἔγειρου	
καὶ ἠγέρθη τὸ κοράσιον	*42* καὶ εὐθὲως ἀνέστη τὸ κοράσιον καὶ περιεπάτει ἦν γὰρ ἐτῶν δώδεκα	*55* καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα	
		καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν	
	cf. below καὶ ἐξέστησαν ἐκστάσει μεγάλῃ	*56* καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς	
	43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῷ τοῦτο καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν	ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός	
		cf. above	
26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην	*to 6:1 p158*	*to 9:1 p164*	

Mt 9:	Mk 5:	Lk 8:	
	37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. *38* And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.		
23 And when Jesus came into the ruler's house,	*39* And when he was come in,	*51* And when he came into the house,	
		he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.	
and saw the minstrels and the people making a noise,		*52* And all wept, and bewailed her:	
24 He said unto them,	he saith unto them, Why make ye this ado, and weep?	but he said,	
	the damsel is not dead, but sleepeth.	Weep not; she is not dead, but sleepeth.	
Give place {*or: Depart*}: for the maid is not dead, but sleepeth.	*40*	*53*	
And they laughed him to scorn.	And they laughed him to scorn.	And they laughed him to scorn, knowing that she was dead.	
25 But when the people were put forth, he	But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him,	*54* And he put them all out,	
went in,	and entereth in where the damsel was lying.		
and took her by the hand,	*41* And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.	and took her by the hand, and called, saying, Maid, arise.	
and the maid arose.	*42* And straightway the damsel arose, and walked; for she was *of the age* of twelve years.	*55* And her spirit came again, and she arose straightway:	
	cf. below And they were astonished with a great astonishment.	and he commanded to give her meat. *56* And her parents were astonished:	
	43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.	but he charged them that they should tell no man what was done.	
		cf. above	
26 And the fame hereof went abroad into all that land.	*to 6:1 p159*	*to 9:1 p165*	

Mt 9:27-33 — Mk 2:22^ — Lk 5:39^ — Jn 4:54^

Jesus heals the blind and the dumb. *First notice of Pharisee opposition.*

Mt 9:		M	L	J
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς υἱὲ Δαυίδ 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι λέγουσιν αὐτῷ Ναί κύριε 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν 30 καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί καὶ ἐνεβριμησατο αὐτοῖς ὁ Ἰησοῦς λέγων Ὁρᾶτε μηδεὶς γινωσκέτω 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ	20.29[326] **4** (& **1**?) Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκραξαν λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυίδ 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν οἱ δὲ μεῖζον ἔκραζον λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυίδ 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν 33 λέγουσιν αὐτῷ Κύριε ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοὶ 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἠκολούθησαν αὐτῷ	10.46[326] **2** Καὶ ἔρχονται εἰς Ἰεριχώ **4** καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστιν ἤρξατο κράζειν καὶ λέγειν ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυίδ ἐλέησόν με 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτόν φωνηθῆναι καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει ἔγειραι φωνεῖ σε 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις ποιήσω σοι ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνι ἵνα ἀναβλέψω 52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε ἡ πίστις σου σέσωκέν σε καὶ εὐθὲως ἀνέβλεψεν καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ	18.35[324] **1** Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυίδ ἐλέησόν με 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων Τί σοι θέλεις ποιήσω ὁ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον ἡ πίστις σου σέσωκέν σε 43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ 19.1 **2** Καὶ εἰσελθὼν **3** διήρχετο τὴν Ἰεριχώ[326]	
32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον 33 καὶ ἐκβληθέντος τοῦ δαιμονίου	12.22[128] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν		11.14[262] Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος	

Mt 9:27-33 — Mk 2:22^ — Lk 5:39^ — Jn 4:54^

Jesus heals the blind and the dumb. *First notice of Pharisee opposition.*

Mt 9:		M	L	J
27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31 But they, when they were departed, spread abroad his fame in all that country.	20: 29[327] **4** (& **1**?) And as they departed from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.	10:46[327] **2** And they came to Jericho: **4** and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. [327]	18:35[325] **1** And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God. 19: 1 **2** And *Jesus* entered and **3** passed[was passing] through Jericho.	
32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out,	12:22[129] Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb		11:14[263] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out,	

Mt 9:34-38; 12:1-2 — Mk 2:23-24 — Lk 6:1-2 — Jn 4:54^

Mt 9:		M	L	J
ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ	καὶ λαλεῖν καὶ βλέπειν 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ		ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι	
34 οἱ δὲ Φαρισαῖοι ἔλεγον	24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον	3.22[128] καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι	15 τινὲς δὲ ἐξ αὐτῶν εἶπον	
Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων	ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	

Jesus goes on tour again.

Mt 9:			M	L	J
35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ					
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα	14.14[178] καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν	6.34[178] καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ αὐτοῖς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά		
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ *to Mt 10:1—11:1 p164* *then to Mt 11:2-30 p118*		10.2[252] ἔλεγεν οὖν πρὸς αὐτούς Ὁ μὲν θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ	4.35[46] οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν ἤδη	

Teaching about the Sabbath and hunger. *In the spring if "corn" was barley or wheat; as late as fall if millet.*

Mt 12: *from p124*	Mk 2: *from p94*	Lk 6: *from p94*	J
1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ	23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν	1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσίν 2 τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν	

Mt 9:34-38; 12:1-2 — Mk 2:23-24 — Lk 6:1-2 — Jn 4:54^

Mt 9:		M	L	J
the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.	both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?		the dumb spake; and the people wondered.	
34 But the Pharisees said,	24 But when the Pharisees heard *it*, they said,	3:22[129] And the scribes which came down from Jerusalem said, • He hath Beelzebub, and	15 But some of them said,	
He casteth out devils through the prince of the devils.	This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.	• by the prince of the devils casteth he out devils.	He casteth out devils through Beelzebub the chief of the devils.	

Jesus goes on tour again.

Mt 9:	M	L	J
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.			
36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.	14:14[179] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.	6:34[179] And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.	
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.	10:2[253] Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.	4:35[47] Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.	

to Mt 10:1—11:1 p165
then to Mt 11:2-30 p119

Teaching about the Sabbath and hunger. *In the spring if "corn" was barley or wheat; as late as fall if millet.*

Mt 12: *from p125*	Mk 2: *from p95*	Lk 6: *from p95*	J
1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw *it*, they said unto him, {*some say*} Behold, thy disciples do that which is not lawful to do upon the sabbath day.	23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, {*some ask*} Behold, why do they on the sabbath day that which is not lawful?	1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?	

Mt 12:3-10 — Mk 2:25-28; 3:1-2 — Lk 6:3-7 — Jn 4:54^

Mt 12:	Mk 2:	Lk 6:	J
3 ὁ δὲ εἶπεν αὐτοῖς	25 καὶ αὐτὸς ἔλεγεν αὐτοῖς	3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς	
Οὐκ ἀνέγνωτε	Οὐδέποτε ἀνέγνωτε	Οὐδὲ τοῦτο ἀνέγνωτε	
τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ αὐτοῦ	τί ἐποίησεν Δαυίδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτός καὶ οἱ μετ αὐτοῦ	ὃ ἐποίησεν Δαυὶδ ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ αὐτοῦ ὄντες	
4 πῶς εἰσῆλθεν	26 πῶς εἰσῆλθεν	4 ὡς εἰσῆλθεν	
εἰς τὸν οἶκον τοῦ θεοῦ	εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως	εἰς τὸν οἶκον τοῦ θεοῦ	
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν	καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν *cf. below*	καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ αὐτοῦ	
οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ αὐτοῦ	οὓς οὐκ ἔξεστιν φαγεῖν	οὓς οὐκ ἔξεστιν φαγεῖν	
εἰ μὴ τοῖς ἱερεῦσιν μόνοις	εἰ μὴ τοῖς ἱερεῦσιν καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν	εἰ μὴ μόνους τοὺς ἱερεῖς *cf. above*	
5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν			
6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε			
7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεον θέλω καὶ οὐ θυσίαν οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους	9.13[92] πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεον θέλω καὶ οὐ θυσίαν οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν		
	27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον		
8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου	28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	5 καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	

Teaching about the Sabbath and healing.

Mt 12:	Mk 3:	Lk 6:	J
9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν	1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν	6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν	
10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν	καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα	καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά	
καὶ ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν			
	2 καὶ παρετήρουν αὐτὸν	7 παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι	
ἵνα κατηγορήσωσιν αὐτοῦ	εἰ τοῖς σάββασιν θεραπεύσει αὐτόν ἵνα κατηγορήσωσιν αὐτοῦ	εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσιν κατηγορίαν αὐτοῦ	

Mt 12:3-10 — Mk 2:25-28; 3:1-2 — Lk 6:3-7 — Jn 4:54^

Mt 12:	Mk 2:	Lk 6:	J
3 But he said unto them,	25 And he said unto them,	3 And Jesus answering them said,	
Have ye not read what David did, when he was an hungred, and they that were with him;	Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?	Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;	
4 How he entered into the house of God,	26 How he went into the house of God in the days of Abiathar the high priest,	4 How he went into the house of God,	
and did eat the shewbread,	and did eat the shewbread, *cf. below*	and did take and eat the shewbread, and gave also to them that were with him;	
which was not lawful for him to eat, neither for them which were with him, but only for the priests?	which is not lawful to eat but for the priests, and gave also to them which were with him?	which it is not lawful to eat but for the priests alone? *cf. above*	
5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is *one* greater than the temple. 7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.	9:13[93] But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.		
	27 And he said unto them, The sabbath was made for man, and not man for the sabbath:		
8 For the Son of man is Lord even of the sabbath day.	28 Therefore the Son of man is Lord also of the sabbath.	5 And he said unto them, That the Son of man is Lord also of the sabbath.	

Teaching about the Sabbath and healing.

Mt 12:	Mk 3:	Lk 6:	J
9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had *his* hand withered.	1 And he entered again into the synagogue; and there was a man there which had a withered hand.	6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.	
And they asked him, saying, Is it lawful to heal on the sabbath days?			
that they might accuse him.	2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.	7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.	

Mt 12:11-16 — Mk 3:3-12 — Lk 6:8-11 — Jn 4:54^

Mt 12:	Mk 3:	Lk 6:	J
	3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα ἐγεῖραι εἰς τὸ μέσον 4 καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀποκτεῖναι οἱ δὲ ἐσιώπων 5 καὶ περιβλεψάμενος αὐτοὺς μετ ὀργῆς συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν	8 αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἔγειραι καὶ στῆθι εἰς τὸ μέσον ὁ δὲ ἀναστὰς ἔστη 9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς Ἐπερωτήσω ὑμᾶς τί ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀποκτεῖναι 10 καὶ περιβλεψάμενος πάντας αὐτοὺς	
11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν	[286] 13.15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει	14.5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀναspάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου	[290]
13 τότε λέγει τῷ ἀνθρώπῳ Ἔκτεινόν τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη 14 οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ αὐτοῦ ἐξελθόντες ὅπως αὐτὸν ἀπολέσωσιν	λέγει τῷ ἀνθρώπῳ Ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη 6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὲως μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν κατ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν	εἶπεν αὐτῷ Ἔκτεινον τὴν χεῖρά σου ὁ δὲ ἐποίησεν καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ	

Jesus withdraws to the sea.

Mt 12:	Mk 3:	L	J
15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί	7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῶ καὶ ἀπὸ τῆς Ἰουδαίας		
8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολύ ἀκούσαντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν			
καὶ ἐθεράπευσεν αὐτοὺς πάντας			
9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν 10 πολλοὺς γὰρ ἐθεράπευσεν ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτὸν ἐθεώρει προσέπιπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ			
16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν	12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν		

Mt 12:11-16 — Mk 3:3-12 — Lk 6:8-11 — Jn 4:54^

Mt 12:	Mk 3:	Lk 6:	J
	3 And he saith unto the man which had the withered hand, Stand forth.	8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.	
	4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.	9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?	
	5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts,	10 And looking round about upon them all,	
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.	287	13: 15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?	14: 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?	291
13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.	he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.	he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.	
14 Then the Pharisees went out, and held a council against him, how they might destroy him.	6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.	11 And they were filled with madness; and communed one with another what they might do to Jesus.	

Jesus withdraws to the sea.

Mt 12:	Mk 3:	L	J
15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him,	7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,		
	8 And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.		
and he healed them all;			
	9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.		
16 And charged them that they should not make him known:	12 And he straitly charged them that they should not make him known.		

Mt 12:17-21 — Mk 3:13-19 — Lk 6:12-19 — Jn 4:54^

Mt 12:	Mk 3:	L	J
17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος 18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου θήσω τὸ πνεῦμά μου ἐπ αὐτόν καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ 19 οὐκ ἐρίσει οὐδὲ κραυγάσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ 20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν *to p128*			

Jesus chooses the twelve.

M	Mk 3:	Lk 6:	J
	13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν 14 καὶ ἐποίησεν δώδεκα	12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ 13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν
	ἵνα ὦσιν μετ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια	
cf. 10:2 p164	16 καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα **Πέτρον** 17 καὶ **Ἰάκωβον** τὸν τοῦ Ζεβεδαίου καὶ **Ἰωάννην** τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές ὅ ἐστιν Υἱοὶ Βροντῆς 18 καὶ **Ἀνδρέαν** καὶ **Φίλιππον** καὶ **Βαρθολομαῖον** καὶ **Ματθαῖον** καὶ **Θωμᾶν** καὶ **Ἰάκωβον** τὸν τοῦ Ἁλφαίου καὶ **Θαδδαῖον** καὶ **Σίμωνα** τὸν Κανανίτην 19 καὶ **Ἰούδαν** Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν *v19 continues on p128*	14 Σίμωνα ὃν καὶ ὠνόμασεν **Πέτρον** καὶ **Ἀνδρέαν** τὸν ἀδελφὸν αὐτοῦ **Ἰάκωβον** καὶ **Ἰωάννην** **Φίλιππον** καὶ **Βαρθολομαῖον** 15 **Ματθαῖον** καὶ **Θωμᾶν** **Ἰάκωβον** τὸν τοῦ Ἁλφαίου καὶ **Σίμωνα** τὸν καλούμενον Ζηλωτὴν 16 **Ἰούδαν** Ἰακώβου καὶ **Ἰούδαν** Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης	

Portions from a sermon on a mount; other parallels.

A sermon on a plain.

M	M	Lk 6:	J
5.1[56] Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ		17 Καὶ καταβὰς μετ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος οἳ ἦλθον ἀκοῦσαί αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν 18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ ὅτι δύναμις παρ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας	

Mt 12:	Mk 3:	L	J
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust. *to p129*			

Jesus chooses the twelve.

M	Mk 3:	Lk 6:	J
	13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. 14 And he ordained twelve,	12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;	
	that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils:		
cf. 10:2 p165	16 And Simon he surnamed **Peter**; 17 And **James** the *son* of Zebedee, and **John** the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And **Andrew**, and **Philip**, and **Bartholomew**, and **Matthew**, and **Thomas**, and **James** the *son* of Alphaeus, and **Thaddaeus**, and **Simon** the Canaanite, 19 And **Judas** Iscariot, which also betrayed him: *v19 continues on p129*	14 Simon, (whom he also named **Peter**,) and **Andrew** his brother, **James** and **John**, **Philip** and **Bartholomew**, 15 **Matthew** and **Thomas**, **James** the *son* of Alphaeus, and **Simon** called Zelotes, 16 And **Judas** *the brother* of James, and **Judas** Iscariot, which also was the traitor.	

Portions from a sermon on a mount; other parallels. **A sermon on a plain.**

M	M	Lk 6:	J
5:1[57] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:		17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.	

M	M	Lk 6:	J
2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων		20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν	
nine beatitudes: the significance to self of being a faithful follower of Jesus. 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν 5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται		*four beatitudes: the significance to self of being a faithful follower of Jesus.* Μακάριοι οἱ πτωχοί ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ 21 μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε	
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			
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ 12 χαίρετε καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν		22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου 23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν	
		four woes. 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν 25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαί ὑμῖν οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε 26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν	
the law and retribution. 38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ ἀλλ ὅστις σε ῥαπίσει ἐπί τὴν δεξιὰν [σου] σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν ἄφες αὐτῷ καὶ τὸ ἱμάτιον 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν ὕπαγε μετ αὐτοῦ δύο 42 τῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς			*cf. v29*
the law and love and hate. 43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς		*on considering others valuable: enemies, burdensome people, and everyone else.* 27 ἀλλ᾽ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς 28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς	
45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν [τοῖς] οὐρανοῖς			

M	M	Lk 6:	J
2 And he opened his mouth, and taught them, saying,		20 And he lifted up his eyes on his disciples, and said,	
nine beatitudes: the significance to self of being a faithful follower of Jesus.		*four beatitudes: the significance to self of being a faithful follower of Jesus.*	
3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.		Blessed *be ye* poor: for yours is the kingdom of God.	
5 Blessed *are* the meek: for they shall inherit the earth.			
6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.		21 Blessed *are ye* that hunger now: for ye shall be filled.	
4 Blessed *are* they that mourn: for they shall be comforted.		Blessed *are ye* that weep now: for ye shall laugh.	
7 Blessed *are* the merciful: for they shall obtain mercy.			
8 Blessed *are* the pure in heart: for they shall see God.			
9 Blessed *are* the peacemakers: for they shall be called the children of God.			
10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.		22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.	
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.		23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.	
12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.			
		four woes. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.	
the law and retribution.			
38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:			*cf.*
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, urn to him the other also.			*v29*
40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.			
41 And whosoever shall compel thee to go a mile, go with him twain.			
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.			
the law and love and hate.		*on considering others valuable: enemies, burdensome people, and everyone else.*	
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.			
44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;		27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you.	
45 That ye may be the children of your Father which is in heaven:			

M	M	Lk 6:	J
ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους			
cf. v38		29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως	
46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς τίνα μισθὸν ἔχετε οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν 47 καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν		32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν 33 καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν	
		34 καὶ ἐὰν δανείζητε παρ ὧν ἐλπίζετε ἀπολαβεῖν ποία ὑμῖν χάρις ἐστίν καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς καὶ ἔσεσθε υἱοὶ ὑψίστου ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς	
48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν		36 Γίνεσθε οὖν οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν	
		on judging others.	
7.1[72] Μὴ κρίνετε ἵνα μὴ κριθῆτε 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε		37 Καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε	
		on generosity.	
		38 δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν	
[142] 4.24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν		8.18 [142] βλέπετε οὖν πῶς ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν	
		καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν	
		25 ὃς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ ὃς γὰρ ἐὰν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς ἐὰν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ αὐτοῦ	
		what master to follow; how far to follow.	
cf. 15:14, p206; 23:16ff, p366		39 Εἶπεν δὲ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ	
		on correcting others.	
3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς		41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς	

M	M	Lk 6:	J
for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.			
cf. v38		29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. 30 Give to every man that asketh of thee;[8] and of him that taketh away thy goods ask *them* not again. 31 And as ye would that men should do to you, do ye also to them likewise.	
46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?		32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.	
		34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.	
48 Be ye therefore perfect, even as your Father which is in heaven is perfect.		36 Be ye therefore merciful, as your Father also is merciful.	
on judging others. 7:1[73] Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged:		*on judging others.* 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:	
		on generosity.	
		38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.	
[143] 4:24 And he said unto them, Take heed what ye hear: and with what measure ye mete, it shall be measured to you again.		with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.	8:18 [143] Take heed therefore how ye hear: For with the same measure that ye mete withal it shall be measured to you again.
25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.		for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.	
		what master to follow; how far to follow.	
cf. 15:14, p207; 23:16ff, p367		39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.	
		on correcting others.	
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?		41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?	

M	M	Lk 6:	J
4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ 5 ὑποκριτά ἔκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου		42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων ὑποκριτά ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου	
6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς			
false prophets: how to recognize them, and the danger of becoming one. 7.15 [76] Προσέχετε δέ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δὲ εἰσιν λύκοι ἅρπαγες 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα		*good and evil trees and people.* 43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου τρυγῶσιν σταφυλὴν	
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ ὁ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς		45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ	
the importance of obedience to Jesus. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς		*the importance of obedience to Jesus.* 46 Τί δέ με καλεῖτε Κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω	
		13.25[288] ἀφ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε Κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ	
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν		26 τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας 27 καὶ ἐρεῖ λέγω ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἔξω	

M | M | Lk 6: | J

4 Or how wilt thou say to thy brother,
Let me pull out the mote out of
thine eye; and, behold,
a beam *is* in thine own eye?
5 Thou hypocrite, first cast out the beam
out of thine own eye; and then
shalt thou see clearly to cast out the mote
out of thy brother's eye.

42 Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in
thine eye, when thou thyself beholdest not
the beam that is in thine own eye?
Thou hypocrite, cast out first the beam
out of thine own eye, and then
shalt thou see clearly to pull out the mote
that is in thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine,
lest they trample them under their feet, and turn again and rend you.

false prophets: how to recognize them, and the danger of becoming one.

7:15 [77] Beware of false prophets, which come to you in
sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits.

Do men gather grapes of thorns,
or figs of thistles?
17 Even so every good tree
bringeth forth good fruit; but
a corrupt tree bringeth forth evil fruit.
18 A good tree cannot
bring forth evil fruit, neither *can*
a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth
good fruit is hewn down,
and cast into the fire.
20 Wherefore by their fruits
ye shall know them.

good and evil trees and people.

43 For a good tree
bringeth not forth corrupt fruit; neither
doth a corrupt tree bring forth good fruit.
44 For every tree is known by his own
fruit. For of thorns men do not gather
figs, nor of a bramble bush gather they grapes.
45 A good man out of the good
treasure of his heart bringeth forth that which
is good; and an evil man out of the
evil treasure of his heart
bringeth forth that which is evil: for of the
abundance of the heart his mouth speaketh.

the importance of obedience to Jesus.

21 Not every one that saith unto me,
Lord, Lord, shall enter into the
kingdom of heaven; but he that doeth
the will of my Father which is in heaven.

22 Many will say to me in that day,
Lord, Lord,

have we not prophesied in thy name?
and in thy name have cast out devils?
and in thy name done many wonderful works?
23 And then will I profess unto them,
I never knew you:
depart from me, ye that work iniquity.

the importance of obedience to Jesus.

46 And why call ye me,
Lord, Lord,
and do not the things which I say?

13:25[289] When once the master of the house is risen up,
and hath shut to the door, and ye begin to stand without,
and to knock at the door, saying,
Lord, Lord, open unto us;
and he shall answer and say unto you,
I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and
drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you,
I know you not whence ye are;
depart from me, all *ye* workers of iniquity.
28 There shall be weeping and gnashing of teeth,
when ye shall see Abraham, and Isaac, and Jacob,
and all the prophets, in the kingdom of God,
and you *yourselves* thrust out.

Mt 12:21^; 8:5-8 — **Mk 3:19**^ — **Lk 6:47-49; 7:1-7** — **Jn 4:54**^

M	M	Lk 6:	J
24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἔπεσεν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη		47 πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου ᾗ προσέρρηξεν ὁ ποταμός καὶ εὐθὲως ἔπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα	

To Capernaum again; Jesus heals centurion's servant.

Mt 8: *from p80*	M	Lk 7:	J
		1 Ἐπει δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναούμ
5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναούμ		2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν ὃς ἦν αὐτῷ ἔντιμος
προσῆλθεν αὐτῷ ἑκατόνταρχος		3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν
παρακαλῶν αὐτὸν		πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν
6 καὶ λέγων Κύριε ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός δεινῶς βασανιζόμενος		ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξει τοῦτο 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν
7 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν		6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς ἀλλὰ μόνον εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου		οἰκίας ἔπεμψεν πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ Κύριε μὴ σκύλλου οὐ γὰρ εἰμι ἱκανός ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν ἀλλ' εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου	

M	M	Lk 6:	J
24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.		47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.	

To Capernaum again; Jesus heals centurion's servant.

Mt 8: *from p81*	M	Lk 7:	J
5 And when Jesus was entered into Capernaum,[9] there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.		1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.	

Mt 8:	M	Lk 7:	J
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ Πορεύθητι καὶ πορεύεται καὶ ἄλλῳ Ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου Ποίησον τοῦτο καὶ ποιεῖ *10* ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον		8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ Πορεύθητι καὶ πορεύεται καὶ ἄλλῳ Ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου Ποίησον τοῦτο καὶ ποιεῖ 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν οὐτε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον	
11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν *12* οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων *cf. 13:42 p148* *13* καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ Ὕπαγε καὶ ὡς ἐπίστευσας γενηθήτω σοι καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ			
to p80		10 καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα	

To Nain.

M	M	Lk 7:	J
		11 Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς 12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ [ἦν] χήρα καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε 14 καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν Νεανίσκε σοὶ λέγω ἐγέρθητι 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ 16 ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἐγήγερται ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ	

John sends messengers to Jesus.

Mt 11: *from p172*	M	Lk 7:	J
2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας δύο τῶν μαθητῶν αὐτοῦ *3* εἶπεν αὐτῷ Σὺ εἶ ὁ ἐρχόμενος		18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων 19 καί προσκαλεσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν Ἰησοῦν λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν 20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ ὁ ἐρχόμενος	

Mt 8:	M	Lk 7:	J
9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *10* When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.		8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.	
11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *12* But the children of the kingdom shall be cast out into outer darkness: there {*in that place*} shall be weeping and gnashing of teeth. *cf. 13:42 p149* *13* And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.			
to p81		10 And they that were sent, returning to the house, found the servant whole that had been sick.	

To Nain.

M	M	Lk 7:	J
		11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.	

John sends messengers to Jesus.

Mt 11: *from p173*	M	Lk 7:	J
2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, *3* And said unto him, Art thou he that should come,		18 And the disciples of John shewed him of all these things. 19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come?	

Mt 11:		M	Lk 7:		J
ἢ ἕτερον προσδοκῶμεν			ἢ ἄλλον προσδοκῶμεν		
			21 ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν		
4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε			22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε ὅτι		
5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται			τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται		
6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί			23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί		
7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον			24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν τοῖς ὄχλοις περὶ Ἰωάννου Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον		
8 ἀλλὰ τί ἐξήλθετε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλειῶν εἰσίν			25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν		
9 ἀλλὰ τί ἐξήλθετε ἰδεῖν προφήτην ναί λέγω ὑμῖν καὶ περισσότερον προφήτου			26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν προφήτην ναί λέγω ὑμῖν καὶ περισσότερον προφήτου		
10 οὗτός γάρ ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου			27 οὗτός ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἐγώ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου		
11 ἀμὴν λέγω ὑμῖν οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν			28 λέγω γὰρ ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν		
12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἁρπάζουσιν αὐτήν	21.31[350] …λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον		16.16[300] Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται		
13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν			29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν βαπτισθέντες τὸ βάπτισμα Ἰωάννου		
14 καὶ εἰ θέλετε δέξασθαι αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι			30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς μὴ βαπτισθέντες ὑπ αὐτοῦ		

Mt 11:		M	Lk 7:		J
or do we look for another?			or look we for another?		
			21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.		
4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:			22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.		
5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.					
6 And blessed is *he*, whosoever shall not be offended in me.			23 And blessed is *he*, whosoever shall not be offended in me.		
7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?			24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?		
8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.			25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.		
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.			26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.		
10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.			27 This is *be*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.		
11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.			28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.		
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.	21:31[351] ...Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward,		29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.	16:16[301] The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.	
13 For all the prophets and the law prophesied until John.					
14 And if ye will receive *it*, this is Elias, which was for to come.					

Mt 11:	M	Lk 7:	J
15 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω *16* Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ὁμοία ἐστὶν παιδίοις ἐν ἀγοραῖς καθημένοις καὶ προσφωνοῦσιν τοῖς ἑταίροις αὐτῶν *17* καὶ λέγουσιν Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκόψασθε *18* ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν Δαιμόνιον ἔχει *19* ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης τελωνῶν φίλος καὶ ἁμαρτωλῶν καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς		τοῦ πιστεῦσαι αὐτῷ 31 [εἶπε δὲ ὁ Κύριος][scr] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκλαύσατε 33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μὴτε οἶνον πίνων καὶ λέγετε Δαιμόνιον ἔχει 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης φίλος τελωνῶν καὶ ἁμαρτωλῶν 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων	

Woe, thanksgiving, rest.

Mt 11:	M	L	J
20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ ὅτι οὐ μετενόησαν *21* Οὐαί σοι Χοραζίν οὐαί σοι Βηθσαϊδά ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν *22* πλὴν λέγω ὑμῖν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν *23* καὶ σύ Καπερναούμ ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ᾅδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί ἔμειναν ἂν μέχρι τῆς σήμερον *24* πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί *25* Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομολογοῦμαί σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις *26* ναί ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου		{*What Jesus said before the seventy went out...*} 10.13[254] Οὐαί σοι Χοραζίν οὐαί σοι Βηθσαϊδά ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν 15 καὶ σύ Καπερναούμ ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ᾅδου καταβιβασθήσῃ 10.12[254] λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ {*...and after the seventy returned...*} 10.21[256] Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν Ἐξομολογοῦμαί σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναί ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου	

Mt 12:21^; 11:15-26 — **Mk 3:19**^ — **Lk 7:31-35** — **Jn 4:54**^

Mt 11:	M	Lk 7:	J
15 He that hath ears to hear, let him hear.		31 And the Lord said, Whereunto then shall I liken the men of this generation? and {*or: indeed*} to what are they like?	
16 shall I liken that ye might believe him. But whereunto this generation?			
It is like unto children sitting in the markets, and calling unto their fellows,		32 They are like unto children sitting in the marketplace, and calling one to another,	
17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.		and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.	
18 For John came neither eating nor drinking, and they say, He hath a devil.		33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.	
19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But {*or: And*} wisdom is justified of her children.		34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But {*or:* [10]*And*} wisdom is justified of all her children.	

Woe, thanksgiving, rest.

Mt 11:	M	L	J
20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:		{*What Jesus said before the seventy went out...*} 10:13[255] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.	
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.			
22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.		14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.	
23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.		15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.	
24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.		10:12[255] But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.	
25 At that time Jesus answered and said,		{*...and after the seventy returned...*} 10:21[257] In that hour Jesus rejoiced in spirit, and said,	
I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.		I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:	
26 Even so, Father: for so it seemed good in thy sight.		even so, Father; for so it seemed good in thy sight.	

Mt 11:	M	L	J
27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι		22 καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατὴρ καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι	
28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι κἀγὼ ἀναπαύσω ὑμᾶς *29* ἄρατε τὸν ζυγόν μου ἐφ ὑμᾶς καὶ μάθετε ἀπ ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν *30* ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν			

to 12:1 p102

At dinner with Simon the Pharisee: teaching on love and forgiveness.

M	M	Lk 7:	J
26.6[388] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ 7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου καὶ κατέχεεν ἐπὶ τῆν κεφαλὴν αὐτοῦ ἀνακειμένου 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη 9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι [τοῖς] πτωχοῖς 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ	14.3[388] Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς Καὶ συντρίψασα τὸ ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς 4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν 5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὐτῇ 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν τί αὐτῇ κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί	36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη 37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλός [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστιν 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ φησίν Διδάσκαλε εἰπέ 41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἷς ὤφειλεν δηνάρια πεντακόσια ὁ δὲ ἕτερος πεντήκοντα 42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἰπὲ πλεῖον αὐτόν ἀγαπήσει 43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὀρθῶς ἔκρινας	12.1[336] Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν… 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ… 3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου 4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς 6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχέν καὶ τὰ βαλλόμενα ἐβάσταζεν 7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν

Mt 11:	M	L	J
27 All things are delivered unto me of my Father: and no man knoweth the Son , but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.		*22 {And turning to his disciples, he said}*[maj] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.	
28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. *29* Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *30* For my yoke *is* easy, and my burden is light. *to 12:1 p103*			

At dinner with Simon the Pharisee: teaching on love and forgiveness.

M	M	Lk 7:	J
26:6[389] Now when Jesus was in Bethany, in the house of Simon the leper,	14:3[389] And being in Bethany in the house of Simon the leper,	36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.	12:1[337] Then Jesus six days before the passover came to Bethany, ...
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.	as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.	37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.	2 There they made him a supper; ... 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.	4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.	39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.	4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, *{or:* *who eventually* *betrayed him,}* 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone:

Mt 12:21^ — Mk 3:19^ — Lk 7:44-50; 8:1-3 — Jn 4:54^

M	M	Lk 7:	J
11 πάντοτε γὰρ τοὺςπτωχοὺς ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν	7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτούς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε 8 ὃ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν	44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν 45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας 47 οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί ὅτι ἠγάπησεν πολύ ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ 48 εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην	εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε
13 ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς 14 Τότε πορευθεὶς εἷς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς	9 ἀμὴν [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς 10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς		

Another tour; certain women provide support for Jesus.

M	M	Lk 8:	J
		1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ 2 καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνή ἀφ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί αἵτινες διηκόνουν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς *to p136*	

Beginning of the account of one particular day.
The day ends at sunset after Mk 4:36, p150.

Mt 12:21^ — Mk 3:19^ — Lk 7:44-50; 8:1-3 — Jn 4:54^

M	M	Lk 7:	J
11 For ye have the poor always with you; but me ye have not always.	7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying.	44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.	against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always
12 For in that she hath poured this ointment on my body, she did *it* for my burial.			
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.		
14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.		

Another tour; certain women provide support for Jesus.

M	M	Lk 8:	J
		1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him {*or: them*}^{maj} of their substance. *to p137*	

Beginning of the account of one particular day.
The day ends at sunset after Mk 4:36, p151.

one particular day **Mt 12:22-25 — Mk 3:20-23 — Lk 8:3^ — Jn 4:54^**

A multitude gathers about Jesus.

M	Mk 3: *from p108*	L	J
	καὶ ἔρχονται εἰς οἶκον 20 Καὶ συνέρχεται πάλιν ὄχλος ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν 21 καὶ ἀκούσαντες οἱ παρ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν ἔλεγον γὰρ ὅτι ἐξέστη {*?precipitating Mt 12:46ff &c. p134, and Lk 8:19ff p142?*}		

Jesus heals; Pharisees attribute his power to Beelzebub.

Mt 12: *from p108*		Mk 3:	L	J
9.32[100] Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον	22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν		11.14[262] Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι	
33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ	23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ			
34 οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων	22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	15 τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	

7.20[192] ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι
8.48[198] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις
49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμεῖς ἀτιμάζετέ με
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου ἔστιν ὁ ζητῶν καὶ κρίνων
51 ἀμὴν ἀμὴν λέγω ὑμῖν ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα
52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα
10.19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους
20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε
21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν

cf. 12:38, p132 25 εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς	23 καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς	11.16[264] ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς	

one particular day **Mt 12:22-25 — Mk 3:20-23 — Lk 8:3^ — Jn 4:54^**

A multitude gathers about Jesus.

M	Mk 3: *from p109*	L	J
	and they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. {*?precipitating Mt 12:46ff &c. p135, and Lk 8:19ff p143?*}		

Jesus heals; Pharisees attribute his power to Beelzebub.

Mt 12: *from p109*		Mk 3:	L	J
9:32[101] As they went out, behold, they brought to him a dumb man possessed with a devil.	22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.		11:14[263] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.	
33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.	23 And all the people were amazed, and said, Is not this the son of David?			
34 But the Pharisees said,	24 But when the Pharisees heard *it*, they said,	22 And the scribes which came down from Jerusalem said,	15 But some of them said,	
He casteth out devils through the prince of the devils.	This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.	• He hath Beelzebub, and • by the prince of the devils casteth he out devils.	He casteth out devils through Beelzebub the chief of the devils.	

7:20[193] The people answered and said, Thou hast a devil: who goeth about to kill thee?
8: 48[199] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
50 And I seek not mine own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
10: 19 There was a division therefore again among the Jews for these sayings.
20 And many of them said, He hath a devil, and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil.
Can a devil open the eyes of the blind?

cf. 12:38, p133			11:16[265] And others, tempting *him*, sought of him a sign from heaven.
25 And Jesus knew their thoughts,		23 And he called them *unto him*,	17 But he, knowing their thoughts,
and said unto them,		and said unto them in parables,	said unto them,

Mt 12:	Mk 3	L	J
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν 24 καὶ ἐὰν βασιλεία ἐφ ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη 25 καὶ ἐὰν οἰκία ἐφ ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ ἑαυτὸν καὶ μεμέρισται οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει		Πᾶσα βασιλεία ἐφ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβοὺλ	
Πᾶσα βασιλεία μερισθεῖσα καθ ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ ἑαυτῆς οὐ σταθήσεται 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει ἐφ ἑαυτὸν ἐμερίσθη πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ 27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταὶ 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν		ἐκβάλλειν με τὰ δαιμόνια 19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ	
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει	27 οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ	22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν	
30 ὁ μὴ ὢν μετ ἐμοῦ κατ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ ἐμοῦ σκορπίζει 31 Διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι		23 ὁ μὴ ὢν μετ ἐμοῦ κατ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ ἐμοῦ σκορπίζει 12.10[276] καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται	
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως			
33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται 34 γεννήματα ἐχιδνῶν πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ	7.15[76] Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δὲ εἰσιν λύκοι ἅρπαγες 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα	6.44[114] ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου τρυγῶσιν σταφυλὴν	

Mt 12:	Mk 3	L	J
How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.		Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils	
Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?		through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace:	
and then he will spoil his house.	27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.	22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.	
30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.		23 He that is not with me is against me: and he that gathereth not with me scattereth. 12:10[277] And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.	
28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:			
33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.	7: 15[77] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?	6: 44[115] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.	

Mt 12:	Mk 3:	L	J
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά 36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ	17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ ὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς	45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ 6.43[114] Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν	
30 ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει			

Scribes and Pharisees ask for a sign; only the sign of Jonas will be given them.

Mt 12:	M	L	J
38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας	16.1[212]Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός 3 καὶ πρωῒ Σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε 4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου	8.11[212] Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν	11.16[264] ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ 11.29[266] Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρά ἐστιν σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ 12.54[284] Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὄμβρος ἔρχεται καὶ γίνεται οὕτως 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται 56 ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε	
	6.29[186] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι τί ἐργάζῃ 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθώς ἐστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν		

one particular day **Mt 12:35-40 — Mk 3:30 — Lk 8:3^ — Jn 4:54^**

Mt 12:	Mk 3:	L	J
35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.	17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.	45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 6:43[115] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.	
	30 Because they said, He hath an unclean spirit.		

Scribes and Pharisees ask for a sign; only the sign of Jonas will be given them.

Mt 12:	M	L	J
38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.	16:1[213] The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? 2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. 3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and verily I say unto you, There shall no sign be given unto this generation. there shall no sign be given unto it, but the sign of the prophet Jonas.	8:11[213] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.	11:16[265] And others, tempting *him,* sought of him a sign from heaven. 11: 29[267] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 12:54[285] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. 56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?	
	6:29[187] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.		

one particular day **Mt 12:41-50 — Mk 3:31-35 — Lk 8:3^ — Jn 4:54^**

Mt 12:	M	L	J
41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε		11.31[268] βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε 32 ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε	

An unclean spirit's behavior. *Metaphor for the generation asking a sign?*

Mt 12:	M	L	J
43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὑρίσκει 44 τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον 45 τότε πορεύεται καὶ παραλαμβάνει μεθ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ		11.24[264] Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον 25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον 26 τότε πορεύεται καὶ παραλαμβάνει ἑπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων	

Mother and brothers ask for Jesus. *Jesus is still inside the house.* *Cf. note at Mk 3:21, p128.*

Mt 12:	Mk 3:	L	J
46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ Τίς ἐστιν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν	31 ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν 32 καὶ ἐκάθητο ὄχλος περὶ αὐτὸν εἶπον δὲ αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοι σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε 33 καὶ ἀπεκριθη αὐτοῖς λέγων Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου 34 καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστίν	8.19[142] Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον 20 καὶ ἀπηγγέλη αὐτῷ λέγοντων Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντές 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτὸν	

one particular day **Mt 12:41-50 — Mk 3:31-35 — Lk 8:3^ — Jn 4:54^**

Mt 12:	M	L	J
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.		11:31[269] The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.	

An unclean spirit's behavior. *Metaphor for the generation asking a sign?*

Mt 12:	M	L	J
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.		11:24[265] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.	

Mother and brothers ask for Jesus. *Jesus is still inside the house.* *Cf. note at Mk 3:21, p129.*

Mt 12:	Mk 3:	L	J
46 While he yet talked to the people, behold, *his* mother and his brethren <u>stood without</u>, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.	31 There came then his brethren and his mother, and, <u>standing without</u>, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.	8:19[143] Then came to him *his* mother and his brethren, and could not come at him for the press. 20 And it was told him *by certain* which said, Thy mother and thy brethren <u>stand without</u>, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.	

one particular day **Mt 13:1-8 — Mk 4:1-8 — Lk 8:4-8 — Jn 4:54^**

The same day Jesus went out of the house down to the sea side and taught in parables.

Mt 13:	Mk 4:	Lk 8: *from p126*	J
1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο		5.1[82] ...ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον... 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων... καὶ	
παρὰ τὴν θάλασσαν	1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν	4 Συνιόντος δὲ καθίσας	
2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει	καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολύς ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν	ὄχλου πολλοῦ ἐδίδασκεν ἐκ τοῦ καὶ πλοίου τῶν κατὰ πόλιν τοὺς ἐπιπορευομένων ὄχλους πρὸς αὐτὸν εἶπεν διὰ παραβολῆς	
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων	2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ		

Parable of the sower.

Mt 13:	Mk 4:	Lk 8:	J
Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν	3 Ἀκούετε ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι	5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ καὶ	
4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν	4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν	ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν καὶ κατεπατήθη	
καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά	καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό	καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό	
5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς	5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς	6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν	
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη	6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη	ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα	
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά	7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό καὶ καρπὸν οὐκ ἔδωκεν	7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό	
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν	8 καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόντα καὶ ἔφερεν	8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν καὶ φυὲν ἐποίησεν καρπὸν	

one particular day **Mt 13:1-8 — Mk 4:1-8 — Lk 8:4-8 — Jn 4:54^**

The same day Jesus went out of the house down to the sea side and taught in parables.

Mt 13:	Mk 4:	Lk 8: *from p127*	J
1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying,	1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine,	5:1[83] ...as the people pressed upon him to hear the word... 3 And he entered into one of the ships... And he sat down, and taught the people out of the ship. 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:	

Parable of the sower.

Mt 13:	Mk 4:	Lk 8:	J
Behold, a sower went forth to sow; 4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit,	3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth,	5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit	

one particular day **Mt 13:9-15 — Mk 4:9-12 — Lk 8:9-10 — Jn 4:54^**

Mt 13:	Mk 4:	Lk 8:	J
ὃ μὲν ἑκατόν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα	ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν	ἑκατονταπλασίονα	
9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	9 καὶ ἔλεγεν Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	

While Jesus is alone in the house taking a break, his disciples come and ask two questions.

Mt 13:	Mk 4:	Lk 8:	J
	10 ὅτε δὲ ἐγένετο καταμόνας		
10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς	ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν	9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες τίς εἴη ἡ παραβολὴ αὕτη	

Jesus first explains the purpose of teaching in parables.

Mt 13:	Mk 4:	Lk 8:	J
11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν ἐκείνοις δὲ οὐ δέδοται	11 καὶ ἔλεγεν αὐτοῖς Ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ ἐκείνοις δὲ τοῖς ἔξω	10 ὁ δὲ εἶπεν Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς	
12 ὅστις γὰρ ἔχει δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ	*cf. v25, p142*	*cf. v18, p142*	
13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν	ἐν παραβολαῖς τὰ πάντα γίνεται 12 ἵνα	ἐν παραβολαῖς ἵνα	
14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε	βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν	βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν	
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς	μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα		

Mt 13:	Mk 4:	Lk 8:	J
some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.	some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear.	an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.	

While Jesus is alone in the house taking a break, his disciples come and ask two questions.

Mt 13:	Mk 4:	Lk 8:	J
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?	10 And when he was alone, they that were about him with the twelve asked of him the parable.	9 And his disciples asked him, saying, What might this parable be?	

Jesus first explains the purpose of teaching in parables.

Mt 13:	Mk 4:	Lk 8:	J
11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.	11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, *cf. v25, p143* all *these* things are done in parables: 12 That [11] seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.	10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others *cf. v18, p143* in parables; that seeing they might not see, and hearing they might not understand.	

Mt 13:	Mk 4:	Lk 8:	J
16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούει 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν			

Jesus then explains the parable of the sower.

Mt 13:	Mk 4:	Lk 8:	J
	13 Καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε		
18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος		11 Ἔστιν δὲ αὕτη ἡ παραβολή Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ	
	14 ὁ σπείρων τὸν λόγον σπείρει		
19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος	15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν	12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούοντες	
ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ	εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν	εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν	
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς			
20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ	16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι οἳ	13 οἱ δὲ ἐπὶ τῆς πέτρας οἳ	
εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν	ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν	ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον	
21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται	17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται	καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται	
22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων	18 καὶ οὗτοί εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι οἱ τὸν λόγον ἀκούοντες	14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσιν οἱ ἀκούσαντες	

Mt 13:	Mk 4:	Lk 8:	J
16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.			

Jesus then explains the parable of the sower.

Mt 13:	Mk 4:	Lk 8:	J
	13 And he said unto them, Know ye not this parable? and how then will ye know all parables?		
18 Hear ye therefore the parable of the sower. {*pause*}		11 Now the parable is this: The seed is the word	
	14 The sower soweth the word.	of God.	
19 When any one heareth the word of the kingdom, and understandeth *it* not,	15 And these are they by the way side, where the word is sown; but when they have heard,	12 Those by the way side are they that hear;	
then cometh the wicked *one*, and catcheth away that which was sown in his heart.	Satan cometh immediately, and taketh away the word that was sown in their hearts.	then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.	
This is he which received seed by the way side.			
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;	16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;	13 They on the rock are they, which, when they hear, receive the word with joy;	
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.	17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.	and these have no root, which for a while believe, and in time of temptation fall away.	
22 He also that received seed among the thorns is he that heareth the word;	18 And these are they which are sown among thorns; such as hear the word,	14 And that which fell among thorns are they, which, when they have heard,	

one particular day **Mt 13:23 — Mk 4:19-25 — Lk 8:15-19 — Jn 4:54^**

Mt 13:	Mk 4:	Lk 8:	J
καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου	19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι	καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι	
συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται	συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται	συμπνίγονται καὶ οὐ τελεσφοροῦσιν	
23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών	20 καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται	15 τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν	
ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα	καὶ καρποφοροῦσιν ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν	καὶ καρποφοροῦσιν ἐν ὑπομονῇ	

Take heed what you hear! *Jesus is enlightening the disciples so that they will illuminate the world.*

M	Mk 4:	Lk 8:	J
	21 Καὶ ἔλεγεν αὐτοῖς Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ	
		16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς	
	22 οὐ γάρ ἐστιν τί κρυπτὸν ὁ ἐὰν μὴ φανερωθῇ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ ἵνα εἰς φανερόν ἔλθῃ 23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω 24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν	17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ 18 βλέπετε οὖν πῶς ἀκούετε	
cf. 13:12 p138	25 ὃς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ	ὃς γὰρ ἐὰν ἔχῃ δοθήσεται αὐτῷ καὶ ὃς ἐὰν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ αὐτοῦ	

Mother and brothers try again. *Jesus is still inside the house alone with his disciples—cf. Mk 4:10 p138—explaining things. This action might also go after Mt 13:36 p148.*

M	M	Lk 8:	J
12.46[134] Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω	3.31[134] ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν	19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν	

one particular day **Mt 13:23 — Mk 4:19-25 — Lk 8:15-19 — Jn 4:54^**

Mt 13:	Mk 4:	Lk 8:	J
		go forth, and are choked	
and the care of this world, and the deceitfulness of riches,	19 And the cares of this world, and the deceitfulness of riches,	with cares and riches and pleasures of *this* life,	
	and the lusts of other things entering in,		
choke the word, and he becometh unfruitful.	choke the word, and it becometh unfruitful.	and bring no fruit to perfection.	
23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*;	20 And these are they which are sown on good ground; such as hear the word,	15 But that on the good ground are they,	
	and receive *it*,		
		which in an honest and good heart, having heard the word, keep it,	
which also beareth fruit,	and bring forth fruit,	and bring forth fruit with patience.	
and bringeth forth, some an hundredfold, some sixty, some thirty.	some thirtyfold, some sixty, and some an hundred.		

Take heed what you hear! *Jesus is enlightening the disciples so that they will illuminate the world.*

M	Mk 4:	Lk 8:	J
	21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?		
		16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.	
	22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.	17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear:	
cf. 13:12 p139	25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.	for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.	

Mother and brothers try again. *Jesus is still inside the house alone with his disciples—cf. Mk 4:10 p139—explaining things. This action might also go after Mt 13:36 p149.*

M	M	Lk 8:	J
12:46[135] While he yet talked to the people, behold, *his* mother and his brethren stood without,	3:31[135] There came then his brethren and his mother, and, standing without, sent unto him,	19 Then came to him *his* mother and his brethren, and could not come at	

M	M	Lk 8:	J
ζητοῦντες αὐτῷ λαλῆσαι 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ Τίς ἐστιν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν	φωνοῦντες αὐτόν 32 καὶ ἐκάθητο ὄχλος περὶ αὐτὸν εἶπον δὲ αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε 33 καὶ ἀπεκριθη αὐτοῖς λέγων Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου 34 καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστίν	αὐτῷ διὰ τὸν ὄχλον 20 καὶ ἀπηγγέλη αὐτῷ λέγοντων Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντές 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτὸν	

Jesus goes outside again to teach the multitude *(cf. Mt 13:36, p148).*

Parable of growing seed.

M	Mk 4:	L	J
	26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἐάν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός 28 αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον εἶτα στάχυν εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ 29 ὅταν δὲ παραδῷ ὁ καρπός εὐθέως ἀποστέλλει τὸ δρέπανον ὅτι παρέστηκεν ὁ θερισμός		

Parable of wheat and tares.

Mt 13:	M	L	J
24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν τότε ἐφάνη καὶ τὰ ζιζάνια 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ πόθεν οὖν ἔχει ζιζάνια 28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν οἱ δὲ δοῦλοι εἶπον αὐτῷ Θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά 29 ὁ δέ ἔφη Οὔ μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον 30 ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου			

one particular day **Mt 13:24-30 — Mk 4:26-29 — Lk 8:20-21 — Jn 4:54^**

M	M	Lk 8:	J
desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.	calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.	him for the press. 20 And it was told him *by* *certain* which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.	

Jesus goes outside again to teach the multitude *(cf. Mt 13:36, p149).*

Parable of growing seed.

M	Mk 4:	L	J
	26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.		

Parable of wheat and tares.

Mt 13:	M	L	J
24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.			

one particular day **Mt 13:31-35 — Mk 4:30-34 — Lk 8:21^ — Jn 4:54^**

Parable of mustard seed.

Mt 13:	Mk 4:	L	J
31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων	30 Καὶ ἔλεγεν τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν	13.18[286] Ἔλεγεν δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν	
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ	31 ὡς κόκκον σινάπεως	19 ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ	
32 ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων	ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς		
	32 καὶ ὅταν σπαρῇ ἀναβαίνει	καὶ ηὔξησεν	
ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν	καὶ γίνεται πάντων τῶν λαχάνων μείζων		
καὶ γίνεται δένδρον ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ	καὶ ποιεῖ κλάδους μεγάλους ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν	καὶ ἐγένετο εἰς δένδρον μέγα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ	

Parable of leaven.

Mt 13:	M	L	J
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς		13.20[286] πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ	
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον		21 ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον	

Comment on parables.

Mt 13:	Mk 4:	L	J
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις	33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἐδύναντο ἀκούειν		
καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς	34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς		
35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου	κατ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα		

one particular day **Mt 13:31-35 — Mk 4:30-34 — Lk 8:21^ — Jn 4:54^**

Parable of mustard seed.

Mt 13:	Mk 4:	L	J
31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.	30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.	13:18[287] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it	

Parable of leaven.

Mt 13:	M	L	J
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.		13:20[287] And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.	

Comment on parables.

Mt 13:	Mk 4:	L	J
34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.	33 And with many such parables spake he the word unto them, as they were able to hear *it*. 34 But without a parable spake he not unto them: and <u>when they were alone</u>, he expounded all things to his disciples.		

one particular day **Mt 13:36-52 — Mk 4:34^ — Lk 8:21^ — Jn 4:54^**

Jesus takes another break; while on break he explains the parable of wheat and tares.

Mt 13:	M	L	J
36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν οἱ δὲ θερισταὶ ἄγγελοί εἰσιν 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου 41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων *cf. 8:12 p118* 43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν ὁ ἔχων ὦτα ἀκούειν ἀκουέτω			

Parable of hidden treasure.

Mt 13:	M	L	J
44 Πάλιν Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ ὃν εὑρὼν ἄνθρωπος ἔκρυψεν καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον			

Parable of pearl of great price.

Mt 13:	M	L	J
45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας 46 ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν			

Parable of dragnet.

Mt 13:	M	L	J
47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα τὰ δὲ σαπρὰ ἔξω ἔβαλον 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων			

The value of these parables.

Mt 13:	M	L	J
51 Λέγει αὐτοῖς ὁ Ἰησοῦς Συνήκατε ταῦτα πάντα λέγουσιν αὐτῷ Ναί Κύριε 52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά			

one particular day **Mt 13:36-52 — Mk 4:34^ — Lk 8:21^ — Jn 4:54^**

Jesus takes another break; while on break he explains the parable of wheat and tares.

Mt 13:	M	L	J
36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there {*in that place*} shall be wailing and gnashing of teeth. *cf. 8:12 p119* 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.			

Parable of hidden treasure.

Mt 13:	M	L	J
44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.			

Parable of pearl of great price.

Mt 13:	M	L	J
45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.			

Parable of dragnet.

Mt 13:	M	L	J
47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.			

The value of these parables.

Mt 13:	M	L	J
51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.			

one particular day **Mt 13:53**; 8:18-23 — **Mk 4:35-36** — **Lk 8:22** — **Jn 4:54^**

Toward sunset that ends the particular day...

Mt 8: *from p82*	Mt 13:	Mk 4:	Lk 8:	J
18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν	53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας	35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης Διέλθωμεν εἰς τὸ πέραν	22 καὶ Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ *cf. v22b*	

...Jesus dismisses the crowd again, whereupon... *Cost of discipleship.*

Mt 8:	M	L	J
19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ *20* καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ *21* ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου *22* ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς		9.57[250] Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ Κύριε 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ 59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι ὁ δὲ εἶπεν Κύριε ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου 60 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ 61 Εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου 62 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτὸν Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ	

...they depart.

Mt 8:	Mt 13:	Mk 4:	Lk 8:	J
23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ		36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ *cf. v35* καὶ ἄλλα δὲ πλοιάρια ἦν μετ αὐτοῦ	αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης Καὶ ἀνήχθησαν	
μετῆρεν ἐκεῖθεν *to v54 p158*				

While they are on the water, the sun sets.

This ends the account of the particular day
and starts the account of the day after.
The account of the particular day starts at the bottom of p126.

one particular day **Mt 13:53**; 8:18-23 — **Mk 4:35-36** — **Lk 8:22** — **Jn 4:54^**

Toward sunset that ends the particular day...

Mt 8: *from p83*	Mt 13:	Mk 4:	Lk 8:	J
18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.	53 And it came to pass, *that* when Jesus had finished these parables,	35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.	22 Now it came to pass on a certain day, that *cf. v22b*	

...Jesus dismisses the crowd again, whereupon... *Cost of discipleship.*[12]

Mt 8:	M	L	J
19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. *20* And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. *21* And another of his disciples said unto him, Lord, suffer me first to go and bury my father. *22* But Jesus said unto him, Follow me; and let the dead bury their dead.		9:57[251] And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.	

...they depart.

Mt 8:	Mt 13:	Mk 4:	Lk 8:	J
23 And when he was entered into a ship, his disciples followed him.		36 And when they had sent away the multitude, they took him even as he was in the ship.[13] *cf. v35* And there were also with him other little ships.	he went into a ship with his disciples: and he said {*again?*} unto them, Let us go over unto the other side of the lake. And they launched forth.	
	he departed thence. *to v54 p159*			

While they are on the water, the sun sets.

This ends the account of the particular day and starts the account of the day after.

The account of the particular day starts at the bottom of p127.

the day after **Mt 13:53**^; 8:24-28 — **Mk 4:37-41; 5:1-4** — **Lk 8:23-27** — **Jn 4:54**^

Jesus calms the sea. *They spend the night aboard ship.*

Mt 8:	Mk 4:	Lk 8:	J
24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων αὐτὸς δὲ ἐκάθευδεν	37 καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον ὥστε αὐτὸ ἤδη γεμίζεσθαι 38 καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ	23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον	
25 καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες •Κύριε σῶσον ἡμᾶς ἀπολλύμεθα	διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ •Διδάσκαλε οὐ μέλει σοι ὅτι ἀπολλύμεθα	24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες •Ἐπιστάτα ἐπιστάτα ἀπολλύμεθα	
26 καὶ λέγει αὐτοῖς Τί δειλοί ἐστε ὀλιγόπιστοι τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ καὶ ἐγένετο γαλήνη μεγάλη	39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα πεφίμωσο καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη	ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη	
27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ	40 καὶ εἶπεν αὐτοῖς Τί δειλοί ἐστε οὕτως πῶς οὐκ ἔχετε πίστιν 41 καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ	25 εἶπεν δὲ αὐτοῖς Ποῦ ἐστιν ἡ πίστις ὑμῶν φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι καὶ ὑπακούουσιν αὐτῷ	

Jesus heals demoniacs. *In the morning of the day after the particular day.*

Mt 8: *both men*	Mk 5: *one man*	Lk 8: *the other man*	J
	1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν	26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας	
28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης	2 καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθὲως ἀπήντησεν αὐτῶ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν καὶ οὔτε ἁλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι	27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως ὃς εἶχέν δαιμόνια ἐκ χρόνων ἱκανῶν καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ ἐν τοῖς μνήμασιν 29 …πολλοῖς γὰρ χρόνοις ⇦ συνηρπάκει αὐτόν καὶ ἐδεσμεῖτο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ	

the day after **Mt 13:53**^; 8:24-28 — **Mk 4:37-41; 5:1-4** — **Lk 8:23-27** — **Jn 4:54**^

Jesus calms the sea. *They spend the night aboard ship.*

Mt 8:	Mk 4:	Lk 8:	J
24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.	37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow:	23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.	
25 And his disciples came to *him*, and awoke him, saying, •Lord, save us: we perish.	and they awake him, and say unto him, •Master, carest thou not that we perish?	24 And they came to him, and awoke him, saying, •Master, master, we perish.	
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.	39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.	Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.	
	40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?	25 And he said unto them, Where is your faith?	
27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!	41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?	And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.	

Jesus heals demoniacs. *In the morning of the day after the particular day.*

Mt 8: *both men*	Mk 5: *one man*	Lk 8: *the other man*	J
	1 And they came over unto the other side of the sea, into the country of the Gadarenes.	26 And they arrived at the country of the Gadarenes, which is over against Galilee.	
28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.	2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces:	27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. 29 ... For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands,	

Mt 8:	Mk 5:	Lk 8:	J
	καὶ οὐδεὶς αὐτὸν ἴσχυεν δαμάσαι		
	5 καὶ διὰ παντὸς νυκτὸς	ἠλαύνετο ὑπὸ τοῦ δαίμονος	
	καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ	εἰς τὰς ἐρήμους	
	ἐν τοῖς μνήμασιν ἦν κράζων		
	καὶ κατακόπτων ἑαυτὸν λίθοις		
	6 ἰδὼν δὲ τὸν Ἰησοῦν	28 ἰδὼν δὲ τὸν Ἰησοῦν	
	ἀπὸ μακρόθεν ἔδραμεν	καὶ ἀνακράξας	
	καὶ προσεκύνησεν αὐτῷ	προσέπεσεν αὐτῷ	
29 καὶ ἰδοὺ ἔκραξαν	7 καὶ κράξας φωνῇ μεγάλῃ	καὶ φωνῇ μεγάλῃ	
λέγοντες Τί ἡμῖν	εἶπεν Τί ἐμοὶ	εἶπεν Τί ἐμοὶ	
καὶ σοί Ἰησοῦ υἱὲ	καὶ σοί Ἰησοῦ υἱὲ	καὶ σοί Ἰησοῦ υἱὲ	
τοῦ θεοῦ	τοῦ θεοῦ τοῦ ὑψίστου	τοῦ θεοῦ τοῦ ὑψίστου	
ἦλθες ὧδε			
πρὸ καιροῦ βασανίσαι ἡμᾶς			
	ὁρκίζω σε τὸν θεόν	δέομαί σου	
	μή με βασανίσῃς	μή με βασανίσῃς	
	8 ἔλεγεν γὰρ αὐτῷ Ἔξελθε	29 παρήγγειλεν γὰρ τῷ	
	τὸ πνεῦμα τὸ ἀκάθαρτον	πνεύματι τῷ ἀκαθάρτῳ	
	ἐκ τοῦ ἀνθρώπου	ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου… ⇙	
	9 καὶ ἐπηρώτα αὐτόν	30 ἐπηρώτησεν δὲ αὐτὸν ὁ	
	Τί σοι	Ἰησοῦς λέγων Τί σοι ἐστιν	
	ὄνομά καὶ ἀπεκρίθη	ὄνομά ὁ δὲ εἶπεν	
	λέγων Λεγεὼν ὄνομά μοι	Λεγεών	
	ὅτι πολλοί ἐσμεν	ὅτι δαιμόνια πολλὰ	
		εἰσῆλθεν εἰς αὐτόν	
	10 καὶ παρεκάλει αὐτὸν	31 καὶ παρεκάλει αὐτὸν	
	πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ	ἵνα μὴ ἐπιτάξῃ αὐτοῖς	
	ἔξω τῆς χώρας	εἰς τὴν ἄβυσσον ἀπελθεῖν	
30 ἦν δὲ μακρὰν ἀπ αὐτῶν	11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει	32 Ἦν δὲ ἐκεῖ	
ἀγέλη χοίρων πολλῶν	ἀγέλη χοίρων μεγάλη	ἀγέλη χοίρων ἱκανῶν	
βοσκομένη	βοσκομένη	βοσκομένων ἐν τῷ ὄρει	
31 οἱ δὲ δαίμονες	12 καὶ παρεκάλεσαν αὐτὸν	καὶ παρεκάλουν αὐτὸν	
παρεκάλουν αὐτὸν	πάντες οἱ δαίμονες	ἵνα	
λέγοντες Εἰ ἐκβάλλεις ἡμᾶς	λέγοντες		
ἐπίτρεψον ἡμῖν ἀπελθεῖν	Πέμψον ἡμᾶς	ἐπιτρέψῃ αὐτοῖς	
εἰς τὴν ἀγέλην τῶν χοίρων	εἰς τοὺς χοίρους		
	ἵνα εἰς αὐτοὺς εἰσέλθωμεν	εἰς ἐκείνους εἰσελθεῖν	
32 καὶ εἶπεν αὐτοῖς	13 καὶ ἐπέτρεψεν αὐτοῖς	καὶ ἐπέτρεψεν αὐτοῖς	
Ὑπάγετε	εὐθέως ὁ Ἰησοῦς		
οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς	καὶ ἐξελθόντα τὰ πνεύματα τὰ	33 ἐξελθόντα δὲ τὰ δαιμόνια	
τὴν ἀγέλην τῶν χοίρων καὶ	ἀκάθαρτα εἰσῆλθον εἰς τοὺς	ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον	
ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη	χοίρους καὶ ὥρμησεν ἡ ἀγέλη	εἰς τοὺς χοίρους καὶ ὥρμησεν	
τῶν χοίρων κατὰ τοῦ κρημνοῦ	κατὰ τοῦ κρημνοῦ εἰς τὴν	ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς	
εἰς τὴν θάλασσαν	θάλασσαν ἦσαν δὲ ὡς δισχίλιοι	τὴν λίμνην	
καὶ ἀπέθανον ἐν τοῖς ὕδασιν	καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ	καὶ ἀπεπνίγη	
33 οἱ δὲ βόσκοντες	14 οἱ δὲ βόσκοντες	34 ἰδόντες δὲ οἱ βόσκοντες	
	τοὺς χοίρους	τὸ γεγενημένον	
ἔφυγον καὶ ἀπελθόντες	ἔφυγον καὶ	ἔφυγον καὶ [ἀπελθόντες]^{scr}	
εἰς τὴν πόλιν ἀπήγγειλαν	ἀνήγγειλάν εἰς τὴν πόλιν	ἀπήγγειλαν εἰς τὴν πόλιν	
πάντα			
καὶ τὰ τῶν δαιμονιζομένων	καὶ εἰς τοὺς ἀγρούς	καὶ εἰς τοὺς ἀγρούς	

the day after **Mt 13:53**^; 8:29-33 — **Mk 5:5-14** — **Lk 8:28-34** — **Jn 4:54**^

Mt 8:	Mk 5:	Lk 8:	J
	neither could any *man* tame him.		
	5 And always, night and day,	and was driven of the devil	
	he was in the mountains, and	into the wilderness.)	
	in the tombs, crying,		
	and cutting himself with stones.		
	6 But when he saw Jesus	28 When he saw Jesus,	
	afar off, he ran	he cried out,	
	and worshipped him,	and fell down before him,	
29 And, behold, they cried out,	7 And cried with a loud voice,	and with a loud voice	
saying, What have we to do	and said, What have I to do	said, What have I to do	
with thee, Jesus, thou Son	with thee, Jesus, *thou* Son	with thee, Jesus, *thou* Son	
of God?	of the most high God?	of God most high?	
art thou come hither			
to torment us before the time?			
	I adjure thee by God,	I beseech thee,	
	that thou torment me not.	torment me not.	
	8 For he said unto him, Come	29 (For he had commanded	
	out of the man,	the unclean spirit	
	thou unclean spirit.	to come out of the man... ⇨	
	9 And he asked him,	30 And Jesus asked him,	
	What *is* thy	saying, What is thy	
	name? And he answered,	name? And he said,	
	saying, My name *is* Legion:	Legion:	
	for we are many.	because many devils	
		were entered into him.	
	10 And he besought him	31 And they besought him	
	much that he would not send	that he would not command	
	them away out of the country.	them to go out into the deep.	
30 And there was	11 Now there was there	32 And there was there	
a good way off from them	nigh unto the mountains	an herd of many swine feeding	
an herd of many swine feeding.	a great herd of swine feeding.	on the mountain:	
31 So the devils	12 And all the devils	and they	
besought him,	besought him,	besought him	
saying, If thou cast us out,	saying,		
suffer us to go away	Send us	that he would suffer them	
into the herd of swine.	into the swine,		
	that we may enter into them.	to enter into them.	
32 And he said unto them,	13 And forthwith Jesus	And he	
Go.	gave them leave.	suffered them.	
And when they were come out,	And the unclean spirits went	33 Then went the devils out of	
they went into the herd of swine:	out, and entered into the swine:	the man, and entered into the	
and, behold, the whole herd of	and the herd ran violently down	swine: and the herd ran	
swine ran violently down a steep	a steep place into the sea, (they	violently down a steep place	
place into the sea,	were about two thousand;)	into the lake,	
and perished in the waters.	and were choked in the sea.	and were choked.	
33 And they that kept them	14 And they that fed the swine	34 When they that fed *them*	
		saw what was done, they	
fled, and went their ways	fled,	fled, and went	
into the city, and told every	and told *it* in the city,	and told *it* in the city	
thing, and what was befallen	and in the country.	and in the country.	
to the possessed of the devils.			

Mt 8:	Mk 5:	Lk 8:	J
34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν *9.1* Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν *to p86*	καὶ ἐξῆλθον ἰδεῖν τί ἐστιν τὸ γεγονός 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα τὸν ἐσχηκότα τὸν λεγεῶνα καὶ ἐφοβήθησαν 16 διηγήσαντο δέ αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν 18 καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾖ μετ αὐτοῦ 19 ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτόν ἀλλὰ λέγει αὐτῷ Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριός πεποίηκεν καὶ ἠλέησέν σε 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς καὶ πάντες ἐθαύμαζον 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ αὐτόν καὶ ἦν παρὰ τὴν θάλασσαν *to p94*	35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ οὗ τὰ δαιμόνια ἐξεληλύθει ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν 36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησεν σοι ὁ θεός καὶ ἀπῆλθεν καθ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς 40 Ἐγένετο δὲ Ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν *to p94*	

This ends the account of the day after the particular day.
The account of the particular day starts at the bottom of p126; the day after, p150.

the day after **Mt 13:53**^; 8:34; 9:1 — **Mk 5:15-21** — **Lk 8:35-40** — **Jn 4:54**^

Mt 8:	Mk 5:	Lk 8:	J
34 And, behold, the whole city came out to meet Jesus:	And they went out to see what it was that was done.	35 Then they went out to see what was done;	
and	15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind:	and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind:	
when they saw	and they were afraid.	and they were afraid.	
him,	16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.	36 They also which saw *it* told them by what means he that was possessed of the devils was healed.	
they besought *him* that he would depart out of their coasts.	17 And they began to pray him to depart out of their coasts.	37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear:	
9:1 And he entered into a {*the*} ship,	18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.	and he went up into the ship, 38 Now the man out of whom the devils were departed besought him that he might be with him:	
	19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.	but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee.	
	20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.	And he went his way, and published throughout the whole city how great things Jesus had done unto him.	
and passed over,	21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him:	40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.	
and came into his own city {*Capernaum*}. *to p87*	and he was nigh unto the sea. *to p95*	*to p95*	

This ends the account of the day after the particular day.
The account of the particular day starts at the bottom of p127; the day after, p151.

Mt 13:54-58 — Mk 6:1-6 — Lk 8:40^ — Jn 4:54^

Jesus rejected at Nazareth a second time; tours the surrounding villages afterward.

Mt 13: *from p150*	Mk 6: *from p98*	L	J
	1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ	4.16[54] Καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν τεθραμμένος καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς	
54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν	2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν	αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν καὶ ἀνέστη ἀναγνῶναι	
	17 καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον 18 Πνεῦμα κυρίου ἐπ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν		
ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις	καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτῳ ταῦτα καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόνται	22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσὴφ	
55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας	3 οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος	23 καὶ εἶπεν πρὸς αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρέ θεράπευσον σεαυτόν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου	
56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν πόθεν οὖν τούτῳ ταῦτα πάντα	καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς	24 εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ 25 ἐπ ἀληθείας δὲ λέγω ὑμῖν πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν	
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	καὶ ἐσκανδαλίζοντο ἐν αὐτῷ 4 ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος	
58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν	5 καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων	28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο εἰς τὸ κατακρημνίσαι αὐτόν 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο	
to 14:1 p172	*to p164*		

Mt 13:58^ — Mk 6:6^ — Lk 8:40^ — Jn 5:1-23

Authority. *On a Sabbath before or after Purim, about a month before the Passover of Jn 6:4.*

M	M	L	Jn 5: *from p46*
			1 Μετὰ ταῦτα ἦν [ἡ] ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἰεροσόλυμα 2 ἔστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά πέντε στοὰς ἔχουσα 3 ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων τυφλῶν χωλῶν ξηρῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσεν τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο ᾧ δήποτε κατειχετο νοσήματι 5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει λέγει αὐτῷ Θέλεις ὑγιὴς γενέσθαι 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει 8 λέγει αὐτῷ ὁ Ἰησοῦς ἐγεῖραι ἆρον τὸν κράββατον σου καὶ περιπάτει 9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ 10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν οὐκ ἔξεστίν σοι ἆραι τὸν κράββατον 11 ἀπεκρίθη αὐτοῖς ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Αρον τὸν κράββατον σου καὶ περιπάτει 12 ἠρώτησαν οὖν αὐτόν Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι Αρον τὸν κράββατον σου καὶ περιπάτει 13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ 14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιὴς γέγονας μηκέτι ἁμάρτανε ἵνα μὴ χεῖρόν τι σοί γένηται 15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ 16 καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι ὅτι ταῦτα ἐποίει ἐν σαββάτῳ 17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται κἀγὼ ἐργάζομαι 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα ἃ γὰρ ἂν ἐκεῖνος ποιῇ ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ 20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα ἵνα ὑμεῖς θαυμάζητε 21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῳοποιεῖ 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ 23 ἵνα πάντες τιμῶσίν τὸν υἱὸν καθὼς τιμῶσίν τὸν πατέρα

Mt 13:58^ — Mk 6:6^ — Lk 8:40^ — Jn 5:1-23

Authority. *On a Sabbath before or after Purim, about a month before the Passover of Jn 6:4.*

M	M	L	Jn 5: *from p47*
			1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all *men* should honour the Son, even as they honour the Father.

M	M	L	Jn 5:
			ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν 24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν 25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσονται 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν 28 μὴ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ 29 καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ ἐμαυτοῦ οὐδέν καθὼς ἀκούω κρίνω καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός *four bear witness to Jesus: John, works, the Father, and scripture.* 31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής 32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ 33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε 35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ ἔδωκεν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν 37 καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε οὔτε εἶδος αὐτοῦ ἑωράκατε 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε 39 ἐρευνᾶτε τὰς γραφάς ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ 40 καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω 42 ἀλλ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετέ με ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ ἐκεῖνον λήψεσθε 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς εἰς ὃν ὑμεῖς ἠλπίκατε 46 εἰ γὰρ ἐπιστεύετε Μωσῇ ἐπιστεύετε ἂν ἐμοί περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε *to 6:1 p178*

M	M	L	Jn 5:
			He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation {*or: of judgment*}. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *four bear witness to Jesus: John, works, the Father, and scripture.* 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He <u>was</u> a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words? *to 6:1 p179*

Mt 13:58^; 10:1-10 — **Mk 6:7-9** — **Lk 9:1-3** — **Jn 5:47**^

Jesus sends the twelve two-by-two. *Cf. Mk 3:13ff &c. p108 for choosing of the twelve.*

Mt 10: *from p102*	Mk 6: *from p158*	Lk 9: *from p98*	J
1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν	7 καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων	1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας	
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα πρῶτος Σίμων	3.16[108] καὶ ἐπέθηκεν τῷ Σίμωνι	6.14[108] Σίμωνα ὃν καὶ	Acts 1.13
ὁ λεγόμενος **Πέτρος** καὶ	ὄνομα **Πέτρον**	ὠνόμασεν **Πέτρον**	...**Πέτρος**
Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ	17 καὶ **Ἰάκωβον** τὸν τοῦ	καὶ **Ἀνδρέαν** τὸν ἀδελφὸν	καὶ **Ἰάκωβος**
Ἰάκωβος ὁ τοῦ Ζεβεδαίου	Ζεβεδαίου καὶ **Ἰωάννην** τὸν	αὐτοῦ **Ἰάκωβον**	καὶ **Ἰωάννης**
καὶ **Ἰωάννης** ὁ ἀδελφὸς αὐτοῦ	ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν	καὶ **Ἰωάννην**	
	αὐτοῖς ὀνόματα Βοανεργές ὅ ἐστιν		
	Υἱοὶ Βροντῆς		
	18 καὶ **Ἀνδρέαν**		καὶ **Ἀνδρέας**
3 **Φίλιππος**	καὶ **Φίλιππον**	**Φίλιππον**	**Φίλιππος**
καὶ **Βαρθολομαῖος**	καὶ **Βαρθολομαῖον**	καὶ **Βαρθολομαῖον**	καὶ **Θωμᾶς**
Θωμᾶς	καὶ **Ματθαῖον**	15 **Ματθαῖον**	**Βαρθολομαῖος**
καὶ **Ματθαῖος** ὁ τελώνης	καὶ **Θωμᾶν**	καὶ **Θωμᾶν**	καὶ **Ματθαῖος**,
Ἰάκωβος ὁ τοῦ Ἁλφαίου	καὶ **Ἰάκωβον** τὸν τοῦ Ἁλφαίου	**Ἰάκωβον** τὸν τοῦ Ἁλφαίου	**Ἰάκωβος** Ἁλφαίου
καὶ Λεββαῖος ὁ ἐπικληθεὶς			
Θαδδαῖος	καὶ **Θαδδαῖον**	καὶ **Σίμωνα**	καὶ **Σίμων**
		τὸν καλούμενον Ζηλωτὴν	ὁ ζηλωτὴς καὶ
4 **Σίμων** ὁ Κανανίτης	καὶ **Σίμωνα** τὸν Κανανίτην	16 **Ἰούδαν** Ἰακώβου	**Ἰούδας** Ἰακώβου
καὶ **Ἰούδας** Ἰσκαριώτης	19 καὶ **Ἰούδαν** Ἰσκαριώτην	καὶ **Ἰούδαν** Ἰσκαριώτην	
ὁ καὶ παραδοὺς αὐτόν	ὃς καὶ παρέδωκεν αὐτόν	ὃς καὶ ἐγένετο προδότης	

Instructions for the twelve.

Mt 10:	Mk 6:	Lk 9:		J
5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε *6* πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ *7* πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν *8* ἀσθενοῦντας θεραπεύετε λεπροὺς καθαρίζετε [νεκροὺς ἐγείρετε][scr] δαιμόνια ἐκβάλλετε δωρεὰν ἐλάβετε δωρεὰν δότε				
	8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν	3 καὶ εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε		
9 Μὴ κτήσησθε	εἰς ὁδὸν	εἰς τὴν ὁδόν	10.4[252] μὴ	
χρυσὸν μηδὲ ἄργυρον	εἰ μὴ ῥάβδον μόνον	μήτε ῥάβδους	βαστάζετε	
μηδὲ χαλκὸν	μὴ πήραν	μήτε πήραν	βαλάντιον	
εἰς τὰς ζώνας ὑμῶν	μὴ ἄρτον	μήτε ἄρτον		
10 μὴ πήραν	μὴ εἰς τὴν ζώνην	μήτε ἀργύριον	μὴ πήραν	
εἰς ὁδὸν	χαλκόν			
μηδὲ δύο χιτῶνας	9 ἀλλ᾽ ὑποδεδεμένους			
μηδὲ ὑποδήματα	σανδάλια καὶ		μηδὲ ὑποδήματα	
μηδὲ ῥάβδους	μὴ ἐνδύσησθε δύο χιτῶνας	μήτε ἀνὰ δύο χιτῶνας ἔχειν		
ἄξιος γὰρ ὁ ἐργάτης				
τῆς τροφῆς αὐτοῦ ἐστιν				

Mt 13:58^; 10:1-10 — **Mk 6:7-9** — **Lk 9:1-3** — **Jn 5:47**^

Jesus sends the twelve two-by-two. *Cf. Mk 3:13ff &c. p109 for choosing of the twelve.*

Mt 10: *from p103*	Mk 6: *from p159*	Lk 9: *from p99*	J
1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.	7 And he called *unto* ***him*** the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;	1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick.	
2 Now the names of the twelve apostles are these; The first, Simon, who is called **Peter**, and **Andrew** his brother; **James** *the son* of Zebedee, and **John** his brother;	3:16[109] And Simon he surnamed **Peter**; 17 And **James** the son of Zebedee, and **John** the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And **Andrew**,	6:14[109] Simon, (whom he also named **Peter**,) and **Andrew** his brother, **James** and **John**,	Acts 1:13 ...**Peter**, and **James**, and **John**, and **Andrew**,
3 **Philip**, and **Bartholomew**; **Thomas**, and **Matthew** the publican; **James** *the son* of Alphaeus, and Lebbaeus, whose surname was **Thaddaeus**;	and **Philip**, and **Bartholomew**, and **Matthew**, and **Thomas**, and **James** the son of Alphaeus, and **Thaddaeus**,	**Philip** and **Bartholomew**, 15 **Matthew** and **Thomas**, **James** the son of Alphaeus, and **Simon** called Zelotes,	**Philip**, and **Thomas**, **Bartholomew**, and **Matthew**, **James** *the son* of Alphaeus, and **Simon** Zelotes, and
4 **Simon** the Canaanite, and **Judas** Iscariot, who also betrayed him.	and **Simon** the Canaanite, 19 And **Judas** Iscariot, which also betrayed him:	16 And **Judas** the brother of James, and **Judas** Iscariot, which also was the traitor.	**Judas** *the brother* of James.

Instructions for the twelve.

Mt 10:	Mk 6:	Lk 9:	J
5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: *6* But go rather to the lost sheep of the house of Israel. *7* And as ye go, preach, saying, The kingdom of heaven is at hand. *8* Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.			
	8 And commanded them that they should take nothing	3 And he said unto them, Take nothing	
9 Provide neither gold, nor silver, nor brass in your purses, *10* Nor scrip	for ***their*** journey, save a staff only; no scrip, no bread, no money in ***their*** purse:	for *your* journey, neither staves, nor scrip, neither bread, neither money;	10:4[253] Carry neither purse, nor scrip,
for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.	9 But *be* shod with sandals; and not put on two coats.	neither have two coats apiece.	nor shoes:

Mt 13:58^; 10:11-20 — **Mk 6:10-11** — **Lk 9:4-5** — **Jn 5:47**^

Mt 10:	Mk 6:	Lk 9:	J
11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε *12* εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν *13* καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ αὐτήν ἐὰν δὲ μὴ ᾖ ἀξία ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω		καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε 5 εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ 6 καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μήγε ἐφ ὑμᾶς ἀνακάμψει 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες	
	10 καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν	4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε	καὶ πίνοντες τὰ παρ αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν ...
14 καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν	11 καὶ ὅσοι ἂν μὴ δέξωνταί ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς	5 καὶ ὅσοι ἐὰν μὴ δέξωνταί ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ αὐτούς	10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε 11 Καὶ τὸν
15 ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ	ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ	κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ	

Mt 10:	M	L	J
	10.1[252] ἀνέδειξεν ὁ κύριος...ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ ...ἔλεγεν... 3 ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων		
16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί			
17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς *18* καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν	13.9[372] βλέπετε δὲ ὑμεῖς ἑαυτούς παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς 10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον	21.12[370] πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον	
	24.9[372] τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς		
19 ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε *20* οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν	11 ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε ἀλλ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον	14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν	

Mt 10:	Mk 6:	Lk 9:	J
11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. *12* And when ye come into an house, salute it. *13* And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.	10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.	and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace *be* to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating	
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.	4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.	and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. ... 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.	

Mt 10:	M	L	J
	10:1[253] ...the Lord appointed...seventy..., and sent them two and two before his face...[saying] 3 Go your ways: behold, I send you forth as lambs among wolves.		
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.			
17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; *18* And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.	13:9[373] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations.	21:12[371] But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony.	
24:9[373] Then shall they deliver you up to be afflicted, and shall kill you:			
19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. *20* For it is not ye that speak, but the Spirit of your Father which speaketh in you.	11 But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.	14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.	

Mt 13:58^; 10:21-27 — **Mk 6:11**^ — **Lk 9:5**^ — **Jn 5:47**^

Mt 10:	M	L	J
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς	12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς	16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν	
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν	18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται	
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ φεύγετε εἰς τὴν ἄλλην ἀμὴν γὰρ λέγω ὑμῖν οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου	13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἥξει τὸ τέλος	19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν	
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ *25* ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ		6.40[112] οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ	
	13.16[412] ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν 15.18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν ... 20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐτήρησαν καὶ τὸν ὑμέτερον τηρήσουσιν 21 ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου ὅτι οὐκ οἴδασιν τὸν πέμψαντά με	
εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ *26* Μὴ οὖν φοβηθῆτε αὐτούς οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται *27* ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων		12.2[274] οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται 3 ἀνθ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων	

Mt 10:	M	L	J
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.	12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.	16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.	
22 And ye shall be hated of all *men* for my name's sake:	and ye shall be hated of all nations for my name's sake. / 13 And ye shall be hated of all *men* for my name's sake:	17 And ye shall be hated of all *men* for my name's sake.	
but he that endureth to the end shall be saved.	10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold.	18 But there shall not an hair of your head perish.	
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.	13 But he that shall endure unto the end, the same shall be saved. / but he that shall endure unto the end, the same shall be saved.	19 In your patience possess ye your souls.	
	14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.		
24 The disciple is not above *his* master, nor the servant above his lord. *25* It is enough for the disciple that he be as his master, and the servant as his lord.		6: 40[113] The disciple is not above his master: but every one that is perfect shall be as his master.	
	13:16[413] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 15:18 If the world hate you, ye know that it hated me before *it hated* you. ... 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.		
If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? *26* Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. *27* What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.		12:2[275] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.	

Mt 10:	M	L	J
28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι		4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι	
φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ [τὴν] ψυχὴν καὶ [τὸ] σῶμα ἀπολέσαι ἐν γεέννῃ		5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν ναί λέγω ὑμῖν τοῦτον φοβήθητε	
29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν		6 οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ	
30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν		7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται	
31 μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς		μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε	
32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς	8.38[218] ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων	9.26[218] ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων	8 Λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ	
34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν		12.51[282] δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ οὐχί λέγω ὑμῖν ἀλλ ἢ διαμερισμόν	
35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς		52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν 53 διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί μήτηρ ἐπὶ θυγατρί καὶ θυγάτηρ ἐπὶ μητρί πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς	
36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ			
37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος		14.26[294] Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς ἔτι δέ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητής εἶναί	
38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος		27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητής	
39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν			
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με			
41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται			
42 καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ	9.41[232] Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι μου ὅτι Χριστοῦ ἐστε ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ		

Mt 10:

28 And fear not them which kill
the body, but are not able to kill the soul:

but rather fear him which is able
to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing?
and one of them shall not fall on the ground without
your Father.
30 But the very hairs of your head
are all numbered.
31 Fear ye not therefore,
ye are of more value than many sparrows.

32 Whosoever therefore
shall confess
me before men,
him will I
confess also before
my Father which is in heaven.
33 But whosoever shall deny me
before men,
him will I also deny before
my Father which is in heaven.

34 Think not that I am come to send peace on
earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance against
his father, and the daughter against her
mother, and the daughter in law against her mother in law.
36 And a man's foes *shall be*
they of his own household.

37 He that loveth father or mother more than me
is not worthy of me: and he that loveth son or
daughter more than me is not worthy of me.
38 And he that taketh not his cross,
and followeth after me, is not worthy of me.
39 He that findeth his life shall lose it: and he
that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and
he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a
prophet shall receive a prophet's reward; and he that
receiveth a righteous man in the name of a righteous man
shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one
of these little ones a cup of cold *water*
only in the name of a disciple, verily I say
unto you, he shall in no wise lose his reward.

M

8:38[219] Whosoever therefore
shall be ashamed of me
and of my words
in this adulterous and
sinful generation;
of him also shall the Son of
man be ashamed, when
he cometh in the
glory of his Father
with the holy angels.

9:41[233] For whosoever shall give you
a cup of water to drink in my name,
because ye belong to Christ, verily I say
unto you, he shall not lose his reward.

L

4 And I say unto you my friends,
Be not afraid of them that kill
the body, and after that have no
more that they can do.
5 But I will forewarn you whom ye shall fear:
Fear him, which after he hath killed
hath power to cast into
hell; yea, I say unto you, Fear him.
6 Are not five sparrows sold for
two farthings, and not one of them is
forgotten before God?
7 But even the very hairs of your head
are all numbered.
Fear not therefore:
ye are of more value than many sparrows.

9:26[219] For whosoever
shall be ashamed of me
and of my words,
of him shall the Son of
man be ashamed, when
he shall come in his own
glory, and *in his* Father's,
and of the holy angels.

8 Also I say unto you,
Whosoever shall confess
me before men,
him shall the Son of man
also confess before
the angels of God:
9 But he that denieth me
before men
shall be denied before
the angels of God.

12:51[283] Suppose ye that I am come to give
peace on earth? I tell you, Nay; but rather division:
52 For from henceforth there shall be five in
one house divided, three against two,
and two against three.
53 The father shall be divided against the son, and
the son against the father; the mother against the
daughter, and the daughter against the mother;
the mother in law against her daughter in law, and
the daughter in law against her mother in law.

14:26[295] If any *man* come to me, and hate not
his father, and mother, and
wife, and children, and brethren, and
sisters, yea, and his own life also,
he cannot be my disciple.
27 And whosoever doth not bear his cross, and
come after me, cannot be my disciple.

J

Mt 14:6-12, 1-2; 11:1 — **Mk 6:12-14, 21-29** — **Lk 9:6-7** — **Jn 5:47^**

After instructing the twelve and sending them off, Jesus teaches in their cities.

Mt 11:	Mk 6:	Lk 9:	J
1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν *to p118*	{*meanwhile*} 12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσιν 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον	{*meanwhile*} 6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ	

Herod kills John.

Mt 14: *from p52*	Mk 6: *from p52*	L	J
6 γενεσίων δὲ ἀγομένων τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ 7 ὅθεν μεθ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται 8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησίν ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ 9 καὶ ἐλυπηθη ὁ βασιλεὺς διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι 10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ	21 Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος καὶ ὀρχησαμένης καὶ ἀρεσασης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις εἶπεν ὁ βασιλεὺς τῷ κορασίῳ Αἴτησόν με ὃ ἐὰν θέλῃς καὶ δώσω σοι 23 καὶ ὤμοσεν αὐτῇ ὅτι Ὅ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου 24 ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσομαι ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίστου 25 καὶ εἰσελθοῦσα εὐθὲως μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ 26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτήν ἀθετῆσαι 27 καὶ εὐθὲως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ 28 ὁ δέ ἀπελθών ἀπεκεφάλισεν αὐτόν ἐν τῇ φυλακή καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ *Mt and Mk both to p178*		

Herod hears of Jesus.

Mt 14: *from p158*	Mk 6:	Lk 9:	J
1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ *2* καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν	*14* Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη	7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν	

Mt 14:6-12, 1-2; 11:1 — **Mk 6:12-14, 21-29** — **Lk 9:6-7** — **Jn 5:47^**

After instructing the twelve and sending them off, Jesus teaches in their cities.

Mt 11:	Mk 6:	Lk 9:	J
1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. *to p119*	{*meanwhile*} 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.	{*meanwhile*} 6 And they departed, and went through the towns, preaching the gospel, and healing every where.	

Herod kills John.

Mt 14: *from p53*	Mk 6: *from p53*	L	J
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus. *to p179*	21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb. *to p179*		

Herod hears of Jesus.

Mt 14: *from p159*	Mk 6:	Lk 9:	J
1 At that time Herod the tetrarch heard of the fame of Jesus, 2 And said unto his servants, This is John the Baptist; he is risen from the dead;	*14* And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead,	7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;	

Mt 14:	Mk 6:	Lk 9:	J
καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ *to v3 p52*	καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ *15* ἄλλοι ἔλεγον ὅτι Ἠλίας ἐστίν ἄλλοι δὲ ἔλεγον ὅτι προφήτης ἐστίν ὡς εἷς τῶν προφητῶν	8 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη ἄλλων δὲ ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη	
16 ἀκούσας δὲ [ὁ] Ἡρῴδης εἶπεν ὅτι Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἐστιν αὐτὸς ἠγέρθη ἐκ νεκρῶν *to p52*			
9 καὶ εἶπεν Ἡρῴδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δὲ ἐστιν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα καὶ ἐζήτει ἰδεῖν αὐτόν			

NOTES:

1. p75. Mt 7:7. Cf. Lk 6:30 [p113] along with the note to the English.

2. p77. Mt 7:14. "Because" translates ὅτί. The majority reading is τί. According to the majority text, the passage reads (the exclamation point is part of the translation): How strait the gate and narrow the way that leadeth unto life, and few there be that find it!

3. p81. Mk 1:21. The word "Sabbath" is a Hebrew loan word in both English and Greek. The word apparently arrived in Greek via transliterated Aramaic. Unfortunately, the Aramaic singular form of Sabbath transliterates into a Greek plural form. The result is that the several plural forms of this Greek word sometimes have a singular meaning. Other times these same plural forms have a plural meaning. For this reason, when translating the plural forms one must in every instance make a context-guided guess at which number, singular or plural, the writer intended. And in the present instance, the translators producing the KJV concluded that the same plural form of this word indicated a single Sabbath day in Mk 1:21 and two or more Sabbath days in Lk 4:31. But they may be wrong. Both passages may refer to a single Sabbath or to more than one. Cf. Abbott-Smith, *Manual Greek Lexicon of the New Testament*, T. & T. Clark, 1968, p399.

4. p83. above Mk 1:35ff and Lk 4:42ff. Peter, James, and John declining to accompany Jesus on this tour is but one plausible scenario. Another possibility is that these three disciples accompanied Jesus on part of this tour, then left to attend to their fishing business. Another is that they accompanied Jesus on the whole tour, and that after they all returned, these three gave their attention to fishing.

5. p89. Mk 2:8. As is often the case, there are credible alternatives to the order presented here. Consider "What reason ye..." (Lk), {*pause*} "Why reason ye these things..." (Mk), {*pause*} "Wherefore think ye evil..." (Mt) {*no pause*}. Less likely I think, but no less credible, is the view that the three evangelists present the gist of one statement by Jesus.

6. p89. Mt 9:6 and Lk 5:24. Regarding the historical likelihood of the composite sequence, "Arise, and after you arise, take up thy bed, and after you take up...," cf. Mk 9:31 [p229] which says, "...and they shall kill him; and after that he is killed...."

7. p95. Mk 5:23. This verse can be translated as: And besought him greatly, saying, My little daughter has (?just?) finally (died): *I pray thee*, come and lay thy hands on her, that she may be

Mt 14:12^ — Mk 6:29^, 15-16 — Lk 9:8-9 — Jn 5:47^

Mt 14:	Mk 6:	Lk 9:	J
and therefore mighty works do shew forth themselves in him. *to v3 p53*	and therefore mighty works do shew forth themselves in him. *15* Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.	
16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. *to p53*			
9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.			

NOTES:

saved/preserved/rescued; and she shall live. This sense of the passage agrees with Mt 9:18 that Jairus was asking Jesus to bring his daughter back to life, not heal her lest she die. What Jairus said may not have accorded perfectly with the situation. Lk 8:42 can be understood as saying that the girl was dying but perhaps not yet dead. And Mk 5:35-36 and Lk 8:49-50 seem to indicate that when Jairus left his daughter to entreat Jesus, his daughter had not yet died. So perhaps when Jairus left his house his daughter was still alive. If so, Jairus in his anguish expressed his fears, not his most recent observations.

8. p113. Lk 6:30. It is well to compare this passage with another: Mt 7:7ff [p75]. God does not commit himself in Mt 7:7ff to grant all requests made of him. Such a commitment would make God the slave of us all, something he is not. So also, in Lk 6:30, Jesus does not require us to grant every request that comes our way. But Lk 6:30 is not an empty directive. Jesus does expect us to sometimes give what is asked: when it is appropriate as he counts appropriate.

9. p117. Mt 8:5. Arrival in Capernaum is a predicate both to Mt 8:5-13 [p117] and Mt 8:14-17 [p81]. According to the proposed historical order, there was a separate arrival immediately prior to each of these two events, and for this reason Mt 8:5a is shown in both places as being in historical order.

10. p123. Lk 7:35. "And wisdom is justified of all her children" may be part of the slur uttered against Jesus.

11. p139. Mk 4:12. It seems to me that Mark and Luke give the gist of what Jesus said here, while Matthew gives more of the actual words.

12. p151. above Mt 8:19. Such things as Mt 8:19-22 [p151] and Lk 9:57-62 [p251] report may have been somewhat frequent, and both Matthew and Luke may have for convenience grouped as many as they cared to report where one such event occurred.

13. p151. Mk 4:36. Perhaps this and the related passages inform us that some of the disciples made such minimal preparations for the voyage as short notice allowed; then Jesus and the remaining disciples boarded the ship.

Harmony of the Gospels

ministry

after John put to death

Mt 14:13-15 — Mk 6:30-35 — Lk 9:10-12 — Jn 6:1-4

The ministry of this period in summary

	Mt	Mk	Lk	Jn
Jesus feeds 5000	14:13-	6:30-	9:10-	6:3-
Feast of Tabernacles, in last October of ministry				7:1-
Gennesaret, Phoenicia, feeds 4000	14:34-	6:53-		
Caesarea Philippi, transfiguration	16:13-	8:27-	9:18-	

◆

The apostles return from touring two-by-two; feeding of 5000. *In the next to last spring of ministry.*

Mt 14: *from p172*	Mk 6: *from p172*	Lk 9:	Jn 6: *from p162*
	30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα καὶ ὅσα ἐποίησαν Καὶ ὅσα ἐδίδαξαν	10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διεγήσαντο αὐτῷ ὅσα ἐποίησαν	
13 καὶ Ἀκούσας ὁ Ἰησοῦς	31 καὶ εἶπεν αὐτοῖς		1 Μετὰ ταῦτα
	Δεῦτε ὑμεῖς αὐτοὶ κατ ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί καὶ οὐδὲ φαγεῖν εὐκαίρουν		
ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ ἰδίαν	32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ ἰδίαν	καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδάν	ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος
Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων	33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς καὶ συνῆλθον πρὸς αὐτὸν	11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ	2 καὶ ἠκολούθει αὐτῷ ὄχλος πολύς ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων
14 καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν	34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ αὐτοῖς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά	καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο	3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ 4 ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων
15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν	35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή	12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ	

Mt 14:13-15 — Mk 6:30-35 — Lk 9:10-12 — Jn 6:1-4

The ministry of this period in summary

	Mt	Mk	Lk	Jn
after Caesarea Philippi	17:22-	9:30-	9:44-	
Feast of Dedication, in last December of ministry				10:22-
Jesus raises Lazarus				11:1-

◆

The apostles return from touring two-by-two; feeding of 5000. *In the next to last spring of ministry.*

Mt 14: *from p173*	Mk 6: *from p173*	Lk 9:	Jn 6: *from p163*
	30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	10 And the apostles, when they were returned, told him all that they had done.	
13 When Jesus heard *of it*,	31 And he said unto them,		1 After these things
	Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.		
he departed thence by ship into a desert place apart:	32 And they departed into a desert place by ship privately.	And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.	Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
and when the people had heard *thereof*, they followed him on foot out of the cities.	33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.	11 And the people, when they knew *it*, followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them,	34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.	and he received them, and spake unto them of the kingdom of God,	3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh.
and he healed their sick.		and healed them that had need of healing.	
15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;	35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:	12 And when the day began to wear away, then came the twelve, and said unto him,	

Mt 14:16-19 — Mk 6:36-40 — Lk 9:13-15 — Jn 6:5-10

Mt 14:	Mk 6:	Lk 9:	Jn 6:
ἀπόλυσον τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα	36 ἀπόλυσον αὐτούς ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους •τί γὰρ φάγωσιν οὐκ ἔχουσιν	’Απόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν •ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν	
		5 ἐπάρας οὖν ὁ ’Ιησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν	
16 ὁ δὲ ’Ιησοῦς εἶπεν αὐτοῖς Οὐ χρείαν ἔχουσιν ἀπελθεῖν δότε αὐτοῖς ὑμεῖς φαγεῖν	37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν	13 εἶπεν δὲ πρὸς αὐτούς Δότε αὐτοῖς ὑμεῖς φαγεῖν	
	καὶ λέγουσιν αὐτῷ ’Απελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώμεν αὐτοῖς φαγεῖν		
		λέγει πρὸς τὸν Φίλιππον Πόθεν ἀγοράσομεν ἄρτους ἵνα φάγωσιν οὗτοι 6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν 7 ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ	
	38 ὁ δὲ λέγει αὐτοῖς Πόσους ἄρτους ἔχετε ὑπάγετε καὶ ἴδετε καὶ γνόντες		
		8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ ’Ανδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου 9 ”Εστιν παιδάριον ἓν ὧδε ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους	
17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας	λέγουσιν Πέντε καὶ δύο ἰχθύας	οἱ δὲ εἶπον Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο	
		εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα 14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι	
18 ὁ δὲ εἶπεν Φέρετέ μοι αὐτούς ὧδε			
19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους	39 καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ 40 καὶ ἀνέπεσον πρασιαὶ πρασιαὶ ἀνὰ ἑκατὸν καὶ ἀνὰ	εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα 15 καὶ ἐποίησαν οὕτως καὶ ἀνέκλιναν ἅπαντας	10 εἶπεν δὲ ὁ ’Ιησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ

Mt 14:16-19 — Mk 6:36-40 — Lk 9:13-15 — Jn 6:5-10

Mt 14:	Mk 6:	Lk 9:	Jn 6:
send the multitude away, that they may go into the villages, and buy themselves victuals.	36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: • for they have nothing to eat.	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: • for we are here in a desert place.	
		5 When Jesus then lifted up *his* eyes, and saw a great company come unto him,	
16 But Jesus said unto them, They need not depart; give ye them to eat.	37 He answered and said unto them, Give ye them to eat.	13 But he said unto them, Give ye them to eat.	
And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?			
		he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove {*tease?*} him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.	
38 He saith unto them, How many loaves have ye? go and see.			
	And when they knew,		
		8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?	
17 And they say unto him, We have here but five loaves, and two fishes.	they say, Five, and two fishes.	And they said, We have no more but five loaves and two fishes;	
		except we should go and buy meat for all this people. 14 For they were about five thousand men.	
18 He said, Bring them hither to me.			
19 And he commanded the multitude to sit down on the grass,	39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by	And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down.	10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about

Mt 14:20-23 — Mk 6:41-47 — Lk 9:16-17 — Jn 6:11-17

Mt 14:	Mk 6:	Lk 9:	Jn 6:
	πεντήκοντα		πεντακισχίλιοι
λαβὼν τοὺς	41 καὶ λαβὼν τοὺς	16 λαβὼν δὲ τοὺς	11 ἔλαβεν δὲ τοὺς
πέντε ἄρτους καὶ τοὺς	πέντε ἄρτους καὶ τοὺς	πέντε ἄρτους καὶ τοὺς	ἄρτους ὁ Ἰησοῦς
δύο ἰχθύας ἀναβλέψας	δύο ἰχθύας ἀναβλέψας	δύο ἰχθύας ἀναβλέψας	
εἰς τὸν οὐρανὸν	εἰς τὸν οὐρανὸν	εἰς τὸν οὐρανὸν	
εὐλόγησεν καὶ	εὐλόγησεν καὶ	εὐλόγησεν αὐτοὺς καὶ	καὶ
κλάσας	κατέκλασεν τοὺς ἄρτους	κατέκλασεν	εὐχαριστήσας
ἔδωκεν τοῖς	καὶ ἐδίδου	καὶ ἐδίδου	διέδωκεν
μαθηταῖς τοὺς ἄρτους	τοῖς μαθηταῖς αὐτοῦ ἵνα	τοῖς μαθηταῖς	τοῖς μαθηταῖς
	παραθῶσιν αὐτοῖς	παρατιθέναι τῷ ὄχλῳ	
οἱ δὲ μαθηταὶ			οἱ δέ μαθηταὶ
τοῖς ὄχλοις			τοῖς ἀνακειμένοις
	καὶ τοὺς δύο ἰχθύας		ὁμοίως καὶ
	ἐμέρισεν πᾶσιν		ἐκ τῶν ὀψαρίων
20 καὶ ἔφαγον πάντες	42 καὶ ἔφαγον πάντες	17 καὶ ἔφαγον	ὅσον
καὶ ἐχορτάσθησαν	καὶ ἐχορτάσθησαν	καὶ ἐχορτάσθησαν πάντες	ἤθελον
		12 ὡς δὲ ἐνεπλήσθησαν	
		λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ	
		περισσεύσαντα κλάσματα ἵνα μή τι ἀπόληται	
καὶ ἦραν τὸ περισσεῦον	43 καὶ ἦραν	καὶ ἤρθη	13 συνήγαγον οὖν
τῶν κλασμάτων δώδεκα	κλασμάτων δώδεκα	τὸ περισσεῦσαν αὐτοῖς	καὶ ἐγέμισαν
κοφίνους πλήρεις	κοφίνους πληρεις	κλασμάτων	δώδεκα κοφίνους
21 οἱ δὲ ἐσθίοντες	καὶ ἀπὸ τῶν ἰχθύων	κόφινοι δώδεκα	κλασμάτων ἐκ τῶν πέντε
ἦσαν ἄνδρες ὡσεὶ	44 καὶ ἦσαν οἱ		ἄρτων τῶν κριθίνων ἃ
πεντακισχίλιοι χωρὶς	φαγόντες τοὺς ἄρτους		ἐπερίσσευσεν
γυναικῶν καὶ παιδίων	πεντακισχίλιοι ἄνδρες	*to p216*	τοῖς βεβρωκόσιν

Jesus sends his disciples across the sea and dismisses the crowd.

Mt 14:	Mk 6:	L	Jn 6:
	14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς ἔλεγον ὅτι Οὗτός ἐστιν		
	ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον		
	15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν		
	ἵνα ποιήσωσιν αὐτὸν βασιλέα		
22 Καὶ εὐθέως ἠνάγκασεν	45 Καὶ εὐθὲως ἠνάγκασεν		{*Jesus sends his disciples to Bethsaida, a destination close enough for the crowd to see them arrive, perhaps to help disperse the crowd.*}
ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι	τοὺς μαθητὰς αὐτοῦ ἐμβῆναι		
εἰς τὸ πλοῖον καὶ προάγειν	εἰς τὸ πλοῖον καὶ προάγειν		
αὐτὸν εἰς τὸ πέραν	εἰς τὸ πέραν		
ἕως οὗ	πρὸς Βηθσαϊδάν ἕως αὐτὸς		
ἀπολύσῃ τοὺς ὄχλους	ἀπολύσῃ τὸν ὄχλον		
23 καὶ ἀπολύσας τοὺς ὄχλους	46 καὶ ἀποταξάμενος αὐτοῖς		
ἀνέβη εἰς τὸ ὄρος	ἀπῆλθεν εἰς τὸ ὄρος		ἀνεχώρησεν εἰς τὸ ὄρος
κατ ἰδίαν προσεύξασθαι	προσεύξασθαι		αὐτὸς μόνος
	{*around sunset the disciples leave Bethsaida for Capernaum*}		
	16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν		
	17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ		
	καὶ σκοτία ἤδη ἐγεγόνει καὶ		
	οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς		
ὀψίας δὲ γενομένης	47 καὶ ὀψίας γενομένης		

Mt 14:20-23 — Mk 6:41-47 — Lk 9:16-17 — Jn 6:11-17

Mt 14:	Mk 6:	Lk 9:	Jn 6:
	fifties.		five thousand.
and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples,	41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them;	16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples,
and the disciples to the multitude.	and the two fishes divided he among them all.		and the disciples to them that were set down; and likewise of the fishes
20 And they did all eat, and were filled:	42 And they did all eat, and were filled.	17 And they did eat, and were all filled:	as much as they would.
		12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.	
and they took up of the fragments that remained twelve baskets full.	43 And they took up twelve baskets full of the fragments,	and there was taken up of fragments that remained to them	13 Therefore they gathered *them* together, and filled twelve baskets
21 And they that had eaten were about five thousand men, beside women and children.	and of the fishes. 44 And they that did eat of the loaves were about five thousand men.	twelve baskets. *to p217*	with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Jesus sends his disciples across the sea and dismisses the crowd.

Mt 14:	Mk 6:	L	Jn 6:
			14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king,
22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.	45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.		*{Jesus sends his disciples to Bethsaida, a destination close enough for the crowd to see them arrive, perhaps to help disperse the crowd.}*
23 And when he had sent the multitudes away, he went up into a mountain apart to pray:	46 And when he had sent them away, he departed into a mountain to pray.		he departed again into a mountain himself alone.
			{around sunset the disciples leave Bethsaida for Capernaum} 16 And when even ~~was *now* come~~ {*came*}, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, [1] and Jesus ~~was~~ {*had*} not come to them {*[in Bethsaida] and so was not now with them*}.
and when the evening was come,	47 And when even was come,		

Mt 14:24-33 — Mk 6:48-52 — Lk 9:17^ — Jn 6:18-21

Mt 14:	Mk 6:	L	Jn 6:
μόνος ἦν ἐκεῖ 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος	ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς 48 καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς		18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο

Jesus walks across the sea.

Mt 14:	Mk 6:	L	Jn 6:
25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς περιπατῶν ἐπὶ τῆς θαλάσσης 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τήν θαλάσσαν περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν καὶ ἀπὸ τοῦ φόβου ἔκραξαν 27 εὐθὲως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων Θαρσεῖτε ἐγώ εἰμι μὴ φοβεῖσθε	καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς 49 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμά εἶναι καὶ ἀνέκραξαν 50 πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν καὶ εὐθὲως ἐλάλησεν μετ αὐτῶν καὶ λέγει αὐτοῖς Θαρσεῖτε ἐγώ εἰμι μὴ φοβεῖσθε		19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα {*about from Bethsaida to Capernaum*} θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν 20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι μὴ φοβεῖσθε

Peter walks on the water.

Mt 14:	Mk 6:	L	Jn 6:
28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε εἰ σὺ εἶ κέλευσόν με πρὸς σὲ ἐλθεῖν ἐπὶ τὰ ὕδατα 29 ὁ δὲ εἶπεν Ἐλθέ καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε εἰς τί ἐδίστασας			
32 καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος 33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ	51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη		21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον {*Capernaum or Gennesaret. If Capernaum...*}

Mt 14:24-33 — Mk 6:48-52 — Lk 9:17^ — Jn 6:18-21

Mt 14:	Mk 6:	L	Jn 6:
he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.	the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them:		18 And the sea arose by reason of a great wind that blew.

Jesus walks across the sea.

Mt 14:	Mk 6:	L	Jn 6:
25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.		19 So when they had rowed about five and twenty or thirty furlongs, {*about from Bethsaida to Capernaum*} they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid.

Peter walks on the water.

Mt 14:	Mk 6:	L	Jn 6:
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?			
32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.	51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not *the* *miracle* of the loaves: for their heart was hardened.		21 Then they willingly received him into the ship: and immediately {*or: soon*} the ship was at the land whither they went. {*Capernaum or Gennesaret. If Capernaum...*}

Mt 14:34-36 — Mk 6:53-56 — Lk 9:17^ — Jn 6:22-34

During the morning after feeding the five thousand, Jesus tours the land of Gennesaret.

Mt 14:	Mk 6:	L	Jn 6:
{*...in the morning they sail*	*the 3 miles to Gennesaret.*}		{*meanwhile*}
34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ	53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ προσωρμίσθησαν 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου		22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὁ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον
35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας	55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς ἐν ταῖς ἀγοραῖς		23 ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου {*boats which some supposed might have given Jesus passage back to Capernaum*}
36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ ὅσοι ἥψαντο διεσώθησαν	ἐτίθουν τοὺς ἀσθενοῦντας καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσῴζοντο		24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναούμ ζητοῦντες τὸν Ἰησοῦν
to 15:1 p204	*to 7:1 p204*		

Bread. *Later the same day, in a synagogue in Capernaum (cf. v59).*

M	M	L	Jn 6:
			25 καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί πότε ὧδε γέγονας 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε 27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός 28 εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ 29 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι τί ἐργάζῃ 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθώς ἐστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἀλλ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ 34 Εἶπον οὖν πρὸς αὐτόν Κύριε πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον

Mt 14:34-36 — Mk 6:53-56 — Lk 9:17^ — Jn 6:22-34

During the morning after feeding the five thousand, Jesus tours the land of Gennesaret.

Mt 14:	Mk 6:	L	Jn 6:
{*...in the morning they sail*	*the 3 miles to Gennesaret.*}		{*meanwhile*}
34 And when they were gone over, they came into the land of Gennesaret.	53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.		22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went
35 And when the men of that place had knowledge of him,	54 And when they were come out of the ship, straightway they knew him,		not with his disciples into the boat, but *that* his disciples were gone away alone;
they sent out into all that country round about, and brought unto him all that were diseased;	55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.		23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: {*boats which some supposed might have given Jesus passage back to Capernaum*})
	56 And whithersoever he entered, into villages, or cities, or country, they laid the sick		24 When the people therefore saw that Jesus was not there, neither his disciples,
36 And besought him that they might only touch the hem of his garment:	in the streets, and besought him that they might touch if it were but the border of his garment:		they also took shipping, and came to Capernaum, seeking for Jesus.
and as many as touched were made perfectly whole.	and as many as touched him were made whole.		
to 15:1 p205	*to 7:1 p205*		

Bread. *Later the same day, in a synagogue in Capernaum (cf. v59).*

M	M	L	Jn 6:
			25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread.

M	M	L	Jn 6:
			35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρός μὲ οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε 36 ἀλλ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε 37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω 38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με 39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ 40 τοῦτο δὲ ἐστιν τὸ θέλημα τοῦ πέμψαντος με ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ 42 καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα πῶς οὖν λέγει οὗτός ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα 43 ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ ἀλλήλων 44 οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ 45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδακτοὶ θεοῦ πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακέν εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ οὗτος ἑώρακεν τὸν πατέρα 47 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον 48 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς 49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ 51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ἣν ἐγώ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον καὶ ἐγὼ ἀναστήσω αὐτὸν [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ 55 ἡ γὰρ σάρξ μου ἀληθῶς ἐστιν βρῶσις καὶ τὸ αἷμά μου ἀληθῶς ἐστιν πόσις 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ 57 καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι ἐμέ 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον Σκληρός ἐστιν οὗτος ὁ λόγος τίς δύναται αὐτοῦ ἀκούειν

M	M	L	Jn 6:
			35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

M	M	L	Jn 6:
			61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει 62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον 63 τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν 64 ἀλλ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν 65 καὶ ἔλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου 66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ αὐτοῦ περιεπάτουν 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν 68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος Κύριε πρὸς τίνα ἀπελευσόμεθα ῥήματα ζωῆς αἰωνίου ἔχεις 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος *cf. 1:41,45, p36* 70 ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς] Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην οὗτος γὰρ ἔμελλεν αὐτόν παραδιδόναι εἷς ὢν ἐκ τῶν δώδεκα

16.16[216] ...Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος ...	8.29[216] ...Σὺ εἶ ὁ Χριστός	9.20[216] ... Τὸν Χριστὸν τοῦ θεοῦ
16.23[218] ...εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου Σατανᾶ	33[218] ...ἐπετίμησεν τῷ Πέτρῳ λέγων Ὕπαγε ὀπίσω μου σατανᾶ	

M	M	L	Jn 7:
			1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι

Water. *About 6 months later, at the Feast of Tabernacles, in the last October of ministry, in Jerusalem.*

M	M	L	Jn 7:
			2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία 3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν τὰ ἔργα σοῦ ἃ ποιεῖς 4 οὐδεὶς γάρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι εἰ ταῦτα ποιεῖς φανέρωσον σεαυτὸν τῷ κόσμῳ 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν 6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν 8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν ταύτην ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται 9 ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν οὐ φανερῶς ἀλλ ὡς ἐν κρυπτῷ 11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν ἐκεῖνος 12 καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστιν ἄλλοι ἔλεγον Οὔ ἀλλὰ πλανᾷ τὸν ὄχλον 13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων

Mt 14:36^ — Mk 6:56^ — Lk 9:17^ — Jn 6:61-71; 7:1-13

M	M	L	Jn 6:
			61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 *What* and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that *time* many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go?
			16:16[217] ...Thou art the Christ, the Son of the living God. ... 16:23[219] ...said unto Peter, Get thee behind me, Satan: / 8:29[217] ...Thou art the Christ. 8:33[219] ...he rebuked Peter, saying, Get thee behind me, Satan: / 9:20[217] ... The Christ of God.
			thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. *cf. 1:41,45, p37* 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

M	M	L	Jn 7:
			1 After these things Jesus walked in Galilee: for he would not walk in Jewry {*Judaea*}, because the Jews sought to kill him.

Water. *About 6 months later, at the Feast of Tabernacles, in the last October of ministry, in Jerusalem.*

M	M	L	Jn 7:
			2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them, he abode *still* in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.

M	M	L	Jn 7:
			14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν
			15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς
			16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με
			17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ ἐμαυτοῦ λαλῶ
			18 ὁ ἀφ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν
			19 οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον τί με ζητεῖτε ἀποκτεῖναι
			20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι
			21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἓν ἔργον ἐποίησα καὶ πάντες θαυμάζετε
			22 διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ ἐκ τῶν πατέρων καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον
			23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωσέως ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ
			24 μὴ κρίνετε κατ ὄψιν ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε
			25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι
			26 καὶ ἴδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός
			27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν
			28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ ἐμαυτοῦ οὐκ ἐλήλυθα ἀλλ ἔστιν ἀληθινὸς ὁ πέμψας με ὃν ὑμεῖς οὐκ οἴδατε
			29 ἐγὼ οἶδα αὐτόν ὅτι παρ αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν
			30 Ἐζήτουν οὖν αὐτὸν πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ αὐτὸν τὴν χεῖρα ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ
			31 πολλοὶ δὲ Ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον ὅτι Ὁ Χριστὸς ὅταν ἔλθῃ μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν
			32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτόν
			33 εἶπεν οὖν ὁ Ἰησοῦς Ἔτι μικρὸν χρόνον μεθ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με
			34 ζητήσετέ με καὶ οὐχ εὑρήσετέ καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν
			35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας
			36 τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν Ζητήσετέ με καὶ οὐχ εὑρήσετέ καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν
			37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω
			38 ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφή ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος
			39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν οὔπω γὰρ ἦν πνεῦμα Ἅγιον ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη

M	M	L	Jn 7:
			14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. 34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come? 37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

M	M	L	Jn 7:
			40 πολλοὶ οὖν Ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον Οὗτός ἐστιν ἀληθῶς ὁ προφήτης 41 ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ Χριστός ἄλλοι ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται 42 οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυίδ ὁ Χριστὸς ἔρχεται 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι αὐτόν 44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν ἀλλ οὐδεὶς ἐπέβαλεν ἐπ αὐτὸν τὰς χεῖρας 45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν 46 ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος 47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων 49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοι εἰσιν 50 λέγει Νικόδημος πρὸς αὐτούς ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν εἷς ὢν ἐξ αὐτῶν 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ αὐτοῦ πρότερον καὶ γνῷ τί ποιεῖ 52 ἀπεκρίθησαν καὶ εἶπον αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγηγέρται 53 Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ

Light. *The feast is now over, but many visitors still remain at Jerusalem.*

M	M	L	Jn 8:
			1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν 2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο [πρὸς αὐτόν] καὶ καθίσας ἐδίδασκεν αὐτούς 3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ 4 λέγουσιν αὐτῷ [πειράζοντες] Διδάσκαλε ταύτην εὕρομεν ἐπ αὐτοφώρῳ μοιχευομένην 5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι σὺ οὖν τί λέγεις [περί αὐτῆς] 6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορίαν κατ' αὐτοῦ ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν μή προσποιούμενος 7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν ἀνάκυψας εἶπεν πρὸς αὐτούς Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ αὐτὴν τὸν λίθον βαλέτω 8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν 9 οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἷς καθ εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων [ἕως τῶν ἐσχάτων] καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὖσα 10 ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ [Γύναι] ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου οὐδείς σε κατέκρινεν 11 ἡ δὲ εἶπεν Οὐδείς κύριε εἶπεν δὲ [αὐτῇ] ὁ Ἰησοῦς Οὐδὲ ἐγώ σε κατακρίνω πορεύου καὶ [ἀπὸ τοῦ νῦν] μηκέτι ἁμάρτανε 12 Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ ἕξει τὸ φῶς τῆς ζωῆς 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς

M	M	L	Jn 7:
			40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge *any* man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

Light. *The feast is now over, but many visitors still remain at Jerusalem.*

M	M	L	Jn 8:
			1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself;

M	M	L	Jn 8:
			ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ ἀληθής ἐστιν ἡ μαρτυρία μου ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ ὑπάγω 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε ἐγὼ οὐ κρίνω οὐδένα 16 καὶ ἐὰν κρίνω δὲ ἐγώ ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν ὅτι μόνος οὐκ εἰμί ἀλλ ἐγὼ καὶ ὁ πέμψας με πατήρ 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν 18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ 19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ ᾔδειτε καὶ τὸν πατέρα μου ᾔδειτε ἄν 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίασεν αὐτόν ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ 21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ ὑπάγω καὶ ζητήσετέ με καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν 22 ἔλεγον οὖν οἱ Ἰουδαῖοι Μήτι ἀποκτενεῖ ἑαυτόν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν 23 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐκ τῶν κάτω ἐστέ ἐγὼ ἐκ τῶν ἄνω εἰμί ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν 25 ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ ὁ πέμψας με ἀληθής ἐστιν κἀγὼ ἃ ἤκουσα παρ αὐτοῦ ταῦτα λέγω εἰς τὸν κόσμον 27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν 28 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου τότε γνώσεσθε ὅτι ἐγώ εἰμι καὶ ἀπ ἐμαυτοῦ ποιῶ οὐδέν ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ μου ταῦτα λαλῶ 29 καὶ ὁ πέμψας με μετ ἐμοῦ ἐστιν οὐκ ἀφῆκέν με μόνον ὁ πατὴρ ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε 30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν 31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ ἀληθῶς μαθηταί μού ἐστε 32 καὶ γνώσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς 33 ἀπεκρίθησαν αὐτῷ Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας 35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα ὁ υἱὸς μένει εἰς τὸν αἰῶνα 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ ὄντως ἐλεύθεροι ἔσεσθε 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε ἀλλὰ ζητεῖτέ με ἀποκτεῖναι ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν 38 ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε

M	M	L	Jn 8:
			thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge[at present] after the flesh; I judge[at present] no man. 16 And yet if I judge[at present], my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus <u>in the treasury, as he taught in the temple</u>: and no man laid hands on him; for his hour was not yet come. 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am ***he***, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even ***the same*** that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am ***he***, and ***that*** I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, ***then*** are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They {*who did not believe?*} answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: ***but*** the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

M	M	L	Jn 8:
			39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἦτε τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε [ἄν] 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ τοῦτο Ἀβραὰμ οὐκ ἐποίησεν 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα ἕνα πατέρα ἔχομεν τὸν θεόν 42 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω οὐδὲ γὰρ ἀπ ἐμαυτοῦ ἐλήλυθα ἀλλ ἐκεῖνός με ἀπέστειλεν 43 διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ ὅταν λαλῇ τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετέ μοι 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας εἰ δὲ ἀλήθειαν λέγω διὰ τί ὑμεῖς οὐ πιστεύετέ μοι 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ 48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμεῖς ἀτιμάζετέ με 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου ἔστιν ὁ ζητῶν καὶ κρίνων 51 ἀμὴν ἀμὴν λέγω ὑμῖν ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα 52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ ὅστις ἀπέθανεν καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτὸν σὺ ποιεῖς 54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάζω ἐμαυτόν ἡ δόξα μου οὐδέν ἐστιν ἔστιν ὁ πατήρ μου ὁ δοξάζων με ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν 55 καὶ οὐκ ἐγνώκατε αὐτόν ἐγὼ δὲ οἶδα αὐτόν καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν ἔσομαι ὅμοιος ὑμῶν ψεύστης ἀλλ᾽ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν καὶ εἶδεν καὶ ἐχάρη 57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ ἑώρακας 58 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί 59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ αὐτόν Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως

Sight. *A man born blind.*

M	M	L	Jn 9:
			1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββί τίς ἥμαρτεν οὗτος ἢ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ

M	M	L	Jn 8:
			39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell *you* the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Sight. *A man born blind.*

M	M	L	Jn 9:
			1 And as *Jesus* passed by, he saw a man which was blind from *his* birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

M	M	L	Jn 9:
			3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἀλλ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ 4 ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι 5 ὅταν ἐν τῷ κόσμῳ ὦ φῶς εἰμι τοῦ κόσμου 6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ 7 καὶ εἶπεν αὐτῷ Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἑρμηνεύεται Ἀπεσταλμένος ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων 8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν 9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστιν ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι 10 ἔλεγον οὖν αὐτῷ Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί 11 ἀπεκρίθη ἐκεῖνος καὶ εἶπέν ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα 12 εἶπον οὖν αὐτῷ Ποῦ ἐστιν ἐκεῖνος λέγει Οὐκ οἶδα
			13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν 14 ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην καὶ βλέπω 16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές οὗτος ὁ ἄνθρωπος Οὐκ ἔστιν παρὰ τοῦ θεοῦ ὅτι τὸ σάββατον οὐ τηρεῖ ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν καὶ σχίσμα ἦν ἐν αὐτοῖς 17 λέγουσιν τῷ τυφλῷ πάλιν σὺ Τί λέγεις περὶ αὐτοῦ ὅτι ἤνοιξεν σου τοὺς ὀφθαλμούς ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη πῶς οὖν ἄρτι βλέπει 20 ἀπεκρίθησαν δέ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη 21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν αὐτὸς ἡλικίαν ἔχει αὐτὸν ἐρωτήσατε αὐτὸς περὶ ἑαυτοῦ λαλήσει 22 ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν ἀποσυνάγωγος γένηται 23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν ἔχει αὐτὸν ἐρωτήσατε 24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς καὶ εἶπον αὐτῷ Δὸς δόξαν τῷ θεῷ ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν 25 ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω 26 εἶπον δὲ αὐτῷ πάλιν Τί ἐποίησέν σοι πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς 27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε τί πάλιν θέλετε ἀκούειν μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι

M	M	L	Jn 9:
			3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These *words* spake his parents, because they feared the Jews:[2] for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

M	M	L	Jn 9:
			28 ἐλοιδόρησαν αὐτὸν καὶ εἶπον Σὺ εἶ μαθητὴς ἐκείνου ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί 29 ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ θεός τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν καὶ ἀνέῳξέν μου τοὺς ὀφθαλμούς 31 οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει ἀλλ ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἠδύνατο ποιεῖν οὐδέν 34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω 35 Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὑρὼν αὐτὸν εἶπεν αὐτῷ Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν Καὶ τίς ἐστιν κύριε ἵνα πιστεύσω εἰς αὐτόν 37 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν 38 ὁ δὲ ἔφη Πιστεύω κύριε καὶ προσεκύνησεν αὐτῷ 39 καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται 40 καὶ Ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ αὐτοῦ καὶ εἶπον αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε οὐκ ἂν εἴχετε ἁμαρτίαν νῦν δὲ λέγετε ὅτι Βλέπομεν ἡ οὖν ἁμαρτία ὑμῶν μένει

Shepherd.

M	M	L	Jn 10:
			1 Ἀμὴν ἀμὴν λέγω ὑμῖν ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων 3 τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα καλεῖ κατ ὄνομα καὶ ἐξάγει αὐτά 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν ἀλλὰ φεύξονται ἀπ αὐτοῦ ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς 7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων 8 πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λῃσταί ἀλλ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα 9 ἐγώ εἰμι ἡ θύρα δι ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων 12 ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμήν οὗ οὐκ εἰσιν τὰ πρόβατα ἴδια θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα

M	M	L	Jn 9:
			28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Shepherd.

M	M	L	Jn 10:
			1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

M	M	L	Jn 10:
			13 ὁ δὲ μισθωτός φεύγει ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων 14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν 15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων 16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης κἀκεῖνα με δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν καὶ γενήσεται μία ποίμνη εἷς ποιμήν 17 διὰ τοῦτό ὁ πατὴρ με ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου ἵνα πάλιν λάβω αὐτήν 18 οὐδεὶς αἴρει αὐτὴν ἀπ ἐμοῦ ἀλλ ἐγὼ τίθημι αὐτὴν ἀπ ἐμαυτοῦ ἐξουσίαν ἔχω θεῖναι αὐτήν καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε 21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν *to p238*

Jesus returns to Capernaum, after which...

On keeping tradition.

Mt 15: *from p186*	Mk 7: *from p186*	L	J
1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες	1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων	11.37[270] Ἐν δὲ τῷ λαλῆσαι ἠρωτᾷ αὐτὸν Φαρισαῖος τις ὅπως ἀριστήσῃ παρ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν	
	2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν τοῦτ ἔστιν ἀνίπτοις ἐσθίοντας ἄρτους ἐμέμψαντο 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων 4 καὶ ἀπό ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς	38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου	
2 Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν	Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσιν κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσιν τὸν ἄρτον		
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν		39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ	
4 ὁ γὰρ θεὸς ἐνετείλατο λέγων Τίμα τὸν πατέρα καὶ τὴν μητέρα καί Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω 5 ὑμεῖς δὲ λέγετε Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς καί οὐ μή τιμήσῃ	*10* Μωσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου καί Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω *11* ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί Κορβᾶν ὅ ἐστιν Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς *12* καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι	Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας 40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν	

M	M	L	Jn 10:
			13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep*, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? *to p239*

Jesus returns to Capernaum, after which...

On keeping tradition.

Mt 15: *from p187*	Mk 7: *from p187*	L	J
1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,	1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.	11:37[271] And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.	
	2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him,	38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.	
2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.	Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?		
3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?		39 And the Lord said unto him, Now do ye	
4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;	*10* For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: *11* But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.	Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 *Ye* fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.,	
6 And honour not	*12* And ye suffer him no more to do ought for		

Mt 15:7-19 — Mk 7:6-9, 13-21 — Lk 9:17^ — Jn 10:21^

Mt 15:	Mk 7:	L	J
τόν πατέρα αὐτοῦ ἢ τήν μητέρα αὐτοῦ 6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν	τῷ πατρὶ αὐτοῦ ἢ τῇ μητρί αὐτοῦ *13* ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε		
7 ὑποκριταί καλῶς Προεφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων 8 Ἐγγίζει μοι Ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσίν με τιμᾷ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ ἐμοῦ 9 μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων	6 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν ὡς γέγραπται Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ ἐμοῦ 7 μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων		
8 ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἀλλὰ παρόμοια τοιαῦτα πολλὰ ποιεῖτε 9 Καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε ⇩			
10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον	14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούετέ μου πάντες καὶ συνίετε 15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτόν κοινῶσαι ἀλλὰ τὰ ἐκπορευόμενά ἀπ' αὐτοῦ ἐκεῖνά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον 16 Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω		
17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου			
12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν 13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται 14 ἄφετε αὐτούς ὁδηγοί εἰσιν τυφλοί τυφλῶν *cf. 23:16ff p366, Lk 6:39 p112* τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ ἀμφότεροι εἰς βόθυνον πεσοῦνται			
15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολὴν ταύτην 16 ὁ δὲ Ἰησοῦς εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε 17 οὔπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται κἀκεῖνα κοινοῖ τὸν ἄνθρωπον 19 ἐκ γὰρ τῆς καρδίας	ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς 18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται καθαρίζον πάντα τὰ βρώματα 20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων		

Mt 15:	Mk 7:	L	J
his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. 7 *Ye* hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. 9 But in vain they do worship me, teaching *for* doctrines the commandments of men.	his father or his mother; *13* Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.		
	8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. ⇩		
10 And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.	14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear.		
	17 And when he was entered into the house from the people,		
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. *cf. 23:16ff p367, Lk 6:39 p113* And if the blind lead the blind, both shall fall into the ditch.			
15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?	his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?		
18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart	20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men,		

Mt 15:20-28 — Mk 7:22-30 — Lk 9:17^ — Jn 10:21^

Mt 15:	Mk 7:	L	J
ἐξέρχονται διαλογισμοὶ πονηροί φόνοι μοιχεῖαι πορνεῖαι κλοπαί ψευδομαρτυρίαι βλασφημίαι 20 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον	οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται μοιχεῖαι πορνεῖαι φόνοι 22 κλοπαί πλεονεξίαι πονηρίαι δόλος ἀσέλγεια ὀφθαλμὸς πονηρός βλασφημία ὑπερηφανία ἀφροσύνη 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον		

Tyre and Sidon.

Mt 15:	Mk 7:	L	J
21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος	24 καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι καὶ οὐκ ἠδυνήθη λαθεῖν		
22 καὶ ἰδοὺ γυνὴ Χαναναία	25 ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον		
ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραύγασεν αὐτῷ λέγουσα Ἐλέησόν με κύριε υἱὲ Δαυίδ ἡ θυγάτηρ μου κακῶς δαιμονίζεται 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες Ἀπόλυσον αὐτήν ὅτι κράζει ὄπισθεν ἡμῶν 24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ			
25 ἡ δὲ ἐλθοῦσα προσεκύνησεν αὐτῷ λέγουσα Κύριε βοήθει μοι	ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ 26 ἦν δὲ ἡ γυνὴ Ἑλληνίς Συραφοινίκισσα τῷ γένει καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς		
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις	27 ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα οὐ γάρ καλόν ἐστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις		
27 ἡ δὲ εἶπεν Ναί κύριε καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν	28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ Κύριε καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων		
28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι μεγάλη σου ἡ πίστις γενηθήτω σοι ὡς θέλεις	29 καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον ὕπαγε ἐξελήλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρός σου		
καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης			
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ δαιμόνιον ἐξεληλυθός καὶ τὴν θυγατερα βεβλημένην ἐπὶ τῆς κλίνης			

Mt 15:	Mk 7:	L	J
proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.	proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.		

Tyre and Sidon.

Mt 15:	Mk 7:	L	J
21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.	24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.		
22 And, behold, a woman of Canaan	25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him,		
came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.			
25 Then came she and worshipped him, saying, Lord, help me.	and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.		
26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.	27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.		
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.	28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.		
28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt.	29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.		
And her daughter was made whole from that very hour.			
	30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.		

Decapolis.

Mt 15:	Mk 7:	L	J
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας καὶἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ {*summary*} 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ ἑαυτῶν χωλούς τυφλούς κωφούς κυλλούς καὶ ἑτέρους πολλούς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐθεράπευσεν αὐτούς 31 ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας κυλλοὺς ὑγιεῖς χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ	31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως [3] {*example*} 32 καὶ φέρουσιν αὐτῷ κωφὸν μογγιλάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ Εφφαθα ὅ ἐστιν Διανοίχθητι		
35 καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο μᾶλλον περισσότερον ἐκήρυσσον 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πεποίηκεν καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν			

Jesus feeds four thousand in Decapolis.

Mt 15:	Mk 8:	L	J
1 Ἐν ἐκείναις ταῖς ἡμέραις παμπολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν			
32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν	προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν		
καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ {*pause*}			
3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν ἐκλυθήσονται ἐν τῇ ὁδῷ τινες γὰρ αὐτῶν μακρόθεν ἥκουσιν {*pause*}			
33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί αὐτοῦ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε οἱ δὲ εἶπον Ἑπτά καὶ ὀλίγα ἰχθύδια 35 καὶ ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν 36 καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς αὐτοῦ οἱ δὲ μαθηταὶ τῷ ὄχλῳ	4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ ἐρημίας 5 καὶ ἐπηρώτα αὐτούς Πόσους ἔχετε ἄρτους οἱ δὲ εἶπον Ἑπτά 6 καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ 7 καὶ εἶχον ἰχθύδια ὀλίγα καὶ		

Decapolis.

Mt 15:	Mk 7:	L	J
29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. {*summary*} 30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.	31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. {*example*} 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.		
	35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.		

Jesus feeds four thousand in Decapolis.

Mt 15:	Mk 8:	L	J
	1 In those days the multitude being very great, and having nothing to eat,		
32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:	Jesus called his disciples *unto him*, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:		
and I will not {*do not want to*} send them away fasting, lest they faint in the way. {*pause*}			
	3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. {*pause*}		
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?	4 And his disciples answered him, From whence can a[any] man satisfy these *men* with bread here in the wilderness?		
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.	5 And he asked them, How many loaves have ye? And they said, Seven.		
35 And he commanded the multitude to sit down on the ground.	6 And he commanded the people to sit down on the ground:		
36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.	and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. 7 And they had a few small fishes: and		

Mt 15:37-39; 16:1-4 — Mk 8:8-12 — Lk 9:17^ — Jn 10:21^

Mt 15:	Mk 8:	L	J
	εὐλογήσας εἶπεν παραθεῖναι καὶ αὐτὰ		
37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων ἑπτὰ σπυρίδας πλήρεις	8 ἔφαγον δὲ καὶ ἐχορτάσθησαν καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας		
38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων	9 ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι		
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον	καὶ ἀπέλυσεν αὐτούς		
	10 Καὶ εὐθὲως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ		
καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά	ἦλθεν εἰς τὰ μέρη Δαλμανουθά		

Pharisees and Sadducees.

Mt 16:	Mk 8	L	J
12.38[132] Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν	11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν	11.16[264] ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ	
		11.29[266] Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρά ἐστιν σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου	
39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου		30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ	
40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας	1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς	12.54[284] Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὄμβρος ἔρχεται καὶ γίνεται οὕτως	
	12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ	55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται	
	2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός	56 ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε	
	3 καὶ πρωΐ Σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε		
	4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ		
	ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον		
	σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου		
		6.29[186] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος	
		30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι τί ἐργάζῃ	
		31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθώς ἐστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν	

Mt 15:37-39; 16:1-4 — Mk 8:8-12 — Lk 9:17^ — Jn 10:21^

Mt 15:	Mk 8:	L	J
	he blessed, and commanded to set them also before *them*.		
37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.	8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.		
38 And they that did eat were four thousand men, beside women and children.	9 And they that had eaten were about four thousand:		
39 And he sent away the multitude, and took ship,	and he sent them away.		
	10 And straightway he entered into a ship with his disciples,		
and came into the coasts of Magdala.	and came into the parts of Dalmanutha.		

Pharisees and Sadducees.

Mt 16:	Mk 8:	L	J
12:38[133] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.	11 And the Pharisees	11:16[265] And others, tempting *him*, sought of him a sign from heaven.	
1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.	came forth, and began to question with him, seeking of him a sign from heaven, tempting him.	11:29[267] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.	
	12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?		
39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:		30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.	
2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.		12:54[285] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.	
3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?		55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.	
4 A wicked and adulterous generation seeketh after a sign; and		56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?	
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.	verily I say unto you, There shall no sign be given unto this generation.		
	there shall no sign be given unto it, but the sign of the prophet Jonas.		
		6:29[187] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.	
		30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?	
		31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	

Mt 16:	Mk 8:	L	J
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν 5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν	13 καὶ ἀφεὶς αὐτοὺς ἐμβὰς πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν 14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ ἑαυτῶν ἐν τῷ πλοίῳ		
6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων	15 καὶ διεστέλλετο αὐτοῖς λέγων Ὁρᾶτε βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου	12.1[274]...ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις	
7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν 8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι ὅτι ἄρτους οὐκ ἐλάβετε	16 καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες ὅτι Ἄρτους οὐκ ἔχομεν 17 καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε		
9 οὔπω νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε {*pause*}			
	οὔπω νοεῖτε οὐδὲ συνίετε ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε καὶ οὐ μνημονεύετε 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους πόσους κοφίνους πλήρεις κλασμάτων ἤρατε λέγουσιν αὐτῷ Δώδεκα 20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε Οἱ δὲ εἶπον Ἑπτά 21 καὶ ἔλεγεν αὐτοῖς		
11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτοῦ εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων	Πῶς οὐ συνίετε		

Jesus comes to Bethsaida.

M	Mk 8:	L	J
	22 Καὶ ἔρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν Εἴ τι βλέπει 24 καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας 25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐποίησεν αὐτὸν ἀναβλέψαι καὶ ἀποκατεστάθη καὶ ἐνέβλεψεν τηλαυγῶς ἅπαντας 26 καὶ ἀπέστειλεν αὐτὸν εἰς [τὸν] οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς Μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ		

Mt 16:5-12 — Mk 8:13-26 — Lk 9:17^ — Jn 10:21^

Mt 16:	Mk 8:	L	J
And he left them, and departed.	13 And he left them, and entering into the ship again departed to the other side.		
5 And when his disciples were come to the other side, they had forgotten to take bread.	14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.		
6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.	15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.	12:1[275] ...he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.	
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.	16 And they reasoned among themselves, saying, *It is* because we have no bread.		
8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?	17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread?		
9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? {*pause*}	perceive ye not yet [4]hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them,		
11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.	How is it that ye do not understand?		

Jesus comes to Bethsaida.

M	Mk 8:	L	J
	22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.		

Mt 16:13-21 — Mk 8:27-31 — Lk 9:18-22 — Jn 10:21^

Mt 16:	Mk 8:	Lk 9: *from p182*	J
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου	27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου		
	καὶ ἐν τῇ ὁδῷ	18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰμόνας συνῆσαν αὐτῷ οἱ μαθηταί	
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου	ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι	καὶ ἐπηρώτησεν αὐτοὺς λέγων Τίνα με λέγουσιν οἱ ὄχλοι εἶναι	
14 οἱ δὲ εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν	28 οἱ δὲ ἀπεκρίθησαν Ἰωάννην τὸν βαπτιστήν καὶ ἄλλοι Ἠλίαν ἄλλοι δὲ ἕνα τῶν προφητῶν	19 οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη	
15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι	29 καὶ αὐτὸς λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι	20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι	
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος	ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ Χριστός	ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν Τὸν Χριστὸν τοῦ θεοῦ	6.68[190] ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος Κύριε πρὸς τίνα ἀπελευσόμεθα ῥήματα ζωῆς αἰωνίου ἔχεις 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος *cf. 1:41 p36*
17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαρ Ἰωνᾶ ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς 18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς 19 καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς			
20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός	30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ	21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τοῦτο	
21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι	31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι	22 εἰπὼν *cf. 9:44 &c. p228* *cf. 18:31 &c. p320* ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	
			12.23[392] ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου 24 ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ αὐτὸς μόνος μένει ἐὰν δὲ ἀποθάνῃ πολὺν καρπὸν φέρει

Mt 16:13-21 — Mk 8:27-31 — Lk 9:18-22 — Jn 10:21^

Mt 16:	Mk 8:	Lk 9: *from p183*	J
13 When Jesus came into the coasts of Caesarea Philippi,	27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi:		
	and by the way	18 And it came to pass, as he was alone praying, his disciples were with him:	
he asked his disciples, saying, Whom do men say that I the Son of man am?	he asked his disciples, saying unto them, Whom do men say that I am?	and he asked them, saying, Whom say the people that I am?	
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.	28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.	19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.	
15 He saith unto them, But whom say ye that I am?	29 And he saith unto them, But whom say ye that I am?	20 He said unto them, But whom say ye that I am?	
16 And Simon Peter answered and said,	And Peter answereth and saith unto him,	Peter answering said,	6:68[191] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. *cf. 1:41 p37*
Thou art the Christ, the Son of the living God.	Thou art the Christ.	The Christ of God.	
17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock[5] I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.[6]			
20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.	30 And he charged them that they should tell no man of him.	21 And he straitly charged them, and commanded *them* to tell no man that thing;	
21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.	31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.	22 Saying, *cf. 9:44 &c. p229* *cf. 18:31 &c. p321* The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.	
			12:23[393] And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Mt 16:22-27 — Mk 8:32-38 — Lk 9:23-26 — Jn 10:21^

Mt 16:	Mk 8:	Lk 9:	J
	32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει		
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ἵλεώς σοι κύριε οὐ μὴ ἔσται σοι τοῦτο	καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ		
23 ὁ δὲ στραφεὶς	33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ		6.70[190] ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς] Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν
εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου Σατανᾶ σκάνδαλον μου εἶ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων	ἐπετίμησεν τῷ Πέτρῳ λέγων Ὕπαγε ὀπίσω μου σατανᾶ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων		
24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι	34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι	23 Ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν][scr] καὶ ἀκολουθείτω μοι	12.25[392] ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν
25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν	35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου οὗτος σώσει αὐτήν	24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν	26 ἐὰν ἐμοί διακονῇ τις ἐμοὶ ἀκολουθείτω καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται καὶ ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ
26 τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ	36 τί γὰρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ 37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ	25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς	
27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ			
10.32[170] Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς 33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς	Luke 12.8[276]...πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ	38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων	26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων	

Mt 16:22-27 — Mk 8:32-38 — Lk 9:23-26 — Jn 10:21^

Mt 16:	Mk 8:	Lk 9:	J
	32 And he spake that saying openly.		
22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.	And Peter took him, and began to rebuke him.		
23 But he turned,	33 But when he had turned about and looked on his disciples,	6:70[191] Jesus answered them, Have not I chosen you twelve, and one of you is a devil?	
and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.	he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.		
24 Then said Jesus unto his disciples,	34 And when he had called the people *unto him* with his disciples also, he said unto them,	23 And he said to *them* all,	
If any *man* will come after me, let him deny himself, and take up his cross, and follow me.	Whosoever will come after me, let him deny himself, and take up his cross, and follow me.	If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.	12:25[393] He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.	35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.	24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.	
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?	36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul?	25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?	
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.			
10: 32[171] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.	Luke 12:8[277] ...Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.	38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.	26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

Mt 16:28; 17:1-4 — Mk 9:1-6 — Lk 9:27-33 — Jn 10:21^

Mt 16:	Mk 9:	Lk 9:	J
28 ἀμὴν λέγω ὑμῖν εἰσίν τινες ὧδε ἑστῶτες οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ	1 Καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει	27 λέγω δὲ ὑμῖν ἀληθῶς εἰσίν τινες τῶν ὧδε ἑστώτων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ	

Transfiguration.

Mt 17:	Mk 9:	Lk 9:	J
1 Καὶ μεθ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ ἰδίαν 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος τὰ δὲ ἱμάτια αὐτοῦ ἐγένοντο λευκὰ ὡς τὸ φῶς 3 καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ αὐτοῦ συλλαλοῦντες	2 Καὶ μεθ’ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ [τὸν] Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ ἰδίαν μόνους καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα λευκὰ λίαν ὡς χιὼν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι 4 καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ	28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι 29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων 30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας	
	31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἰερουσαλήμ 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ αὐτοῦ		
4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε καλόν ἐστιν ἡμᾶς ὧδε εἶναι εἰ θέλεις ποιήσωμεν ὧδε τρεῖς σκηνάς σοὶ μίαν καὶ Μωσῇ μίαν καὶ μίαν Ἠλίᾳ	5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνάς τρεῖς σοὶ μίαν καὶ Μωσεῖ μίαν καὶ Ἠλίᾳ μίαν 6 οὐ γὰρ ᾔδει τί λαλήσει ἦσαν γὰρ ἔκφοβοι	εἶπεν Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα καλόν ἐστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς μίαν σοὶ καὶ μίαν Μωσεῖ καὶ μίαν Ἠλίᾳ μὴ εἰδὼς ὁ λέγει	

Mt 16:28; 17:1-4 — Mk 9:1-6 — Lk 9:27-33 — Jn 10:21^

Mt 16:	Mk 9:	Lk 9:	J
28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.	1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.	27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.	

Transfiguration.

Mt 17:	Mk 9:	Lk 9:	J
1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,	2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves:	28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a[the] mountain to pray.	
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.	and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.	29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.	
3 And, behold, there appeared unto them Moses and Elias talking with him.	4 And there appeared unto them Elias with Moses: and they were talking with Jesus.	30 And, behold, there talked with him two men, which were Moses and Elias:	
		31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him,	
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.	5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid.	Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.	

Mt 17:5-12 — Mk 9:7-13 — Lk 9:34-36 — Jn 10:21^

Mt 17:	Mk 9:	Lk 9:	J
5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς	7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς	34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν εἰς τὴν νεφέλην	
3.17[32] καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα αὐτοῦ ἀκούετε	1.11[32] καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ὦ εὐδόκησα καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης [λέγουσα][scr] Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε	3.22[32] ...καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε	
	12.28[392] πάτερ δόξασόν σου τὸ ὄνομα ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω		
6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα 7 καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε 8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον		36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη ὁ Ἰησοῦς μόνος	
9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ	8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ ἑαυτῶν 9 καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι	καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν	
10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον 11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα	11 καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον 12 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα		
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ			
12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν καὶ οὐκ ἐπέγνωσαν αὐτὸν	13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν		

Mt 17:5-12 — Mk 9:7-13 — Lk 9:34-36 — Jn 10:21^

Mt 17:	Mk 9:	Lk 9:	J
5 While he yet spake, behold, a bright cloud overshadowed them:	7 And there was a cloud that overshadowed them:	34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.	
3:17[33] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.	1:11[33] And there came a voice from heaven, *saying,* Thou art my beloved Son, in whom I am well pleased. and a voice came out of the cloud, saying, This is my beloved Son: hear him.	3:22[33] ...and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.	
12:28[393] Father, glorify thy name. Then came there a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again.			
6 And when the disciples heard *it*, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only.	8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.	36 And when the voice was past, Jesus was found alone.	
9 And as they <u>came down from the mountain</u>, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.	9 And as they <u>came down from the mountain</u>, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.	And they kept *it* close, and told no man in those days any of those things which they had seen.	
	10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.		
10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.	11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things;		
	and how it is written of the Son of man, that he must suffer many things, and be set at nought.		
12 But I say unto you, That Elias is come already, and they knew him not,	13 But I say unto you, That Elias is indeed come,		

Mt 17:13-16 — Mk 9:14-18 — Lk 9:37-40 — Jn 10:21^

Mt 17:	Mk 9:	L	J
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν	καὶ ἐποίησαν αὐτῷ ὅσα ἤθελησαν καθὼς γέγραπται ἐπ αὐτόν		
οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ αὐτῶν 13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς			

The next day.

Mt 17:	Mk 9:	Lk 9:	J
14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον	14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας αὐτοῖς 15 καὶ εὐθὲως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη καὶ προστρέχοντες ἠσπάζοντο αὐτόν 16 καὶ ἐπηρώτησεν τοῦς γραμματεῖς Τί συζητεῖτε πρὸς αὐτούς 17 καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου	37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς {*a man at a distance...*} 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν λέγων Διδάσκαλε δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου ὅτι μονογενής ἐστιν μοί	
{*the man arriving...*} προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν 15 καὶ λέγων Κύριε ἐλέησόν μου τὸν υἱόν ὅτι σεληνιάζεται καὶ κακῶς πάσχει	{*the man approaching...*} εἶπεν Διδάσκαλε ἤνεγκα τὸν υἱόν μου πρὸς σέ ἔχοντα πνεῦμα ἄλαλον		
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ	18 καὶ ὅπου ἂν αὐτὸν καταλάβῃ ῥήσσει αὐτόν καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ καὶ ξηραίνεται *cf. v22*	39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ αὐτοῦ συντρῖβον αὐτόν	
16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι	καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν καὶ οὐκ ἴσχυσαν	40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό καὶ οὐκ ἠδυνήθησαν	

Mt 17:	Mk 9:	L	J
but have done unto him whatsoever they listed.	and they have done unto him whatsoever they listed, as it is written of him.		
Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.			

The next day.

Mt 17:	Mk 9:	Lk 9:	J
14 And when they were come to the multitude,	14 And when he came to ***his*** disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to ***him*** saluted him. 16 And he asked the scribes, What question ye with them?	37 And it came to pass, that on the next day, when they were come down from the hill {*or: mountain*}, much people met him.	
	17 And one of the multitude answered	{*a man at a distance...*} 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.	
{*the man arriving...*} there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed:	{*the man approaching...*} and said, Master, I have brought unto thee my son, which hath a dumb spirit;		
	18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away:	39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.	
for ofttimes he falleth into the fire, and oft into the water.	*cf. v22*		
16 And I brought him to thy disciples, and they could not cure him.	and I spake to thy disciples that they should cast him out; and they could not.	40 And I besought thy disciples to cast him out; and they could not.	

Mt 17:17-20 — Mk 9:19-29 — Lk 9:41-43 — Jn 10:21^

Mt 17:	Mk 9:	Lk 9:	J
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη ἕως πότε ἔσομαι μεθ ὑμῶν ἕως πότε ἀνέξομαι ὑμῶν φέρετέ μοι αὐτὸν ὧδε	19 ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Ὦ γενεὰ ἄπιστος ἕως πότε πρὸς ὑμᾶς ἔσομαι ἕως πότε ἀνέξομαι ὑμῶν φέρετε αὐτὸν πρός με	41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν προσάγαγε τὸν υἱόν σου ὧδε	
	20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν εὐθὲως τὸ πνεῦμα ἐσπάραξεν αὐτόν καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων	42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν	
	21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ		
cf. v15	ὁ δὲ εἶπεν παιδιόθεν		
	22 καὶ πολλάκις αὐτὸν καὶ εἰς τό πῦρ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν ἀλλ εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ ἡμᾶς		
	23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ Εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι		
	24 καὶ εὐθὲως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγεν Πιστεύω Κύριε βοήθει μου τῇ ἀπιστίᾳ		
	25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ πνεῦμα Τὸ ἄλαλον καὶ κωφὸν ἐγὼ σοι ἐπιτάσσω ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν		
18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς		ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ	
καὶ ἐξῆλθεν ἀπ αὐτοῦ τὸ δαιμόνιον	26 καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξῆλθεν καὶ ἐγένετο ὡσεὶ νεκρός ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν	καὶ ἰάσατο τὸν παῖδα	
καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης	27 ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτὸν καὶ ἀνέστη	καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ	
		43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ	
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό		28 καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ ἰδίαν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό	
20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς		29 καὶ εἶπεν αὐτοῖς	
Διὰ τὴν ἀπιστίαν ὑμῶν ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι ἔντεῦθεν ἐκεῖ καὶ μεταβήσεται καὶ οὐδὲν	21.21[346] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε οὐ μόνον τὸ τῆς συκῆς ποιήσετε ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν γενήσεται 22 καὶ πάντα ὅσα	11.22[346] καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ 23 ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ 24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν	17.5[304] …Πρόσθες ἡμῖν πίστιν 6 εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ ὑπήκουσεν ἂν ὑμῖν	

Mt 17:17-20 — Mk 9:19-29 — Lk 9:41-43 — Jn 10:21^

Mt 17:	Mk 9:	Lk 9:	J
17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.	19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.	41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.	
	20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.	42 And as he was yet a coming, the devil threw him down, and tare *him*.	
	cf. v15 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.		
18 And Jesus rebuked the devil;	25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.	And Jesus rebuked the unclean spirit,	
and he departed out of him:	26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.	and healed the child,	
and the child was cured from that very hour.	27 But Jesus took him by the hand, and lifted him up; and he arose.	and delivered him again to his father. 43 And they were all amazed at the mighty power of God.	
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them,		28 And when he was come <u>into the house</u>, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them,	
Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing	21:21[347] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever	11:22[347] And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever	17:5[305] ...Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Mt 17:21-27 — Mk 9:30-33 — Lk 9:44-46 — Jn 10:21^

Mt 17:	Mk 9:	L	J
ἀδυνατήσει ὑμῖν ⋮ ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε	προσεύχομενοι αἰτῆσθε πιστεύετε ὅτι λαμβάνετέ καὶ ἔσται ὑμῖν		
21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ	Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ		

In Galilee.

Mt 17:	Mk 9:	Lk 9:	J
22 ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ	30 καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας Καὶ οὐκ ἤθελεν ἵνα τις γνῷ		
εἶπεν αὐτοῖς ὁ Ἰησοῦς *cf. 16:21 &c. p216*	31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι *cf. 10:32 &c. p320*	Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ	
		44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους	
Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	
23 καὶ ἀποκτενοῦσιν αὐτόν καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται καὶ ἐλυπήθησαν σφόδρα	καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι	45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου	

Traveling to Capernaum, then to the house, and teachings that followed therefrom...

M	Mk 9:	Lk 9:	J
		46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν	
	33 Καὶ ἦλθεν εἰς Καπερναούμ		

...On paying taxes.

Mt 17:	M	L	J
24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα 25 λέγει Ναί καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ Σίμων οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων 26 λέγει αὐτῷ ὁ Πέτρος Ἀπὸ τῶν ἀλλοτρίων ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς πορευθεὶς εἰς τήν θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβαίνοντα πρῶτον ἰχθὺν ἆρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ			

Mt 17:21-27 — Mk 9:30-33 — Lk 9:44-46 — Jn 10:21^

Mt 17:	Mk 9:	L	J
shall be impossible unto you. ye shall ask in prayer, believing, ye shall receive.	ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*		
21 Howbeit this kind goeth not out but by prayer and fasting.	This kind can come forth by nothing, but by prayer and fasting.		

In Galilee.

Mt 17:	Mk 9:	Lk 9:	J
22 And while they abode in Galilee,	30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.		
Jesus said unto them, *cf. 16:21 &c. p217*	31 For he taught his disciples, and said unto them, *cf. 10:32 &c. p321*	But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears:	
The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.	The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.	for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.	

Traveling to Capernaum, then to the house, and teachings that followed therefrom...

M	Mk 9:	Lk 9:	J
		46 Then there arose a reasoning among them, which of them should be greatest.	
	33 And he came to Capernaum:		

...On paying taxes.

Mt 17:	M	L	J
24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.			

Mt 18:1-5 — Mk 9:34-38 — Lk 9:47-49 — Jn 10:21^

...On ambition and rivalry and greatness.

M	Mk 9:	Lk 9:	J
	καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε 34 οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων 35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος	*cf. v46* 47 ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν	

...On ambition and rivalry and greatness, continued.

Mt 18:	Mk 9:	Lk 9:	J
1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν 2 καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν	36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς	ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ ἑαυτῷ 48 καὶ εἶπεν αὐτοῖς	
	3.3[40] ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι ἐὰν μή τις γεννηθῇ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ	3.5[40] ἀπεκρίθη Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ	
4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν			13.20[412] ἀμὴν ἀμὴν λέγω ὑμῖν
5 καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται	37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με	Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐσται μέγας	ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με
	38 ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης λέγων Διδάσκαλε εἴδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια ὃς οὐκ ἀκολουθεῖ ἡμῖν καὶ ἐκωλύσαμεν αὐτόν ὅτι	49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν Ἐπιστάτα εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύσαμεν αὐτὸν ὅτι	

Mt 18:1-5 — Mk 9:34-38 — Lk 9:47-49 — Jn 10:21^

...On ambition and rivalry and greatness.

M	Mk 9:	Lk 9:	J
	and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.	*cf. v46* 47 And Jesus, perceiving the thought of their heart,	

...On ambition and rivalry and greatness, continued.

Mt 18:	Mk 9:	Lk 9:	J
1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.	36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 3:3[41] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.	took a child, and set him by him, 48 And said unto them, 3:5[41] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.	
4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.			13:20[413] Verily, verily, I say unto you,
5 And whoso shall receive one such little child in my name receiveth me.	37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.	Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.	He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
	38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because	49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because	

Mt 18:6-8 — Mk 9:39-46 — Lk 9:50 — Jn 10:21^

Mt 18:	Mk 9:	Lk 9:	J
	οὐκ ἀκολουθεῖ ἡμῖν 39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με 40 ὃς γὰρ οὐκ ἔστιν καθ ὑμῶν ὑπὲρ ὑμῶν ἐστιν	οὐκ ἀκολουθεῖ μεθ ἡμῶν 50 καὶ εἶπεν πρὸς αὐτὸν ὁ Ἰησοῦς Μὴ κωλύετε ὃς γὰρ οὐκ ἔστιν καθ ἡμῶν ὑπὲρ ἡμῶν ἐστιν *to p250*	
10.42 καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ	41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι μου ὅτι Χριστοῦ ἐστε ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ		
6 Ὃς δ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης	42 Καὶ ὃς ἐάν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται λίθος μύλικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν	17.2[302] λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων	
7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἐστίν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται		17.1[302] Εἶπεν δὲ πρὸς τοὺς μαθητὰς Ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι' οὗ ἔρχεται	
8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλόν ἢ κυλλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον	43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου ἀπόκοψον αὐτήν καλόν σοι ἐστίν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται		
cf. v8	45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε ἀπόκοψον αὐτόν καλόν ἐστίν σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον 46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται		

Mt 18:6-8 — Mk 9:39-46 — Lk 9:50 — Jn 10:21^

Mt 18:	Mk 9:	Lk 9:	J
	he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part.	he followeth not with us. 50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us. *to p251*	
10:42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.	41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.		
6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.	42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	17:2[303] It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.	
7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!		17:1[303] Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!	
8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.	43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched.		
cf. v8	45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched.		

Mt 18:9-14 — Mk 9:47-50 — Lk 9:50^ — Jn 10:21^

Mt 18:	Mk 9:	Lk 9:	J
9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός	47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε ἔκβαλε αὐτόν καλόν σοι ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται 49 πᾶς γὰρ πυρὶ ἁλισθήσεται καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται		
5.13[58] Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων	50 Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας ἄναλον γένηται ἐν τίνι αὐτὸ ἀρτύσετε ἔχετε ἐν ἑαυτοῖς ἅλας καὶ εἰρηνεύετε ἐν ἀλλήλοις *to 10:1 p310*	14.34[294] Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	
10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός 12 Τί ὑμῖν δοκεῖ ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν οὐχὶ ἀφεὶς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις 14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων		15.3[296] εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς Συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας	
	15.25[298] Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα 27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον σὺ πάντοτε μετ ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σά ἐστιν 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὑρέθη	

Mt 18:9-14 — Mk 9:47-50 — Lk 9:50^ — Jn 10:21^

Mt 18:	Mk 9:	Lk 9:	J
9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.	47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. *to 10:1 p311*		
5:13[59] 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.		14:34[295] Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.	
10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.		15:3[297] And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.	
		15: 25[299] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.	

Mt 18:15-30 — Mk 9:50^ — Lk 9:50^ — Jn 10:21^

...On forgiveness; also on authority and cooperation and prayer. *Relevant to ambition, rivalry, greatness.*

Mt 18:	M	L	J
15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου ἐάν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου *cf. Lev 19:17-18* 16 ἐὰν δὲ μὴ ἀκούσῃ παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα 17 ἐὰν δὲ παρακούσῃ αὐτῶν εἰπὲ τῇ ἐκκλησίᾳ ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης		17.3[304] προσέχετε ἑαυτοῖς ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ	
16.18[216] κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς 19 καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖ	18 Ἀμὴν λέγω ὑμῖν ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ	Eph 2.19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ 21 ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι		20.21[488] εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ κἀγὼ πέμπω ὑμᾶς 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον 23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφίενται αὐτοῖς ἄν τινων κρατῆτε κεκράτηνται
19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν			
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν Κύριε ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἑπτάκις 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά 23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχέν καὶ ἀποδοθῆναι 26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων Κύριε Μακροθύμησον ἐπ ἐμοί καὶ πάντα σοι ἀποδώσω 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος μοι εἴ τι ὀφείλεις 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ ἐμοί καὶ [πάντα][scr] ἀποδώσω σοι 30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον		4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων Μετανοῶ ἀφήσεις αὐτῷ	

Mt 18:15-30 — Mk 9:50^ — Lk 9:50^ — Jn 10:21^

...On forgiveness; also on authority and cooperation and prayer. *Relevant to ambition, rivalry, greatness.*

Mt 18:	M	L	J
15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. *cf. Lev 19:17-18* 16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.		17:3[305] Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.	
16:18[217] And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.		Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the house-hold of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.	
18 Verily I say unto you[pl], Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.		20:21[489] Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. 22 And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.	
19 Again I say unto you[pl], That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them. 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt.		4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.	

Mt 18:31-35 — Mk 9:50^ — Lk 9:50^ — Jn 10:22-38

Mt 18:	M	L	J
31 ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι ἐπεὶ παρεκάλεσάς με 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου ὡς καὶ ἐγώ σὲ ἠλέησα 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ 35 Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν *to 19:1 p310*			
6.12[68] καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν		11.4[260] καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν	
6.14[68] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος 15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν		11.25[346] καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατά τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδε ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφησεὶ τὰ παραπτώματα ὑμῶν	

Shepherd. *At the feast of dedication, in the last December of ministry. Cf. teaching of two months earlier, Jn 10:1-21, p202.*

M	M	L	Jn 10: *from p204*
			22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν Ἱεροσολύμοις καὶ χειμὼν ἦν 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος 24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις εἰ σὺ εἶ ὁ Χριστός εἰπὲ ἡμῖν παρρησίᾳ 25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ 26 ἀλλ' ὑμεῖς οὐ πιστεύετε οὐ γὰρ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν καθὼς εἶπον ὑμῖν 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει κἀγὼ γινώσκω αὐτά καὶ ἀκολουθοῦσίν μοι 28 κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου 29 ὁ πατήρ μου ὃς δέδωκέν μοι μεῖζών πάντων ἐστιν καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου 30 ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν 31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν 32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου διὰ ποῖον αὐτῶν ἔργον λιθάζετε μὲ 33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν Ἐγὼ εἶπα Θεοί ἐστε 35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο καὶ οὐ δύναται λυθῆναι ἡ γραφή 36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου μὴ πιστεύετέ μοι 38 εἰ δὲ ποιῶ κἂν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύσατε

Mt 18: | M | L | J

31 So when his fellowservants saw what was done, they were very sorry,
and came and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto him,
O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellowservant,
even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors,
till he should pay all that was due unto him.
35 So likewise shall my heavenly Father do also unto you, if ye from
your hearts forgive not every one his brother their trespasses.

to 19:1 p311

6:12[69] And forgive us our debts,
as we forgive our debtors.

6:14[69] For if ye forgive men their trespasses,
your heavenly Father
will also forgive you:
15 But if ye forgive not men their trespasses,
neither will your Father
forgive your trespasses.

11:4[261] And forgive us our sins;
for we also forgive every one that is indebted to us.

11:25[347] And when ye stand praying,
forgive, if ye have ought against any:
that your Father also which is in heaven
may forgive you your trespasses.
26 But if ye do not forgive,
neither will your Father which is in heaven
forgive your trespasses.

Shepherd. *At the feast of dedication, in the last December of ministry. Cf. teaching of two months earlier, Jn 10:1-21, p203.*

M | M | L | Jn 10: *from p205*

22 And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him,
How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not:
the works that I do in my Father's name, they bear witness of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish,
neither shall any *man* pluck them out of my hand.
29 My Father, which gave *them* me, is greater than all;
and no *man* is able to pluck *them* out of my Father's hand.
30 I and *my* Father are one.
31 Then the Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from my Father;
for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not;
but for blasphemy; and because that thou, being a man, makest thyself God.
34 Jesus answered them, Is it not written in your law,
I said, Ye are gods?
35 If he called them gods, unto whom the word of God came,
and the scripture cannot be broken;
36 Say ye of him, whom the Father hath sanctified, and sent into the world,
Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works:

M	M	L	Jn 10:
			ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν αὐτῷ 39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν 40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν 42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτὸν

Life. *Jesus raises Lazarus.*

M	M	L	Jn 11:
			1 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει *cf. 12:3 p336* 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε ἴδε ὃν φιλεῖς ἀσθενεῖ 4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι αὐτῆς 5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν 8 λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββί νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι καὶ πάλιν ὑπάγεις ἐκεῖ 9 ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα εἰσιν ὧραί τῆς ἡμέρας ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ οὐ προσκόπτει ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί προσκόπτει ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ 11 ταῦτα εἶπεν καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν 12 εἶπον οὖν οἱ μαθηταὶ αὐτοῦ Κύριε εἰ κεκοίμηται σωθήσεται 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν 15 καὶ χαίρω δι ὑμᾶς ἵνα πιστεύσητε ὅτι οὐκ ἤμην ἐκεῖ ἀλλὰ ἄγωμεν πρὸς αὐτόν 16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ αὐτοῦ 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο 21 εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν Κύριε εἰ ἦς ὧδε ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει 22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός 23 λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου 24 λέγει αὐτῷ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ

M	M	L	Jn 10:
			that ye may know, and believe, that the Father *is* in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

Life. *Jesus raises Lazarus.*

M	M	L	Jn 11:
			1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) *cf. 12:3 p337* 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to *his* disciples, Let us go into Judaea again. 8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had *lain* in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

M	M	L	Jn 11:
			25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύεις τοῦτο 27 λέγει αὐτῷ Ναί κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος 28 Καὶ ταῦτά εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε 29 ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν 30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην ἀλλ ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν ἠκολούθησαν αὐτῇ λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ 32 ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ Κύριε εἰ ἦς ὧδε οὐκ ἄν ἀπέθανεν μου ὁ ἀδελφός 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν 34 καὶ εἶπεν Ποῦ τεθείκατε αὐτόν λέγουσιν αὐτῷ Κύριε ἔρχου καὶ ἴδε 35 ἐδάκρυσεν ὁ Ἰησοῦς 36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν 37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ αὐτῷ 39 λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα Κύριε ἤδη ὄζει τεταρταῖος γάρ ἐστιν 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψει τὴν δόξαν τοῦ θεοῦ 41 ἦραν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ εὐχαριστῶ σοι ὅτι ἤκουσάς μου 42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε δεῦρο ἔξω 44 καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο λέγει αὐτοῖς ὁ Ἰησοῦς Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς ἐπίστευσαν εἰς αὐτόν 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς 47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ 48 ἐὰν ἀφῶμεν αὐτὸν οὕτως πάντες πιστεύσουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος 49 εἷς δέ τις ἐξ αὐτῶν Καϊάφας ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν

M	M	L	Jn 11:
			25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard *that*, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Mt 18:35^ — Mk 9:50^ — Lk 9:50^ — Jn 11:50-57

M	M	L	Jn 11:
			50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται 51 τοῦτο δὲ ἀφ ἑαυτοῦ οὐκ εἶπεν ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν 53 ἀπ ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν 54 Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου εἰς Ἐφραὶμ λεγομένην πόλιν κἀκεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς 56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν 57 δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γνῷ ποῦ ἐστιν μηνύσῃ ὅπως πιάσωσιν αὐτόν *to 12:1 p336*

M	M	L	Jn 11:
			50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him. *to 12:1 p337*

NOTES:

1. p183. Jn 6:17. Cf. Mk 6:45. Jesus seems to have instructed his disciples as follows: Sail to Bethsaida and wait for me there until sunset; if I have not come by then, sail to Capernaum without me.
The discussion of the meaning of "dark" in the note to Jn 20:1 is applicable here also.

2. p201. Jn 9:22. Here as in most places in the New Testament, "the Jews" does not refer to all or even most of the Jewish people, but to those who, for want of better terminology, belonged to the ruling class.

3. p210. Mk 7:31. A minority reading—both the majority and minority readings may be from the pen of Mark—says that Jesus went from the region of Tyre north to Sidon before going to the region of Decapolis that touches on the southeast shores of the Sea of Galilee. This circuitous route, perhaps avoiding Galilee entirely, is consistent with the purpose stated in v24.

NOTES:

4. p215. Mk 8:17. A hard heart is a heart resistant to change. A hard heart can be both a blessing and a curse. It is a blessing when a heart resists change God does not favor. It is a curse when it resists change that God wants. The disciples of Jesus came to him with a good deal of respect for Jewish teaching, and respect not merely for Moses and the prophets, but also respect for the teachings of the Pharisees and Sadducees. Unfortunately, enough of what the Pharisees and Sadducees taught was contrary to God's will that Jesus found it necessary to oppose them, and to convince his disciples to be wary of them as guides to God's will.

5. p217. Mt 16:18. Cf. Eph 2:20 [p237].

6. p217. Mt 16:19. Cf. Mt 18:18 and Jn 20:23 [p237].

Harmony of the Gospels

&

final tour

Mt 18:35^ — Mk 9:50^ — Lk 9:51-62 — Jn 11:57^

The ministry of this period in summary

	Mt	Mk	Lk	Jn
Final tour: first to Samaria, then to Galilee			9:51-	
then to Perea	19:1-	10:1-	18:15-	
then to Jericho, heading for Jerusalem	20:17-	10:32-	18:31-	

◆

Jesus, sending messengers before him to prepare people for his coming, begins the tour.

M	M	Lk 9: *from p232*	J
		51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν ὡστε ἑτοιμάσαι αὐτῷ 53 καὶ οὐκ ἐδέξαντο αὐτόν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον Κύριε θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς ὡς καὶ Ἠλίας ἐποίησεν 55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς [καὶ εἶπεν Οὐκ οἰδατε οἵου πνεύματός ἐστε ὑμεῖς] 56 [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι αλλα σῶσαι] καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην	

Cost of discipleship.

M	M	Lk 9:	J
8.19[150] καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ 21 ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου 22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς		57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ Κύριε 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ 59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι ὁ δὲ εἶπεν Κύριε ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου 60 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ 61 Εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου 62 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτὸν Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ	

Mt 18:35^ — Mk 9:50^ — Lk 9:51-62 — Jn 11:57^

Itinerary

It appears from Jn 11:54ff[p245] that Jesus began the final tour a few weeks before Passover from a town about ten miles north of Jerusalem called Ephraim. From Ephraim he went through parts of Judea and Samaria, then, see Lk 17:11[p305], north to Galilee. After this followed Perea, then Jerico, then Jerusalem. Jesus did not make a simple circuit of these regions, as may be concluded from the order of mention of the few places identified by name or identifiable by inference: Samaria, Lk 9:52[p251], then Bethany, Lk 10:38[p261] (cf. Jn 11:1[p241]), then Galilee, Lk 13:31[p291] (cf. Lk 23:6-7[p455]), then Samaria and Galilee, Lk 17:11[p305]. An unpredictable itinerary suited his situation: the Jewish leaders wanted to arrest him, Jn 11:57[p245].

◆

Jesus, sending messengers before him to prepare people for his coming, begins the tour.

M	M	Lk 9: *from p233*	J
		51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.	

Cost of discipleship.[1]

M	M	Lk 9:	J
8:19[151] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.		57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.	

Mt 18:35^ — Mk 9:50^ — Lk 10:1-7 — Jn 11:57^

Jesus sends out thirty five additional advance parties to prepare the way before him.

M	M	Lk 10:	J
10.5[164] Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἶκου Ἰσραήλ		1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι	
9.37[102] τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ	2 ἔλεγεν οὖν πρὸς αὐτούς Ὁ μὲν θερισμὸς πολύς οἱ δὲ ἐργάται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ		4.35[46] οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν ἤδη 36 καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε
10.16[166] Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί	3 ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων		
10.7[164] πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν 8 ἀσθενοῦντας θεραπεύετε λεπροὺς καθαρίζετε [νεκροὺς ἐγείρετε][scr] δαιμόνια ἐκβάλλετε δωρεὰν ἐλάβετε δωρεὰν δότε			
9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδους ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν	6.8[164] καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον μὴ πήραν μὴ ἄρτον μὴ εἰς τὴν ζώνην χαλκόν 9 ἀλλ' ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσησθε δύο χιτῶνας	9.3[164] καὶ εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε ῥάβδους μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν	4 μὴ βαστάζετε βαλάντιον μὴ πήραν μηδὲ ὑποδήματα
11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ αὐτήν ἐὰν δὲ μὴ ᾖ ἀξία ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω			καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε 5 εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ 6 καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μήγε ἐφ ὑμᾶς ἀνακάμψει
[166] 6.10 καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν	9.4[166] καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε		7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν

Mt 18:35^ — Mk 9:50^ — Lk 10:1-7 — Jn 11:57^

Jesus sends out thirty five additional advance parties to prepare the way before him.

M

10:5[165] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
6 But go rather to the lost sheep of the house of Israel.

M

Lk 10:

J

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

9:37[103] Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

4:35[47] Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

3 Go your ways: behold, I send you forth as lambs among wolves.

10:16[167] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

10:7[165] And as ye go, preach, saying, The kingdom of heaven is at hand.
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

6:8[165] And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:
9 But *be* shod with sandals; and not put on two coats.

9:3[165] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 Carry neither purse, nor scrip, nor shoes:

9 Provide neither gold, nor silver, nor brass in your purses,
10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

and salute no man by the way.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.
6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

[167] 6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

9:4[167] And whatsoever house ye enter into, there abide, and thence depart.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

M	M	Lk 10:	J
		8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς Ἤγγικεν ἐφ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ	
10.14[166] καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν	6.11[166] καὶ ὃσοι ἂν μὴ δέξωνταί ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς	9.5[166] καὶ ὅσοι ἐάν μὴ δέξωνταί ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ αὐτούς	10 εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ	
15 ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ	ἀμὴν λέγω ὑμῖν ἀνεκτοτερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνη		
11.20[122] Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ ὅτι οὐ μετενόησαν 21 Οὐαί σοι Χοραζίν οὐαί σοι Βηθσαϊδά ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν 22 πλὴν λέγω ὑμῖν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν 23 καὶ σύ Καπερναούμ ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ᾅδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί ἔμειναν ἂν μέχρι τῆς σήμερον 24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί		13 Οὐαί σοι Χοραζίν οὐαί σοι Βηθσαϊδά ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενόντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν 15 καὶ σύ Καπερναούμ ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ᾅδου καταβιβασθήσῃ	

M	M	Lk 10	J
		8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.	
10:14[167] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.	6:11[167] And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.	9:5[167] And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.	10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.		12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.
11: 20[123] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.			13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.	

Mt 18:35^ — Mk 9:50^ — Lk 10:16-25 — Jn 11:57^

M	M	Lk 10:	J
10.40[170] Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με		16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με	13.20[412] ἀμὴν ἀμὴν λέγω ὑμῖν ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με
16.17[492] σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν γλώσσαις λαλήσουσιν καιναῖς 18 ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν		17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα 19 ἰδοὺ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς	12.31[394] νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω
11.25[122] Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομολογοῦμαί σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις 26 ναί ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατὴρ οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι		21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν Ἐξομολογοῦμαί σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναί ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου 22 καὶ στραφεὶς πρός τοὺς μαθητάς εἶπεν Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατὴρ καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε
13.16[140] ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούει 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν		24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν	

How to obtain life according to the law: love God first, and love neighbor as self.

M	M	Lk 10:	J
22.34[360] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς	12.28[360] Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη ἐπηρώτησεν αὐτόν	25 Καὶ ἰδοὺ νομικός τις ἀνέστη	

Mt 18:35^ — Mk 9:50^ — Lk 10:16-25 — Jn 11:57^

M	M	Lk 10:	J
10:40[171] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.		16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.	13:20[413] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
16:17[493] And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.		17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.	12:31[395] Now is the judgment of this world: now shall the prince of this world be cast out.
11:25[123] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son , but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. 13:16[141] But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.		21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 {*And turning to his disciples, he said*}[maj] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. 23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.	

How to obtain life according to the law: love God first, and love neighbor as self.

M	M	Lk 10:	J
22:34[361] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was* a lawyer, asked *him a question*,	12:28[361] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,	25 And, behold, a certain lawyer stood up, and	

Mt 18:35^ — Mk 9:50^ — Lk 10:26-37 — Jn 11:57^

M	M	Lk 10:	J
πειράζων αὐτόν καὶ λέγων		ἐκπειράζων αὐτὸν καὶ λέγων	
36 Διδάσκαλε ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ	Ποία ἐστὶν πρώτη πάντων ἐντολὴ	Διδάσκαλε τί ποιήσας ζωὴν αἰώνιον κληρονομήσω	
37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ	29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν Ἄκουε Ἰσραήλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν	26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται πῶς ἀναγινώσκεις	
Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου	30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου		
38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή	αὕτη πρώτη ἐντολή		
39 δευτέρα δὲ ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν	31 καὶ δευτέρα ὁμοία αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν		
μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν			
40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται			
	32 καὶ εἶπεν αὐτῷ ὁ γραμματεύς Καλῶς διδάσκαλε ἐπ ἀληθείας εἶπας ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ	27 ὁ δὲ ἀποκριθεὶς εἶπεν	
	33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν πλεῖόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν	Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν	
	34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ	28 εἶπεν δὲ αὐτῷ Ὀρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήσῃ	
		29 ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου πλησίον	
		30 ὑπολαβὼν δέ ὁ Ἰησοῦς εἶπεν Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα	
		31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν	
		32 ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν	
		33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ αὐτὸν καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη	
		34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ	
		35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ Ἐπιμελήθητι αὐτοῦ καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι	
		36 τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς	
		37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ αὐτοῦ εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως	

Mt 18:35^ — Mk 9:50^ — Lk 10:26-37 — Jn 11:57^

M	M	Lk 10:	J
tempting him, and saying, 36 Master, which *is* the great commandment in the law?	Which is the first commandment of all?	tempted him, saying, Master, what shall I do to inherit eternal life?	
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.	29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. 31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.	26 He said unto him, What is written in the law? how readest thou?	
There is none other commandment greater than these. 40 On these two commandments hang all the law and the prophets.			
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.		27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.	
29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, 34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.			

Mt 18:35^ — Mk 9:50^ — Lk 10:38-42; 11:1-8 — Jn 11:57^

Dinner at Martha's house.

M	M	Lk 10:	J
		38 Ἐγένετο δὲ Ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν εἰς τὸν οἶκον αὐτῆς 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριά ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπεν Κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά 42 ἑνὸς δέ ἐστιν χρεία Μαριά δέ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς	11.1[240] Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει 12.1[336] Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν ὅπου ἦν Λάζαρος ὁ τεθνηκὼς ὃν ἤγειρεν ἐκ νεκρῶν 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ 3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου

Various teachings.

M	M	Lk 11:	J
6.5[66] Καὶ ὅταν προσεύχῃ οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν 6 σὺ δὲ ὅταν προσεύχῃ εἴσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ			
7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν 9 Οὕτως οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου 10 ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς 11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν		*on prayer.* 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ 2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοις ἁγιασθήτω τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῳ καὶ ἐπὶ τὴς γὴς 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ ἡμέραν 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ	
		5 Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε χρῆσόν μοι τρεῖς ἄρτους 6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ Μή μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι 8 λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ		

Mt 18:35^ — Mk 9:50^ — Lk 10:38-42; 11:1-8 — Jn 11:57^

Dinner at Martha's house.

M	M	Lk 10:	J
		38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.	11:1[241] Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 12:1[337] Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Various teachings.

M	M	Lk 11:	J
6:5[67] And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.			
7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.		*on prayer.* 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his {*new?*} disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.	
		5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though {*or: If indeed*} he will not rise and give him, because he is his	

M	M	Lk 11:	J
φίλον διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρῄζει			
7.7[74] Αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὑρήσετε κρούετε καὶ ἀνοιγήσεται ὑμῖν 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ 10 καὶ ἐὰν ἰχθὺν αἰτήσῃ μὴ ὄφιν ἐπιδώσει αὐτῷ 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν		9 κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὑρήσετε κρούετε καὶ ἀνοιγήσεται ὑμῖν 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ 12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν	

And he was casting out a devil.

M		M	Lk 11:	J
9.32[100] Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ 34 οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	12.22[128] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων	3.22[128] καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	14 Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι 15 τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	
		7.20[192] ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι 8.48[198] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμεῖς ἀτιμάζετέ με			

M	M	Lk 11:	J
friend, yet because of his importunity he will rise and give him as many as he needeth.			
7:7[75] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?		9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?	

And he was casting out a devil.

M		M	Lk 11:	J
9:32[101] As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.	12:22[129] Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?		14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.	
34 But the Pharisees said, He casteth out devils through the prince of the devils.	24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.	3:22[129] And the scribes which came down from Jerusalem said, • He hath Beelzebub, and • by the prince of the devils casteth he out devils.	15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.	

7:20[193] The people answered and said, Thou hast a devil: who goeth about to kill thee?
8:48[199] Then answered the Jews, and said unto him, Say we not well that
thou art a Samaritan, and hast a devil?
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

M	M	Lk 11:	J
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου ἔστιν ὁ ζητῶν καὶ κρίνων 51 ἀμὴν ἀμὴν λέγω ὑμῖν ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα 52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα 10.19[204] Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε 21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν			
		16 ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ *cf. v29 below; also Mk 8:11, p212.* 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα	
12.25[128] εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς	3.23[128] καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς	εἶπεν αὐτοῖς	
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν 24 καὶ ἐὰν βασιλεία ἐφ ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη 25 καὶ ἐὰν οἰκία ἐφ ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ ἑαυτὸν καὶ μεμέρισται οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει		Πᾶσα βασιλεία ἐφ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια 19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ	
Πᾶσα βασιλεία μερισθεῖσα καθ ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ ἑαυτῆς οὐ σταθήσεται 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει ἐφ ἑαυτὸν ἐμερίσθη πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ 27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταὶ 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν			
	27 οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ	22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν	
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει	καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ		
30 ὁ μὴ ὢν μετ ἐμοῦ κατ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ ἐμοῦ σκορπίζει		23 ὁ μὴ ὢν μετ ἐμοῦ κατ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ ἐμοῦ σκορπίζει	
31 Διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται	12.43[134] Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὑρίσκει 44 τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον	24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον	

M	M	Lk 11:	J
50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 10:19[205] There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?			
		16 And others, tempting *him*, sought of him a sign from heaven. *cf. v29 below; also Mk 8:11, p213.*	
12:25[129] And Jesus knew their thoughts,		17 But he, knowing their thoughts,	
and said unto them,	3:23[129] And he called them *unto him,* and said unto them in parables,	said unto them,	
How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.		Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils	
Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?		through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace:	
	27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.	22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.	
and then he will spoil his house.			
30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.		23 He that is not with me is against me: and he that gathereth not with me scattereth.	
31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven	12:43[135] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out;	24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.	

M	M	Lk 11:	J
τοῖς ἀνθρώποις 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι	καὶ ἐλθὸν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον 45 τότε πορεύεται καὶ παραλαμβάνει μεθ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ	25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον 26 τότε πορεύεται καὶ παραλαμβάνει ἑπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων	

The value of obedience.

M	M	Lk 11:	J
		27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας 28 αὐτὸς δὲ εἶπεν μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτὸν	

On signs.

M	M	Lk 11:	J
12.38[132] Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας	16.1[212] Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός 3 καὶ πρωΐ Σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε 4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου	8.11[212] Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν	11.16[264] ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ 29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρά ἐστιν σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ 12.54[284] Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὄμβρος ἔρχεται καὶ γίνεται οὕτως 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται 56 ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε	
		6.29[186] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ	

M	M	Lk 11:	J
unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.	and when he is come, he findeth *it* empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.	25 And when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.	

The value of obedience.

M	M	Lk 11:	J
		27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.	

On signs.

Mt		M	Lk 11:	J
12:38[133] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.	16:1[213] The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? 2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. 3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and verily I say unto you, There shall no sign be given unto this generation. there shall no sign be given unto it, but the sign of the prophet Jonas.	8:11[213] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.	11:16[265] And others, tempting *him*, sought of him a sign from heaven. 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 12:54[285] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. 56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?	
		6:29[187] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and		

M	M	Lk 11:	J
		πιστεύσωμέν σοι τί ἐργάζῃ 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθώς ἐστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν	
12.41[134] ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε		31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε 32 ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε	

Jesus is a lighted candle: do not fail to perceive him, and the world as he reveals it.

M	M	Lk 11:	J
5.14[58] Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς 6.22[70] Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον		4.21[142] Καὶ ἔλεγεν αὐτοῖς Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ 8.16[142] Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς 33 Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν 34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν ἐπὰν δὲ πονηρὸς ᾖ καὶ τὸ σῶμά σου σκοτεινόν 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν μὴ ἔχον τι μέρος σκοτεινόν ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε	

Mt 18:35^ — Mk 9:50^ — Lk 11:31-36 — Jn 11:57^

Mt	M	Lk 11:	J
		believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	
12:41[135] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.		31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.	

Jesus is a lighted candle: do not fail to perceive him, and the world as he reveals it.

M	M	Lk 11:	J
5:14[59] 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. 6:22[71] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!		4:21[143] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 8:16[143] No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.	

On the Pharisees.

M	M	Lk 11:	J
		37 Ἐν δὲ τῷ λαλῆσαι ἠρωτᾷ αὐτὸν Φαρισαῖος τις ὅπως ἀριστήσῃ παρ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου	
7.1[204] Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν τοῦτ ἔστιν ἀνίπτοις ἐσθίοντας ἄρτους ἐμέμψαντο 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων			
23.25[366] Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀδικίας 26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν	4 καὶ ἀπό ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν 7.8[206] ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἀλλὰ παρόμοια τοιαῦτα πολλὰ ποιεῖτε	39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας 40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν	
23.23[366] Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι		42 ἀλλ᾽ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι	
a 23.5[364] …πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν b καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν c 6 φιλοῦσιν τὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις d καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς e 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς f καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββί Ῥαββί	12.38[364] … b τῶν θελόντων ἐν στολαῖς περιπατεῖν e καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς d 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις	43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀγαπᾶτε d τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς e καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς	20.46[364] … b τῶν θελόντων περιπατεῖν ἐν στολαῖς e καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς d καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις	
23.27[366] Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι παρομοιάζετε τάφοις κεκονιαμένοις οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι ἔσωθεν δέ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας		44 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἴδασιν	

On the Pharisees.

M	M	Lk 11:	J
		37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.	
7:1[205] Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.			
23:25[367] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.	4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. 7:8[207] For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.	39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 *Ye* fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.	
23:23[367] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.		42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	
a 23:5[365] ...they make broad their phylacteries, b and enlarge the borders of their garments, c 6 And love the uppermost rooms at feasts, d and the chief seats in the synagogues, e 7 And greetings in the markets, f and to be called of men, Rabbi, Rabbi.	12:38[365] ... b which love to go in long clothing, e and *love* salutations in the marketplaces, d 39 And the chief seats in the synagogues, c and the uppermost rooms at feasts:	43 Woe unto you, Pharisees! for ye love d the uppermost seats in the synagogues, e and greetings in the markets.	20:46[365] ... b which desire to walk in long robes, e and love greetings in the markets, d and the highest seats in the synagogues, c and the chief rooms at feasts;
23:27[367] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.		44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.	

On the lawyers.

M	M	Lk 11:	J
15.12[206] Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν		45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις	
23.2[364] …Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν		46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις	
4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις …			
23.29[366] Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων 30 καὶ λέγετε Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν 31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν 33 ὄφεις γεννήματα ἐχιδνῶν πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης		47 οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς 48 ἄρα μάρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα 49	
34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν		διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν	
35 ὅπως ἔλθῃ ἐφ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου 36 ἀμὴν λέγω ὑμῖν ὅτι ἥξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην		50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης 51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ναί λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης	
23.13[364] Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν		52 οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους ἐκωλύσατε	

angered, the scribes and Pharisees go on the attack.

53 λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων
54 ἐνεδρεύοντες αὐτὸν ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ

On the lawyers.

M	M	Lk 11:	J
15:12[207] Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?		45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.	
23:2[365] ... The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.		46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.	
4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men: ...			
23:29[367] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?		47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.	
34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.		49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.	
23:13[365] But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.		52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.	

angered, the scribes and Pharisees go on the attack.
53 And as he said these things unto them, the scribes and the Pharisees began
to urge *him* vehemently, and to provoke him to speak of many things:
54 Laying wait for him, and seeking to catch something out of his mouth,
that they might accuse him.

Mt 18:35^ — Mk 9:50^ — Lk 12:1-6 — Jn 11:57^

Instructions addressed to disciples and to all.

M	M	Lk 12:	J
		on hypocrisy.	
16.4[214] ...καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν	8.13[214] καὶ ἀφεὶς αὐτοὺς ἐμβὰς πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν	1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους	
5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν	14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ ἑαυτῶν ἐν τῷ πλοίῳ		
6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ... 12 ...τῆς διδαχῆς τῶν Φαρισαίων καὶ...	15 καὶ διεστέλλετο αὐτοῖς λέγων Ὁρᾶτε βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου	ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις	
10.24[168] Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν πόσῳ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ	4.21[142] Καὶ ἔλεγεν αὐτοῖς Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ		
	8.16[142] Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς		
26 Μὴ οὖν φοβηθῆτε αὐτούς οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται	22 οὐ γάρ ἐστιν τί κρυπτὸν ὁ ἐὰν μὴ φανερωθῇ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ ἵνα εἰς φανερόν ἔλθῃ	17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ	2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται
27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων	23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω		3 ἀνθ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων
		on fear.	
28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ [τὴν] ψυχὴν καὶ [τὸ] σῶμα ἀπολέσαι ἐν γεέννῃ		4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν ναί λέγω ὑμῖν τοῦτον φοβήθητε	
29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ		6 οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον	

Mt 18:35^ — Mk 9:50^ — Lk 12:1-6 — Jn 11:57^

Instructions addressed to disciples and to all.

M	M	Lk 12:	J
		on hypocrisy.	
16:4[215] ...And he left them, and departed.	8:13[215] And he left them, and entering into the ship again departed to the other side.	1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another,	
5 And when his disciples were come to the other side, they had forgotten to take bread.	14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.		
6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ... 12 ...the doctrine of the Pharisees and...	15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.	he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.	
10:24[169] The disciple is not above *his* master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?	4:21[143] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 8:16[143] No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.		
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.	22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.	17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.	2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.	23 If any man have ears to hear, let him hear.		3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
		on fear.	
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.		4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.	
29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without		6 Are not five sparrows sold for two farthings, and not one of them is forgotten before	

M	M	Lk 12:	J
τοῦ πατρὸς ὑμῶν 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν 31 μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς		τοῦ θεοῦ 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε	
		on loyalty.	
32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς 33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς	8.38[218] ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων	9.26[218] ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων	8 Λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ	
12.31[130] Διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι			*on forgiveness.* 10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται	
3.28[130] Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως				
			on answering authorities.	
10.17[166] προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν	13.9[372] βλέπετε δὲ ὑμεῖς ἑαυτούς παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς			21.12[370] πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου
24.9[372] τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς	10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον			13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον
19 ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε	11 ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε	11 ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε		14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι

M	M	Lk 12:	J
your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.		God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.	
		on loyalty.	
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.	8:38[219] Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.	9:26[219] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.	8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.
12:31[131] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.		*on forgiveness.* 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.	
3:28[131] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:			
		on answering authorities.	
10:17[167] But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.	13:9[373] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.	11 And when they bring you unto the synagogues, and *unto* magistrates, and powers,	21:12[371] But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
24:9[373] Then shall they deliver you up to be afflicted, and shall kill you:	10 And the gospel must first be published among all nations.		13 And it shall turn to you for a testimony.
19 But when they deliver you up, take no thought how or what ye shall speak:	11 But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak,	take ye no thought how or what thing ye shall answer,	14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

M	M	Lk 12:	J
	μηδὲ μελετᾶτε	ἢ τί εἴπητε	
	ἀλλ	12 τὸ γὰρ ἅγιον πνεῦμα	
δοθήσεται γὰρ ὑμῖν	ὃ ἐὰν δοθῇ ὑμῖν	διδάξει ὑμᾶς	
ἐν ἐκείνῃ τῇ ὥρᾳ	ἐν ἐκείνῃ τῇ ὥρᾳ	ἐν αὐτῇ τῇ ὥρᾳ	
τί λαλήσετε	τοῦτο λαλεῖτε	ἃ δεῖ εἰπεῖν	
20 οὐ γὰρ ὑμεῖς ἐστε	οὐ γάρ ἐστε ὑμεῖς		15 ἐγὼ γὰρ
οἱ λαλοῦντες ἀλλὰ	οἱ λαλοῦντες ἀλλὰ		δώσω ὑμῖν
τὸ πνεῦμα τοῦ πατρὸς ὑμῶν	τὸ πνεῦμα τὸ ἅγιον		στόμα καὶ σοφίαν
τὸ λαλοῦν ἐν ὑμῖν			ᾗ οὐ δυνήσονται ἀντειπεῖν
			οὐδὲ ἀντιστῆναι πάντες οἱ
			ἀντικείμενοι ὑμῖν

on wealth.

13 Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου
Διδάσκαλε εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ ἐμοῦ τὴν κληρονομίαν
14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε τίς με κατέστησεν δικαστὴν ἢ μεριστὴν ἐφ ὑμᾶς
15 εἶπεν δὲ πρὸς αὐτούς Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας
ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτῷ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ
16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων
Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα
17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω
ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου
18 καὶ εἶπεν Τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω
καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου
19 καὶ ἐρῶ τῇ ψυχῇ μου Ψυχή ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά
ἀναπαύου φάγε πίε εὐφραίνου
20 εἶπεν δὲ αὐτῷ ὁ θεός Ἄφρον ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν
ἀπὸ σοῦ ἃ δὲ ἡτοίμασας τίνι ἔσται
21 οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν

6.25[70] Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε		22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ	
τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε		Διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε	
μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε		τῇ ψυχῇ ὑμῶν τί φάγητε	
οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς		μηδὲ τῷ σώματι τί ἐνδύσησθε	
καὶ τὸ σῶμα τοῦ ἐνδύματος		23 ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς	
26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ		καὶ τὸ σῶμα τοῦ ἐνδύματος	
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν		24 κατανοήσατε τοὺς κόρακας	
οὐδὲ συνάγουσιν εἰς ἀποθήκας		ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν	
καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά		οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη	
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν		καὶ ὁ θεὸς τρέφει αὐτούς	
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται		πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν	
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα		25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται	
		προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα	
		26 εἰ οὖν οὐτὲ ἐλάχιστον δύνασθε	
28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε		τί περὶ τῶν λοιπῶν μεριμνᾶτε	
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει		27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει	
οὐ κοπιᾷ οὐδὲ νήθει		οὐ κοπιᾷ οὐδὲ νήθει	
29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ		λέγω δὲ ὑμῖν οὐδὲ Σολομὼν ἐν πάσῃ	
τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων		τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων	
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ		28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ	
σήμερον ὄντα καὶ αὔριον εἰς κλίβανον		σήμερον ὄντα καὶ αὔριον εἰς κλίβανον	
βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν οὐ πολλῷ		βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν πόσῳ	
μᾶλλον ὑμᾶς ὀλιγόπιστοι		μᾶλλον ὑμᾶς ὀλιγόπιστοι	
31 μὴ οὖν μεριμνήσητε λέγοντες		29 καὶ ὑμεῖς μὴ ζητεῖτε	

M	M	Lk 12:	J
for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.	neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.	or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say. 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.	
		on wealth.	
		13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. 20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So *is* he that layeth up treasure for himself, and is not rich toward God.	
6:25[71] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Therefore take no thought, saying,		22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body *is more* than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? 29 And seek not ye	

M	M	Lk 12:	J
Τί φάγωμεν ἤ Τί πίωμεν ἤ Τί περιβαλώμεθα 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς 6.19[68] Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν 21 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμων		τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 32 Μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται	

25.1[380] Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου
2 πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραὶ
3 αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ ἑαυτῶν ἔλαιον
4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν
5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον
6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος ἔρχεται ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ
7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν

24.42[378] γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται

34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ

13.33[378] βλέπετε ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν

on being ready for the return of Jesus.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι
καὶ οἱ λύχνοι καιόμενοι
36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων
ἵνα ἐλθόντος καὶ κρούσαντος
εὐθέως ἀνοίξωσιν αὐτῷ
37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς
ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται
καὶ ἀνακλινεῖ αὐτοὺς *cf. 17:7ff p304*
καὶ παρελθὼν διακονήσει αὐτοῖς
38 καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ
ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως
μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι
39 τοῦτο δὲ γινώσκετε ὅτι εἰ
ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ
ὁ κλέπτης ἔρχεται
ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφῆκεν
διορυγῆναι τὸν οἶκον αὐτοῦ
40 καὶ ὑμεῖς οὖν γίνεσθε
ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς
τοῦ ἀνθρώπου ἔρχεται

on faithful service while Jesus is away.
41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος Κύριε
πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
ἢ καὶ πρὸς πάντας

M	M	Lk 12:	J
What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. 6:19[69] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.		what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.	
25:1[381] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five *were* foolish. 3 They that *were* foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bride- groom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps.	24:42[379] Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.	13:33[379] Take ye heed, watch and pray: for ye know not when the time is.	*on being ready for the return of Jesus.* 35 Let your loins be girded about, and *your* lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, *cf. 17:7ff p305* and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. *on faithful service while Jesus is away.* 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?	

M	M	Lk 12:	J
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἕτοιμοι εἰσῆλθον μετ αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν	45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ 46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως 47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἐλθεῖν 49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει 51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	42 εἶπεν δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον 43 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως 44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	
12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν οὐκ οἶδα ὑμᾶς 13 Γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	35 γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὀψὲ ἢ μεσονυκτίου ἢ ἀλεκτοροφωνίας ἢ πρωΐ 36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας 37 ἃ δὲ ὑμῖν λέγω πᾶσιν λέγω γρηγορεῖτε	47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς 48 ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ᾧ ἐδόθη πολύ πολὺ ζητηθήσεται παρ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν	
20.22[322] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὁ ἐγὼ βαπτίζομαι βαπτισθῆναι	10.38[322] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω καί τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι	*Jesus brings division.* 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν καὶ τί θέλω εἰ ἤδη ἀνήφθη 50 βάπτισμα δὲ ἔχω βαπτισθῆναι καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ	
10.34[170] Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ		51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ οὐχί λέγω ὑμῖν ἀλλ ἢ διαμερισμόν 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν 53 διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί μήτηρ ἐπὶ θυγατρί καὶ θυγάτηρ ἐπὶ μητρί πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς	

M

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

20:22[323] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

10:34[171] Think not that I am come to send peace on earth: I came not to send peace, but a sword.
35 For I am come to set

a man at variance against his father,

and the daughter against her mother,

and the daughter in law against her mother in law.
36 And a man's foes *shall be* they of his own household.

M

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart,
My lord delayeth his coming;
49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
36 Lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all, Watch.

10:38[323] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Lk 12:

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?
43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
44 Of a truth I say unto you, that he will make him ruler over all that he hath.
45 But and if that servant say in his heart,
My lord delayeth his coming;
and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Jesus brings division.
49 I am come to send fire on the earth; and what will I, if it be already kindled?
50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:
52 For from henceforth there shall be five in one house divided, three against two, and two against three.
53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

J

M	M	Lk 12:	J
		heed danger signs! make peace with God while he still offers amnesty! avoid a long prison sentence!	
8.12[212] καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ			
16.2[212] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός 3 καὶ πρωΐ Σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε 4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ ...		54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὄμβρος ἔρχεται καὶ γίνεται οὕτως 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται 56 ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε 57 Τί δὲ καὶ ἀφ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ ἄρχοντα ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν 59 λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδῷς	
5.25[60] ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ αὐτοῦ μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ 26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην			

M	M	Lk 13:	J
		the importance of discerning the wisdom of God's opinion of how we should think and behave. 1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο ὅτι τοιαῦτα πεπόνθασιν 3 οὐχί λέγω ὑμῖν ἀλλ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε 4 ἢ ἐκεῖνοι οἱ δεκα καὶ οκτὼ ἐφ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς δοκεῖτε ὅτι οὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ 5 οὐχί λέγω ὑμῖν ἀλλ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε 6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν Συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν 7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν Ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω ἔκκοψον αὐτήν ἵνα τί καὶ τὴν γῆν καταργεῖ 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια 9 κἂν μὲν ποιήσῃ καρπὸν εἰ δὲ μήγε εἰς τὸ μέλλον ἐκκόψεις αὐτήν	
12.9[104] Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν 10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν αὐτὸν		*on keeping the Sabbath.* 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν 11 καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές	14.1[290] Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν	

Mt 18:35^ — Mk 9:50^ — Lk 12:54-59; 13:1-11 — Jn 11:57^

M	M	Lk 12:	J
	8:12[213] And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?	*heed danger signs! make peace with God while he still offers amnesty! avoid a long prison sentence!*	
16:2[213] He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. 3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; ... 5:25[61] 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. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.		54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. 56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.	

M	M	Lk 13:	J
		the importance of discerning the wisdom of God's opinion of how we should think and behave. 1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: 9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.	
12:9[105] And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had *his* hand withered. And they asked him,		*on keeping the Sabbath.* 10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.	14:1[291] And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

M	M	Lk 13:		J
λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν ἵνα κατηγορήσωσιν αὐτοῦ 11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν		12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι ἀπολέλυσαι τῆς ἀσθενείας σου 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου 15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου 17 καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ αὐτοῦ	2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Ἔι Ἔξεστιν τῷ σαββάτῳ θεραπεύειν 4 οἱ δὲ ἡσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν 5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀναspάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα	
13.31[146] Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ 32 ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς	4.30[146] Καὶ ἔλεγεν τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν ποία παραβολῇ παραβάλωμεν αὐτὴν 31 ὡς κόκκον σινάπεως ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς 32 καὶ ὅταν σπαρῇ ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων καὶ ποιεῖ κλάδους μεγάλους ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν	*on the kingdom of God.* 18 Ἔλεγεν δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν 19 ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον μέγα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ 20 πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ	

M	M	Lk 13:		J
saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.		12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.	2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took *him*, and healed him, and let him go; 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.	
13:31[147] Another parable put he forth unto them, saying,			*on the kingdom of God.* 18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?	
The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds:	4:30[147] And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown,		19 It is like a grain of mustard seed, which a man took, and cast into his garden;	
but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.	it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.		and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.	
33 Another parable spake he unto them;			20 And again he said, Whereunto shall I liken the kingdom of God?	

Mt 18:35^ — Mk 9:50^ — Lk 13:21-30 — Jn 11:57^

M	M	Lk 13:	J
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον		21 ὁμοία ἐστὶν ζύμῃ ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον	

M	M	Lk 13:	J
		22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἰερουσαλήμ	
7.13[74] Εἰσέλθετε διὰ τῆς στενῆς πύλης ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι αὐτῆς 14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν		*take pains to enter in at the strait gate to God's kingdom now, while he is still allowing entrance!* 23 εἶπεν δέ τις αὐτῷ Κύριε εἰ ὀλίγοι οἱ σῳζόμενοι ὁ δὲ εἶπεν πρὸς αὐτούς 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης ὅτι πολλοί λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν	
7.22[76] πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν		25 ἀφ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε Κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ 26 τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας 27 καὶ ἐρεῖ λέγω ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας	
8.11[118] λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων		28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἔξω	
25.10[382] ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἕτοιμοι εἰσῆλθον μετ αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν οὐκ οἶδα ὑμᾶς		29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ	
19.30[318] Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι	10.31[318] πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι	30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι	
20.1[320] Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ ... 8 ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων 9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον 10 ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον ... 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι πολλοὶ γὰρ εἰσιν κλητοί ὀλίγοι δὲ ἐκλεκτοί			

Mt 18:35^ — Mk 9:50^ — Lk 13:21-30 — Jn 11:57^

M	M	Lk 13:	J
The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.		21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.	

M	M	Lk 13:	J
		22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.	

7:13[75] Enter ye in at the strait gate: for wide *is* the
gate, and broad *is* the way, that leadeth to destruction,
and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth
unto life, and few there be that find it.

7:22[77] Many will say to me in that day,
Lord, Lord, have we not prophesied in thy name?
and in thy name have cast out devils?
and in thy name done many wonderful works?
23 And then will I profess unto them,
I never knew you: depart from
me, ye that work iniquity.

8:11[119] And I say unto you, That many shall come from the east and
west, and shall sit down with Abraham, and
Isaac, and Jacob, in the kingdom of heaven.
12 But the children of the kingdom shall be cast out into
outer darkness: there *{in that place}* shall be weeping and
gnashing of teeth.

25:10[383] And while they went to buy, the bridegroom came;
and they that were ready went in with him to the marriage: and
the door was shut.
11 Afterward came also the other virgins,
saying, Lord, Lord, open to us.
12 But he answered and
said, Verily I say unto you, I know you not.

19:30[319] But
many *that are* first shall be last;
and the last *shall be* first.

10:31[319] But
many *that are* first shall be last;
and the last first.

take pains to enter in at the strait gate to God's kingdom now, while he is still allowing entrance!
23 Then said one unto him, Lord, are there
few that be saved? And he said unto them,
24 Strive to enter in at the strait
gate: for many, I say unto you, will seek
to enter in, and shall not be able.
25 When once the master of the house is
risen up, and hath shut to the door,
and ye begin to stand without, and to knock
at the door, saying, Lord, Lord,
open unto us; and he shall answer and say
unto you, I know you not whence ye are:
26 Then shall ye begin to say,
We have eaten and drunk in thy presence,
and thou hast taught in our streets.
27 But he shall say, I tell you,
I know you not whence ye are; depart from
me, all *ye* workers of iniquity.
28 There shall be weeping and gnashing
of teeth, when ye shall see Abraham, and
Isaac, and Jacob, and all the
prophets, in the kingdom of God,
and you *yourselves* thrust out.
29 And they shall come from the east,
and *from* the west, and from the north,
and *from* the south, and shall sit down
in the kingdom of God.
30 And, behold,
there are last which shall be first,
and there are first which shall be last.

20:1[321] For the kingdom of heaven is like unto a man *that is* an householder,
which went out early in the morning to hire labourers into his vineyard. ...
8 So when even was come, the lord of the vineyard saith unto his steward,
Call the labourers, and give them *their* hire, beginning from the last unto the first.
9 And when they came that *were hired* about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. ...
16 So the last shall be first, and the first last: for many be called, but few chosen.

M	M	Lk 13:	J
		on Herod; on Jerusalem. 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι 32 καὶ εἶπεν αὐτοῖς Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ	
23.37[368] Ἰερουσαλὴμ Ἰερουσαλήμ ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος 39 λέγω γὰρ ὑμῖν οὐ μή με ἴδητε ἀπ ἄρτι ἕως ἂν εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου		34 Ἰερουσαλὴμ Ἰερουσαλήμ ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε 35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητέ ἕως ἄν ἥξει ὅτε εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	

M	M	Lk 14:	J
12.9[104] Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν 10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν ἵνα κατηγορήσωσιν αὐτοῦ 11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν		13.10[284] Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν 11 καὶ ἰδοὺ γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι ἀπολέλυσαι τῆς ἀσθενείας σου 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου 15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου 17 καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ αὐτοῦ	*on keeping the Sabbath.* 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν 2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Εἰ Ἔξεστιν τῷ σαββάτῳ θεραπεύειν 4 οἱ δὲ ἡσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν 5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα	

M	M	Lk 13:	J
		on Herod; on Jerusalem. 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.	
23:37[369] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.		34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.	

M	M	Lk 14:	J
12:9[105] And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.		13:10[285] And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. 12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.	*on keeping the Sabbath.* 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took *him*, and healed him, and let him go; 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.	

M	M	Lk 14:	J
		on humility. *cf. 17:7ff p304* 7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτούς 8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ αὐτοῦ 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν 10 ἀλλ ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε εἴπῃ σοι Φίλε προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται *on generosity.* 12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῇς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσίν καὶ γένηται σοι ἀνταπόδομά 13 ἀλλ ὅταν ποιῇς δοχὴν κάλει πτωχούς ἀναπήρους χωλούς τυφλούς 14 καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων	
		on accepting God's invitation to his kingdom. 15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ 16 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς 17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἔρχεσθε ὅτι ἤδη ἕτοιμά ἐστιν πάντα 18 καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον 19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά ἐρωτῶ σε ἔχε με παρῃτημένον 20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν 21 καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε 22 καὶ εἶπεν ὁ δοῦλος Κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστίν 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου	
		22.1[354] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων 2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ 3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἐλθεῖν 4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα δεῦτε εἰς τοὺς γάμους 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον ὁ μὲν εἰς τὸν ἴδιον ἀγρόν ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ 6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν 7 καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν 8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς γάμους 10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον πονηρούς τε καὶ ἀγαθούς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων	

M	M	Lk 14:	J
		on humility. *cf. 17:7ff p305* 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. *on generosity.* 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.	
		on accepting God's invitation to his kingdom. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.	
		22:1[355] And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.	

M	M	Lk 14:	J
11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου 12 καὶ λέγει αὐτῷ Ἑταῖρε πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου ὁ δὲ ἐφιμώθη 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων 14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί		24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου [πολλοί γὰρ εἰσιν κλητοί ὀλίγοι δέ ἐκλεκτοί]	
10.37[170] Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος 39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν		*the cost of being a disciple of Jesus.* 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί καὶ στραφεὶς εἶπεν πρὸς αὐτούς 26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς ἔτι δέ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητής εἶναί 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητής	
		28 τίς γὰρ ἐξ ὑμῶν ὁ θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρτισμόν 29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ 30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι 31 ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ αὐτόν 32 εἰ δὲ μήγε ἔτι πόρρω αὐτοῦ ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται μου εἶναί μαθητής	
5.13[58] Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων	9.49[234] πᾶς γὰρ πυρὶ ἁλισθήσεται καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται 50 Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας ἄναλον γένηται ἐν τίνι αὐτὸ ἀρτύσετε ἔχετε ἐν ἑαυτοῖς ἅλας καὶ εἰρηνεύετε ἐν ἀλλήλοις	34 Καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	

M	M	Lk 14:	J
11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few *are* chosen.		24 For I say unto you, That none of those men which were bidden shall taste of my supper. {*[For many are invited,* *but few selected.]*}	
10:37[171] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.		*the cost of being a disciple of Jesus.* 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.	
		28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? 29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.	
	9:49[235] For every one shall be salted with fire, and every sacrifice shall be salted with salt.		
5:13[59] 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.	50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.	34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.	

M	M	Lk 15:	J
18.10[234] Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός 12 Τί ὑμῖν δοκεῖ ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν οὐχὶ ἀφεὶς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις 14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων		*the parable of the lost sheep.* 1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ 2 καὶ διεγόγγυζον οἵ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς Συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας	

the parable of the lost coin.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ
9 καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα Συγχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα
10 οὕτως λέγω ὑμῖν χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι

the parable of the lost son.
11 Εἶπεν δέ Ἄνθρωπός τις εἶχεν δύο υἱούς
12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί Πάτερ δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας καὶ διεῖλεν αὐτοῖς τὸν βίον
13 καὶ μετ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως
14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι
15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους
16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι καὶ οὐδεὶς ἐδίδου αὐτῷ
17 εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων ἐγὼ δὲ λιμῷ ἀπόλλυμαι
18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου
19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου ποίησόν με ὡς ἕνα τῶν μισθίων σου

M	M	Lk 15:	J
18:10[235] Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.		*the parable of the lost sheep.* 1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. 6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.	

the parable of the lost coin.
8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?
9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

the parable of the lost son.
11 And he said, A certain man had two sons:
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.

M	M	Lk 15:	J
		20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν 21 εἶπεν δὲ αὐτῷ ὁ υἱὸς Πάτερ ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας 23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε καὶ φαγόντες εὐφρανθῶμεν 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὑρέθη καὶ ἤρξαντο εὐφραίνεσθαι *repentance restored sonship but not inheritance; faithfulness preserved sonship and inheritance.* 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα 27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον σὺ πάντοτε μετ ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σά ἐστιν 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὑρέθη	

M	M	Lk 16:	J
		to the disciples: on faithfulness to God and the use of mammon. 1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ 2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ ἐμοῦ σκάπτειν οὐκ ἰσχύω ἐπαιτεῖν αἰσχύνομαι 4 ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν 5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου 6 ὁ δὲ εἶπεν Ἑκατὸν βάτους ἐλαίου καὶ εἶπεν αὐτῷ Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα 7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις ὁ δὲ εἶπεν Ἑκατὸν κόρους σίτου καὶ λέγει αὐτῷ Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα 8 καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν	

M	M	Lk 15:	J
		20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: 23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. *repentance restored sonship but not inheritance; faithfulness preserved sonship and inheritance.* 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.	

M	M	Lk 16:	J
		to the disciples: on faithfulness to God and the use of mammon. 1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.	

M	M	Lk 16:	J
9 κα'γὼ ὑμῖν λέγω ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε τὸ ὑμέτερον τίς ὑμῖν δώσει			
6.24[70] Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ		13 Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ	
the Pharisees react to this teaching; Jesus addresses them. 14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν 15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ			
	24.33[378] οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις	13.29[378] οὕτως καὶ ὑμεῖς ὅταν ταῦτα ἴδητε γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις		21.31[370] οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
5.17[60] Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι 18 ἀμὴν γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται	34 ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν	30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα γένηται 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν	16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται 17 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν	32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν
5.32[64] ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται	19.9[312] λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται	10.11[312] καὶ λέγει αὐτοῖς Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ αὐτήν 12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ μοιχᾶται	18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει	

M	M	Lk 16:	J
		9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?	
6:24[71] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.		13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	
		the Pharisees react to this teaching; Jesus addresses them. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.	
5:17[61] 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.	24:33[379] So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away.	13:29[379] So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away.	16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And {*or: But*} it is easier for heaven and earth to pass, than one tittle of the law to fail.	21:31[371] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.
5:32[65] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.	19:9[313] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.	10:11[313] And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.	18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.	

M	M	Lk 16:	J
		still to the Pharisees: again on faithfulness to God and the use of mammon (and a comment on evidence). 19 Ἄνθρωπος δέ τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ ἡμέραν λαμπρῶς 20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ 24 καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ 25 εἶπεν δὲ Ἀβραάμ Τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι 26 καὶ ἐπὶ πάσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν 27 εἶπεν δέ Ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου 28 ἔχω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου 29 λέγει αὐτῷ Ἀβραάμ ἔχουσιν Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν 30 ὁ δὲ εἶπεν Οὐχί πάτερ Ἀβραάμ ἀλλ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν 31 εἶπεν δὲ αὐτῷ Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται	

M	M	Mk 17:	J
		to the disciples again: on being a stumbling block to others. 1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς Ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι οὗ ἔρχεται	
18.7[232] οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἐστίν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ τὸ σκάνδαλον ἔρχεται			
18.6[232] Ὃς δ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης	9.42[232] Καὶ ὃς ἐάν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται λίθος μύλικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν	2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων	

M	M	Lk 16:	J
		still to the Pharisees: again on faithfulness to God and the use of mammon (and a comment on evidence). 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom {*i.e., into his area*}: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you[pl] there is a great gulf fixed: so that they which would pass from hence to you[pl] cannot; neither can they pass to us, that *would come* from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.	

M	M	Lk 17:	J
18:7[233] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 18:6[233] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.	9:42[233] And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	*to the disciples again: on being a stumbling block to others.* 1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.	

M	M	Mk 17:	J
18.15[236] Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου ἐάν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου 18.21[236] Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν Κύριε ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἑπτάκις 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλ᾽ ἕως ἑβδομηκοντάκις ἑπτά		*on dealing with those who sin against you.* 3 προσέχετε ἑαυτοῖς ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων Μετανοῶ ἀφήσεις αὐτῷ	

M	M	Lk 17:	J
17.19[226] Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό 20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Διὰ τὴν ἀπιστίαν ὑμῶν ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι ἔντεῦθεν ἐκεῖ καὶ μεταβήσεται καὶ οὐδὲν ἀδυνατήσει ὑμῖν 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ	21.21[346] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε οὐ μόνον τὸ τῆς συκῆς ποιήσετε ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν γενήσεται 22 καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε	9.28[226] καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ ἰδίαν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό 29 καὶ εἶπεν αὐτοῖς 11.22[346] καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ 23 ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ 24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτῆσθε πιστεύετε ὅτι λαμβάνετέ καὶ ἔσται ὑμῖν Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ	*on faith.* 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ Πρόσθες ἡμῖν πίστιν 6 εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ ὑπήκουσεν ἂν ὑμῖν	

M	M	Lk 17:	J
		on humility. *cf. 12:37 ± p280, 14:7ff p292* 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ Εὐθέως παρελθὼν ἀνάπεσε 8 ἀλλ οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ 9 μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα οὐ δοκῶ 10 οὕτως καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν ὅτι ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν 11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας *Jesus heals ten lepers.* 12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἳ ἔστησαν πόρρωθεν	

M	M	Lk 17:	J
18:15[237] Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 18:21[237] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.		*on dealing with those who sin against you.* 3 Take heed to yourselves: If thy brother trespass against thee, rebuke[2] him; and if he repent,[3] forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.	

M	M	Lk 18:	J
17:19[227] Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.	21:21[347] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which* *is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.	9:28[227] And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, 11:22[347] And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. This kind can come forth by nothing, but by prayer and fasting.	*on faith.* 5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.	

M	M	Lk 17:	J
		on humility. *cf. 12:37± p281, 14:7ff p293* 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. *Jesus heals ten lepers.* 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:	

M	M	Lk 17:	J
		13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς 14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν 15 εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρείτης 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν οἱ δὲ ἐννέα ποῦ 18 οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος 19 καὶ εἶπεν αὐτῷ Ἀναστὰς πορεύου ἡ πίστις σου σέσωκέν σε *whatever else it may be, the kingdom of God is states of minds, attitudes of hearts.* 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως 21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἤ ἰδοὺ Ἐκεῖ Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν	

M	M	Lk 17:		J
24.21[376] ἔσται γὰρ τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ οὐ μὴ γένηται 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σάρξ διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι 23 τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἤ Ὧδε μὴ πιστεύσητε 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς 25 ἰδοὺ προείρηκα ὑμῖν	13.19[376] ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται 20 καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σάρξ ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας 21 [καὶ] τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἤ Ἰδού ἐκεῖ μὴ πιστεύετε 22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκτούς 23 ὑμεῖς δὲ βλέπετε ἰδοῦ προείρηκα ὑμῖν πάντα	*the coming day of the Son of man.* 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε 23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ὧδε ἤ Ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης *cf. Mt 17:22 &c., p228*	21.23[370] ...ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ 24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν 9.22[216] εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	
16.21[216] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι	8.31[216] Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι			

M	M	Lk 17:	J
		13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. 14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. *whatever else it may be, the kingdom of God is states of minds, attitudes of hearts.* 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.	

M	M	Lk 17:		J
24:21[377] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. 25 Behold, I have told you before.	13:19[377] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.	*the coming day of the Son of man.* 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. 23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. 24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.	21:23[371] ...for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	
16:21[217] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.	8:31[217] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.	25 But first must he suffer many things, and be rejected of this generation. *cf. Mt 17:22 &c., p229*	9:22[217] Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.	

M	M	Lk 17:	J
24.37[378] ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου 38 ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐκγαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου		26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου 27 ἤσθιον ἔπινον ἐγάμουν ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας 28 ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ᾠκοδόμουν 29 ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων ἔβρεξεν πῦρ καὶ θεῖον ἀπ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας 30 κατὰ ταὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται	
24.15[374] Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὼς ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων νοείτω 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπί τὰ ὄρη 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ	13.14[374] Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἑστὼς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοείτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ	19.43[342] ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ ἀνθ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου	21.20[370] Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τήν Ἰερουσαλὴμ τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς
		31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω 32 μνημονεύετε τῆς γυναικὸς Λώτ	21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν
10.39[170] ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν		33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν ζῳογονήσει αὐτήν	12.25[392] ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν
16.25[218] ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν	8.35[218] ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου οὗτος σώσει αὐτήν	9.24[218] ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν	
24.40[378] τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραλαμβάνεται καὶ ὁ εἷς ἀφίεται 41 δύο ἀλήθουσαι ἐν τῷ μύλωνι μία παραλαμβάνεται καὶ μία ἀφίεται		34 λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται 35 δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό μία παραληφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται [36 δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται][scr] 37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ κύριε ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἀετοὶ	

M

24:37[379] But as the days of Noe *were*,
so shall also the coming of the Son of man be.
38 For as in the days that were before
the flood they were eating and drinking,
marrying and giving in marriage,
until the day that Noe entered into the ark,
39 And knew not until
the flood came, and took them all away;

so shall also
the coming of the Son of man be.

24:15[375]
When ye therefore shall see
the abomination of desolation,
spoken of by Daniel the prophet,
stand in the holy place,
(whoso readeth, let him
understand:)

16 Then let them which be in
Judaea flee into the mountains:
17 Let him which is on the
housetop not come down
to
take any thing out of his house:
18 Neither let him which is in the
field return back
to take his clothes.

10:39[171] He that
findeth his life shall lose
it: and he that loseth
his life for my sake shall find it.

16:25[219] For whosoever will
save his life shall lose
it: and whosoever will lose
his life for my sake

shall find it.

24:40[379] Then shall two be in the field;
the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill;
the one shall be taken, and the other left.

M

13:14[375]
But when ye shall see
the abomination of desolation,
spoken of by Daniel the prophet,
standing where it ought not,
(let him that readeth
understand,)

then let them that be in
Judaea flee to the mountains:
15 And let him that is on the
housetop not go down into the
house, neither enter *therein*, to
take any thing out of his house:
16 And let him that is in the
field not turn back again
for to take up his garment.

8:35[219] For whosoever will
save his life shall lose
it; but whosoever shall lose
his life for my sake
and the gospel's,
the same shall save it.

Lk 17:

26 And as it was in the days of Noe,
so shall it be also in the days of the Son of man.

27 They did eat, they drank,
they married wives, they were given in marriage,
until the day that Noe entered into the ark,

and the flood came, and destroyed them all.
28 Likewise also as it was in the days of
Lot; they did eat, they drank,
they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom
it rained fire and brimstone from heaven,
and destroyed *them* all.
30 Even thus shall it be
in the day when the Son of man is revealed.

19:43[343] For the days shall come upon thee,
that thine enemies shall cast a trench
about thee, and compass thee round,
and keep thee in on every side,
44 And shall lay thee even with the ground, and
thy children within thee; and they shall not leave
in thee one stone upon another; because thou
knewest not the time of thy visitation.

21:20[371] And
when ye shall see
Jerusalem
compassed with
armies, then
know that the
desolation thereof
is nigh.

31 In that day, he which
shall be upon the housetop,
and his stuff in the
house, let him not come
down to take it away: and he
that is in the field, let him
likewise not return back.
32 Remember
Lot's wife.

21 Then let them which
are in Judaea flee to the
mountains; and let them
which are in the midst of it
depart out;
and let not them that are
in the countries
enter thereinto.

33 Whosoever shall seek to
save his life shall lose
it; and whosoever shall lose
his life shall preserve it.

12:25[393] He that loveth his
life shall lose it; and he that
hateth his life in
this world shall keep it
unto life eternal.

9:24[219] For whosoever will
save his life shall lose
it: but whosoever will lose
his life for my sake, the same shall save it.

34 I tell you, in that night there shall be two *men*
in one bed;
the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together;
the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one
shall be taken, and the other left.
37 And they answered and said unto him,
Where, Lord? And he said unto them,
Wheresoever the body *is*,
thither will the eagles be gathered together.

J

M	M	Lk 18:	J
		the need for endurance in prayer. 1 Ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν 2 λέγων Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου 4 καὶ οὐκ ἤθελησεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι 5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπιάζῃ με 6 Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός καὶ μακροθυμῶν ἐπ αὐτοῖς 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς *the need for humility in prayer.* 9 Εἶπεν δὲ πρός τινας τοὺς πεποιθότας ἐφ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην 10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης 11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο Ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἅρπαγες ἄδικοι μοιχοί ἢ καὶ ὡς οὗτος ὁ τελώνης 12 νηστεύω δὶς τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι 13 καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν ἐπᾶραι ἀλλ ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων Ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ 14 λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γάρ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται *Cf. Mt 18:4 p230, 23:12 p364, Lk 14:11 p292.*	

Perea.

Mt 19: *from p238*	Mk 10: *from p234*	L	J
1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου	1 Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς		
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ			
3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν {*?piqued by* 4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς *cf. v7*	2 καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι *Lk 16:18, p300?}* πειράζοντες αὐτόν 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς 4 οἱ δὲ εἶπον Μωσῆς Ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι		

M	M	Lk 18:	J
		the need for endurance in prayer. 1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? *the need for humility in prayer.* 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Cf. Mt 18:4 p231, 23:12 p365, Lk 14:11 p293.*	

Perea.

Mt 19: *from p239*	Mk 10: *from p235*	L	J
1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? {*?piqued by* 4 And he answered and said unto them, *cf. v7*	1 And he arose from thence, and cometh into the coasts of Judaea by {*way of*} the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? *Lk 16:18, p301?*} tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.		

Mt 19:5-12 — Mk 10:5-12 — Lk 18:14^ — Jn 11:57^

Mt 19:	Mk 10:	L	J
cf. v8 Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς 5 καὶ εἶπεν ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα [αὐτοῦ] καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω	5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ 9 ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω		
5.31[62] Ἐρρέθη δέ ὅτι Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον	7 λέγουσιν αὐτῷ Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν 8 λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ ἀρχῆς δὲ οὐ γέγονεν οὕτως	*cf. v3ff*	
32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται	9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται	16.18[300] Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει	
cf. v9	10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν 11 καὶ λέγει αὐτοῖς Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ αὐτήν 12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ μοιχᾶται		
	10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός οὐ συμφέρει γαμῆσαι 11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον ἀλλ οἷς δέδοται 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν ὁ δυνάμενος χωρεῖν χωρείτω		

Mt 19:5-12 — Mk 10:5-12 — Lk 18:14^ — Jn 11:57^

Mt 19:	Mk 10:	L	J
cf. v8 Have ye not read, that he which made *them* at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.	5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.		
5:31[63] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:	7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.	*cf. v3ff*	
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.	9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.	16:18[301] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.	
	10 And in the house his disciples asked him again of the same *matter*. *cf. v9* 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.		
10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. 12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.			

Mt 19:13-18 — Mk 10:13-19 — Lk 18:15-20 — Jn 11:57^

Jesus blesses little children.

Mt 19:	Mk 10:	Lk 18:	J
13 Τότε προσηνέχθη αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς 14 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 18.2[230] καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν 15 καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν	13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἅψηται αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι πρός με μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ 15 ἀμὴν λέγω ὑμῖν ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν 16 καὶ ἐναγκαλισάμενος αὐτὰ τιθεὶς τὰς χεῖρας ἐπ αὐτά εὐλόγει αὐτὰ	15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ 17 ἀμὴν λέγω ὑμῖν ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν	

Obtaining enduring life, and rewards also.

Mt 19:	Mk 10:	Lk 18:	J
16 Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ Διδάσκαλε ἀγαθε τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον 17 ὁ δὲ εἶπεν αὐτῷ Τί με λέγεις ἀγαθον οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ Θεός εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν τήρησον τὰς ἐντολάς 18 λέγει αὐτῷ Ποίας ὁ δὲ Ἰησοῦς εἶπεν Τὸ Οὐ φονεύσεις Οὐ μοιχεύσεις Οὐ κλέψεις Οὐ ψευδομαρτυρήσεις	17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός 19 τὰς ἐντολὰς οἶδας Μὴ μοιχεύσῃς Μὴ φονεύσῃς Μὴ κλέψῃς Μὴ ψευδομαρτυρήσῃς Μὴ ἀποστερήσῃς	18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός 20 τὰς ἐντολὰς οἶδας Μὴ μοιχεύσῃς Μὴ φονεύσῃς Μὴ κλέψῃς Μὴ ψευδομαρτυρήσῃς	

Mt 19:13-18 — Mk 10:13-19 — Lk 18:15-20 — Jn 11:57^

Jesus blesses little children.

Mt 19:	Mk 10:	Lk 18:	J
13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 18:2[231] And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 15 And {*after*} he laid *his* hands on them, ~~and~~ {*he*} departed thence.	13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. 14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put *his* hands upon them, and blessed them.	15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.	

Obtaining enduring life, and rewards also.

Mt 19:	Mk 10:	Lk 18:	J
16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,	17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,	18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,	

Mt 19:19-26 — Mk 10:20-27 — Lk 18:21-27 — Jn 11:57^

Mt 19:	Mk 10:	Lk 18:	J
19 Τίμα τὸν πατέρα καὶ τὴν μητέρα καί ’Αγαπήσεις τὸν πλησίον σου ὡς σεαυτόν	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου	
20 λέγει αὐτῷ ὁ νεανίσκος Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου τί ἔτι ὑστερῶ	20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου	21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξαμην ἐκ νεότητος μου	
21 ἔφη αὐτῷ ὁ ’Ιησοῦς Εἰ θέλεις τέλειος εἶναι ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	21 ὁ δὲ ’Ιησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἕν σοί ὑστερεῖ ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν	22 ἀκούσας δὲ ταῦτα ὁ ’Ιησοῦς εἶπεν αὐτῷ Ἔτι ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	
22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος ἦν γὰρ ἔχων κτήματα πολλά	22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος ἦν γὰρ ἔχων κτήματα πολλά	23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενέτο ἦν γὰρ πλούσιος σφόδρα	
23 Ὁ δὲ ’Ιησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ ’Αμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν	23 Καὶ περιβλεψάμενος ὁ ’Ιησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται	24 ’Ιδὼν δὲ αὐτὸν ὁ ’Ιησοῦς περίλυπον γενόμενον εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ	
	24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ ὁ δὲ ’Ιησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν		
24 πάλιν δὲ λέγω ὑμῖν εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν	25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν	25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν	
25 ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύναται σωθῆναι	26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς Καὶ τίς δύναται σωθῆναι	26 εἶπον δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι	
26 ἐμβλέψας δὲ ὁ ’Ιησοῦς εἶπεν αὐτοῖς Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν	27 ἐμβλέψας δὲ αὐτοῖς ὁ ’Ιησοῦς λέγει Παρὰ ἀνθρώποις ἀδύνατον ἀλλ οὐ παρὰ θεῷ	27 ὁ δὲ εἶπεν	

Mt 19:19-26 — Mk 10:20-27 — Lk 18:21-27 — Jn 11:57^

Mt 19:	Mk 10:	Lk 18:	J
19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.	Honour thy father and mother.	Honour thy father and thy mother.	
20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?	20 And he answered and said unto him, Master, all these have I observed from my youth.	21 And he said, All these have I kept from my youth up.	
21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.	21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.	22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.	
22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.	22 And he was sad at that saying, and went away grieved: for he had great possessions.	23 And when he heard this, he was very sorrowful: for he was very rich.	
23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.	23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!	24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!	
	24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!		
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	
25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?	26 And they were astonished out of measure, saying among themselves, Who then can be saved?	26 And they that heard *it* said, Who then can be saved?	
26 But Jesus beheld *them*, and said unto them, With men this is impossible;	27 And Jesus looking upon them saith, With men *it is* impossible, but not with God:	27 And he said,	

Mt 19:27-30 — Mk 10:28-31 — Lk 18:28-30 — Jn 11:57^

Mt 19:	Mk 10:	Lk 18:	J
		Τὰ	
παρὰ δὲ θεῷ	πάντα γὰρ	ἀδύνατα παρὰ ἀνθρώποις	
πάντα	δυνατὰ ἐστὶν	δυνατὰ ἐστιν	
δυνατά [ἐστίν]	παρὰ τῷ θεῷ	παρὰ τῷ θεῷ	
27 Τότε ἀποκριθεὶς ὁ	28 Ἤρξατο ὁ	28	
Πέτρος εἶπεν αὐτῷ	Πέτρος λέγειν αὐτῷ	Εἶπεν δὲ Πέτρος	
Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα	Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα	Ἰδοὺ ἡμεῖς ἀφηκαμεν πάντα	
καὶ ἠκολουθήσαμέν σοι	καὶ ἠκολουθήσαμέν σοι	καὶ ἠκολουθήσαμέν σοι	
τί ἄρα ἔσται ἡμῖν	29		
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς	ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν	29 ὁ δὲ εἶπεν αὐτοῖς	
Ἀμὴν λέγω ὑμῖν ὅτι	Ἀμὴν λέγω ὑμῖν	Ἀμὴν λέγω ὑμῖν ὅτι	
ὑμεῖς οἱ ἀκολουθήσαντές μοι		22.28[416] ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ ἐμοῦ ἐν τοῖς πειρασμοῖς μου	
ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ		29 κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου [ἐν τῇ βασιλείᾳ μου] καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ	
καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ			
29 καὶ πᾶς	οὐδείς ἐστιν	οὐδείς ἐστιν	
ὃς ἀφῆκεν οἰκίας	ὃς ἀφῆκεν οἰκίαν	ὃς ἀφῆκεν οἰκίαν	
ἢ ἀδελφοὺς ἢ ἀδελφὰς	ἢ ἀδελφοὺς ἢ ἀδελφὰς	ἢ γονεῖς	
ἢ πατέρα ἢ μητέρα	ἢ πατέρα ἢ μητέρα	ἢ ἀδελφοὺς	
ἢ γυναῖκά ἢ τέκνα	ἢ γυναῖκα ἢ τέκνα	ἢ γυναῖκα ἢ τέκνα	
ἢ ἀγροὺς	ἢ ἀγροὺς		
ἕνεκεν τοῦ ὀνόματός μου	ἕνεκεν ἐμοῦ		
		ἕνεκεν τῆς βασιλείας τοῦ θεοῦ	
	καὶ [ἕνεκεν] τοῦ εὐαγγελίου		
ἑκατονταπλασίονα	30 ἐὰν μὴ λάβῃ	30 ὃς οὐ μὴ ἀπολάβῃ	
λήψεται	ἑκατονταπλασίονα	πολλαπλασίονα	
	νῦν ἐν τῷ καιρῷ τούτῳ	ἐν τῷ καιρῷ τούτῳ	
	οἰκίας		
	καὶ ἀδελφοὺς καὶ ἀδελφὰς		
	καὶ μητέρας		
	καὶ τέκνα		
	καὶ ἀγροὺς		
	μετὰ διωγμῶν		
καὶ	καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ	καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ	
ζωὴν αἰώνιον κληρονομήσει	ζωὴν αἰώνιον	ζωὴν αἰώνιον	
30 Πολλοὶ δὲ	31 πολλοὶ δὲ		
ἔσονται πρῶτοι ἔσχατοι	ἔσονται πρῶτοι ἔσχατοι		
καὶ ἔσχατοι πρῶτοι	καὶ [οἱ] ἔσχατοι πρῶτοι		
cf 20:16 p320			

Mt 19:27-30 — Mk 10:28-31 — Lk 18:28-30 — Jn 11:57^

Mt 19:	Mk 10:	Lk 18:	J
but with God all {*these*} things are possible. 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many *that are* first shall be last; and the last *shall be* first. *cf 20:16 p321*	for with God all {*these*}[4] things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many *that are* first shall be last; and the last first.	{*Many of*} The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, 22:28[417] Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.	

Mt 20:1-18 — Mk 10:32-33 — Lk 18:31 — Jn 11:57^

The kingdom of heaven is like...

Mt 20:	M	L	J
1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ 2 καί συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ 3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς 4 καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν[οἱ δὲ ἀπῆλθόν][scr] 5 οἱ δὲ ἀπῆλθον πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως 6 περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἑστῶτας ἀργούς καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί 7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὁ ἐάν ᾖ δίκαιόν λήψεσθε 8 ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων 9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον 10 ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖονα λήψονται καὶ ἔλαβον καὶ αὐτοί ἀνὰ δηνάριον 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα 13 ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν Ἑταῖρε οὐκ ἀδικῶ σε οὐχὶ δηναρίου συνεφώνησάς μοι 14 ἆρον τὸ σὸν καὶ ὕπαγε θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί 15 ἢ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς εἰ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι *cf. 19:30 &c p318; Lk 13:30 p288.* πολλοὶ γὰρ εἰσιν κλητοί ὀλίγοι δὲ ἐκλεκτοί			

On the way going up to Jerusalem.

Mt 20:		Mk 10:		Lk 18:		J
17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα		32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς καὶ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο				
16.21[216] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ	παρέλαβεν τοὺς δώδεκα μαθητὰς κατ ἰδίαν ἐν τῇ ὁδῷ καὶ εἶπεν αὐτοῖς 18 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ	8.31[216] Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου	καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ	9.22[216] εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου	31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ	

Mt 20:1-18 — Mk 10:32-33 — Lk 18:31 — Jn 11:57^

The kingdom of heaven is like...

Mt 20:	M	L	J
1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received *it*, they murmured against the goodman of the house, 12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: *cf. 19:30 &c p319; Lk 13:30 p289.* for many be called, but few chosen.			

On the way going up to Jerusalem.

Mt 20:		Mk 10:		Lk 18:		J
17 And Jesus going up to Jerusalem		32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.				
16:21[217] From that time forth began Jesus to shew unto his disciples, how that he must	took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and	8:31[217] And he began to teach them, that the Son of man must	And he took again the twelve, and began to tell them what things should happen unto him, 33 *Saying*, Behold, we go up to Jerusalem; and	9:22[217] Saying, The Son of man must	31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and	
go unto Jerusalem, and						

Mt 20:19-23 — Mk 10:34-39 — Lk 18:32-34 — Jn 11:57^

Mt 20:	Mk 10:	Lk 18:	J
		τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου	
πολλὰ παθεῖν ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται	πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται	πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν	ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων ἀρχιερεῦσιν καὶ γραμματεῦσιν	ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων	
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι	καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ	32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται 33 καὶ μαστιγώσαντες	
καὶ ἀποκτανθῆναι καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται	καὶ ἀποκτανθῆναι καὶ ἀποκτενοῦσιν αὐτὸν καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται	καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι ἀποκτενοῦσιν αὐτόν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται	
34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα			

James and John and authority.

Mt 20:	Mk 10:	L	J
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι παρ᾽ αὐτοῦ 21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις λέγει αὐτῷ Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου 22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὁ ἐγὼ βαπτίζομαι βαπτισθῆναι λέγουσιν αὐτῷ Δυνάμεθα 23 καὶ λέγει αὐτοῖς	35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες Διδάσκαλε θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν ποιήσῃς ἡμῖν 36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετέ ποιήσαι με ὑμῖν 37 οἱ δὲ εἶπον αὐτῷ Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμῶν σου καθίσωμεν ἐν τῇ δόξῃ σου 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω καί τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι 39 οἱ δὲ εἶπον αὐτῷ Δυνάμεθα ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς		

Mt 20:19-23 — Mk 10:34-39 — Lk 18:32-34 — Jn 11:57^

Mt 20:	Mk 10:	Lk 18:	J
		all things that are written by the prophets concerning the Son of man shall be accomplished.	
suffer many things of the elders and chief priests and scribes,	the Son of man shall be betrayed unto the chief priests and unto the scribes,	suffer many things, and be rejected of the elders and chief priests and scribes,	
and they shall condemn him to death,	and they shall condemn him to death,		
19 And shall deliver him to the Gentiles to mock,	and shall deliver him to the Gentiles:	32 For he shall be delivered unto the Gentiles,	
and to scourge,	34 And they shall mock him, and shall scourge him, and shall spit upon him,	and shall be mocked, and spitefully entreated, and spitted on:	
		33 And {*after*} they ~~shall~~ scourge *him,* ~~and~~	
and be killed, and be raised again the third day.	and to crucify *him*: and the third day he shall rise again.	and be slain, and be raised the third day.	{*they shall*} put him to death: and the third day he shall rise again.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.			

James and John and authority.

Mt 20:	Mk 10:	L	J
20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.	35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.		
21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.	36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.		
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.	38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can.		
23 And he saith unto them,	And Jesus said unto them,		

Mt 20:24-28 — Mk 10:40-45 — Lk 18:35-43 — Jn 11:57^

Mt 20:	Mk 10:	L	J
Τὸ μὲν ποτήριόν μου πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου	Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ οἷς ἡτοίμασται		
23.8[364] ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί... 9 καὶ πατέρα μὴ καλέσητε ὑμῶν... 10 μηδὲ κληθῆτε καθηγηταί...	9.34[230] **2** οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων	9.46[228] **1** Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν	
24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν	41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου	22.24[416] Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων	
25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν	42 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν	25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται	
26 οὐχ οὕτως δέ ἔσται ἐν ὑμῖν ἀλλ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔστω ὑμῶν δοῦλος	43 οὐχ οὕτως δέ ἔσται ἐν ὑμῖν ἀλλ ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος 44 καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος ἔσται πάντων δοῦλος	26 ὑμεῖς δὲ οὐχ οὕτως ἀλλ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν	
23.11[364] ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος	9.35[230] ...Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος	9.48[230] ...ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐσται μέγας	
28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν	45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν	27 τίς γὰρ μείζων ὁ ἀνακείμενος ἢ ὁ διακονῶν οὐχὶ ὁ ἀνακείμενος ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν	

Jerico. *Jesus heals the first of two blind men at Jericho.*

M	M	Lk 18:	J
		35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυίδ ἐλέησόν με 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων Τί σοι θέλεις ποιήσω ὁ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον ἡ πίστις σου σέσωκέν σε 43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ	

Mt 20:	Mk 10:	L	J
Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.	Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.		
23:8[365] But be not ye called Rabbi... 9 And call no *man* your father... 10 Neither be ye called masters...	9:34[231] **2** But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.	9: 46[229] **1** Then there arose a reasoning among them, which of them should be greatest.	
24 And when the ten heard *it*, they were moved with indignation against the two brethren.	41 And when the ten heard *it*, they began to be much displeased with James and John.	22:24[417] And there was also a strife among them, which of them should be accounted the greatest.	
25 But Jesus called them *unto him*, and said Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.	42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.	25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.	
26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant:	43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all.	26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.	
23:11[365] But he that is greatest among you shall be your servant.	9:35[231] ...If any man desire to be first, *the same* shall be last of all, and servant of all.	9:48[231] ...for he that is least among you all, the same shall be great.	
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.	

Jerico. *Jesus heals the first of two blind men at Jericho.*

M	M	Lk 18:	J
		35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.	

Mt 20:29-34 — Mk 10:46-52 — Lk 19:1-8 — Jn 11:57^

Jericho, cont. *Jesus heals the second blind man; meets and eats with Zacchaeus.*

Mt 20:	Mk 10:	Lk 19:	J
	46 Καὶ ἔρχονται εἰς Ἰεριχώ		
29		1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ	
Καὶ ἐκπορευομένων αὐτῶν	καὶ ἐκπορευομένου αὐτοῦ	18.35[324] …ἐν τῷ	{*meanwhile*}
ἀπὸ Ἰεριχὼ ἠκολούθησεν	ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν	ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ	2 καὶ
αὐτῷ ὄχλος πολύς	αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς		ἰδοὺ
30 καὶ ἰδοὺ δύο τυφλοὶ	Τιμαίου Βαρτιμαῖος ὁ τυφλὸς	τυφλός τις	ἀνὴρ
καθήμενοι παρὰ τὴν ὁδόν	ἐκάθητο παρὰ τὴν ὁδὸν	ἐκάθητο παρὰ τὴν ὁδὸν	ὀνόματι
	προσαιτῶν	προσαιτῶν 36 ἀκούσας δὲ	καλούμενος
cf 9:27 p100		ὄχλου διαπορευομένου	Ζακχαῖος
		ἐπυνθάνετο τί εἴη τοῦτο	καὶ αὐτὸς ἦν
ἀκούσαντες ὅτι	47 καὶ ἀκούσας ὅτι	37 ἀπήγγειλαν δὲ αὐτῷ ὅτι	ἀρχιτελώνης
Ἰησοῦς παράγει	Ἰησοῦς ὁ Ναζωραῖος ἐστιν	Ἰησοῦς ὁ Ναζωραῖος παρέρχε-	
ἔκραξαν λέγοντες	ἤρξατο κράζειν καὶ λέγειν	ται 38 καὶ ἐβόησεν λέγων	
Ἐλέησον ἡμᾶς	ὁ υἱὸς Δαυὶδ Ἰησοῦ	Ἰησοῦ υἱὲ Δαυίδ	
κύριε υἱὸς Δαυίδ	ἐλέησόν με	ἐλέησόν με	καὶ
31 ὁ δὲ ὄχλος	48 καὶ	39 καὶ οἱ προάγοντες	οὗτος ἦν
ἐπετίμησεν αὐτοῖς ἵνα	ἐπετίμων αὐτῷ πολλοὶ ἵνα	ἐπετίμων αὐτῷ ἵνα	πλούσιος
σιωπήσωσιν οἱ δὲ	σιωπήσῃ ὁ δὲ	σιωπήσῃ αὐτὸς δὲ	3 καὶ
μεῖζον ἔκραζον λέγοντες	πολλῷ μᾶλλον ἔκραζεν	πολλῷ μᾶλλον ἔκραζεν	ἐζήτει
Ἐλέησον ἡμᾶς	Υἱὲ Δαυίδ	Υἱὲ Δαυίδ	ἰδεῖν
κύριε υἱὸς Δαυίδ	ἐλέησόν με	ἐλέησόν με	τὸν Ἰησοῦν
32 καὶ στὰς ὁ Ἰησοῦς	49 καὶ στὰς ὁ Ἰησοῦς	40 σταθεὶς δὲ ὁ Ἰησοῦς	τίς
ἐφώνησεν αὐτοὺς	εἶπεν αὐτόν φωνηθῆναι	ἐκέλευσεν αὐτὸν	ἐστιν
	καὶ φωνοῦσιν τὸν τυφλὸν	ἀχθῆναι πρὸς αὐτόν	καὶ
λέγοντες αὐτῷ Θάρσει ἔγειραι φωνεῖ σε		ἐγγίσαντος	οὐκ
50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν		δὲ αὐτοῦ	ἠδύνατο
	51 καὶ ἀποκριθεὶς	ἐπηρώτησεν αὐτόν	ἀπὸ
καὶ εἶπεν	λέγει αὐτῷ ὁ Ἰησοῦς	41 λέγων	τοῦ ὄχλου
Τί θέλετε	Τί θέλεις	Τί σοι θέλεις	ὅτι
ποιήσω ὑμῖν	ποιήσω σοι	ποιήσω	τῇ ἡλικίᾳ
33 λέγουσιν αὐτῷ	ὁ δὲ τυφλὸς εἶπεν αὐτῷ	ὁ δὲ εἶπεν	μικρὸς
Κύριε ἵνα ἀνοιχθῶσιν	Ῥαββουνι ἵνα	Κύριε ἵνα	ἦν
ἡμῶν οἱ ὀφθαλμοὶ	ἀναβλέψω	ἀναβλέψω	4 καὶ
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν			προδραμὼν
	52 ὁ δὲ Ἰησοῦς εἶπεν	42 καὶ ὁ Ἰησοῦς εἶπεν	ἔμπροσθεν
	αὐτῷ Ὕπαγε	αὐτῷ Ἀνάβλεψον	
	ἡ πίστις σου σέσωκέν σε	ἡ πίστις σου σέσωκέν σε	ἀνέβη
καὶ εὐθέως ἀνέβλεψαν	καὶ εὐθὲως ἀνέβλεψεν	43 καὶ παραχρῆμα	ἐπὶ
αὐτῶν οἱ ὀφθαλμοὶ		ἀνέβλεψεν	συκομωραίαν
καὶ ἠκολούθησαν αὐτῷ	καὶ ἠκολούθει τῷ Ἰησοῦ	καὶ ἠκολούθει αὐτῷ	
to 21:1 p338	ἐν τῇ ὁδῷ *to 11:1 p338*	δοξάζων τὸν θεόν	ἵνα
ἴδῃ αὐτόν ὅτι [δι'] ἐκείνης ἔμελλεν διέρχεσθαι			
5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπεν πρὸς αὐτόν			
Ζακχαῖε σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι			
6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων			
7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες			
ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι			
8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ			

Mt 20:29-34 — Mk 10:46-52 — Lk 19:1-8 — Jn 11:57^

Jericho, cont. *Jesus heals the second blind man; meets and eats with Zacchaeus.*

Mt 20:	Mk 10:	Lk 19:	J
	46 And they <u>came to Jericho</u>:		
29		1 And *Jesus* <u>entered and passed</u>[was passing] <u>through</u> Jericho.	
And <u>as</u> they <u>departed</u> from Jericho, a great multitude followed him.	and <u>as</u> he went <u>out</u> of Jericho with his disciples and a great number of people,	18:35[325] ...as he <u>was come nigh unto Jericho</u>,	{*meanwhile*} 2 And, behold,
30 And, behold, <u>two</u>[5] blind men sitting by the way side, *cf 9:27 p101*	blind Bartimaeus, the son of Timaeus, sat by the highway side begging.	a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant.	*there was* a man named Zacchaeus, which was
when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.	47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.	37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.	the chief among the publicans, and
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.	48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.	39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.	he was rich. 3 And he sought to see Jesus who
32 And Jesus stood still, and called them,	49 And Jesus stood still, and commanded him to be called. And they call the blind man,	40 And Jesus stood, and commanded him to be brought unto him:	he was; and
saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus.		and when he was come near,	could not
and said, What will ye that I shall do unto you?	51 And Jesus answered and said unto him, What wilt thou that I should do unto thee?	he asked him, 41 Saying, What wilt thou that I shall do unto thee?	for the press, because he was
33 They say unto him, Lord, that our eyes may be opened.	The blind man said unto him, Lord, that I might receive my sight.	And he said, Lord, that I may receive my sight.	little of stature. 4 And
34 So Jesus had compassion *on them*, and touched their eyes:			he ran
and immediately their eyes received sight, and they followed him. *to 21:1 p339*	52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. *to 11:1 p339*	42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God:	before, and climbed up into a sycomore tree to
see him: for he was to pass that *way*. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for <u>to day I must abide at thy house</u>. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord,			

Mt 20:34^ — Mk 10:52^ — Lk 19:9-17 — Jn 11:57^

Mt 20:	Mk 10:	Lk 19:	J
		τὰ ἡμίση τῶν ὑπαρχόντων μου κύριε δίδωμι τοῖς πτωχοῖς καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν 9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός	
1.21[14] τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν 18.11[234] ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός			
		9.56[250] [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι αλλα σῶσαι] καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην	
		3.17[42] οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ ἵνα σωθῇ ὁ κόσμος δι αὐτοῦ 12.47[396] καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ ἐγὼ οὐ κρίνω αὐτόν οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ ἵνα σώσω τὸν κόσμον	
1 Tim 1.15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ὧν πρῶτός εἰμι ἐγώ			

The kingdom will not immediately appear.

M	M	Lk 19:	J
		11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι	
25.14[382] Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν		12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι	
ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ 15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως		13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς Πραγματεύσασθε ἕως ἔρχομαι	
16 πορευθεὶς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα 17 ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ		14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ ἡμᾶς	
19 μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ αὐτῶν λόγον		15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν [καὶ] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον ἵνα γνῷ τίς τί διεπραγματεύσατο	
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ αὐτοῖς 21 ἔφη δέ αὐτῷ ὁ κύριος αὐτοῦ Εὖ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω		16 παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς 17 καὶ εἶπεν αὐτῷ Εὖ ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων	

Mt 20:	Mk 10:	Lk 19:	J
		the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.	
1:21[15] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 18:11[235] For the Son of man is come to save that which was lost.			
		9:56[251] For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village	
		3:17[43] For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 12:47[397] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.	
1 Tim 1:15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.			

The kingdom will not immediately appear.

M	M	Lk 19:	J
		11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.	
25:14[383] For *the kingdom of heaven is* as a man travelling into a far country,		12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.	
who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.		13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.	
16 Then he that had received the five talents went and traded with the same, and made *them* other five talents. 17 And likewise he that *had received* two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money.		14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.	
19 After a long time the lord of those servants cometh, and reckoneth with them.		15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.	
20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:		16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.	

M	M	Lk 19:	J
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου			
22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα		18 καὶ ἦλθεν ὁ δεύτερος	
λαβών εἶπεν Κύριε δύο τάλαντά μοι παρέδωκας		λέγων κύριε	
ἴδε ἄλλα δύο τάλαντα ἐκέρδησα ἐπ᾽ αὐτοῖς		Ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς	
23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ δοῦλε		19 εἶπεν δὲ καὶ τούτῳ	
ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός			
ἐπὶ πολλῶν σε καταστήσω		Καὶ σὺ γίνου ἐπάνω πέντε πόλεων	
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου			
24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον		20 καὶ ἕτερος ἦλθεν λέγων Κύριε ἰδοὺ	
εἰληφὼς εἶπεν Κύριε		ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ	
ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος		21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ	
θερίζων ὅπου οὐκ ἔσπειρας		αἴρεις ὃ οὐκ ἔθηκας	
καὶ συνάγων ὅθεν οὐ διεσκόρπισας		καὶ θερίζεις ὃ οὐκ ἔσπειρας	
25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ			
τάλαντόν σου ἐν τῇ γῇ ἴδε ἔχεις τὸ σόν			
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ		22 λέγει δὲ αὐτῷ Ἐκ τοῦ στόματός σου	
Πονηρὲ δοῦλε καὶ ὀκνηρέ ᾔδεις ὅτι		κρινῶ σε πονηρὲ δοῦλε ᾔδεις ὅτι	
θερίζω ὅπου οὐκ ἔσπειρα		ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα	
καὶ συνάγω ὅθεν οὐ διεσκόρπισα		καὶ θερίζων ὃ οὐκ ἔσπειρα	
27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριον μου		23 καὶ διὰ τί οὐκ ἔδωκάς τὸ ἀργύριον μου	
τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ		ἐπὶ τράπεζαν καὶ ἐγὼ ἐλθὼν	
ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ		σὺν τόκῳ ἂν ἔπραξα αὐτὸ	
28 ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ		24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ᾽ αὐτοῦ	
τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα		τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι	
		25 καὶ εἶπον αὐτῷ Κύριε ἔχει δέκα μνᾶς	
29		26 λέγω γὰρ ὑμῖν ὅτι	
τῷ γὰρ ἔχοντι παντὶ δοθήσεται		παντὶ τῷ ἔχοντι δοθήσεται	
καὶ περισσευθήσεται			
ἀπὸ δὲ τοῦ μὴ ἔχοντος		ἀπὸ δὲ τοῦ μὴ ἔχοντος	
καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ		καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ	
30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε		27 πλὴν τοὺς ἐχθρούς μου ἐκείνους	
εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται		τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς	
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων		ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου	
		28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν	
		ἀναβαίνων εἰς Ἱεροσόλυμα *to p338*	

NOTES:

1. p251. above Lk 9:57. Lk 9:57-62 reports three events. At least one of these probably happened at this time, and one at least at the time of Mt 8:18ff[p151]. Similar events probably happened from time to time throughout the ministry of Jesus.

2. p305. Lk 17:3. Rebuke need not be harsh or express anger; it can be gentle. The goal is repentance as defined in the note below. Kind words of rebuke may produce better results than harsh words. An explanation may produce better results than castigation.

3. p305. Lk 17:3. Repentance is a change of mind about the way things ought to be, about how one ought to behave, and the like. Repentance may be accompanied by sorrow, but sorrow is not repentance, and repentance need not be accompanied by sorrow.

M	M	Lk 19:	J
enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. 26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give *it* unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.		18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, ***thou*** wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay ***them*** before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem. *to p339*	

NOTES:

4. p319. Mk 10:27. "All" does not necessarily mean all without exception. Many passages illustrate this. Here are three selected from Mark's gospel: 4:11 [p139], 4:34 [p147], 13:23 [p377].

5. p 327. Mt 20:30. Matthew probably reports together the separate but quite similar healings of Mk 10:46ff and Lk 18:35ff. These healings are presented as separate incidents because the one reported in Lk occurred as Jesus "was coming nigh unto Jerico," while that reported in Mk occurred as Jesus "went out of Jerico," and in Mt as Jesus "departed from Jerico." Similarities in the incidents can be ascribed to similarities in situation and the possibility that details of the first healing reached Bartimaeus before Jesus did (a similar suggestion is made in the heading to Mk 1:40-41[p85]). On the other hand, many commentators state that Jerico had an old city and a new city, and suggest that the healings occurred as Jesus went between these.

Harmony of the Gospels

&

week of triumph

The events of the week in summary

What follows is one possible sequence of events that is consistent with, and could give rise to, all four canonical gospel accounts.

	Mt	Mk	Lu	Jn
SUNSET - STARTS FRIDAY				
SUNRISE				
Jesus comes to Bethany 6 days before Passover				12:1
SUNSET - STARTS SABBATH				
SUNRISE				
SUNSET - STARTS SUNDAY				
Supper for Jesus and Lazarus...				12:1-8
...Mary anoints Jesus' feet				12:3
...Judas objects; Jesus disciplines				12:4-
Leaders think to kill Lazarus				12:9-11
SUNRISE				
Jesus enters Jerusalem on colt[1]	21:1-11	11:1-11	19:28-40	12:12-18
Jesus weeps over Jerusalem; foretells destruction			19:41-44	
Pharisees are frustrated				12:19
Jesus goes to temple; inspects it		11:11		
Jesus goes to Bethany for the night		11:11		
SUNSET - STARTS MONDAY				
SUNRISE				
Jesus curses fig tree	21:18-19	11:12-14		
Jesus enters Jerusalem		11:15		
Jesus enters temple		11:15	19:45	
Jesus cleanses temple	21:12-13	11:15	19:45-46	
Jesus guards temple		11:16-17		
Jesus teaches about the temple, *et al*.	21:13	11:17	19:47	
Jesus heals in temple	21:14			
Leaders object	21:15-16			
Leaders want but fear to seize Jesus		11:18	19:47-48	
Jesus leaves Jerusalem		11:19		
SUNSET - STARTS TUESDAY				
Jesus spends night in Bethany	21:17			
SUNRISE				
Fig tree found withered...	21:20	11:20-21		
...Jesus teaches on faith	21:21-22	11:22-24		
...Jesus on prayer and forgiveness		11:25-26		
Jesus enters Jerusalem		11:27		
Jesus enters temple	21:23	11:27		
Jesus teaches in the temple	21:23		20:1	
Leaders question Jesus' authority...	21:23	11:27-28	20:1-2	
...Jesus asks them about John	21:24-27	11:29-33	20:3-8	
Jesus begins to teach in parables...		12:1	20:9	
...parable of two sons	21:28-32			
...parable of wicked vinedressers	21:33-44	12:1-11	20:9-18	
...Leaders want but fear to seize Jesus	21:45-46	12:12	20:19	

The events of the week in summary

...parable of marriage supper	22:1-14			
Leaders go away, scheme, send...	22:15-16	12:12-13	20:20	
...Herodians test Jesus about taxes	22:16-22	12:13-17	20:20-26	
That same day...	22:23			
...Sadducees question resurrection	22:23-33	12:18-27	20:27-38	
Hearing of the Sadducees' defeat...	22:34			
...Pharisees...two great commandments	22:34-40	12:28-34		
Questioners, loosing, are silent; then...				
...Jesus asks them whose son the Christ is	22:41-45			
...they cannot answer; are defeated	22:46	12:34	20:39-40	
Later, a reprise on whose son the Christ is		12:35-37	20:41-44	
Jesus warns of religious leaders	23:1-36	12:38-40	20:45-47	
Jesus laments over Jerusalem	23:37-39			
Jesus sitting opposite treasury		12:41		
A widow's mite		12:41-44	21:1-4	
Jesus leaves temple; temple admired	24:1	13:1		
Jesus foretells temple's destruction	24:2	13:2	21:5-6	
Jesus on way to Mt of Olives, tells of future things			21:7-36	
Jesus sitting on Mt of Olives	24:3	13:3		
Jesus tells of future things...	24:3-51	13:3-37		
...including three parables	25:1-46			
The passover is in two more days	26:1-2	14:1		
Leaders consider how to kill Jesus	26:3-5	14:1-2	22:1-2	
Jesus in Bethany, in Simon's house...	26:6	14:3		
...a woman anoints Jesus' head;	26:7-13	14:3-9		
...Judas, disciplined again, turns against Jesus	26:14-16	14:10-11	22:3-6	
SUNSET - STARTS WEDNESDAY (before or during dinner at Simon's?)				
[Jesus on Mt of Olives			21:37	
SUNRISE				
[Jesus teaches in the temple			19:47, 21:37	
[People come early to hear him			21:38	
SUNSET - STARTS THURSDAY & 1ST DAY OF UNLEAVENED BREAD				
[Jesus on Mt of Olives			21:37	
SUNRISE				
[Jesus teaches in the temple			19:47, 21:37	
[People come early to hear him			21:38	
There were certain Greeks[2] who wished to see Jesus...				12:20-22
...the seed that dies bears fruit				12:23-26
...Jesus speaks of his death				12:27-28
...voice from heaven, etc.				12:28-36
...Jesus hides himself from some for their unbelief				12:36-41
...some of the rulers secretly believe in Jesus				12:42-43
...Jesus loudly proclaims appeal for faith				12:44-50

Also possible: Wed, 1st day of unleavened bread; Thur, Jesus crucified and buried; Fri, Passover sabbath; Sat, weekly sabbath; Sun, Jesus resurrected.

SUNSET - STARTS FRIDAY
SUNRISE

Jesus comes to Bethany 6 days before Passover.

M	M	L	Jn 12: *from p244*
			1 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν ὅπου ἦν Λάζαρος ὁ τεθνηκώς ὃν ἤγειρεν ἐκ νεκρῶν

SUNSET - STARTS SABBATH
SUNRISE
SUNSET - STARTS SUNDAY

Supper for Jesus and Lazarus.

M	M	L	Jn 12:
26.6[388] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ 7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου καὶ κατέχεεν ἐπὶ τῆν κεφαλὴν αὐτοῦ ἀνακειμένου 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη 9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι [τοῖς] πτωχοῖς 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ	14.3[388] Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς Καὶ συντρίψασα τό ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς 4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν 5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὐτῇ 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν τί αὐτῇ κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί	7.36[124] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκìαν τοῦ Φαρισαίου ἀνεκλίθη 37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλός [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστιν 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ φησίν Διδάσκαλε εἰπέ 41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἷς ὤφειλεν δηνάρια πεντακόσια ὁ δὲ ἕτερος πεντήκοντα 42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἰπὲ πλεῖον αὐτόν ἀγαπήσει 43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὀρθῶς ἔκρινας	2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ 3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου 4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς 6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχέν καὶ τὰ βαλλόμενα ἐβάσταζεν 7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό

Mt 20:34^ — Mk 10:52^ — Lk 19:28^ — Jn 12:1-7

SUNSET - STARTS FRIDAY
SUNRISE

Jesus comes to Bethany 6 days before Passover.

M	M	L	Jn 12: *from p245*
			1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

SUNSET - STARTS SABBATH
SUNRISE
SUNSET - STARTS SUNDAY

Supper for Jesus and Lazarus.

M	M	L	Jn 12:
26:6[389] Now when Jesus was in Bethany, in the house of Simon the leper,	14:3[389] And being in Bethany in the house of Simon the leper, as he sat at meat,	7:36[125] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.	2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
7 There came unto him a woman having an alabaster box of very precious ointment,	there came a woman having an alabaster box of ointment of spikenard very precious;	37 And, behold, a woman in the city, which was a sinner, when she	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed
and poured it on his head, as he sat *at meat.*	and she brake the box, and poured *it* on his head.	knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.	the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
8 But when his disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?	4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?	39 Now when the Pharisee which had bidden him saw *it,* he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.	4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, {*or: who eventually betrayed him,*}
9 For this ointment might have been sold for much, and given to the poor.	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.	40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.	5 Why was not this ointment sold for three hundred pence, and given to the poor?
10 When Jesus understood *it,* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.	6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.	42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he,* to whom he forgave most. And he said unto him, Thou hast rightly judged.	6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

Mt 21:1-2 — Mk 11:1-2 — Lk 19:29-30 — Jn 12:8-13

M	M	L	Jn 12:
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν 13 ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς 14 Τότε πορευθεὶς εἷς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς	7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε 8 ὃ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν 9 ἀμὴν [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς 10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς	44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν 45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας 47 οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί ὅτι ἠγάπησεν πολύ ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ 48 εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην	8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε 9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν 11 ὅτι πολλοὶ δι αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν

SUNRISE

Triumphal entry.

Mt 21: *from p326*	Mk 11: *from p326*	Lk 19: *from p330*	Jn 12:
			12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα
1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθσφαγή πρὸς τὸ Ὄρος τῶν Ἐλαιῶν τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν	1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν	29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ 30 εἰπὼν Ὑπάγετε εἰς τὴν κατέναντι κώμην	13 ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραζον Ὡσαννά εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου βασιλεὺς τοῦ Ἰσραήλ

Mt 21:1-2 — Mk 11:1-2 — Lk 19:29-30 — Jn 12:8-13

M	M	L	Jn 12:
11 For ye have the poor always with you;	7 For ye have the poor with you always, and whensoever ye will ye may do them good:	44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:	8 For the poor always ye have with you;
but me ye have not always.	but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying.	but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.	but me ye have not always.
12 For in that she hath poured this ointment on my body, she did *it* for my burial.		46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.	9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.	47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?	
14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.	50 And he said to the woman, Thy faith hath saved thee; go in peace.	10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.

SUNRISE

Triumphal entry.

Mt 21: *from p327*	Mk 11: *from p327*	Lk 19: *from p331*	Jn 12:
			12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,	1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,	29 And it came to pass, when he was come nigh to Betphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,	13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.
2 Saying unto them, Go into the village over against you,	2 And saith unto them, Go your way into the village over against you:	30 Saying, Go ye into the village over against *you*;	

Mt 21:3-8 — Mk 11:3-8 — Lk 19:31-36 — Jn 12:14-15

Mt 21:	Mk 11:	Lk 19:	Jn 12:
καὶ εὐθέως	καὶ εὐθὲως	ἐν ᾗ	
	εἰσπορευόμενοι εἰς αὐτὴν	εἰσπορευόμενοι	
εὑρήσετε ὄνον δεδεμένην	εὑρήσετε	εὑρήσετε	
καὶ πῶλον μετ αὐτῆς	πῶλον δεδεμένον	πῶλον δεδεμένον	
	ἐφ ὃν οὐδεὶς	ἐφ ὃν οὐδεὶς πώποτε	
	ἀνθρώπων κεκάθικεν	ἀνθρώπων ἐκάθισεν	
λύσαντες	λύσαντες αὐτὸν	λύσαντες αὐτὸν	
ἀγάγετέ μοι	ἀγάγετε	ἀγάγετε	
3 καὶ ἐάν τις ὑμῖν	3 καὶ ἐάν τις ὑμῖν	31 καὶ ἐάν τις ὑμᾶς	
εἴπῃ	εἴπῃ	ἐρωτᾷ	
τι	Τί ποιεῖτε τοῦτο	Διὰ τί λύετε	
ἐρεῖτε	εἴπατε	οὕτως ἐρεῖτε	
ὅτι Ὁ κύριος	ὅτι Ὁ κύριος	αὐτῷ ὅτι Ὁ κύριος	
αὐτῶν χρείαν ἔχει	αὐτοῦ χρείαν ἔχει	αὐτοῦ χρείαν ἔχει	
εὐθέως δὲ	καὶ εὐθὲως		
ἀποστέλλει αὐτούς	αὐτὸν ἀποστέλλει ὧδε		
6 πορευθέντες δὲ	4 ἀπῆλθον δὲ	32 ἀπελθόντες δὲ οἱ	
οἱ μαθηταὶ καὶ	καὶ εὗρον [τὸν] πῶλον	ἀπεσταλμένοι	
ποιήσαντες καθὼς	δεδεμένον πρὸς τὴν	εὗρον καθὼς	
προσέταξεν αὐτοῖς	θύραν ἔξω ἐπὶ	εἶπεν αὐτοῖς	
ὁ Ἰησοῦς	τοῦ ἀμφόδου		
	καὶ λύουσιν αὐτόν	33 λυόντων δὲ αὐτῶν	
	5 καί τινες τῶν	τὸν πῶλον	
	ἐκεῖ ἑστηκότων ἔλεγον	εἶπον οἱ κύριοι αὐτοῦ	
	αὐτοῖς Τί ποιεῖτε	πρὸς αὐτούς Τί	
	λύοντες τὸν πῶλον	λύετε τὸν πῶλον	
	6 οἱ δὲ εἶπον	34 οἱ δὲ εἶπον	
	αὐτοῖς καθὼς	Ὁ κύριος	
	ἐνετείλατο ὁ Ἰησοῦς	αὐτοῦ χρείαν ἔχει	
	καὶ ἀφῆκαν αὐτούς		
7 ἤγαγον τὴν ὄνον	7 καὶ ἤγαγον τὸν	35 καὶ ἤγαγον αὐτὸν	14 εὑρὼν δὲ
καὶ τὸν πῶλον καὶ	πῶλον πρὸς τὸν Ἰησοῦν	πρὸς τὸν Ἰησοῦν καὶ	ὁ Ἰησοῦς ὀνάριον
ἐπέθηκαν ἐπάνω αὐτῶν	καὶ ἐπέβαλον αὐτῷ τὰ	ἐπιρρίψαντες ἑαυτῶν τὰ	
τὰ ἱμάτια αὐτῶν καὶ	ἱμάτια αὐτῶν καὶ	ἱμάτια ἐπὶ τὸν πῶλον	
ἐπεκάθισεν ἐπάνω αὐτῶν	ἐκάθισεν ἐπ αὐτῷ	ἐπεβίβασαν τὸν Ἰησοῦν	ἐκάθισεν ἐπ αὐτό
4 Τοῦτο δὲ ὅλον			
γέγονεν ἵνα πληρωθῇ			καθώς ἐστιν
τὸ ῥηθὲν διὰ			γεγραμμένον
τοῦ προφήτου λέγοντος			15 Μὴ φοβοῦ
5 Εἴπατε τῇ θυγατρὶ			θύγατερ
Σιών Ἰδοὺ ὁ βασιλεύς			Σιών ἰδοὺ ὁ βασιλεύς
σου ἔρχεταί σοι πραΰς			σου ἔρχεται
καὶ ἐπιβεβηκὼς ἐπὶ			καθήμενος ἐπὶ
ὄνον καὶ			
πῶλον υἱὸν ὑποζυγίου			πῶλον ὄνου
		36 πορευομένου δὲ	
8 ὁ δὲ πλεῖστος ὄχλος	8 πολλοὶ δὲ	αὐτοῦ	
ἔστρωσαν ἑαυτῶν τὰ	τὰ ἱμάτια αὐτῶν	ὑπεστρώννυον τὰ ἱμάτια	
ἱμάτια ἐν τῇ ὁδῷ	ἔστρωσαν εἰς τὴν ὁδόν	αὐτῶν ἐν τῇ ὁδῷ	

Mt 21:3-8 — Mk 11:3-8 — Lk 19:31-36 — Jn 12:14-15

Mt 21:	Mk 11:	Lk 19:	Jn 12:
and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.	and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.	in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. 31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.	
6 And the disciples went, and did as Jesus commanded them,	4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go.	32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him.	
7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.	7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.	35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.	14 And Jesus, when he had found a young ass, sat thereon;
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, *5* Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and {*or: even*} a colt the foal of an ass.			as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
8 And a very great multitude spread their garments in the way;	8 And many spread their garments in the way:	36 And as he went, they spread their clothes in the way.	

Mt 21:9-11 — Mk 11:9-11 — Lk 19:37-44 — Jn 12:16-19

Mt 21:	Mk 11:	Lk 19:	Jn 12:
ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ	ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννυον εἰς τὴν ὁδόν	37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων	16 ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον ἀλλ ὅτε ἐδοξάσθη [ὁ] Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ
9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ Δαυίδ Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννά Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	38 λέγοντες Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου	
	10 Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου τοῦ πατρὸς ἡμῶν Δαυίδ	εἰρήνη ἐν οὐρανῷ	17 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν
Ὡσαννὰ ἐν τοῖς ὑψίστοις	Ὡσαννὰ ἐν τοῖς ὑψίστοις	καὶ δόξα ἐν ὑψίστοις	18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσεν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον
cf. vv14-16, p344	39 καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν Διδάσκαλε ἐπιτίμησον τοῖς μαθηταῖς σου 40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι κεκράξονται 41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ αὐτή 42 λέγων ὅτι Εἰ ἔγνως καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου		
cf. 24:1ff &c., p368	43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ ἀνθ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου		
10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστιν οὗτος	11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν		19 οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν
11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας	καὶ περιβλεψάμενος πάντα ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα		ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν *to p392*

Mt 21:9-11 — Mk 11:9-11 — Lk 19:37-44 — Jn 12:16-19

Mt 21:	Mk 11:	Lk 19:	Jn 12:
others cut down branches from the trees, and strawed *them* in the way.	and others cut down branches off the trees, and strawed *them* in the way.	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.
9 And the multitudes that went before, and that followed, cried, saying, • Hosanna to the Son of David: • Blessed *is* he that cometh in the name of the Lord;	9 And they that went before, and they that followed, cried, saying, • Hosanna; • Blessed *is* he that cometh in the name of the Lord:	38 Saying, • Blessed *be* the King that cometh in the name of the Lord: • peace in heaven, and	17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
• Hosanna in the highest.	10 • Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: • Hosanna in the highest.	• glory in the highest.	18 For this cause the people also met him, for that they heard that he had done this miracle.
cf. vv14-16, p345	39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.		
cf. 24:1ff &c., p369	43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.		
10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?	11 And Jesus entered into Jerusalem, and into the temple:		19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.	and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.		*to p393*

Mt 21:12-16; 18-19 — **Mk 11:12-18** — **Lk 19:45-48** — **Jn 12:19^**

SUNSET - STARTS MONDAY

SUNRISE

Jesus curses a fig tree. Jesus cleanses temple; guards temple; teaches about temple; heals in temple, teaches in temple.

Mt 21:	Mk 11:	Lk 19:	J
18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν *19* καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ αὐτήν καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον καὶ λέγει αὐτῇ Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα *verse continues on p346*	12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν 13 καὶ ἰδὼν συκῆν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ καὶ ἐλθὼν ἐπ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα οὐ γὰρ ἦν καιρὸς σύκων 14 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι *cf. Lk 13:6-9, p284* καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ		
12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς	15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν	45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ Καὶ ἀγοράζοντας	
13 καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν		46 λέγων αὐτοῖς Γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστὶν ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν	
14 Καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ καὶ ἐθεράπευσεν αὐτούς	16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ 17 καὶ ἐδίδασκεν λέγων αὐτοῖς Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν ὑμεῖς δὲ εποιήσατε αὐτὸν σπήλαιον λῃστῶν	47 Καὶ ἦν διδάσκων τὸ καθ ἡμέραν ἐν τῷ ἱερῷ	
	18 καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτόν ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ	οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ 48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων	
15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυίδ ἠγανάκτησαν 16 καὶ εἶπον αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον			

Mt 21:12-16; 18-19 — **Mk 11:12-18** — **Lk 19:45-48** — **Jn 12:19^**

SUNSET - STARTS MONDAY
SUNRISE

Jesus curses a fig tree. Jesus cleanses temple; guards temple; teaches about temple; heals in temple, teaches in temple.

Mt 21:	Mk 11:	Lk 19:	J
18 Now in the morning as he returned into the city, he hungered. *19* And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. *verse continues on p347*	12 And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever.[3] *cf. Lk 13:6-9, p285* And his disciples heard *it*.		
12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,	15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;	45 And he went into the temple, and began to cast out them that sold therein, and them that bought;	
13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.		46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.	
14 And the blind and the lame came to him in the temple; and he healed them.	16 And {*all day*} would not suffer that any man should carry *any* vessel through the temple. 17 And he taught, saying unto them {*as needed*}, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.	47 And he taught daily in the temple.	
	18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.	But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	
15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?			

Mt 21:17, 20-22 — Mk 11:19-26 — Lk 19:48^ — Jn 12:19^

Mt 21:	Mk 11:	Lk 19:	J
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ηὐλίσθη ἐκεῖ ⇩	19 Καὶ ὅτε ὀψὲ ἐγένετο ἐξεπορεύετο ἔξω τῆς πόλεως		

SUNSET - STARTS TUESDAY

Fig tree withers during the night.

Mt 21: *from p344*	M	L	J
19 … καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ			

SUNRISE

Fig tree found withered.

Mt 21:	Mk 11:	L	J
	20 Καὶ πρωῒ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν		
	21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββί ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται		
20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ	22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ		
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς			
17.20[226] … ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως	23 ἀμὴν γὰρ λέγω ὑμῖν ὅτι *cf. below*	17.6[304] εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως	
ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι ἔντεῦθεν ἐκεῖ	ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν *cf. above*	ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ	
καὶ μεταβήσεται καὶ οὐδὲν ἀδυνατήσει ὑμῖν	γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ	καὶ ὑπήκουσεν ἂν ὑμῖν	
22 καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε	24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτῆσθε πιστεύετε ὅτι λαμβάνετέ καὶ ἔσται ὑμῖν	*cf. Jn 14:13-14, p420, Jn 15:7, p422, Jn 16:23, p424*	
6.14[68] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος	25 καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατά τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν		
15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν	26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν		

Mt 21:17, 20-22 — Mk 11:19-26 — Lk 19:48^ — Jn 12:19^

Mt 21:	Mk 11:	Lk 19:	J
17 And he left them, and went out of the city into Bethany; and he lodged there.	19 And when even was come, he went out of the city.		

SUNSET - STARTS TUESDAY

Fig tree withers during the night.

Mt 21: *from p345*	M	L	J
19 ... And presently the fig tree withered away.			

SUNRISE

Fig tree found withered.

Mt 21:		Mk 11:	L	J
		20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.		
20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!		21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.		
	21 Jesus answered and said unto them,	22 And Jesus answering saith unto them, Have faith in God.		
17:20[227] ... for verily I say unto you, If ye have faith as a grain of mustard seed,	Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but	23 For verily I say unto you, That *cf. below*	17:6[305] And the Lord said, If ye had faith as a grain of mustard seed,	
ye shall say unto this mountain, Remove hence to yonder place;	also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; *cf. above*	whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith	ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea;	
and it shall remove; and nothing shall be impossible unto you.	it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.	shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.	and it should obey you. *cf.* *Jn 14:13-14, p421,* *Jn 15:7, p423,* *Jn 16:23, p425*	
6:14[69] For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.		25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.		

Mt 21:23-30 — Mk 11:27-33; 12:1 — Lk 20:1-9 — Jn 12:19^

More teaching in the temple.

Mt 21:	Mk 11:	Lk 20:	J
	27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα	1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων	
23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν	καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ	διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου	
προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην	ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ λέγουσιν αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς	ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις 2 καὶ Εἰπὸν πρὸς αὐτόν λέγοντες Εἰπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην	
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	29 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς καὶ ἐγώ ἕνα λόγον καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον καὶ εἴπατέ μοι	
25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων οἱ δὲ διελογίζοντο παρ᾽ ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ 26 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων φοβούμεθα τὸν ὄχλον πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον Οὐκ οἴδαμεν ἔφη αὐτοῖς καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων ἀποκρίθητέ μοι 31 καὶ ἐλογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἐρεῖ Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ 32 ἀλλ᾽ εἴπωμεν Ἐξ ἀνθρώπων ἐφοβοῦντο τὸν λαόν ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν 33 καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ Οὐκ οἴδαμεν καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων 5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ 6 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι 7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν 8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	

Two vineyard parables: the obedient and disobedient sons, and the wicked husbandmen.

Mt 21:	Mk 12:	Lk 20:	J
	1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν	9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην	
28 Τί δὲ ὑμῖν δοκεῖ ἄνθρωπος εἶχεν τέκνα δύο καὶ προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου 29 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν 30 καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγώ κύριε καὶ οὐκ ἀπῆλθεν			

Mt 21:23-30 — Mk 11:27-33; 12:1 — Lk 20:1-9 — Jn 12:19^

More teaching in the temple.

Mt 21:	Mk 11:	Lk 20	J
23 And when he was come into the temple,	27 And they come again to Jerusalem: and as he was walking in the temple	1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and	
the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?	there come to him the chief priests, and the scribes, and the elders, 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?	the scribes came upon *him* with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?	
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.	29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.	3 And he answered and said unto them, I will also ask you one thing; and answer me:	
25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?	30 The baptism of John, was *it* from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?	
26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.	32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.	6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.	
27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.	33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.	7 And they answered, that they could not tell whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.	

Two vineyard parables: the obedient and disobedient sons, and the wicked husbandmen.

Mt 21:	Mk 12:	Lk 20	J
	1 And he began to speak unto them by parables.	9 Then began he to speak to the people this parable;	
28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.			

Mt 21:31-40 — Mk 12:2-8 — Lk 20:10-15 — Jn 12:19^

Mt 21:	Mk 12:	Lk 20:	J
31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός λέγουσιν αὐτῷ Ὁ πρῶτος λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ			
32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ		7.29[120] Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν βαπτισθέντες τὸ βάπτισμα Ἰωάννου 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς μὴ βαπτισθέντες ὑπ αὐτοῦ	
33 Ἄλλην παραβολὴν ἀκούσατε Ἄνθρωπος [τις] ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν	Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν	Ἄνθρωπός ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς	
34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ	2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος	10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ	
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν	3 οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν καὶ ἀπέστειλαν ἠτίμωμένον 5 καὶ πάλιν ἄλλον ἀπέστειλεν κἀκεῖνον ἀπέκτειναν καὶ πολλοὺς ἄλλους τοὺς μὲν δέροντες τοὺς δὲ ἀποκτένοντες	οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν 11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν 12 καὶ προσέθετο πέμψαι τρίτον οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον	
36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως			
37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν μου	6 ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου	13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω πέμψω τὸν υἱόν μου τὸν ἀγαπητόν ἴσως τοῦτον ἰδόντες ἐντραπήσονται	
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ	7 ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτόν καὶ ἡμῶν ἔσται ἡ κληρονομία	14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτόν ἵνα ἡμῶν γένηται ἡ κληρονομία	
39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν	8 καὶ λαβόντες αὐτόν ἀπέκτειναν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος	15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν	
40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος			

Mt 21:31-40 — Mk 12:2-8 — Lk 20:10-15 — Jn 12:19^

Mt 21:	Mk 12:	Lk 20:	J
31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.			
32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.		7:29[121] And all the people that heard *him,* and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.	
33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:	A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.	A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.	
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.	2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.	10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard:	
35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.	3 And they caught *him*, and beat him, and sent *him* away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.	but the husbandmen beat him, and sent *him* away empty. 11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.	
36 Again, he sent other servants more than the first: and they did unto them likewise.	5 And again he sent another; and him they killed, and many others; beating some, and killing some.	12 And again he sent a third: and they wounded him also, and cast *him* out.	
37 But last of all he sent unto them his son, saying, They will reverence my son.	6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.	13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.	
38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.	7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.	14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.	
39 And they caught him, and cast *him* out of the vineyard, and slew *him*.	8 And they took him, and killed *him*, and cast *him* out of the vineyard.	15 So they cast him out of the vineyard, and killed *him*.	
40 When the lord therefore of the vineyard cometh,			

Mt 21:41-46 — Mk 12:9-12 — Lk 20:16-19 — Jn 12:19^

Mt 21:	Mk 12:	Lk 20:	J
τί ποιήσει τοῖς γεωργοῖς ἐκείνοις 41 λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν	9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος {*Jesus agrees emphatically*} ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις	τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος {*Jesus agrees emphatically*} 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις ἀκούσαντες δὲ εἶπον Μὴ γένοιτο 17 ὁ δὲ ἐμβλέψας αὐτοῖς {*pause*}	
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς 44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ ὃν δ' ἂν πέσῃ λικμήσει αὐτόν	10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας 11 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν	εἶπεν Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας 18 πᾶς ὁ πεσὼν ἐπ ἐκεῖνον τὸν λίθον συνθλασθήσεται ἐφ ὃν δ' ἂν πέσῃ λικμήσει αὐτόν	
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον	12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν καὶ ἀφέντες αὐτὸν ἀπῆλθον	19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν [τὸν λαόν][scr] ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπεν	

Mt 21:41-46 — Mk 12:9-12 — Lk 20:16-19 — Jn 12:19^

Mt 21:	Mk 12:	Lk 20	J
what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.	9 What shall therefore the lord of the vineyard do? {*Jesus agrees emphatically*} he will come and destroy the husbandmen, and will give the vineyard unto others.	What therefore shall the lord of the vineyard do unto them? {*Jesus agrees emphatically*} 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. 17 And he beheld them, {*pause*}	
42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?	10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?	and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?	
43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.			
44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.		18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.	
45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.	12 And they	19 And the chief priests and the scribes	
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.	sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.	the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.	

Mt 22:1-14 — Mk 12:12^ — Lk 20:19^ — Jn 12:19^

What the kingdom of heaven is like.

Mt 22:		M	L	J
	1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων		14.15[292] Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ	
	2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ		16 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς	
	3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἐλθεῖν		17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἔρχεσθε ὅτι ἤδη ἕτοιμά ἐστιν πάντα	
	4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα δεῦτε εἰς τοὺς γάμους		18 καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν ἐρωτῶ σε ἔχε με παρῃτημένον	
	5 οἱ δὲ ἀμελήσαντες ἀπῆλθον ὁ μὲν εἰς τὸν ἴδιον ἀγρόν ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ		19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά ἐρωτῶ σε ἔχε με παρῃτημένον	
	6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν		20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν	
	7 καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν			
8.11[118] λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν	8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι		21 καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε	
	9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς γάμους			
	10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον πονηρούς τε καὶ ἀγαθούς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων			
	11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου		22 καὶ εἶπεν ὁ δοῦλος Κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστίν	
	12 καὶ λέγει αὐτῷ Ἑταῖρε πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου ὁ δὲ ἐφιμώθη		23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου	
12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων		24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου	
	14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί		[πολλοί γὰρ εἰσιν κλητοί ὀλίγοι δέ ἐκλεκτοί]	

Mt 22:1-14 — Mk 12:12^ — Lk 20:19^ — Jn 12:19^

What the kingdom of heaven is like.

Mt 22:	M	L	J
1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.		14:15[293] And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.	
8:11[119] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.	8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast ***him*** into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few *are* chosen.		21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper. *{[For many are invited, but few selected.]}*	

Mt 22:15-22 — Mk 12:13-17 — Lk 20:20-26 — Jn 12:19^

Herodians and paying taxes to Caesar.

Mt 22:	Mk 12:	Lk 20:	J
15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ	13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ	20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι ἵνα ἐπιλάβωνται αὐτοῦ λόγου εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος	
16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν		21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες	
λέγοντες Διδάσκαλε οἴδαμεν ὅτι ἀληθὴς εἶ	14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε οἴδαμεν ὅτι ἀληθὴς εἶ	Διδάσκαλε οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις	
a καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις			
b καὶ οὐ μέλει σοι περὶ οὐδενός	b καὶ οὐ μέλει σοι περὶ οὐδενός	c καὶ οὐ λαμβάνεις πρόσωπον	
c' οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων	c' οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων		
	a ἀλλ ἐπ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις	a ἀλλ ἐπ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις	
17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ	ἔξεστιν κῆνσον Καίσαρι δοῦναι ἢ οὔ	22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὔ	
	15 δῶμεν ἢ μὴ δῶμεν		
18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε ὑποκριταί	ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με πειράζετε	23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς τί μέ πειράζετε	
19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου		24 ἐπιδείξατέ μοι δηνάριον	
	φέρετέ μοι δηνάριον ἵνα ἴδω		
οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον	16 οἱ δὲ ἤνεγκαν		
20 καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή	καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή	τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν	
21 λέγουσιν αὐτῷ Καίσαρος	οἱ δὲ εἶπον αὐτῷ Καίσαρος	ἀποκριθέντες δὲ εἶπον Καίσαρος	
τότε λέγει αὐτοῖς	17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς	25 ὁ δὲ εἶπεν αὐτοῖς	
Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ	ἀπόδοτε Τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ	ἀπόδοτε Τοίνυν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ	
22 καὶ ἀκούσαντες	καὶ	26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ	
ἐθαύμασαν	ἐθαύμασαν ἐπ αὐτῷ	θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν	
καὶ ἀφέντες αὐτὸν ἀπῆλθον			

Mt 22:15-22 — Mk 12:13-17 — Lk 20:20-26 — Jn 12:19^

Herodians and paying taxes to Caesar.

Mt 22:	Mk 12:	Lk 20:	J
15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.		20 And they watched *him*, and sent forth spies, which should feign themselves just men,	
16 And they sent out unto him their disciples with the Herodians,	13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.	that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.	
saying,	14 And when they were come, they say unto him,	21 And they asked him, saying,	
Master, we know that thou art true,	Master, we know that thou art true,	Master, we know	
[a] and teachest the way of God in truth,		that thou sayest and teachest rightly,	
[b] neither carest thou for any *man*:	[b] and carest for no man:	[c] neither acceptest thou the person *of any*,	
[c'] for thou regardest not the person of men.	[c'] for thou regardest not the person of men,		
	[a] but teachest the way of God in truth:	[a] but teachest the way of God truly:	
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?	Is it lawful to give tribute to Caesar, or not?	22 Is it lawful for us to give tribute unto Caesar, or no?	
	15 Shall we give, or shall we not give?		
18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?	But he, knowing their hypocrisy, said unto them, Why tempt ye me?	23 But he perceived their craftiness, and said unto them, Why tempt ye me?	
19 Shew me the tribute money.		24 Shew me a penny.	
	bring me a penny, that I may see *it*.		
And they brought unto him a penny.	16 And they brought *it*.		
20 And he saith unto them, Whose *is* this image and superscription?	And he saith unto them, Whose *is* this image and superscription?	Whose image and superscription hath it?	
21 They say unto him, Caesar's.	And they said unto him, Caesar's.	They answered and said, Caesar's.	
Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.	17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's.	25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.	
22 When they had heard *these words*,	And	26 And they could not take hold of his words before the people: and	
they marvelled,	they marvelled at him.	they marvelled at his answer, and held their peace.	
and left him, and went their way.			

Mt 22:23-30 — Mk 12:18-25 — Lk 20:27-36 — Jn 12:19^

Sadducees and the resurrection.

Mt 22:	Mk 12:	Lk 20:	J
23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι [οἵ] λέγοντες μὴ εἶναι ἀνάστασιν καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες Διδάσκαλε Μωσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ 25 ἦσαν δὲ παρ ἡμῖν ἑπτὰ ἀδελφοί καὶ ὁ πρῶτος γάμησας ἐτελεύτησεν καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτά 27 ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή 28 ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή πάντες γὰρ ἔσχον αὐτήν 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ 30 ἐν γὰρ* τῇ ἀναστάσει	18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι καὶ ἐπηρώτησαν αὐτὸν λέγοντες 19 Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ 20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα καὶ ὁ τρίτος ὡσαύτως 22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα ἔσχατη πάντων ἀπέθανεν καὶ ἡ γυνὴ 23 ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα 24 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ 25 ὅταν γὰρ* ἐκ νεκρῶν ἀναστῶσιν	27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν 28 λέγοντες Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος 30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν ὡσαύτως ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον 32 ὕστερον [δὲ] πάντων ἀπέθανεν καὶ ἡ γυνὴ 33 ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνὴ οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα 34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς [4] Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται	
{* *Sequenced supposing Jesus spoke as shown below at* **.}	35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν		
οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται ἀλλ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσιν	οὔτε γαμοῦσιν οὔτε γαμίσκονται ἀλλ εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς	οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γάρ εἰσιν καὶ	

**34 ...ἐκγαμίσκονται. 30 ἐν δὲ τῇ ἀναστάσει 25 ὅταν ἐκ νεκρῶν ἀναστῶσιν 35 οἱ...

Mt 22:23-30 — Mk 12:18-25 — Lk 20:27-36 — Jn 12:19^

Sadducees and the resurrection.

Mt 22:	Mk 12:	Lk 20:	J
23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,	18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him,	27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,	
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.	saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.	28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.	
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:	20 Now there were seven brethren: and the first took a wife, and dying left no seed.	29 There were therefore seven brethren: and the first took a wife, and died without children.	
26 Likewise the second also, and the third, unto the seventh.	21 And the second took her, and died, neither left he any seed: and the third likewise.	30 And the second took her to wife, and he died childless.	
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.	31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also.	
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.	
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.	24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?	34 And Jesus answering said unto them, [4] The children of this world marry, and are given in marriage:	
30 For* in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.	25 For* when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.	35 But they which shall be accounted worthy to obtain that world, and {*or: even*} the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and	

{* *Sequenced supposing Jesus spoke as shown below at* **.}

** 34 ...are given in marriage. 30 But in the resurrection, 25 when they shall rise from the dead, 35 they...

Mt 22:31-40 — Mk 12:26-31 — Lk 20:37-39 — Jn 12:19^

Mt 22:	Mk 12:	Lk 20:	J
		υἱοί εἰσιν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες	
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν	26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται	37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τόν θεὸν Ἰακώβ {*pause*}	
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ {*pause*}			
	οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ τοῦ βάτου ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων		
λέγοντος 32 Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ οὐκ ἔστιν ὁ θεὸς Θεὸς νεκρῶν ἀλλὰ ζώντων	Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς ἰακώβ 27 οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ Θεὸς ζώντων	38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν	
	ὑμεῖς οὖν πολὺ πλανᾶσθε		
33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ		39 ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον Διδάσκαλε καλῶς εἶπας	

Pharisees and the greatest commandments in the Law.

Mt 22:	Mk 12:	L	J
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό			
35 καὶ	28 Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη		
ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν καὶ λέγων	ἐπηρώτησεν αὐτόν		
36 Διδάσκαλε ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ	Ποία ἐστὶν πρώτη πάντων ἐντολή		
37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ	29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν Ἄκουε Ἰσραήλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν		
Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου	30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου		
38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή 39 δευτέρα δὲ ὁμοία αὐτῇ	αὕτη πρώτη ἐντολή 31 καὶ δευτέρα ὁμοία αὕτη		
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν	Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν		
40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται			

Mt 22:31-40 — Mk 12:26-31 — Lk 20:37-39 — Jn 12:19^

Mt 22:	Mk 12:	Lk 20:	J
	are the children of God, being the children of the resurrection.		
31 But as touching the resurrection of the dead,	26 And as touching the dead, that they rise:	37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. {*pause*}	
have ye not read that which was spoken unto you by God, {*pause*}	have ye not read in the book of Moses, how in the bush God spake unto him, saying,		
saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?	I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?		
God is not the God of the dead, but of the living.	27 He is not the God of the dead, but the God of the living:	38 For he is not a God of the dead, but of the living: for all live unto him.	
	ye therefore do greatly err.		
33 And when the multitude heard *this*, they were astonished at his doctrine.		39 Then certain of the scribes answering said, Master, thou hast well said.	

Pharisees and the greatest commandments in the Law.

Mt 22:	Mk 12:	L	J
34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.			
35 Then one of them, *which was* a lawyer,	28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well,		
asked *him a question*, tempting him, and saying,	asked him,		
36 Master, which *is* the <u>great</u> commandment in the law?	Which is the <u>first</u> commandment of all?		
37 Jesus said unto him,	29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:		
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.	30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:		
38 This is the <u>first and great</u> commandment.	this *is* the first commandment.		
39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.	31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.		
40 On these two commandments hang all the law and the prophets.	There is none other commandment greater than these.		

Mt 22:41-46 — Mk 12:32-37 — Lk 20:40-44 — Jn 12:19^

Mt 22:	Mk 12:	L	J
32 καὶ εἶπεν αὐτῷ ὁ γραμματεύς Καλῶς διδάσκαλε ἐπ ἀληθείας εἶπας ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν πλεῖόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ	10.25[256] Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων Διδάσκαλε τί ποιήσας ζωὴν αἰώνιον κληρονομήσω 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τ�ῳ νόμῳ τί γέγραπται πῶς ἀναγινώσκεις 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν 28 εἶπεν δὲ αὐτῷ Ὀρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήσῃ		

Jesus propounds a riddle to the Pharisees: how is Christ both David's son and David's lord?

Mt 22:	Mk 12:	Lk 20:	J
41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ τίνος υἱός ἐστιν λέγουσιν αὐτῷ Τοῦ Δαυίδ 43 λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ λέγων 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου 45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον πῶς υἱὸς αὐτοῦ ἐστιν 46 καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον			
οὐδὲ ἐτόλμησέν τις ἀπ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι	καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι	40 οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν	

Later the same day, Jesus teaches others about the Messiah using the riddle.

M	Mk 12:	Lk 20:	J
	35 Καὶ {*later*} ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν {*to the people*} διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς ἐστιν Δαυίδ 36 αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ λέγει ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου 37 αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον καὶ πόθεν υἱός αὐτοῦ ἐστιν	41 Εἶπεν δὲ πρὸς αὐτούς Πῶς λέγουσιν τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι 42 καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου 44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ καὶ πῶς υἱός αὐτοῦ ἐστιν	

Mt 22:	Mk 12:	L	J
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.		10:25[257] And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.	

Jesus propounds a riddle to the Pharisees: how is Christ both David's son and David's lord?

Mt 22:	Mk 12:	Lk 20:	J
41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word,			
neither durst any *man* from that day forth ask him any more *questions*.	And no man after that durst ask him *any question*.	40 And after that they durst not ask him any *question at all*.	

Later the same day, Jesus teaches others about the Messiah using the riddle.

M	Mk 12:	Lk 20:	J
	35 And {*later*} Jesus answered[5] and said {*to the people*}, while he taught in the temple, How say the scribes that Christ is the Son of David? 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he *then* his son?	41 And he said unto them,[4] How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?	

Mt 23:1-15 — Mk 12:38-40 — Lk 20:45-47 — Jn 12:19^

The common people hear Jesus gladly. *Warnings about and for the scribes and Pharisees.*

Mt 23:	Mk 12:	Lk 20:	J
	καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως		
1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων	38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ Βλέπετε ἀπὸ τῶν γραμματέων	45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς αὐτοῦ 46 Προσέχετε ἀπὸ τῶν γραμματέων	
Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν 4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις			11.46[272] ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις
a πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν b καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν c 6 φιλοῦσιν τὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις d καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς e 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς f καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββί Ῥαββί	b τῶν θελόντων ἐν στολαῖς περιπατεῖν e καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς d 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις	b τῶν θελόντων περιπατεῖν ἐν στολαῖς e καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς d καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις	
8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής ὁ Χριστὸς πάντες δὲ ὑμεῖς ἀδελφοί ἐστε 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς 10 μηδὲ κληθῆτε καθηγηταί εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς ὁ Χριστός 11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος *cf. 20:26, p324* 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται			
Jesus continues his discourse with a warning addressed directly to the scribes and Pharisees. 13 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν			11.52[272] οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους ἐκωλύσατε
14 Οὐαὶ δέ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα	40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι οὗτοι λήψονται περισσότερον κρίμα	47 οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται οὗτοι λήψονται περισσότερον κρίμα	
15 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον καὶ ὅταν γένηται ποιεῖτε αὐτὸν			

Mt 23:1-15 — Mk 12:38-40 — Lk 20:45-47 — Jn 12:19^

The common people hear Jesus gladly. *Warnings about and for the scribes and Pharisees.*

Mt 23:	Mk 12:	Lk 20:	J
	And the common people heard him gladly.		
1 Then spake Jesus to the multitude, and to his disciples, 2 Saying,	38 And he said unto them in his doctrine,	45 Then in the audience of all the people he said unto his disciples, 46	
	Beware of the scribes,	Beware of the scribes,	
The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men:			11:46[273] And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
a they make broad their phylacteries, b and enlarge the borders of their garments, c 6 And love the uppermost rooms at feasts, d and the chief seats in the synagogues, e 7 And greetings in the markets, f and to be called of men, Rabbi, Rabbi.	b which love to go in long clothing, e and *love* salutations in the marketplaces, d 39 And the chief seats in the synagogues, c and the uppermost rooms at feasts:	b which desire to walk in long robes, e and love greetings in the markets, d and the highest seats in the synagogues, c and the chief rooms at feasts;	
8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. 9 And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, *even* Christ. 11 But he that is greatest among you shall be your servant. *cf. 20:26, p325* 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.			
Jesus continues his discourse with a warning addressed directly to the scribes and Pharisees. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.			11:52[273] Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.	40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.	47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.	
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him			

Mt 23:	M	L	J
υἱὸν γεέννης διπλότερον ὑμῶν		6.39[112] Εἶπεν δὲ παραβολὴν αὐτοῖς	
16 Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὃς ἂν		Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν	
ὀμόσῃ ἐν τῷ ναῷ οὐδέν ἐστιν ὃς δ' ἂν		οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται	
ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει			
17 μωροὶ καὶ τυφλοί τίς γὰρ μείζων ἐστίν ὁ χρυσὸς		Mt 15.14[206] ἄφετε αὐτούς ὁδηγοί εἰσιν	
ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν		τυφλοί τυφλῶν τυφλὸς δὲ τυφλὸν ἐὰν	
18 καί Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ οὐδέν ἐστιν		ὁδηγῇ ἀμφότεροι εἰς βόθυνον πεσοῦνται	
ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει			
19 μωροὶ καὶ τυφλοί τί γὰρ μεῖζον τὸ δῶρον ἢ			
τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον			
20 ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν			
αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ			
21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ			
καὶ ἐν τῷ κατοικήσαντι αὐτόν			
22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ			
θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ			
23 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι		11.42[270] ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι	
ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον		ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον	
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου		καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν	
τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει		κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα	
ποιῆσαι κἀκεῖνα μὴ ἀφιέναι		ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι	
24 ὁδηγοὶ τυφλοί οἱ διϋλίζοντες τὸν κώνωπα			
τὴν δὲ κάμηλον καταπίνοντες		11.39[270] εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν	
25 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι	7.8[206] ἀφέντες γὰρ	ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου	
ὑποκριταί ὅτι καθαρίζετε τὸ ἔξωθεν	τὴν ἐντολὴν τοῦ	καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν	
τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ	θεοῦ κρατεῖτε τὴν	ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας	
γέμουσιν ἐξ ἁρπαγῆς καὶ ἀδικίας	παράδοσιν τῶν	40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν	
26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ	ἀνθρώπων βαπτισμοὺς	καὶ τὸ ἔσωθεν ἐποίησεν	
ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος	ξεστῶν καὶ ποτηρίων	41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην	
ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν	καὶ ἄλλὰ παρόμοια	καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν	
	τοιαῦτα πολλὰ ποιεῖτε		
27 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί		11.44[270] οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι	
ὅτι παρομοιάζετε τάφοις κεκονιαμένοις οἵτινες		ὑποκριταί ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ	
ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν		ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες	
ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας		ἐπάνω οὐκ οἴδασιν	
28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις			
δίκαιοι ἔσωθεν δέ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας			
29 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί		11.47[272] οὐαὶ ὑμῖν ὅτι	
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν		οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν	
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων		οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς	
30 καὶ λέγετε Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν		48 ἄρα μάρτυρεῖτε καὶ συνευδοκεῖτε	
πατέρων ἡμῶν οὐκ ἂν ἤμεν κοινωνοὶ		τοῖς ἔργοις τῶν πατέρων ὑμῶν	
αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν		ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς	
31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι		ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα	
υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας			
32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν			
33 ὄφεις γεννήματα ἐχιδνῶν			
πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης			
34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας		11.49[272] διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ	
καὶ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε		εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας	
καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς		καὶ ἀποστόλους καὶ ἐξ αὐτῶν	
συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν		ἀποκτενοῦσιν καὶ ἐκδιώξουσιν	

Mt 23:	M	L	J
twofold more the child of hell than yourselves.		6:39[113] And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?	
16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!			
17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?		Mt 14:14[207] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.	
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.			
19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?			
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.			
21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.			
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.			
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.		11:42[271] But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	
24 *Ye* blind guides, which strain at a gnat, and swallow a camel.		11:39[271] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.	
25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.	7:8[207] For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.	40 *Ye* fools, did not he that made that which is without make that which is within also?	
26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.		41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.	
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.		11:44[271] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.	
28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.			
29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,		11:47[273] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.	
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.		48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.	
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.			
32 Fill ye up then the measure of your fathers.			
33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?			
34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:		11:49[273] Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:	

Mt 23:35-39; 24:1-2 — Mk 12:41-44; 13:1-2 — Lk 21:1-6 — Jn 12:19^

Mt 23:	M	L	J
35 ὅπως ἔλθῃ ἐφ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου 36 ἀμὴν λέγω ὑμῖν ὅτι ἥξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην 37 Ἰερουσαλὴμ Ἰερουσαλήμ ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος 39 λέγω γὰρ ὑμῖν οὐ μή με ἴδητε ἀπ ἄρτι ἕως ἂν εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου		11.50[272] ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης 51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ναί λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης 13.34[290] Ἰερουσαλὴμ Ἰερουσαλήμ ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε 35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητέ ἕως ἂν ἥξει ὅτε εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	

A widow's mite.

M	Mk 12:	Lk 21:	J
	41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο ὅ ἐστιν κοδράντης 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς	1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους 2 εἶδεν δέ τινα καὶ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ 3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν	

Jesus leaves the temple; foretells the destruction of the temple.

Mt 24:	Mk 13:	Lk 21:	J
1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ βλέπετε πάντα ταῦτα ἀμὴν λέγω ὑμῖν οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται	1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί 2 καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ	5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν 6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται	

Mt 23:35-39; 24:1-2 — Mk 12:41-44; 13:1-2 — Lk 21:1-6 — Jn 12:19^

Mt 23:	M	L	J
35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.		11:50[273] That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 13:34[291] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.	

A widow's mite.

M	Mk 12:	Lk 21:	J
	41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.	1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.	

Jesus leaves the temple, foretells the destruction of the temple.

Mt 24:	Mk 13:	Lk 21:	J
1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.	1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.	5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.	

Jesus explains while on the way to the mount of Olives. *Cf. Mt 24:3ff &c., p372.*

M	M	Lk 21:	J
		7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι 8 ὁ δὲ εἶπεν Βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι καί Ὁ καιρὸς ἤγγικεν μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν 9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ οὐκ εὐθέως τὸ τέλος 10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν 11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ οὐρανοῦ μεγάλα ἔσται 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον 14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τήν Ἰερουσαλήμ τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα 23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ 24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται 27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς 28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν 29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα 30 ὅταν προβάλωσιν ἤδη βλέποντες ἀφ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν 34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη	

Mt 24:2^ — Mk 13:2^ — Lk 21:7-34 — Jn 12:19^

Jesus explains while on the way to the mount of Olives. *Cf. Mt 24:3ff &c., p373.*

M	M	Lk 21:	J
		7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall {*or: are about to*} come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all *men* for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.	

M	M	Lk 21:	J
		35 ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς 36 ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου *to p386*	

Jesus, sitting on the mount of Olives, tells of future things again. *Cf. Lk 17:22ff, p306.*

Mt 24:	Mk 13:	*cf. first explanation, in Lk21:*	J
3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν λέγοντες	3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτων αὐτὸν κατ᾽ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας	*21.7[370] Ἐπηρώτησαν δὲ αὐτὸν λέγοντες* *Διδάσκαλε*
Εἰπὲ ἡμῖν πότε ταῦτα ἔσται καὶ τί	4 Εἰπὲ ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι	*πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι*
τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος		
4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μή τις ὑμᾶς πλανήσῃ	5 ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν Βλέπετε μή τις ὑμᾶς πλανήσῃ	*8 ὁ δὲ εἶπεν* *Βλέπετε μὴ πλανηθῆτε*
5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ Χριστός	6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι	*πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι*
καὶ πολλοὺς πλανήσουσιν	καὶ πολλοὺς πλανήσουσιν	*καί Ὁ καιρὸς ἤγγικεν*
		μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων		
	7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων	*9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας*
ὁρᾶτε μὴ θροεῖσθε δεῖ γὰρ πάντα γενέσθαι ἀλλ᾽ οὔπω ἐστὶν τὸ τέλος	μὴ θροεῖσθε δεῖ γὰρ γενέσθαι ἀλλ᾽ οὔπω τὸ τέλος	*μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ᾽ οὐκ εὐθέως τὸ τέλος*
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοί καὶ σεισμοὶ κατὰ τόπους	8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους καὶ ἔσονται λιμοί καὶ ταραχαί ἀρχαὶ ὠδίνων ταῦτα	*10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν* *11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ μεγάλα ἔσται*
8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων		*12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου*
10.17[166] προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν	9 βλέπετε δὲ ὑμεῖς ἑαυτούς παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς	*13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον*
9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς	Jn 16.2[422] ἀποσυναγώγους ποιήσουσιν ὑμᾶς ἀλλ᾽ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ	

M	M	Lk 21:	J
		35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *to p387*	

Jesus, sitting on the mount of Olives, tells of future things again. *Cf. Lk 17:22ff, p307.*

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?	3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall {*or: are about to*} be fulfilled?	21:7[371] And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall {*or: are about to*} come to pass?	
4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.	5 And Jesus answering them began to say, Take heed lest any *man* deceive you: 6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.	8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.	
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these *are* the beginning of sorrows. 10:17[167] But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 9 Then shall they deliver you up to be afflicted, and shall kill you:	7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. Jn 16:2[423] They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.	9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony.	

Mt 24:	Mk 13:	*cf. first explanation, in Lk21:*		J
10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον				
10.19[166] ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς	11 ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε ἀλλ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον 12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς	*14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν*	12.11[276] ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν	
καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου	13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	*17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου*		
10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν		*18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται*		
13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	*19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*		
14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἥξει τὸ τέλος		19.43[342] ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ ἀνθ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου		
15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὼς ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων νοείτω 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ	14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἑστὼς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοείτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ	*20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλήμ τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα*		17.30[308] κατὰ ταὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἆραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω	

Mt 24:10-18 — Mk 13:10-16 — Lk 21:36^ — Jn 12:19^

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:		J
10 And the gospel must first be published among all nations.				
10:19[167] But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.	11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.	14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.	12:11[277] And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.	
and ye shall be hated of all nations for my name's sake.	13 And ye shall be hated of all *men* for my name's sake:	17 And ye shall be hated of all *men* for my name's sake.		
10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold.		18 But there shall not an hair of your head perish.		
13 But he that shall endure unto the end, the same shall be saved.	but he that shall endure unto the end, the same shall be saved.	19 In your patience possess ye your souls.		
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.		19:43[343] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee;	and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.	
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes.	14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment.	20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.	17:30[309] Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.	

Mt 24:	Mk 13:	*cf. first explanation, in Lk21:*	J
19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	*23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις*	
20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ	18 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος		
21 ἔσται γὰρ τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται	19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται	*ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ 24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν*	
22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σάρξ διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι	20 καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σάρξ ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας		
23 τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἤ Ὧδε μὴ πιστεύσητε	21 [καὶ] τότε ἐάν τις ὑμῖν εἴπῃ Ἴδοὺ ὧδε ὁ Χριστός ἢ Ἰδού ἐκεῖ μὴ πιστεύετε		
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς	22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκτούς	17.23[306] καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ὧδε ἤ Ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε	
25 ἰδοὺ προείρηκα ὑμῖν	23 ὑμεῖς δὲ βλέπετε ἰδοῦ προείρηκα ὑμῖν πάντα		
26 ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν μὴ ἐξέλθητε Ἰδοὺ ἐν τοῖς ταμείοις μὴ πιστεύσητε		17.24[306] ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ	
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου		17.37[308] καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ κύριε ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἀετοὶ	
28 ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα ἐκεῖ συναχθήσονται οἱ ἀετοί			
29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται	*25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται*	

Mt 24:19-29 — Mk 13:17-25 — Lk 21:36^ — Jn 12:19^

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
19 And woe unto them that are with child, and to them that give suck in those days!	17 But woe to them that are with child, and to them that give suck in those days!	23 But woe unto them that are with child, and to them that give suck, in those days!	
20 But pray ye that your flight be not in the winter, neither on the sabbath day:	18 And pray ye that your flight be not in the winter.		
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.	19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.	for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.		
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.	21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:	17:23[307] And they shall say to you, See here; or, see there: go not after *them,* nor follow *them.*	
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.	22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.		
25 Behold, I have told you before.	23 But take ye heed: behold, I have foretold you all things.		
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.			
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.		17:24[307] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.	
28 For wheresoever the carcase is, there will the eagles be gathered together.		17:37[309] And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is,* thither will the eagles be gathered together.	
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.	25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.	

Mt 24:	Mk 13:	*cf. first explanation, in Lk21:*	J
30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων {*depth and height ⇨*} ἀπ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν	26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ {*⇦breadth*} *cf. Eph 3:18*	*27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς 28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν*	
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ γινώσκετε ὅτι ἐγγὺς τὸ θέρος 33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις 34 ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν εἰ μὴ ὁ πατὴρ μου μόνος	28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν 29 οὕτως καὶ ὑμεῖς ὅταν ταῦτα ἴδητε γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα γένηται 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ οὐδὲ ὁ υἱός εἰ μὴ ὁ πατήρ	*29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα 30 ὅταν προβάλωσιν ἤδη βλέποντες ἀφ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν*	
37 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου 38 ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐκγαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου		17.26[308] καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου 27 ἤσθιον ἔπινον ἐγάμουν ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας	
40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραλαμβάνεται καὶ ὁ εἷς ἀφίεται 41 δύο ἀλήθουσαι ἐν τῷ μύλωνι μία παραλαμβάνεται καὶ μία ἀφίεται		17.34[308] λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται 35 δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό μία παραληφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται [36 δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται]^scr^	
42 γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται	33 βλέπετε ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν	12.35[280] Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι...36...ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον...	

Mt 24:30-42 — Mk 13:26-33 — Lk 21:36^ — Jn 12:19^

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.	26 And then shall they see the Son of man coming in the clouds with great power and glory.	27 And then shall they see the Son of man coming in a cloud with power and great glory.	
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, {*depth and height ⇨*} from one end of heaven to the other.	27 And then shall he send his angels, and {*he*} shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. {*⇦ breadth*} *cf. Eph 3:18*	28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.	
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:	28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:	29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.	
33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.	29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.	31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.	
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.	30 Verily I say unto you, that this generation shall not pass, till all these things be done.	32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.	
35 Heaven and earth shall pass away, but my words shall not pass away.	31 Heaven and earth shall pass away: but my words shall not pass away.	33 Heaven and earth shall pass away: but my words shall not pass away.	
36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.	32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.		
37 But as the days of Noe *were*, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.		17:26[309] And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.	
40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.		17:34[309] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other left. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left.	
42 Watch therefore: for ye know not what hour your Lord doth come.	33 Take ye heed, watch and pray: for ye know not when the time is.	12:35[281] Let your loins be girded about... 36 ...like unto men that wait for their lord...	

Mt 24:43-51; 25:1-6 — Mk 13:34-37 — Lk 21:36^ — Jn 12:19^

Mt 24:	Mk 13:	*cf. first explanation, in Lk21:*	J
43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται		12.39[280] τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἄν ἀφῆκεν διορυγῆναι τὸν οἶκον αὐτοῦ 40 καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	
	34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ		
45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ 46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως 47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἐλθεῖν 49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει 51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων		12.42[282] εἶπεν δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον 43 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως 44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	*34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη 35 ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς*	
	35 γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὀψὲ ἢ μεσονυκτίου ἢ ἀλεκτοροφωνίας ἢ πρωΐ 36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας 37 ἃ δὲ ὑμῖν λέγω πᾶσιν λέγω γρηγορεῖτε		*36 ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου*	

Jesus continues his discourse.

Mt 25:	M	L	J
the parable of the ten virgins. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις αἵτινες λαβοῦσαι τὰς λαμπάδας ἀυτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου 2 πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραὶ 3 αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ ἑαυτῶν ἔλαιον 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων ἀυτῶν 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος ἔρχεται ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ			

Mt 24:43-51; 25:1-6 — Mk 13:34-37 — Lk 21:36^ — Jn 12:19^

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.		12:39[281] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.	
	34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.		
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed *is* that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.		12:42[283] And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 43 Blessed *is* that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for *him,* and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.	34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth.	
35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.		36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.	

Jesus continues his discourse.

Mt 25:	M	L	J
the parable of the ten virgins. 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five *were* foolish. 3 They that *were* foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.			

Mt 25:	M	L	J
7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἕτοιμοι εἰσῆλθον μετ αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν οὐκ οἶδα ὑμᾶς 13 Γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται			
		19.11[328] Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι	
the parable of the talents. 14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν		12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι	
ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ 15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως		13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς Πραγματεύσασθε ἕως ἔρχομαι	
16 πορευθεὶς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα 17 ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ		14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ ἡμᾶς	
19 μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ αὐτῶν λόγον		15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν [καὶ] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον ἵνα γνῷ τίς τί διεπραγματεύσατο	
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ αὐτοῖς 21 ἔφη δέ αὐτῷ ὁ κύριος αὐτοῦ Εὖ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου 22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβών εἶπεν Κύριε δύο τάλαντά μοι παρέδωκας ἴδε ἄλλα δύο τάλαντα ἐκέρδησα ἐπ αὐτοῖς 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου		16 παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς 17 καὶ εἶπεν αὐτῷ Εὖ ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων 18 καὶ ἦλθεν ὁ δεύτερος λέγων κύριε Ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς 19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ γίνου ἐπάνω πέντε πόλεων	

Mt 25:	M	L	J
7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.			
		19:11[329] And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.	
the parable of the talents. 14 For *the kingdom of heaven is* as a man travelling into a far country,		12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.	
who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.		13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.	
16 Then he that had received the five talents went and traded with the same, and made *them* other five talents. 17 And likewise he that *had received* two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money.		14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.	
19 After a long time the lord of those servants cometh, and reckoneth with them.		15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.	
20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.		16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities.	

Mt 25:	M	L	J
24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας 25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ ἴδε ἔχεις τὸ σόν 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριον μου τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ 28 ἄρατε οὖν ἀπ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ 30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων		20 καὶ ἕτερος ἦλθεν λέγων Κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ 21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας 22 λέγει δὲ αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα 23 καὶ διὰ τί οὐκ ἔδωκάς τὸ ἀργύριον μου ἐπὶ τράπεζαν καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτὸ 24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι 25 καὶ εἶπον αὐτῷ Κύριε ἔχει δέκα μνᾶς 26 λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ 27 πλὴν τοὺς ἐχθρούς μου ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἰεροσόλυμα	

judgment of the nations.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ
32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφοριεῖ αὐτοὺς ἀπ ἀλλήλων ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων
33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου
35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν ἐδίψησα καὶ ἐποτίσατέ με ξένος ἤμην καὶ συνηγάγετέ με
36 γυμνὸς καὶ περιεβάλετέ με ἠσθένησα καὶ ἐπεσκέψασθέ με ἐν φυλακῇ ἤμην καὶ ἤλθετε πρός με
37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν ἢ διψῶντα καὶ ἐποτίσαμεν
38 πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν ἢ γυμνὸν καὶ περιεβάλομεν
39 πότε δέ σε εἴδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε
40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν ἐφ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων ἐμοὶ ἐποιήσατε

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ
42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα καὶ οὐκ ἐποτίσατέ με

Mt 25: | M | L | J

24 Then he which had received the one talent came
and said,
Lord, I knew thee that thou art an hard man,
reaping where thou hast not sown,
and gathering where thou hast not strawed:
25 And I was afraid, and went and hid thy
talent in the earth: lo, *there* thou hast *that is* thine.
26 His lord answered and said unto him,
Thou wicked and slothful servant, thou knewest
that I reap where I sowed not,
and gather where I have not strawed:
27 Thou oughtest therefore to have put my money
to the exchangers, and *then* at my coming
I should have received mine own with usury.
28 Take therefore the talent from him,
and give *it* unto him which hath ten talents.

29 For
unto every one that hath shall be given,
and he shall have abundance:
but from him that hath not
shall be taken away even that which he hath.
30 And cast ye the unprofitable servant
into outer darkness: there shall be
weeping and gnashing of teeth.

20 And another came, saying, Lord, behold,
here is thy pound, which I have kept laid up in a napkin:
21 For I feared thee, because thou art an austere man:
thou takest up that thou layedst not down,
and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I
judge thee, *thou* wicked servant. Thou knewest that I was
an austere man, taking up that I laid not down,
and reaping that I did not sow:
23 Wherefore then gavest not thou my money into the
bank, that at my coming
I might have required mine own with usury?
24 And he said unto them that stood by, Take from him
the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you,
That unto every one which hath shall be given;

and from him that hath not,
even that he hath shall be taken away from him.
27 But those mine enemies,
which would not that I should reign over them,
bring hither, and slay *them* before me.
28 And when he had thus spoken, he went before,
ascending up to Jerusalem.

judgment of the nations.
31 When the Son of man shall come in his glory, and all the holy
angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them
one from another, as a shepherd divideth *his* sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,
inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:
I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me:
I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying,
Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?
38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
39 Or when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as
ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed,
into everlasting fire, prepared for the devil and his angels:
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

Mt 25:43-46; 26:1-5 — Mk 14:1-2 — Lk 21:37-38; 22:1-2 — Jn 12:19^

Mt 25:	M	L	J
43 ξένος ἤμην καὶ οὐ συνηγάγετέ με γυμνὸς καὶ οὐ περιεβάλετέ με ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι 45 τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν ἐφ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων οὐδὲ ἐμοὶ ἐποιήσατε 46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον			

5.26[162] ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ
27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν
28 μὴ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ
29 καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς
οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως

On this week Jesus usually was in the temple by day and on the mount of Olives by night.

M	M	Lk 21: *from p372*	J
		37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν 38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ	

Jesus warns of his crucifixion.

Mt 26:	Mk 14:	Lk 22:	*some weeks earlier, Jn*
1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι	1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας	1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα	11.55[244] Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς 56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν

The Jewish leaders seek to kill Jesus.

Mt 26:	Mk 14:	Lk 22:	*some weeks earlier, Jn*
3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα	καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς	2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς	11.57[244] δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γνῷ ποῦ ἐστιν μηνύσῃ ὅπως πιάσωσιν αὐτόν
4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν	πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν	τὸ πῶς ἀνέλωσιν αὐτόν
5 Ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ	2 Ἔλεγον δὲ Μὴ ἐν τῇ ἑορτῇ μήποτε θόρυβος ἔσται τοῦ λαοῦ	ἐφοβοῦντο γὰρ τὸν λαόν

Mt 25:43-46; 26:1-5 — Mk 14:1-2 — Lk 21:37-38; 22:1-2 — Jn 12:19^

Mt 25:	M	L	J
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.			

5:26[163] For as the Father hath life in himself; so hath he given to the Son to have life in himself;
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life;
and they that have done evil, unto the resurrection of damnation *{or: of judgment}*.

On this week Jesus usually was in the temple by day and on the mount of Olives by night.

M	M	Lk 21: *from p373*	J
		37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.	

Jesus warns of his crucifixion.

Mt 26:	Mk 14:	Lk 22:	*some weeks earlier, Jn*
1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.	1 After two days was *the feast of* the passover, and {*or: even*} of unleavened bread:	1 Now the feast of unleavened bread drew nigh, which is called the Passover.	11:55[245] And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

The Jewish leaders seek to kill Jesus.

Mt 26:	Mk 14:	Lk 22:	*some weeks earlier, Jn*
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill *him*. 5 But they said, Not on the feast *day*, lest there be an uproar among the people.	and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. 2 But they said, Not on the feast *day*, lest there be an uproar of the people.	2 And the chief priests and scribes sought how they might kill him; for they feared the people.	11:57[245] Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Mt 26:6-11 — Mk 14:3-7 — Lk 22:2^ — Jn 12:19^

SUNSET - STARTS WEDNESDAY

Jesus in Bethany, in Simon's house.

Mt 26:	Mk 14:	L	J
6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ	3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ	7.36[124] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη	12.2[336] ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ
7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου	ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς Καὶ συντρίψασα τὸ ἀλάβαστρον	37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλός [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου	3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου
καὶ κατέχεεν ἐπὶ τῆν κεφαλὴν αὐτοῦ ἀνακειμένου	κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς	38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ	
8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη	4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν	39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλός ἐστιν	4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι
9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι [τοῖς] πτωχοῖς	5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὐτῇ	40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δέ φησίν Διδάσκαλε εἰπέ	5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς
		41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἷς ὤφειλεν δηνάρια πεντακόσια ὁ δὲ ἕτερος πεντήκοντα	6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχέν καὶ τὰ βαλλόμενα ἐβάσταζεν
10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ	6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν τί αὐτῇ κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί	42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἰπὲ πλεῖον αὐτόν ἀγαπήσει	7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό
		43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὀρθῶς ἔκρινας	
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε	7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε	44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν τὴς κεφαλῆς αὐτῆς ἐξέμαξεν	8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε

Mt 26:6-11 — Mk 14:3-7 — Lk 22:2^ — Jn 12:19^

SUNSET - STARTS WEDNESDAY

Jesus in Bethany, in Simon's house.

Mt 26:	Mk 14:	L	J
6 Now when Jesus was in Bethany, in the house of Simon the leper,	3 And being in Bethany in the house of Simon the leper, as he sat at meat,	7:36[125] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.	12:2[337] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.	37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?	4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?	39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.	4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, *{or: who eventually betrayed him,}*
9 For this ointment might have been sold for much, and given to the poor.	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.	40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.	5 Why was not this ointment sold for three hundred pence, and given to the poor?
10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.	6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.	42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.	6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
11 For ye have the poor always with you; but me ye have not always.	7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.	44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.	8 For the poor always ye have with you; but me ye have not always.

Mt 26:12-16 — Mk 14:8-11 — Lk 22:3-6 — Jn 12:19^

Mt 26:	Mk 14:	L	J
	8 ὃ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν	45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας 47 οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί ὅτι ἠγάπησεν πολύ ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ 48 εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην	9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν 11 ὅτι πολλοὶ δι αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν
12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν 13 ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς	9 ἀμὴν [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς		

Judas, disciplined again, turns against Jesus. *Cf. Jn 12:4,7, p336.*

Mt 26:	Mk 14:	Lk 22:	J
14 Τότε πορευθεὶς εἷς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ	10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς 11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ	3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα 4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς 5 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι 6 καὶ ἐξωμολόγησεν καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου	
to p408	*to p408*	*to p408*	

SUNRISE
SUNSET - STARTS THURSDAY & 1st DAY OF UNLEAVENED BREAD
SUNRISE

Mt 26:12-16 — Mk 14:8-11 — Lk 22:3-6 — Jn 12:19^

Mt 26:	Mk 14:	L	J
12 For in that she hath poured this ointment on my body, she did *it* for my burial.	8 She hath done what she could: she is come aforehand to anoint my body to the burying.	45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.	9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.	48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.	

Judas, disciplined again, turns against Jesus. *Cf. Jn 12:4,7, p337.*

Mt 26:	Mk 14:	Lk 22:	J
14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.	3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And ~~he went~~ having gone his way, ~~and~~ he communed with the chief priests and captains, how he might betray him unto them.	
15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.	11 And when they heard *it*, they were glad, and promised to give him money.	5 And they were glad, and covenanted to give him money.	
16 And from that time he sought opportunity to betray him.	And he sought how he might conveniently betray him.	6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.	
to p409	*to p409*	*to p409*	

SUNRISE
SUNSET - STARTS THURSDAY & 1st DAY OF UNLEAVENED BREAD
SUNRISE

Mt 26:16^ — Mk 14:11^ — Lk 22:6^ — Jn 12:20-30

There were certain Greeks.

M M L Jn 12: *from p342*

20 Ἦσαν δὲ τινες Ἕλληνές ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ
21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες Κύριε θέλομεν τὸν Ἰησοῦν ἰδεῖν
22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ
καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ

to the Greeks: the path to glory, fruitfulness, and long-enduring life in the world to come.

23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων
Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου

16.24[218] Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι
25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
εὑρήσει αὐτήν
26 τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ
ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ
27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ

8.34[218] Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι
35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου οὗτος σώσει αὐτήν
36 τί γὰρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ
37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ

9.23[218] Ἔλεγεν δὲ πρὸς πάντας
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν][scr] καὶ ἀκολουθείτω μοι
24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
οὗτος σώσει αὐτήν
25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς

17.33[308] ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν ζωογονήσει αὐτήν

24 ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ αὐτὸς μόνος μένει ἐὰν δὲ ἀποθάνῃ πολὺν καρπὸν φέρει
25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν
26 ἐὰν ἐμοί διακονῇ τις ἐμοὶ ἀκολουθείτω καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται καὶ ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ

26.39[430] ... λέγων **1**
Πάτερ μου εἰ δυνατόν ἐστιν παρελθέτω ἀπ ἐμοῦ τὸ ποτήριον τοῦτο πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ ὡς σύ

14.36[430] καὶ ἔλεγεν **2**
Ἀββα ὁ πατήρ πάντα δυνατά σοι παρένεγκε τὸ ποτήριον ἀπ ἐμοῦ τοῦτο ἀλλ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ

22.42[430] λέγων **3**
Πάτερ εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ ἐμοῦ πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω

27 Νῦν ἡ ψυχή μου τετάρακται καὶ τί εἴπω Πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην
28 πάτερ δόξασόν σου τὸ ὄνομα
ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ
Καὶ ἐδόξασα καὶ πάλιν δοξάσω
29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν

17.5[222] ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς

9.7[222] καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς

9.34[222] ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς

3.17[32] καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα

καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα αὐτοῦ ἀκούετε

1.11[32] καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα

καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης [λέγουσα][scr] Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε

3.22[32] ...καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα

35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε

Jesus now begins to address all that stand by.

30 ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν Οὐ δι ἐμὲ αὕτη ἡ φωνὴ γέγονεν ἀλλὰ δι ὑμᾶς

Mt 26:16^ — Mk 14:11^ — Lk 22:6^ — Jn 12:20-30

There were certain Greeks.

M | M | L | Jn 12: *from p343*

20 And there were certain Greeks among them that came up to worship at the feast:
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew:
and again Andrew and Philip tell Jesus.

to the Greeks: the path to glory, fruitfulness, and long-enduring life in the world to come.

23 And Jesus answered them, saying,
The hour is come, that the Son of man should be glorified.

16:24[219] Then said Jesus unto his disciples,

If any *man* will come after me, let him deny himself, and take up his cross, and follow me.
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake

shall find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul?
or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

8:34[219] And when he had called the people *unto him* with his disciples also, he said unto them,
Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's,
the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?

9:23[219] And he said to *them* all,

If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.
24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake,

the same shall save it.
25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

17: 33[309] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

26:39[431]... saying, **1**
O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

14:36[431] And he said, **2**
Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

22:42[431] Saying, **3**
Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28 Father, glorify thy name.

17:5[223] While he yet spake, behold, a bright cloud overshadowed them:

9:7[223] And there was a cloud that overshadowed them:

9:34[223] While he thus spake, there came a cloud, and overshadowed them: ...

3:17[33] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

1:11[33] And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

and a voice came out of the cloud, saying, This is my beloved Son:

hear him.

3:22[33] ...and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

35 And there came a voice out of the cloud, saying, This is my beloved Son:

hear him.

Then came there a voice from heaven, *saying*,
I have both glorified *it*, and will glorify *it* again.
29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Jesus now begins to address all that stand by.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

M	M	L	Jn 12:
		10.17[256] Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα	*Jesus looked to the reward, the results of his crucifixion.* 31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω 32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἑλκύσω πρὸς ἐμαυτόν 33 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἔμελλεν ἀποθνῄσκειν *Jesus is the light by which we may become children of light.* 34 ἀπεκρίθη αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα καὶ πῶς σὺ λέγεις δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου
		8.12[194] Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ ἕξει τὸ φῶς τῆς ζωῆς	35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστιν περιπατεῖτε ἕως τὸ φῶς ἔχετε ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει 36 ἕως τὸ φῶς ἔχετε πιστεύετε εἰς τὸ φῶς ἵνα υἱοὶ φωτὸς γένησθε Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ ἀπελθὼν ἐκρύβη ἀπ αὐτῶν
			many can and many cannot discern who Jesus is.
		5.36[162] ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ ἔδωκεν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν	37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν
		13.13[138] διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς	4.11[138] ...ἐν παραβολαῖς τὰ πάντα γίνεται 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα	8.10[138] ...ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν	38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν Κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαΐας 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν καὶ ἰάσωμαι αὐτούς 41 ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδεν τὴν δόξαν αὐτοῦ καὶ ἐλάλησεν περὶ αὐτοῦ
			42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται 43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ

M | M | L | Jn 12:

L 10:17[257] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven.

Jesus looked to the reward, the results of his crucifixion.
31 Now is the judgment of this world:
now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.
33 This he said, signifying what death
he should die.

Jesus is the light by which we may become children of light.
34 The people answered him, We have heard out of the law
that Christ abideth for ever:
and how sayest thou, The Son of man must be lifted up?
who is this Son of man?

L 8:12[195] Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

35 Then Jesus said unto them, Yet a little while is
the light with you. Walk while ye have the light,
lest darkness come upon you: for he that walketh in
darkness knoweth not whither he goeth.
36 While ye have light, believe in the light,
that ye may be the children of light.
These things spake Jesus,
and departed, and did hide himself from them {*who stood by*}.

many can and many cannot discern who Jesus is.

L 5:36[163] But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 But though he had done
so many miracles before them,
yet they believed not on him:

L 13:13[139] Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

L 4:11[139] ...all *these* things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

L 8:10[139] ... in parables; that seeing they might not see, and hearing they might not understand.

38 That the saying of Esaias
the prophet might be fulfilled,
which he spake, Lord, who
hath believed our report? and
to whom hath the arm of the
Lord been revealed?
39 Therefore they could not
believe, because that Esaias
said again,
40 He hath blinded their
eyes, and hardened
their heart; that
they should not see with *their*
eyes, nor understand with
their heart, and be converted,
and I should heal them.
41 These things said Esaias,
when he saw his glory,
and spake of him.

42 Nevertheless among the chief rulers also many believed
on him; but because of the Pharisees they did not confess *him*,
lest they should be put out of the synagogue:
43 For they loved the praise of men
more than the praise of God.

M	M	L	Jn 12:
			who Jesus is.
		7.28[192] ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ ἐμαυτοῦ οὐκ ἐλήλυθα ἀλλ ἔστιν ἀληθινὸς ὁ πέμψας με ὃν ὑμεῖς οὐκ οἴδατε 14.9[418] λέγει αὐτῷ ὁ Ἰησοῦς τοσοῦτον χρόνον μεθ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με Φίλιππε ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα	44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλ᾽ εἰς τὸν πέμψαντά με 45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με
			46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ
		3.17[42] οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ ἵνα σωθῇ ὁ κόσμος δι αὐτοῦ 5.45[162] μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς εἰς ὃν ὑμεῖς ἠλπίκατε	47 καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ ἐγὼ οὐ κρίνω αὐτόν οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ ἵνα σώσω τὸν κόσμον
		6.63[190] τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν	48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα ἀλλ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκεν τί εἴπω καὶ τί λαλήσω 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν ἃ οὖν λαλῶ ἐγὼ καθὼς εἴρηκέν μοι ὁ πατήρ οὕτως λαλῶ *to 13:1 p410*

M	M	L	Jn 12:
			who Jesus is.
		7:28[193] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.	44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me.
		14:9[419] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?	
			46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.
		3:17[43] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.	47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
		5:45[163] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.	48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
		6:63[191] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.	49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
			to 13:1 p411

NOTES:

1. p334. Mt 21:1-11 in the Summary. The "thereon" of v7 can either mean that the disciples set Jesus upon the clothes or upon the two animals. The former should probably be understood, for Matthew knew that the relevant Hebrew scripture passage, Zechariah 9:9, which he translates in 21:5b—he does not quote the Septuagint—does *not* require two animals to be ridden, since the passage can be and would normally be understood, in both Hebrew and Greek, as the second-mentioned animal being a more particular description of—the same animal as—the first. Matthew reports to his readers that there were two animals because he saw two animals because there were two animals. As for the second possible meaning of "thereon," how a man might be said to ride both these animals at the same time is simple enough, since colts tend to keep very close to their mother's side at times, and would naturally attempt to do so in the commotion described. Considering the wording of the prophecy and all the reports, it appears that the colt was the animal that Jesus primarily rode, and if so, he would only need to lean on the mare, and only occasionally, to satisfy all reports. But if it was the mare Jesus primarily rode, then whether Jesus rode astraddle the mare, or side-saddle, he would only need to place one foot on her colt, and only occasionally, to satisfy the description Matthew gives, and that of the other evangelists also.

2. p335. Jn 12:20-22 in Summary. "Greeks" does not necessarily mean people from the region that is now Greece. Cf. Mk 7:26[p209], Rom 1:16; 10:12, *et al*.

3. p345. Mk 11:14 and Mt 12:19. Arranging the curses in sequence is also plausible.

4. p358. Lk 20:34. An alternative sequence, one which does not rely on textual emendation:

Mt 22:	Mk 12:	Lk 20:	J
29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται ἀλλ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσιν	24 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίσκονται ἀλλ εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς	34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς	
Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες			

NOTES:

4. p359. Lk 20:34. An alternative sequence, one which does not rely on textual emendation:

Mt 22:	Mk 12:	Lk 20:	J
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.	24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.	34 And Jesus answering said unto them,	
The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and {*or: even*} the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.			

5. p363. Mk 12:35 and Lk 20:41. "Answered" does not necessarily mean that Jesus was responding to something reported in the text; cf. Mt 22:1 [p355]. The antecedent to "them" of Lk 20:41 is most probably "the people" of v1, 6, 9, 19, and 45. Less likely are the scribes of v39, Sadducees of v27, the spies or their senders of v20, or the chief priests of v19.

Harmony of the Gospels

&

passion

The passion of Jesus in summary

What follows is one possible sequence of events that is consistent with, and could give rise to, all four canonical gospel accounts.

	Mt	Mk	Lk	Jn
DURING THURSDAY, THE 1ST DAY OF UNLEAVENED BREAD				
Disciples make ready for Passover meal.	26:17-19	14:12-16	22:7-13	
SUNSET - STARTS FRIDAY & 2ND DAY OF UNLEAVENED BREAD & DAY OF PREPARATION [(1)]				
Jesus comes with apostles to eat the meal.	26:20	14:17	22:14	
Jesus makes some opening remarks, and passes a cup of wine			22:14-18	
During meal, Jesus washes the disciples feet.				13:1-20
Jesus says someone will betray him.	26:21-25	14:18-21		13:21-22
At meal end, Jesus blesses and passes bread and wine.	26:26-29	14:22-25	22:19-20	
Jesus again: someone will betray him.			22:21-23	13:21-30
Judas leaves.				13:30
Greatness, Jesus.				13:31-32
Greatness, Disciples.			22:24-30	
Jesus leaving; new commandment; Peter would follow, protests loyalty.				13:33-38
Jesus forewarns Peter.			22:31-33	
Jesus: Peter will deny him.			22:34	13:38
Purse, bag, sword.			22:35-38	
Discourse and prayer of Jesus.				14:1..17:26
They sing hymn, start for Mt. of Olives.	26:30	14:26	22:39	18:1
Desertion forewarning; meet in Galilee; forewarns Peter again.	26:31-35	14:27-31		

[(1)] All three synoptic gospels identify the day the last supper was *prepared* as the first day of Unleavened Bread (Mt 26:17, Mk 14:12, Lk 22:7) and John is silent on this point. All four evangelists report that Jesus was crucified on the day of preparation (Mt 27:62*, Mk 15:42, Lk 23:54, and Jn 19:14,31,42). Note that the day of preparation was the *second* day of Unleavened Bread according to the synoptics, and John is silent on this point, too. We also know from Mk 14:12 and Lk 22:7 that the *first* day of Unleavened Bread was the normal day of preparation.** So, then, we are told that Jesus and his disciples ate a Passover meal prepared on the 14th of the month, the day the Law specified, and that this same year essentially all others prepared the Passover meal on the 15th. Why the day of preparation was moved to the second day of Unleavened Bread on this particular year is a curiosity not explained in the gospels, so far as I can see, unless there is a clue in Mk 15:42 and Jn 19:31.

* This request came soon after the sundown that ended the day of preparation.

** Cf. Ex 12, Lev 23, Num 28, and Deut 16. The lamb is to be killed on the 14th. From sundown ending the 14th to sundown ending the 21st are seven whole days in which no leavened bread may be eaten. Unleavened Bread thus involves *eight* days, on the first of which, the normal day of preparation, eating leavened bread is *allowed*.

The passion of Jesus in summary

	Mt	Mk	Lk	Jn
Jesus enters garden; while there...	26:36	14:32	22:39	18:1
...Jesus gives instructions to most	26:36	14:32		
...Jesus takes Peter, James, John	26:37	14:33		
...Jesus tells three: wait and pray	26:38	14:34	22:40	
...Jesus goes, prays	26:39	14:35-36	22:41-44	
...Jesus comes, finds them sleeping	26:40-41	14:37-38	22:45-46	
...Jesus goes, prays	26:42	14:39		
...Jesus comes, finds them sleeping	26:43	14:40		
...Jesus goes, prays	26:44			
...Jesus comes, rouses them	26:45-46	14:41-42		
...Judas coming with a crowd.	26:46	14:42	22:47	18:2-3
...Jesus leaves garden to meet them.	26:46	14:42		18:4
Judas arrives leading arresting party.	26:46-50	14:42-45	22:47-48	
Jesus seized the first time.	26:50	14:46		
Jesus asks crowd who they have come for; they say Jesus.				18:4-5
Jesus: I am he. All in crowd fall back (Jesus now released, and crowd now afraid).				18:5-6
Jesus again asks who they have come for...tells them: let disciples go.				18:7-9
Peter uses sword. Jesus says don't use; heals; explains.[(2)]	26:51-54	14:47	22:49-51	18:10-11
Jesus in that same hour castigates crowd for their cowardice, etc.	26:55-56	14:48-49	22:52-53	
Disciples flee (Jesus won't fight, and provokes crowd!).	26:56	14:50		

[(2)] If we only had Mark's account of the arrest of Jesus, we might wonder why Peter was not killed—no, not even arrested!—after he drew the sword. Indeed, some might wonder that Peter drew the sword at all in the face of so many well-armed opponents: Peter was bold, but Peter was no fool; he did, after all, flee when he thought the cause was lost. If we only had Matthew's account, we might also wonder why Matthew seems to suggest that there was something of a delay between the time Jesus restrained Peter and the time Jesus was taken: Jesus seems to speak at will, and at some length. If we add the fruit of Luke's research to the testimony of Matthew and Mark, we might also wonder, in addition to all the foregoing, how it was that after Jesus was seized he was free enough to touch and heal the man Peter wounded. In contemplating these wonders, it is possible we might guess that after the crowd's initial boldness in seizing Jesus, something happened which both intimidated the crowd and set Jesus loose. Now the only action reported by Matthew, Mark, and Luke that might set Jesus loose is Peter's drawing the sword and attacking. And, indeed, it is not beyond reason that those who held Jesus would release him as they moved to defend themselves in the torch-lit gloom of night against an as-yet undetermined number of foes. But by our accounts, there were few with Jesus and many in the arresting party. And Jesus quickly restrained Peter. And in three accounts, no one but Peter took hostile action against the crowd. If it were not for John's testimony, we would be left to suppose that the combination of one man's brief ferocity in the company of a few others taking no hostile action coupled with the gloom of night was sufficient to intimidate for more than just a moment an armed crowd that included armed soldiers. Not impossible, but a bit of a reach. But because of John, we know that it was Jesus the wonder-worker the crowd feared, someone they realized had just put them all on their backside by a power they could not see! They did not touch Peter because they were afraid of Jesus. And Jesus was not seized the second time until after he had explained in the hearing of all that it must be so to fulfill scripture and until he had shamed some courage back into the crowd.

The passion of Jesus in summary

	Mt	Mk	Lk	Jn
Jesus seized the second time.	26:57		22:54	18:12
Writer of Gospel of Mark seized, flees.		14:51-52		
<<<< begin concurrent section: Peter >>>>				
Peter & John follow, enter courtyard.	26:58	14:54		18:15-16
Peter warms himself in courtyard.	(26:58)	14:54,67	22:55	18:18
Doorkeeping maid accuses Peter; denial 1.[3]	26:69-70	14:66-68	22:56-57	18:17
Peter goes out to porch and warms himself there, too.	26:71	14:68		18:25
Cock crows the first time.		14:68		
A maid speaks to others; man accuses Peter; denial 2.	26:71-72	14:69-70	22:58	18:25
A little later—about an hour—Peter accused; denial 3.	26:73-74	14:70-71	22:59-60	18:26-27
Cock crows...	26:74	14:72	22:60	18:27
...a second time.		14:72		
Jesus turns to Peter...			22:61	
...Peter remembers...	26:75	14:72	22:61	
...goes away and weeps.	26:75	14:72	22:62	
<<<< begin concurrent section: Jesus >>>>				
Jesus taken to Annas.				18:13-14
Annas questions; Jesus struck; Annas sends...				18:19-24
...Jesus to Caiaphas.	26:57	14:53	22:54	18:24
Leaders seek testimony against Jesus.	26:59-60	14:55		
False witnesses testify.	26:60-61	14:56-59		
Caiaphas questions, Jesus answers, to which...	26:62-64	14:60-62		
...Caiaphas charges blasphemy; council condemns Jesus.	26:65-66	14:63-64		
Jesus abused.	26:67-68	14:65	22:63-65	
<<<< end concurrent sections >>>>				
SUNRISE	27:1	15:1	22:66	18:28
Jesus brought before Sanhedrin...		15:1	22:66	
...and is questioned and condemned.			22:67-71	
?Jesus taken back to the house of Caiaphas?				(18:28)
Leaders consider how to put Jesus to death.[4]	27:1	15:1		

[3] John (18:17) mentions the maid's accusation and Peter's denial before explaining (in v18) where Peter was at the time she did so. The *oun* of v17 (translated "then" by some, "therefore" by others, and not at all by yet others) suggests that John's requesting Peter's admission (v16) was the reason this maid noticed Peter: John was known in the house, known as a friend, and certainly after years of following Jesus, as one of his disciples (and was safe due both to his friendship and his youth); the maid would naturally suspect John's friend was also a follower of Jesus.

[4] The members of the Sanhedrin were in a bind on the ticklish question of how to kill Jesus. While a mob occasionally took up stones and killed someone, the Sanhedrin could not safely behave in this way.* Neither could they legally put Jesus to death. Nor, probably, did they suppose it likely that they could encourage a mob to kill Jesus, for on the one hand, Jesus was popular among the common people, and on the other, such a plot would, if it became known, be considered an official act, and make matters difficult with the Roman governor. Their solution was to attempt to get the Romans to do what they could not legally do. They succeeded.

* Cf. Josephus, *The Jewish Antiquities*, 20.9.1 § 200.

The passion of Jesus in summary

	Mt	Mk	Lk	Jn
They bring Jesus to Pilate.	27:2	15:1	23:1	18:28
Meanwhile, Judas returns money and kills self; priests buy field.[5]	27:3-10			
Pilate questions Jesus, finds no fault, suggests releasing Jesus for the feast, Jewish leaders prefer Barabbas.	27:11-14	15:2-5	23:1-5	18:28-40
Pilate sends Jesus to Herod.			23:6-7	
Herod questions Jesus, returns him arrayed in robe.			23:8-12	
About this time a crowd asks customary prisoner release.	27:15-17	15:6-8		
Pilate asks crowd who they prefer released: Jesus or Barabbas.	27:17-18	15:9-10		
While waiting for an answer, Pilate's wife warns him about Jesus...	27:19			
...and Jewish leaders persuade crowd to ask release of Barabbas.[6]	27:20	15:11		
Pilate questions crowd again; they want Barabbas released and Jesus crucified. Pilate says he will chastise and release Jesus.	27:21-23	15:12-14	23:13-23	

[5] In addition to the Matthew 27:5-8 report of the demise of Judas, we have the report in Acts 1:18-19. The following is a sequence of events (two-field hypothesis) which is consistent with and could give rise to the two reports:

- Judas returns 30 pieces of silver, buys a field (Gr. *chorion*) with ill-gotten gains stolen from the common purse (cf. John 12:6), hangs himself, falls headlong, bursts open, guts pour out; this field becomes known in Aramaic as *akeldamach* which is translated into Greek (or known in Greek) as *chorion haimatos* ("field [or place] of blood.")
- Meanwhile, priests buy potter's field (Gr. *agros*) with the 30 pieces of silver; this field becomes known (in Greek) as *agros haimatos* ("field of blood.")

Now it is quite likely that someone will fall headlong after hanging himself, either because the rope breaks, becomes untied, or is cut. Somewhat surprising is that upon falling headlong Judas burst open and his guts poured out. But while this is unusual, it is not hard to imagine how it might have happened. One possibility is that the place Judas bought included a rocky hill side, that Judas hanged himself on a tree on that hillside, and that when his body fell headlong, it fell down the hill a considerable distance into a rock outcrop, producing the reported results.

[6] Probably, I suppose, the enemies of Jesus persuaded this crowd to ask for the release of Barabbas on the grounds of his patriotism, and to ask for the death of Jesus on the allegation of blasphemy. Less probable, I think, but still possible, is the following.

There are a few manuscripts which in Matthew 27:16 give the name of the person named *Barabbas*, that name being *Jesus*. Furthermore, the word *Barabbas* means "son of the father," and may have been generally considered to mean "son of [God] the Father." Now supposing that the person called *Barabbas* was indeed named *Jesus*, perhaps this crowd was composed of people who had more affection for Jesus of Nazareth than Jesus Barabbas, but were duped by the Jewish leaders into petitioning for the release of Barabbas under the false supposition that they were seeking the release of Jesus of Nazareth, and into calling for the crucifixion of Jesus of Nazareth supposing they were seeking the execution of Jesus Barabbas.

The passion of Jesus in summary

	Mt	Mk	Lk	Jn
Pilate has Jesus scourged; some soldiers mock and abuse Jesus.				19:1-3
Pilate shows Jesus, probably hoping the Jewish leaders will pity Jesus; leaders cry out crucify Jesus; Pilate asks why.				19:4-7
Pilate questions Jesus again; seeks to free him; Jewish leaders threaten Pilate.				19:8-12
Pilate sitting in judgment, asks what to do. Jewish leaders say crucify Jesus.				19:13-15
Pilate washes hands, condemns Jesus.	27:24-26	15:15	23:24-25	19:16
Pilate has Jesus scourged again.[7]	27:26	15:15		
Jesus mocked again, this time by whole guard.	27:27-31	15:16-20		
Jesus led away...	27:31	15:20	23:26	19:17
...carrying his cross...			?23:26	19:17
...with help.	27:32	15:21	23:26	
Many follow, mourning.			23:27-31	
Two criminals led away with Jesus.			23:32	
They come to Golgotha.	27:33	15:22	23:33	19:17
Jesus offered drugged wine; he refuses it.	27:34	15:23		
Jesus is crucified, between 11 AM and noon.[8]	27:35	15:24-25	23:33	19:18

[7] It is entirely possible that Pilate had Jesus flogged twice: the first time as an attempt to satisfy the crowd's blood thirst, and the second time as part of normal procedure before crucifixion. It is equally possible that Jesus was twice mocked and abused by the soldiers, and in the same manner: the first time by a relative few, the second time by the whole garrison. Matthew and Mark have dealt with these events in an abbreviated way, and somewhat topically, by telescoping Pilate's approaches to the crowd regarding the customary prisoner release, and by placing the one flogging and mocking (if indeed there was only one) afterward, or by ignoring the first (if there were two).

[8] Jn 19:14 informs us that "about the sixth hour" Jesus had not yet been crucified, while Mk 15:25 says that Jesus was crucified in the third hour. An explanation of this seeming discrepancy may derive from the observation that all the hours mentioned in the crucifixion accounts are either the third, sixth, or ninth. Perhaps these hours are used to divide the daytime into quarters. According to this hypothesis, Mark reported, not the hour of the day Jesus was crucified, but the quarter of the daytime, and Mk 15:25 would be well rendered, "And it was *the second quarter of the daytime*, and they crucified him." With this understanding in mind, we may conclude that "about the sixth hour" in Jn 19:14 means *approaching* the sixth hour and that Jesus was crucified between 11:00 AM and noon.

It is not clear to me why the third, sixth, and ninth hours should refer to the 2nd, 3rd, and 4th quarter of the daytime. For as we count things, the third, sixth, and ninth hours of the daytime begin at 8:00 AM, 11:00 AM, and 2:00 PM respectively, starting in each case an hour before the quarter they designate. It is almost as if the ancients understood the concept of a "zeroth" hour, which would correspond to the 1st quarter of the daytime. In contemplating the ancient usage, consider that the last hour of the daytime was the *eleventh* hour, not the twelfth, or so it seems from Mt 20:1-12.

But conceivably, the third, sixth, and ninth hours refer to the 1st, 2nd, and 3rd quarter of the day

The passion of Jesus in summary

	Mt	Mk	Lk	Jn
Guards divide his garments; watch.	27:35-36	15:24	23:34	19:23-24
Sign above Jesus.	27:37	15:26	23:38	19:19-22
Two others crucified.	27:38	15:27-28	23:33	19:18
Some stand and watch.			23:35	
Some taunt Jesus.	27:39-43	15:29-32	23:35-37	
One crucified criminal taunt Jesus...	27:44	15:32	23:39	
...and one asks and receives mercy.			23:40-43	
Darkness from noon to 3 p.m.	27:45	15:33	23:44-45	
Jesus, his mother, and John.				19:25-27
Jesus, around 3 p.m.: My God, etc...	27:46	15:34		
...Some say he is calling Elijah...	27:47	15:35		
...Jesus: I thirst...				19:28
...is offered sour wine...[9]	27:48-49	15:36		19:29
...Jesus loudly: It is finished. Father, into your hands etc; dies...	27:50	15:37	23:46	19:30
...temple curtain rent; earthquake; tombs opened...	27:51-52	15:38	23:45	
...guards say Jesus was innocent and was a son of [?a?] god.	27:54	15:39	23:47	
Some mourn death of Jesus.			23:48	
Women observers.	27:55-56	15:40-41	23:49	
Later, breaking of legs, piercing of side.				19:31-37
Later still, Jesus' body taken down, prepared, buried.	27:57-60	15:42-46	23:50-54	19:38-42
Women see tomb; prepare spices.	27:61	15:47	23:55-56	
SUNSET - STARTS SATURDAY & 3RD DAY OF UNLEAVENED BREAD & GREAT DAY of Jn 19:31 & SABBATH				
Guard set at tomb (before dark?)	27:62-66			
SUNRISE				
SUNSET - STARTS SUNDAY & 4TH DAY OF UNLEAVENED BREAD & RESURRECTION DAY				
?After sunset, before dark, women buy additional burial spices now?		16:1		

by reference to the *last* hour of the quarter they signify, somewhat as the names of the watches of the night derive, some of them at least, from when the watch ends (cf. Mk 13:35 for the names of the watches.) According to the hypothesis set forth here, modified by this conception, Jesus was crucified in the 1st quarter of the day as it drew on toward the 2nd quarter of the day, or a little before 9:00 AM.

[9] First, Jesus cries out, "*Eli*, *Eli*, etc.," and some think he is calling Elijah. Then Jesus knowing, etc., says, "I thirst." Hearing this gives someone an idea. He runs, fills a sponge with sour wine (a common beverage), and offers it to Jesus. His companions say to him (Matthew), "Stop, thou. We want to see whether Elijah is coming to save [sustain] him." He replies to them (Mark), saying, "Stop, ye. [What] we [really] want to see [is] whether Elijah is coming to take him down."

Mt 26:17-19 — Mk 14:12-16 — Lk 22:7-13 — Jn 12:50^

DURING THURSDAY, THE 1st DAY OF UNLEAVENED BREAD

Disciples make ready for the Passover meal.

Mt 26: *from p390*	Mk 14: *from p390*	Lk 22: *from p390*	J
17 Τῇ δὲ πρώτῃ τῶν ἀζύμων	12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθυον	7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα	
προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ	*cf. v13*	8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν	
λέγοντες αὐτῷ Ποῦ θέλεις ἑτοιμάσομεν σοι φαγεῖν τὸ πάσχα	λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα	9 οἱ δὲ εἶπον αὐτῷ Ποῦ θέλεις ἑτοιμάσομεν	
	13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν καὶ	*cf. v8*	
18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν	ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ	10 ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται	
πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου ἐγγύς ἐστιν πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου	14 καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει	11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι ὁ διδάσκαλος	
	Ποῦ ἐστιν τὸ κατάλυμά ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω	Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω	
	15 καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοιμον ἐκεῖ ἑτοιμάσατε ἡμῖν	12 κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἐκεῖ ἑτοιμάσατε	
19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα	16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα	13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα	

Mt 26:17-19 — Mk 14:12-16 — Lk 22:7-13 — Jn 12:50^

DURING THURSDAY, THE 1st DAY OF UNLEAVENED BREAD

Disciples make ready for the Passover meal.

Mt 26: *from p391*	Mk 14: *from p391*	Lk 22: *from p391*	J
17 Now the first *day* of the *feast of* unleavened bread	12 And the first day of unleavened bread, when they {*usually*} killed the passover,	7 Then came the day of unleavened bread, when the passover must {*i.e. should (according to the Law)*} be killed.	
the disciples came to Jesus,	*cf. v13*	8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.	
saying unto him, Where wilt thou that we prepare for thee to eat the passover?	his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?	9 And they said unto him, Where wilt thou that we prepare?	
18 And he said, Go into the city	13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.	*cf. v8* 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.	
to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.	14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?	11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?	
	15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.	12 And he shall shew you a large upper room furnished: there make ready.	
19 And the disciples did as Jesus had appointed them; and they made ready the passover.	16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.	13 And they went, and found as he had said unto them: and they made ready the passover.	

Mt 26:20 — Mk 14:17 — Lk 22:14-18 — Jn 13:1-15

SUNSET - STARTS FRIDAY & 2nd DAY OF UNLEAVENED BREAD & DAY OF PREPARATION

All arrive; Jesus makes some opening remarks, passes a cup of wine.

Mt 26:	Mk 14:	Lk 22:	J
20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα	17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα *cf. v25, p416*	14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ 15 καὶ εἶπεν πρὸς αὐτούς Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ ὑμῶν πρὸ τοῦ με παθεῖν 16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ 17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ	

During the meal, Jesus washes the feet of the disciples.

M	M	L	Jn 13: *from p396*
			1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα {*was celebrated by most—see footnote on p402*}, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς 2 καὶ δείπνου γενομένου τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ *cf. Lk 22:3 p390* 3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκεῖνος Κύριε σύ μου νίπτεις τοὺς πόδας 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι γνώσῃ δὲ μετὰ ταῦτα 8 λέγει αὐτῷ Πέτρος Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ἐὰν μὴ νίψω σε οὐκ ἔχεις μέρος μετ ἐμοῦ 9 λέγει αὐτῷ Σίμων Πέτρος Κύριε μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν 10 λέγει αὐτῷ ὁ Ἰησοῦς Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι ἀλλ ἔστιν καθαρὸς ὅλος καὶ ὑμεῖς καθαροί ἐστε ἀλλ οὐχὶ πάντες 11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν Οὐχὶ πάντες καθαροί ἐστε 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ ἀναπεσών πάλιν εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν 13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος καὶ καλῶς λέγετε εἰμὶ γάρ 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε

Mt 26:20 — Mk 14:17 — Lk 22:14-18 — Jn 13:1-15

SUNSET - STARTS FRIDAY & 2nd DAY OF UNLEAVENED BREAD & DAY OF PREPARATION

All arrive; Jesus makes some opening remarks, passes a cup of wine.

Mt 26:	Mk 14:	Lk 22:	J
20 Now when the even was come, he sat down with the twelve.	17 And in the evening he cometh with the twelve. *cf. v25, p417*	14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.	

During the meal, Jesus washes the feet of the disciples.

M	M	L	Jn 13: *from p397*
			1 Now before the feast of the passover {*was celebrated by most—see footnote on p402*}, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper <u>being ended</u> {*or: <u>being in progress</u>*}, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; *cf. Lk 22:3 p391* 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. 10 Jesus saith to him, He that is washed needeth not save to wash ***his*** feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for *so* I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.

Mt 26:21-25 — Mk 14:18-21 — Lk 22:18^ — Jn 13:16-22

M	M	L	Jn 13:
10.24[168] Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ		6.40[112] οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ	16 ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν
		17 εἰ ταῦτα οἴδατε μακάριοί ἐστε ἐὰν ποιῆτε αὐτά 18 οὐ περὶ πάντων ὑμῶν λέγω ἐγὼ οἶδα οὕς ἐξελεξάμην ἀλλ ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μετ ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ ἐμὲ τὴν πτέρναν αὐτοῦ 19 ἀπ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγώ εἰμι	
10.40[170] Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με		10.16[256] Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με	20 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με

Jesus says one of the twelve will betray him.

Mt 26:	Mk 14:	L	Jn 13:
21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με	18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ ἐμοῦ		21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με 22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει
22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν Μήτι ἐγώ εἰμι κύριε 23 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας μετ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με παραδώσει 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος 25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι ῥαββί λέγει αὐτῷ Σὺ εἶπας	19 οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς καθ’ εἷς Μήτι ἐγώ καὶ ἄλλος μήτι ἐγώ 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ ἐμβαπτόμενος μετ ἐμοῦ εἰς τὸ τρύβλιον 21 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος		

Mt 26:21-25 — Mk 14:18-21 — Lk 22:18^ — Jn 13:16-22

M	M	L	J 13:
10:24[169] The disciple is not above *his* master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord.		6:40[113] The disciple is not above his master: but every one that is perfect shall be as his master.	16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
			17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.
10:40[171] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.		10:16[257] He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.	20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Jesus says one of the twelve will betray him.

Mt 26:	Mk 14:	L	Jn 13:
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.		21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake.
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.	19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I? 20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.		

Mt 26:26-28 — Mk 14:22-24 — Lk 22:19-20 — Jn 13:22^

At meal end, Jesus blesses and passes bread and wine, announces the new covenant.

Mt 26:	Mk 14:	Lk 22:	J	1 Corinthians 11:
26 Ἐσθιόντων δὲ αὐτῶν	22 Καὶ ἐσθιόντων αὐτῶν	19 καὶ		23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο
λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Λάβετε φάγετε τοῦτό ἐστιν τὸ σῶμά μου	λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε φάγετε τοῦτό ἐστιν τὸ σῶμά μου	λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν		ἔλαβεν ἄρτον 24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Λάβετε φαγετε Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν
27 καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες	23 καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς καὶ ἔπιον ἐξ αὐτοῦ πάντες	20 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον		25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι
28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν	24 καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον	Ex 24:8 וַיִּקַּח מֹשֶׁה אֶת־ הַדָּם וַיִּזְרֹק עַל־הָעָם וַיֹּאמֶר הִנֵּה דַם־ הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־ הַדְּבָרִים הָאֵלֶּה		Ex 24:8 λαβὼν δὲ Μωυσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν

6.32[186] εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἀλλ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ ... 35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρός μὲ οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε ...
6.51[188] ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ἣν ἐγώ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς ...
6.56[188] ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ ...
6.63[190] τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν
τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν *cf. Jn 6:25-63 p186*

Mt 26:26-28 — Mk 14:22-24 — Lk 22:19-20 — Jn 13:22^

At meal end, Jesus blesses and passes bread and wine, announces the new covenant.

Mt 26:	Mk 14:	Lk 22:	J	I Corinthians 11:
26 And as they were eating,	22 And as they did eat,	19 And		23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:
Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.	Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.	he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.		24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
27 And he took the cup, and gave thanks, and gave *it* to them, saying,	23 And he took the cup, and when he had given thanks, he gave *it* to them:	20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.		25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood:
Drink ye all of it; {*All of you, drink of it.*}	and they all drank of it.			
28 For this is my blood of the new testament, which is shed for many for the remission of sins.	24 And he said unto them, This is my blood of the new testament, which is shed for many.			Ex 24:8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. this do ye, as oft as ye drink *it*, in remembrance of me.

6:32[187] Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. ... 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ...
6:51[189] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. ...
6:56[189] He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ...
6:63[191] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. *cf. Jn 6:25-63 p187*

Mt 26:29 — Mk 14:25 — Lk 22:21-29 — Jn 13:23-32

Mt 26:	Mk 14:	Lk 22:	J	1 Corinthians 11:
29 λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου	25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ	*cf. v18 p410*		
to p428	*to p428*			

Jesus again says someone will betray him; Judas leaves; greatness; a new commandment.

M	M	Lk 22:	Jn 13:

21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ ἐμοῦ ἐπὶ τῆς τραπέζης
22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον
πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ παραδίδοται
23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ
τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν

23 ἦν δέ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ
ὃν ἠγάπα ὁ Ἰησοῦς
24 νεύει οὖν τούτῳ Σίμων Πέτρος
πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει
25 ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε τίς ἐστιν
26 ἀποκρίνεται ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω
καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ
27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς *cf. 13:2 p410, Lk 22:3 p390*
λέγει οὖν αὐτῷ ὁ Ἰησοῦς Ὃ ποιεῖς ποίησον τάχιον
28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ
29 τινὲς γὰρ ἐδόκουν ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας
ὅτι λέγει αὐτῷ ὁ Ἰησοῦς Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν
ἢ τοῖς πτωχοῖς ἵνα τι δῷ
30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν. ἦν δὲ νύξ.

31 Ὅτε ἐξῆλθεν λέγει ὁ Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου
καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ
32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ
καὶ εὐθὺς δοξάσει αὐτόν

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς *cf. 9:46ff p228*
τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων
25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν
καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται
26 ὑμεῖς δὲ οὐχ οὕτως ἀλλ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος
καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν
27 τίς γὰρ μείζων ὁ ἀνακείμενος ἢ ὁ διακονῶν
οὐχὶ ὁ ἀνακείμενος ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν
28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ ἐμοῦ ἐν τοῖς πειρασμοῖς μου *cf. Mt 19:27ff p318*
29 κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν

Mt 26:29 — Mk 14:25 — Lk 22:21-29 — Jn 13:23-32

Mt 26:	Mk 14:	Lk 22:	J	I Corinthians 11:
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.	*cf. v18 p411*		
to p429	*to p429*			

Jesus again says someone will betray him; Judas leaves; greatness; a new commandment.

M	M	Lk 22:	Jn 13:

21 But, behold, the hand of him that betrayeth me *is* with me on the table.
22 And truly the Son of man goeth, as it was determined:
but woe unto that man by whom he is betrayed!
23 And they began to enquire among themselves,
which of them it was that should do this thing.

23 Now there was leaning on Jesus' bosom one of his disciples,
whom Jesus loved.
24 Simon Peter therefore beckoned to him,
that he should ask who it should be of whom he spake.
25 He then lying on Jesus' breast saith unto him, Lord, who is it?
26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*.
And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 And after the sop Satan entered into him. *cf. 13:2 p411, Lk 22:3 p391*
Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because Judas had the bag,
that Jesus had said unto him, Buy *those things* that we have need of against the feast;
or, that he should give something to the poor.
30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified,
and God is glorified in him.
32 If God be glorified in him, God shall also glorify him in himself,
and shall straightway glorify him.

24 And there was also a strife among them, *cf. 9:46ff p229*
which of them should be accounted the greatest.
25 And he said unto them, The kings of the Gentiles exercise lordship over them;
and they that exercise authority upon them are called benefactors.
26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger;
and he that is chief, as he that doth serve.
27 For whether *is* greater, he that sitteth at meat, or he that serveth?
is not he that sitteth at meat? but I am among you as he that serveth.
28 Ye are they which have continued with me in my temptations. *cf. Mt 19:27ff p319*
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

M	M	Lk 22:	Jn 13:
		30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου [ἐν τῇ βασιλείᾳ μου] καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ	
			33 τεκνία ἔτι μικρὸν μεθ ὑμῶν εἰμι ζητήσετέ με καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν καὶ ὑμῖν λέγω ἄρτι 34 ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους 35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις 36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε ποῦ ὑπάγεις ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι ὕστερον δὲ ἀκολουθήσεις μοι 37 λέγει αὐτῷ Πέτρος Κύριε διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι τὴν ψυχήν μου ὑπὲρ σοῦ θήσω 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις
		31 εἶπεν δὲ ὁ Κύριος Σίμων Σίμων ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου 33 ὁ δὲ εἶπεν αὐτῷ Κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι	
		34 ὁ δὲ εἶπεν Λέγω σοι Πέτρε οὐ μή φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρίς ἀπαρνήσῃ μή εἰδέναι με	ἀμὴν ἀμὴν *cf. Mk 14:30 &c. p428* λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς
		35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων μή τινος ὑστερήσατε οἱ δὲ εἶπον Οὐθενός 36 εἶπεν οὖν αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω ὁμοίως καὶ πήραν καὶ ὁ μὴ ἔχων πωλήσει τὸ ἱμάτιον αὐτοῦ καὶ ἀγοράσει μάχαιραν 37 λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει 38 οἱ δὲ εἶπον Κύριε ἰδοὺ μάχαιραι ὧδε δύο ὁ δὲ εἶπεν αὐτοῖς Ἱκανόν ἐστιν *to p428*	

M	M	L	Jn 14:
			1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε 2 ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν εἰ δὲ μή εἶπον ἂν ὑμῖν πορεύομαι ἑτοιμάσαι τόπον ὑμῖν 3 καὶ ἐὰν πορευθῶ [καὶ] ἑτοιμάσω ὑμῖν τόπον πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε 5 Λέγει αὐτῷ Θωμᾶς Κύριε οὐκ οἴδαμεν ποῦ ὑπάγεις καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι 6 λέγει αὐτῷ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι ἐμοῦ 7 εἰ ἐγνώκειτέ με καὶ τὸν πατέρα μου ἐγνώκειτε ἂν καὶ ἀπ ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν 8 λέγει αὐτῷ Φίλιππος Κύριε δεῖξον ἡμῖν τὸν πατέρα καὶ ἀρκεῖ ἡμῖν 9 λέγει αὐτῷ ὁ Ἰησοῦς τοσοῦτον χρόνον μεθ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με Φίλιππε ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα

Mt 26:29^ — Mk 14:25^ — Lk 22:30-38 — Jn 13:33-38, 14:1-9

M	M	Lk 22:	Jn 13:
		30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.	
			33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all *men* know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake?
		31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you[pl], that he may sift *you*[pl] as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.	
		34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.	Verily, verily, *cf. Mk 14:30 &c. p429* I say unto thee, The cock shall not crow , till thou hast denied me thrice .
		35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough. *to p429*	

M	M	L	Jn 14:
			1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

M	M	L	Jn 14:
			10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα 11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί εἰ δὲ μή διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι 12 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι 13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ 14 ἐάν τι αἰτήσητέ [με] ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω 15 Ἐὰν ἀγαπᾶτέ με τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μένῃ μεθ ὑμῶν εἰς τὸν αἰῶνα 17 τὸ πνεῦμα τῆς ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό ὑμεῖς δὲ γινώσκετε αὐτὸ ὅτι παρ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς ἔρχομαι πρὸς ὑμᾶς 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ ὑμεῖς δὲ θεωρεῖτέ με ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν 22 Λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης Κύριε καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ αὐτῷ ποιησόμεν 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός 25 Ταῦτα λελάληκα ὑμῖν παρ ὑμῖν μένων 26 ὁ δὲ παράκλητος τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν 27 Εἰρήνην ἀφίημι ὑμῖν εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς εἰ ἠγαπᾶτέ με ἐχάρητε ἄν ὅτι εἶπον πορεύομαι πρὸς τὸν πατέρα ὅτι ὁ πατήρ μού μείζων μού ἐστιν 29 καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι ἵνα ὅταν γένηται πιστεύσητε 30 οὐκέτι πολλὰ λαλήσω μεθ ὑμῶν ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν 31 ἀλλ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ οὕτως ποιῶ Ἐγείρεσθε ἄγωμεν ἐντεῦθεν

M	M	L	Jn 15:
			1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν 2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν αἴρει αὐτό καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ 3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν 4 μείνατε ἐν ἐμοί κἀγὼ ἐν ὑμῖν καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ ἑαυτοῦ ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μείνητε

Mt 26:29^ — Mk 14:25^ — Lk 22:38^ — Jn 14:10-31, 15:1-4

M	M	L	Jn 14:
			10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do *it*. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being *yet* present with you. 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

M	M	L	Jn 15:
			1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

M	M	L	Jn 15:
			5 ἐγώ εἰμι ἡ ἄμπελος ὑμεῖς τὰ κλήματα ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν 6 ἐὰν μή τις μείνῃ ἐν ἐμοί ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται 7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ ὃ ἐὰν θέλητε αἰτήσεσθε καὶ γενήσεται ὑμῖν 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί 9 καθὼς ἠγάπησέν με ὁ πατήρ κἀγὼ ἠγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ 10 ἐὰν τὰς ἐντολάς μου τηρήσητε μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ 11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ 14 ὑμεῖς φίλοι μού ἐστε ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν 15 οὐκέτι ὑμᾶς λέγω δούλους ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα φίλους ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν 16 οὐχ ὑμεῖς με ἐξελέξασθε ἀλλ ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν 17 ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν 19 εἰ ἐκ τοῦ κόσμου ἦτε ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ ἀλλ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος 20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐτήρησαν καὶ τὸν ὑμέτερον τηρήσουσιν 21 ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου ὅτι οὐκ οἴδασιν τὸν πέμψαντά με 22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἁμαρτίαν οὐκ εἴχον νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν 23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν ἁμαρτίαν οὐκ εἴχον νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου 25 ἀλλ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν 26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε ὅτι ἀπ ἀρχῆς μετ ἐμοῦ ἐστε

M	M	L	Jn 16:
			1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς ἀλλ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ

M	M	L	Jn 15:
			5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before *it hated* you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.

M	M	L	Jn 16:
			1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

M	M	L	Jn 16:
			3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον ὅτι μεθ ὑμῶν ἤμην 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις 6 ἀλλ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν 7 ἀλλ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἐὰν δὲ πορευθῶ πέμψω αὐτὸν πρὸς ὑμᾶς 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως 9 περὶ ἁμαρτίας μέν ὅτι οὐ πιστεύουσιν εἰς ἐμέ 10 περὶ δικαιοσύνης δέ ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με 11 περὶ δὲ κρίσεως ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται 12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν ἀλλ οὐ δύνασθε βαστάζειν ἄρτι 13 ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν οὐ γὰρ λαλήσει ἀφ ἑαυτοῦ ἀλλ ὅσα ἂν ἀκούσῃ λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν 14 ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν 16 Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με ὅτι ὑπάγω πρὸς τὸν πατέρα 17 εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με καί Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα 18 ἔλεγον οὖν τοῦτο Τί ἐστιν ὃ λέγει τὸ μικρόν οὐκ οἴδαμεν τί λαλεῖ 19 ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με 20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς ὁ δὲ κόσμος χαρήσεται ὑμεῖς δὲ λυπηθήσεσθε ἀλλ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται 21 ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει ὅτι ἦλθεν ἡ ὥρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον 22 καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε πάλιν δὲ ὄψομαι ὑμᾶς καὶ χαρήσεται ὑμῶν ἡ καρδία καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ ὑμῶν 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἄν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν 24 ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε καὶ λήψεσθε ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἀλλ ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον 28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον

M	M	L	Jn 16:
			3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world:

M	M	L	Jn 16:
			πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις 30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες 31 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄρτι πιστεύετε 32 ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφῆτε καὶ οὐκ εἰμὶ μόνος ὅτι ὁ πατὴρ μετ ἐμοῦ ἐστιν 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλῖψιν ἔχετε ἀλλὰ θαρσεῖτε ἐγὼ νενίκηκα τὸν κόσμον

M	M	L	Jn 17:
			1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν Πάτερ ἐλήλυθεν ἡ ὥρα δόξασόν σου τὸν υἱόν ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωή ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν 4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον ετελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω 5 καὶ νῦν δόξασόν με σύ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας καὶ τὸν λόγον σου τετηρήκασιν 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν 8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας 9 ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι ὅτι σοί εἰσιν 10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά καὶ δεδόξασμαι ἐν αὐτοῖς 11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν καὶ ἐγὼ πρὸς σὲ ἔρχομαι Πάτερ ἅγιε τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι ἵνα ὦσιν ἓν καθὼς ἡμεῖς 12 ὅτε ἤμην μετ αὐτῶν ἐν τῷ κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου οὓς δέδωκάς μοι ἐφύλαξα καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας ἵνα ἡ γραφὴ πληρωθῇ 13 νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ 17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ

M	M	L	Jn 16:
			again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

M	M	L	Jn 17:
			1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Mt 26:30-36 — Mk 14:26-32 — Lk 22:39 — Jn 17:21-26, 18:1

M	M	L	Jn 17:
			21 ἵνα πάντες ἓν ὦσιν καθὼς σύ πάτερ ἐν ἐμοὶ κἀγὼ ἐν σοί ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας 22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν ἐσμεν 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί ἵνα ὦσιν τετελειωμένοι εἰς ἕν καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας 24 Πάτερ οὓς δέδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ ἐμοῦ ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου 25 πάτερ δίκαιε καὶ ὁ κόσμος σε οὐκ ἔγνω ἐγὼ δέ σε ἔγνων καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς

They sing a hymn, then go to the mount of Olives.

Mt 26: *from p416*	Mk 14: *from p416*	Lk 22: *from p418*	Jn 18:
			1 Ταῦτα εἰπὼν ὁ Ἰησοῦς
30 Καὶ ὑμνήσαντες	26 Καὶ ὑμνήσαντες		
ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν	ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν	39 Καὶ ἐξελθὼν	ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ

Mt 26:	Mk 14:	L	J
31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ γέγραπται γάρ Πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν 33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοί ἐγὼ [δὲ] οὐδέποτε σκανδαλισθήσομαι 34 ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με 35 λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν οὐ μή σε ἀπαρνήσωμαι ὁμοίως δέ καὶ πάντες οἱ μαθηταὶ εἶπον	27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ ὅτι γέγραπται Πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν 29 ὁ δὲ Πέτρος ἔφη αὐτῷ καὶ Εἰ πάντες σκανδαλισθήσονται ἀλλ οὐκ ἐγώ 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με *cf. Lk 22:34 &c. p418* 31 ὁ δὲ ἐκ περισσοῦ ἔλεγεν μᾶλλον Ἐὰν με δέῃ συναποθανεῖν σοι οὐ μή σε ἀπαρνήσωμαι ὡσαύτως δὲ καὶ πάντες ἔλεγον		

At the garden of Gethsemane.

Mt 26:	Mk 14:	Lk 22:	Jn 18:
36 Τότε ἔρχεται μετ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ	32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ	ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί αὐτοῦ	πέραν τοῦ χειμάρρου τῶν Κεδρῶν ὅπου ἦν κῆπος εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ

Mt 26:30-36 — Mk 14:26-32 — Lk 22:39 — Jn 17:21-26, 18:1

M	M	L	Jn 17:
			21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

They sing a hymn, then go to the mount of Olives.

Mt 26: *from p417*	Mk 14: *from p417*	Lk 22: *from p419*	Jn 18:
30 And when they had sung an hymn, they went out into the mount of Olives.	26 And when they had sung an hymn, they went out into the mount of Olives.	39 And he came out,	1 When Jesus had spoken these words, he went forth with his disciples

Mt 26:	Mk 14:	L	J
31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet *will* not I. 30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow <u>twice</u>, thou shalt deny me thrice. *cf. Lk 22:34 &c. p419* 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.		

At the garden of Gethsemane.

Mt 26:	Mk 14:	Lk 22:	Jn 18:
36 Then cometh Jesus with them unto a place called Gethsemane,	32 And they came to a place which was named Gethsemane:	and went, as he was wont, to the mount of Olives; and his disciples also followed him.	over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Mt 26:37-39 — Mk 14:33-36 — Lk 22:40-44 — Jn 18:2-3

Mt 26:	Mk 14:	Lk 22:	Jn 18:
καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ	καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξωμαι		2 ᾔδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον ὅτι πολλάκις συνήχθη [καὶ] ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ
37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν	33 καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν		
38 τότε λέγει αὐτοῖς ὁ Ἰησοῦς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου μείνατε ὧδε καὶ γρηγορεῖτε μετ ἐμοῦ	34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου μείνατε ὧδε καὶ γρηγορεῖτε	40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν	3 ὁ οὖν Ἰούδας
39 καὶ προσελθὼν μικρὸν	35 καὶ προσελθὼν μικρὸν	41 καὶ αὐτὸς ἀπεσπάσθη ἀπ αὐτῶν ὡσεὶ λίθου βολήν καὶ θεὶς τὰ γόνατα	
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος	ἔπεσεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ αὐτοῦ ἡ ὥρα	προσηύχετο	λαβὼν
καὶ λέγων Πάτερ μου εἰ δυνατόν ἐστιν παρελθέτω ἀπ ἐμοῦ τὸ ποτήριον τοῦτο πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ ὡς σύ	36 καὶ ἔλεγεν Αββα ὁ πατήρ πάντα δυνατά σοι παρένεγκε τὸ ποτήριον ἀπ ἐμοῦ τοῦτο ἀλλ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ	42 λέγων Πάτερ εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ ἐμοῦ πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω	τὴν σπεῖραν καὶ
		43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ οὐρανοῦ ἐνισχύων αὐτόν 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν	ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων

Mt 26:37-39 — Mk 14:33-36 — Lk 22:40-44 — Jn 18:2-3

Mt 26:	Mk 14:	Lk 22:	Jn 18:
and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.	and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.	40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.	2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3 Judas then, having received a band *of men* and officers from the chief priests

Mt 26:40-45 — Mk 14:37-41 — Lk 22:45-46 — Jn 18:3^

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης	
40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας	37 καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας		
καὶ λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ ἐμοῦ	καὶ λέγει τῷ Πέτρῳ Σίμων καθεύδεις οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι		ὑπηρέτας
		46 καὶ εἶπεν αὐτοῖς Τί καθεύδετε ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν	ἔρχεται
41 γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής	38 γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής		
42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ ἐμοῦ ἐὰν μὴ αὐτὸ πίω γενηθήτω τὸ θέλημά σου	39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών		ἐκεῖ
43 καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι	40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρήμενοι καὶ οὐκ ἤδεισαν τί αὐτῷ ἀποκριθῶσιν		μετὰ φανῶν
44 καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν			καὶ λαμπάδων
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν	41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε ἀπέχει ἦλθεν ἡ ὥρα ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν		καὶ ὅπλων

Mt 26:40-45 — Mk 14:37-41 — Lk 22:45-46 — Jn 18:3^

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		45 And when he rose up from prayer,	
40 And he cometh unto the disciples, and findeth them asleep,	37 And he cometh, and findeth them sleeping,	and was come to his disciples, he found them sleeping for sorrow,	
and saith unto Peter, What, could ye not watch with me one hour?	and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?		and Pharisees,
		46 And said unto them, Why sleep ye?	cometh
41 Watch {*ye*} and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.	38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.	rise and pray, lest ye enter into temptation.	
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	39 And again he went away, and prayed, and spake the same words.		thither
43 And he came and found them asleep again: for their eyes were heavy.	40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.		with lanterns
44 And he left them, and went away again, and prayed the third time, saying the same words.			and torches
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.	41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		and weapons.

Mt 26:46-50 — Mk 14:42-46 — Lk 22:47-48 — Jn 18:4-6

Mt 26:	Mk 14:	Lk 22:	Jn 18:
46 ἐγείρεσθε ἄγωμεν ἰδοὺ ἤγγικεν ὁ παραδιδούς με	42 ἐγείρεσθε ἄγωμεν ἰδοὺ ὁ παραδιδούς με ἤγγικεν		4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ αὐτὸν ἐξελθὼν
47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ	43 Καὶ εὐθὲως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς ὢν τῶν δώδεκα καὶ μετ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων	47 Ἔτι δέ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς	
48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν κρατήσατε αὐτόν	44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν κρατήσατε αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς		
49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε ῥαββί	45 καὶ ἐλθὼν εὐθὲως προσελθὼν αὐτῷ λέγει αὐτῷ	καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν 48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως	*{Jesus holds Judas away momentarily, giving him a last chance to change his mind.}*
	Ῥαββί Ῥαββί		*{Judas persists}*
καὶ κατεφίλησεν αὐτόν 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε ἐφ ᾧ πάρει	καὶ κατεφίλησεν αὐτόν		*{Jesus immediately calls Judas to repentance.}*
Jesus seized the first time:			
τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν	46 οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτὸν		
		εἶπεν αὐτοῖς Τίνα ζητεῖτε 5 ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον λέγει αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ αὐτῶν 6 ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγώ εἰμι ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί	
Jesus now free and crowd afraid of Jesus.			

Mt 26:46-50 — Mk 14:42-46 — Lk 22:47-48 — Jn 18:4-6

Mt 26:	Mk 14:	Lk 22:	Jn 18:
46 Rise, let us be going: behold, he is at hand that doth betray me.	42 Rise up, let us go; lo, he that betrayeth me is at hand.		4 Jesus therefore, knowing all things that should come upon him, went forth,
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.	43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.	47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them,	
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.		
49 And forthwith he came to Jesus, and said, Hail, master;	45 And as soon as he was come, he goeth straightway to him, and saith,	and drew near unto Jesus to kiss him.	
		48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?	{*Jesus holds Judas away momentarily, giving him a last chance to change his mind.*}
and kissed him.	Master, master; and kissed him.		{*Judas persists*}
50 And Jesus said unto him, Friend, wherefore art thou come?			{*Jesus immediately calls Judas to repentance.*}
Jesus seized the first time:			
Then came they, and laid hands on Jesus, and took him.	46 And they laid their hands on him, and took him.		
		and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.	
Jesus now free and crowd afraid of Jesus.			

Mt 26:51-54 — Mk 14:47 — Lk 22:49-51 — Jn 18:7-11

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		7 πάλιν οὖν αὐτούς ἐπηρώτησεν Τίνα ζητεῖτε οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον 8 ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι εἰ οὖν ἐμὲ ζητεῖτε ἄφετε τούτους ὑπάγειν 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα	
		49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ Κύριε εἰ πατάξομεν ἐν μαχαίρᾳ	
51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον	47 εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον	50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν	10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος
52 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον σου τὴν μάχαιράν εἰς τὸν τόπον αὐτῆς πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀποθανοῦνται		51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐᾶτε ἕως τούτου καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν	11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν σου εἰς τὴν θήκην
Jesus explains.			
53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι			18.36[452] ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό
Jesus talks at length (note "In that same hour" in Mt 26:55a). Only opening remarks (above) and concluding remarks (below) have been reported.			

Mt 26:51-54 — Mk 14:47 — Lk 22:49-51 — Jn 18:7-11

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.	
		49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?	
51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.	47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.	50 And one of them smote the servant of the high priest, and cut off his right ear.	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.		51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.	11 Then said Jesus unto Peter, Put up thy sword into the sheath:
Jesus explains.			
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?			18:36[453] Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. the cup which my Father hath given me, shall I not drink it?
Jesus talks at length (note "In that same hour" in Mt 26:55a). Only opening remarks (above) and concluding remarks (below) have been reported.			

Mt 26:	Mk 14:	Lk 22:	Jn 18:
In conclusion, Jesus castigates the crowd for their cowardice, and explains again that the scriptures must be fulfilled.			
55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με καθ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ καὶ οὐκ ἐκρατήσατέ με 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν	48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με 49 καθ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με ἀλλ ἵνα πληρωθῶσιν αἱ γραφαί	52 εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων 53 καθ ἡμέραν ὄντος μου μεθ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ ἐμέ ἀλλ αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους	18.19[446] Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ 20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται καὶ ἐν κρυπτῷ ελάλησα οὐδέν 21 τί με ἐπερωτᾷς ἐπερώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ
Disciples flee (Jesus won't fight and provokes crowd!)			
Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον	50 καὶ ἀφέντες αὐτὸν πάντες ἔφυγον		
Jesus seized the second time. Writer of gospel of Mark also seized, but escapes.			
	51 Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ καὶ κρατοῦσιν αὐτόν οἱ νεανίσκοι 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ αὐτῶν	54 Συλλαβόντες δὲ αὐτὸν	12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον *verse continues on p446*	53 Καὶ ἀπήγαγον τὸν Ἰησοῦν *verse continues on p446*	ἤγαγον *verse continues on p446*	13 καὶ ἀπήγαγον αὐτὸν *verse continues on p446*

Mt 26:55-57 — Mk 14:48-53 — Lk 22:52-54 — Jn 18:12-13

Mt 26:	Mk 14:	Lk 22:	Jn 18:
In conclusion, Jesus castigates the crowd for their cowardice, and explains again that the scriptures must be fulfilled.			
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the scriptures of the prophets might be fulfilled.	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but {*that*} the scriptures must[might] be fulfilled.	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.	18:19[447] The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
Disciples flee (Jesus won't fight and provokes crowd!)			
Then all the disciples forsook him, and fled.	50 And they all forsook him, and fled.		
Jesus seized the second time. Writer of gospel of Mark also seized, but escapes.			
57 And they that had laid hold on Jesus led *him* away	51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked. 53 And they led Jesus away	54 Then took they him, and led *him*,	12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away
verse continues on p447	*verse continues on p447*	*verse continues on p447*	*verse continues on p447*

Mt 26:58, 69 — Mk 14:54, 66-67 — Lk 22:55-57 — Jn 18:15-17

Concurrent section, Peter

Mt 26: *from p446*	Mk 14: *from p446*	Lk 22: *from p446*	Jn 18: *from p446*
58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως	54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ	54c … ὁ δὲ Πέτρος ἠκολούθει μακρόθεν	15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητής
ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως 16 ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον			
καὶ εἰσελθὼν ἔσω	ἔως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως		
		55 ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν	*cf. v18.*
ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος	καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς	ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν	
vv59-68 start on p446	*vv55-65 start on p446*		
	{---------- *first*	*denial* ---------- }	
69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ	66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ	56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν {*to others*} Καὶ οὗτος σὺν αὐτῷ ἦν 57 ὁ δὲ ἠρνήσατο αὐτόν λέγων γύναι Οὐκ οἶδα αὐτὸν	17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρός
καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα {*to Peter*}	λέγει {*to Peter*}		τῷ Πέτρῳ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου λέγει ἐκεῖνος {*rising,*} Οὐκ εἰμί
Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου	Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα		

Mt 26:58, 69 — Mk 14:54, 66-67 — Lk 22:55-57 — Jn 18:15-17

Concurrent section, Peter

Mt 26: *from p447*	Mk 14: *from p447*	Lk 22: *from p447*	Jn 18: *from p447*
58 But Peter followed him afar off unto the high priest's palace,	54 And Peter followed him afar off,	54 ... And Peter followed afar off.	15 And Simon Peter followed Jesus, and *so did* another disciple:
that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.			
and went in,	even into the palace of the high priest:		
		55 And when they had kindled a fire in the midst of the hall, and were set down	*cf. v18*
and sat with the servants, to see the end.	and he sat with the servants, and warmed himself at the fire.	together, Peter sat down among them.	
vv59-68 start on p447	*vv55-65 start on p447*		
	{ - - - - - - - - - - *first*	*denial* - - - - - - - - - - }	
69 Now Peter sat without in the palace:	66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:	56 But a certain maid beheld him as he sat by the fire, and	17 Then saith the damsel that kept the door
	67 And when she saw Peter warming himself, she looked upon him,	earnestly looked upon him, and said {*to others*}, This man was also with him. 57 And he denied him, saying, Woman, I know him not.	
and a damsel came unto him, saying {*to Peter*},	and said {*to Peter*},		unto Peter, Art not thou also *one* of this man's disciples? He {, *rising,*} saith, I am not.
Thou also wast with Jesus of Galilee. {*or: Indeed thou wast with Jesus of Galilee.*}	And thou also wast with Jesus of Nazareth. {*or: Indeed thou wast with the Nazarene, Jesus .*}		

Mt 26:70-73 — Mk 14:68-70 — Lk 22:58-59 — Jn 18:18, 25-27

Mt 26:	Mk 14:	Lk 22:	Jn 18:
70 ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων λέγων Οὐκ οἶδα τί λέγεις	68 ὁ δὲ ἠρνήσατο λέγων Οὐκ οἶδα οὐδέ ἐπίσταμαι τί σὺ λέγεις	*cf. v55*	18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες ὅτι ψῦχος ἦν καὶ ἐθερμαίνοντο ἦν δὲ μετ αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος
	{ - - - - - - - - - - *second*	*denial* - - - - - - - - - - }	*vv19-24 are on p446*
71 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα	καὶ {*soon*} ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν		25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος {*at a second fire*}
	69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστιν		
εἶδεν αὐτὸν ἄλλη καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου		58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη {*to Peter*} Καὶ σὺ ἐξ αὐτῶν εἶ	εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ
72 καὶ πάλιν ἠρνήσατο μεθ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον	70 ὁ δὲ πάλιν ἠρνεῖτο	ὁ δὲ Πέτρος εἶπεν Ἄνθρωπε οὐκ εἰμί	ἠρνήσατο οὖν ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί
	{ - - - - - - - - - - *third*	*denial* - - - - - - - - - - }	
73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες	καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει	59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς	26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον {*to Peter*} Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ αὐτοῦ 27 πάλιν οὖν ἠρνήσατο ὁ Πέτρος

Mt 26:70-73 — Mk 14:68-70 — Lk 22:58-59 — Jn 18:18, 25-27

Mt 26:	Mk 14:	Lk 22:	Jn 18:
70 But he denied before *them* all, saying, I know not what thou sayest.	68 But he denied, saying, I know not, neither understand I what thou sayest.	*cf. v55*	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
	{- - - - - - - - - - *second*	*denial* - - - - - - - - - - }	*vv19-24 are on p447*
71 And when he was gone out into the porch,	And {*soon*} he went out into the porch; and the cock crew.		25 And Simon Peter stood and warmed himself. {*at a second fire*}
another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.	69 And a {*the*} maid saw him again, and began to say to them that stood by, This is *one* of them.[1]	58 And after a little while another saw him, and said, {*to Peter*} Thou art also of them. {*or: Indeed thou art of them.*}	They said therefore unto him, Art not thou also *one* of his disciples?
72 And again he denied with an oath, I do not know the man.	70 And he denied it again.	And Peter said, Man, I am not.	He denied *it*, and said, I am not.
	{- - - - - - - - - - *third*	*denial* - - - - - - - - - - }	
73 And after a while came unto *him* they that stood by,	And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.[2]	59 And about the space of one hour after	26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, {*to Peter*} Did not I see thee in the garden with him? 27 Peter then denied again:

Mt 26:74-75 — Mk 14:71-72 — Lk 22:60-62 — Jn 18:27^

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		ἄλλος τις διϊσχυρίζετο λέγων *{to others}* Ἐπ ἀληθείας καὶ οὗτος μετ αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν	
εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ			
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι	71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι	60 εἶπεν δὲ ὁ Πέτρος Ἄνθρωπε οὐκ οἶδα ὃ λέγεις	
Οὐκ οἶδα τὸν ἄνθρωπον	Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε		
καὶ εὐθέως	72 καὶ ἐκ δευτέρου	καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ	καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν	ἀλέκτωρ ἐφώνησεν	ἐφώνησεν ἀλέκτωρ 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ	ἀλέκτωρ ἐφώνησεν
75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι	καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὁ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δὶς	καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι	
τρὶς ἀπαρνήσῃ με καὶ	ἀπαρνήσῃ με τρίς καὶ ἐπιβαλὼν	ἀπαρνήσῃ με τρίς 62 καὶ	
ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς	ἔκλαιεν	ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς	
to 27:1 p448	*to 15:1 p448*	*to p448*	*to v28 p450*

Mt 26:74-75 — Mk 14:71-72 — Lk 22:60-62 — Jn 18:27^

Mt 26:	Mk 14:	Lk 22:	Jn 18:
		another confidently affirmed, saying, {*to others*} Of a truth this *fellow* also was with him:	
and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.		for he is a Galilaean.	
74 Then began he to curse and to swear, *saying*,	71 But he began to curse and to swear, *saying*,	60 And Peter said, Man, I know not what thou sayest.	
I know not the man.	I know not this man of whom ye speak.		
And immediately	72 And the second time	And immediately, while he yet spake,	and immediately
the cock crew.	the cock crew.	the cock crew.	the cock crew.
		61 And the Lord turned, and looked upon Peter.	
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow,	And Peter called to mind the word that Jesus said unto him, Before the cock crow twice,	And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow,	
thou shalt deny me thrice.	thou shalt deny me thrice.	thou shalt deny me thrice.	
And	And when he thought thereon,	62 And	
he went out, and wept bitterly.	he wept.	Peter went out, and wept bitterly.	
to 27:1 p449	*to 15:1 p449*	*to p449*	*to v28 p451*

Interrogation before Annas.

M	M	L	Jn 18: *from p438*
			13 … πρὸς Ἄνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου *14* ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ *vv15-18 start on p440* *19* Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ *20* ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται καὶ ἐν κρυπτῷ ελάλησα οὐδέν *21* τί με ἐπερωτᾷς ἐπερώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ *22* ταῦτα δὲ αὐτοῦ εἰπόντος εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ *23* ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ κακοῦ εἰ δὲ καλῶς τί με δέρεις *24* ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον

Interrogation before Caiaphas.

Mt 26: *from p438*	Mk 14: *from p438*	Lk 22: *from p438*	Jn 18:
57 …πρὸς Καϊάφαν τὸν ἀρχιερέα ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν *v58 is at p440*	*53* …πρὸς τὸν ἀρχιερέα καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς *v54 is at p440*	*54* …καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως *verse continues on p440*	πρὸς Καϊάφαν τὸν ἀρχιερέα *to v25 p442*

Mt 26: *from p440*	Mk 14: *from p440*	L	J
59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως θανατώσωσιν αὐτὸν *60* καὶ οὐχ εὗρον καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὗρον	*55* οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν καὶ οὐχ εὕρισκον *56* πολλοὶ γὰρ ἐψευδομαρτύρουν κατ αὐτοῦ καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν		
61 ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες εἶπον Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν	*57* καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ αὐτοῦ λέγοντες *58* ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω		2.19[40] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν 20 εἶπον οὖν οἱ Ἰουδαῖοι τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ
62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ τί οὗτοί σου καταμαρτυροῦσιν	*59* καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν *60* καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνῃ οὐδέν τί οὗτοί σου καταμαρτυροῦσιν		

Concurrent section, Jesus

Interrogation before Annas.

M	M	L	Jn 18: *from p439*
			13 ...to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. *14* Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. *vv15-18 start on p441* *19* The high priest {*Annas*} then asked Jesus of his disciples, and of his doctrine. *20* Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. *21* Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. *22* And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? *23* Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? *24* Now Annas had sent him bound {*Or: Annas [then] sent him bound*}

Interrogation before Caiaphas.

Mt 26: *from p439*	Mk 14: *from p439*	Lk 22: *from p439*	Jn 18:
57 ...to Caiaphas the high priest, where the scribes and the elders were assembled. *v58 is at p441*	*53* ...to the high priest: and with him were assembled all the chief priests and the elders and the scribes. *v54 is at p441*	*54* ...and brought him into the high priest's house. *verse continues on p441*	unto Caiaphas the high priest. *to v25 p443*

Mt 26: *from p441*	Mk 14: *from p441*	L	J
59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; *60* But found none: yea, though many false witnesses came, *yet* found they none.	*55* And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. *56* For many bare false witness against him, but their witness agreed not together.		
At the last came two false witnesses, *61* And said, {*one said:*} This *fellow* said, I am able to destroy the temple of God, and to build it in three days.	*57* And there arose certain, and bare false witness against him, saying, {*the other said:*} *58* We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.		2:19[41] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.
62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?	*59* But neither so did their witness agree together. *60* And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?		

Mt 27:1; 26:63-68 — **Mk 15:1**; 14:61-65 — **Lk 22:63-71** — **Jn 18:27**^

Mt 26:	Mk 14:	L	J
63 ὁ δὲ Ἰησοῦς ἐσιώπα καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ *64* λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας πλὴν λέγω ὑμῖν ἀπ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ *65* τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων ὅτι Ἐβλασφήμησεν τί ἔτι χρείαν ἔχομεν μαρτύρων ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ *66* τί ὑμῖν δοκεῖ οἱ δὲ ἀποκριθέντες εἶπον Ἔνοχος θανάτου ἐστίν	*61* ὁ δὲ ἐσιώπα καὶ οὐδέν ἀπεκρίνατο πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ *62* ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ εἰμι καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ *63* ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει Τί ἔτι χρείαν ἔχομεν μαρτύρων *64* ἠκούσατε τῆς βλασφημίας τί ὑμῖν φαίνεται οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου		

Mt 26:	Mk 14:	Lk 22: *from p444*	J
67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν οἱ δὲ ἐρράπισαν *68* λέγοντες Προφήτευσον ἡμῖν Χριστέ τίς ἐστιν ὁ παίσας σε *to p440*	*65* Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον *to p440*	63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες 64 καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ ἐπηρώτων αὐτὸν λέγοντες Προφήτευσον τίς ἐστιν ὁ παίσας σε 65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν	

End concurrent sections.

SUNRISE

Trial.

Mt 27: *from p444*	Mk 15: *from p444*	Lk 22:	J
1 Πρωΐας δὲ γενομένης	1 Καὶ εὐθὲως ἐπὶ τὸ πρωΐ	66 Καὶ ὡς ἐγένετο ἡμέρα	
	συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς καὶ γραμματεῖς καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν λέγοντες 67 Εἰ σὺ εἶ ὁ Χριστός εἰπὲ ἡμῖν εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε 68 ἐὰν δὲ καὶ ἐρωτήσω οὐ μὴ ἀποκριθῆτε μοι ἢ ἀπολύσητε 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ 70 εἶπον δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι 71 οἱ δὲ εἶπον Τί ἔτι χρείαν ἔχομεν μαρτυρίας αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ		
συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ	συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον	{*Note: Jn 19:7 p458 and 18:31 p450 set forth the difficulty which required taking counsel at this juncture.*}	
κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν			

Mt 27:1; 26:63-68 — **Mk 15:1**; 14:61-65 — **Lk 22:63-71** — **Jn 18:27**^

Mt 26:	Mk 14:	L	J
63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. *64* Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *65* Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. *66* What think ye? They answered and said, He is guilty of death.	*61* But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? *62* And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *63* Then the high priest rent his clothes, and saith, What need we any further witnesses? *64* Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.		

Mt 26:	Mk 14:	Lk 22: *from p445*	J
67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, *68* Saying, Prophesy unto us, thou Christ, Who is he that smote thee? *to p441*	*65* And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. *to p441*	63 And the men that held Jesus mocked him, and smote ***him***. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him.	

End concurrent sections.

SUNRISE

Trial.

Mt 27: *from p445*	Mk 15: *from p445*	Lk 22:	J
1 When the morning was come,	1 And straightway in the morning	66 And as soon as it was day	
the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask *you*, ye will not answer me, nor let *me* go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.			
all the chief priests and elders of the people took counsel	the chief priests held a consultation with the elders and scribes and the whole council,	{*Note: Jn 19:7 p459 and 18:31 p451 set forth the difficulty which required taking counsel at this juncture.*}	
against Jesus to put him to death:			

Mt 27:2-10 — Mk 15:1^ — Lk 23:1 — Jn 18:28-32

The Jewish leaders, a plan in mind, begin to try put Jesus to death by the hand of the Romans.

Mt 27:	Mk 15:	Lk 23:	Jn 18: *from p444*
2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι	δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ	1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον	28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πρωΐ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον ἵνα μὴ μιανθῶσιν ἀλλ' ἵνα φάγωσιν τὸ πάσχα

Meanwhile, Judas

Mt 27:	M	L	J	Acts 1:
3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἀπέστρεψέν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις 4 λέγων Ἥμαρτον παραδοὺς αἷμα ἀθῷον οἱ δὲ εἶπον Τί πρὸς ἡμᾶς σὺ ὄψει 5 καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν καὶ ἀπελθὼν ἀπήγξατο {*Meanwhile, the priests purchase a different field...*} 6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν ἐπεὶ τιμὴ αἵματός ἐστιν 7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον 9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως καθὰ συνέταξέν μοι κύριος				18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας {*stolen money? cf. Jn 12:6, p336*} καὶ πρηνὴς γενόμενος {*perhaps from falling down a hillside when he was taken down or the rope broke or came untied*} ἐλάκησεν μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ 19 καὶ γνωστὸν ἐγένετο πάσιν τοῖς κατοικοῦσιν Ἰερουσαλήμ ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά τοῦτ ἔστιν Χωρίον Αἵματος

Jesus before Pilate. *The plan of the Jewish leaders unfolds. Doubting that the true charge against Jesus (cf. Jn 19:7, p458) would sway a Roman governor to execute anyone, they first try to accomplish their goal without bringing any specific charge at all against Jesus.*

M	M	L	Jn 18:
			29 ἐξῆλθεν οὖν ὁ Πιλᾶτος πρὸς αὐτοὺς καὶ εἶπεν Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου 30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος κακὸποιός οὐκ ἄν σοι παρεδώκαμεν αὐτόν 31 εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνῄσκειν

Mt 27:2-10 — Mk 15:1^ — Lk 23:1 — Jn 18:28-32

The Jewish leaders, a plan in mind, begin to try put Jesus to death by the hand of the Romans.

Mt 27:	Mk 15:	Lk 23:	Jn 18: *from p445*
2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.	and bound Jesus, and carried *him* away, and delivered *him* to Pilate.	1 And the whole multitude of them arose, and led him unto Pilate.	28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Meanwhile, Judas

Mt 27:	M	L	J	Acts 1:
3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. {*Meanwhile, the priests purchase a different field...*} 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.				18 Now this man purchased a field with the reward of [3]iniquity {*stolen money? cf. Jn 12:6, p337*}; and falling headlong {*down a billside, perhaps, when he was taken down or the rope broke or came untied*}, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Jesus before Pilate. *The plan of the Jewish leaders unfolds. Doubting that the true charge against Jesus (cf. Jn 19:7, p459) would sway a Roman governor to execute anyone, they first try to accomplish their goal without bringing any specific charge at all against Jesus.*

M	M	L	Jn 18:
			29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Mt 27:11 — Mk 15:2 — Lk 23:2-4 — Jn 18:33-39

Jesus accused of specific offences. *When the first approach fails, the Jewish leaders next bring false accusations against Jesus, accusations calculated to appeal to Roman imperialistic pride.*

M	M	Lk 23:	J
		2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα Καίσαρι φόρους διδόναι λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι	

Pilate interrogates Jesus, finds him innocent, and suggests that he be the person released according to custom at the Passover.

Mt 27:	Mk 15:	Lk 23:	Jn 18:
			33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν
11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων	2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλᾶτος Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων	3 ὁ δὲ Πιλᾶτος ἐπηρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων	καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων 34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι σοι εἶπόν περὶ ἐμοῦ 35 ἀπεκρίθη ὁ Πιλᾶτος Μήτι ἐγὼ Ἰουδαῖός εἰμι τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί τί ἐποίησας 36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή οἱ ὑπηρέται ἄν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν 37 εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος Οὐκοῦν βασιλεὺς εἶ σύ
ὁ δὲ Ἰησοῦς ἔφη αὐτῷ Σὺ λέγεις	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Σὺ λέγεις	ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη Σὺ λέγεις	ἀπεκρίθη [ὁ] Ἰησοῦς Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς 38 λέγει αὐτῷ ὁ Πιλᾶτος Τί ἐστιν ἀλήθεια
		4 ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους *{who had begun to gather}* Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ	Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα

Mt 27:11 — Mk 15:2 — Lk 23:2-4 — Jn 18:33-39

Jesus accused of specific offences. *When the first approach fails, the Jewish leaders next bring false accusations against Jesus, accusations calculated to appeal to Roman imperialistic pride.*

M	M	Lk 23:	J
		2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.	

Pilate interrogates Jesus, finds him innocent, and suggests that he be the person released according to custom at the Passover.

Mt 27:	Mk 15:	Lk 23:	Jn 18:
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation ~~and~~ even the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then?
And Jesus said unto him, Thou sayest.	And he answering said unto him, Thou sayest *it*.	And he answered him and said, Thou sayest *it*.	Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?
		4 Then said Pilate to the chief priests and *to* the people {*who had begun to gather*}, I find no fault in this man.	And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. 39 But ye have a custom, that I should release unto you one at the passover:

Mt 27:12-16 — Mk 15:3-7 — Lk 23:5-12 — Jn 18:40

Mt 27:	Mk 15:	Lk 23:	Jn 18:
			βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων

The Jewish leaders strenuously object to releasing Jesus, suggest Barabbas instead, and begin to accuse Jesus yet more. Pilate interrogates Jesus again.

Mt 27:	Mk 15:	L	Jn 18:
			40 ἐκραύγασαν οὖν πάλιν πάντες λέγοντες Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν ἦν δὲ ὁ Βαραββᾶς λῃστής
	3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά		
12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο	[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο][scr]		
13 τότε λέγει αὐτῷ ὁ Πιλᾶτος	4 ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτησεν αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν ἴδε		
Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν	πόσα σου καταμαρτυροῦσιν		
14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν	5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη ὥστε θαυμάζειν τὸν Πιλᾶτον		

Pilate learns that Jesus is from Galilee, sends him to Herod. Herod soon sends him back to Pilate.

M	M	Lk 23:	J
		5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν διδάσκων καθ ὅλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε 6 Πιλᾶτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις 8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ αὐτοῦ γινόμενον 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ 10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ 11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ 12 ἐγένοντο δὲ φίλοι ὅ τε Πιλᾶτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ ἀλλήλων προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς	

Meanwhile, the common people have gathered for the customary prisoner release. Pilate now queries them.

Mt 27:	Mk 15:	L	J
15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον 16 εἶχον δὲ τότε δέσμιον ἐπίσημον	6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὅνπερ ἠτοῦντο 7 ἦν δὲ ὁ		

Mt 27:12-16 — Mk 15:3-7 — Lk 23:5-12 — Jn 18:40

Mt 27:	Mk 15:	Lk 23:	Jn 18:
			will ye therefore that I release unto you the King of the Jews?

The Jewish leaders strenuously object to releasing Jesus, suggest Barabbas instead, and begin to accuse Jesus yet more. Pilate interrogates Jesus again.

Mt 27:	Mk 15:	L	Jn 18:
			40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
	3 And the chief priests accused him of many things:		
12 And when he was accused of the chief priests and elders,			
he answered nothing.	but he answered nothing.		
13 Then said Pilate unto him,	4 And Pilate asked him again, saying, Answerest thou nothing?		
Hearest thou not how many things they witness against thee?	behold how many things they witness against thee.		
14 And he answered him to never a word; insomuch that the governor marvelled greatly.	5 But Jesus yet answered nothing; so that Pilate marvelled.		

Pilate learns that Jesus is from Galilee, sends him to Herod. Herod soon sends him back to Pilate.

M	M	Lk 23:	J
		5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.	

Meanwhile, the common people have gathered for the customary prisoner release. Pilate now queries them.

Mt 27:	Mk 15:	L	J
15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner,	6 Now at *that* feast he released unto them one prisoner, whomsoever they desired. 7 And there was *one*		

Mt 27:17-22 — Mk 15:8-13 — Lk 23:13-18 — Jn 18:40^

Mt 27:	Mk 15:	L	J
λεγόμενον Βαραββᾶν	λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν		
17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος Τίνα θέλετε ἀπολύσω ὑμῖν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν	8 καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἀεί ἐποίει αὐτοῖς 9 ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων		
18 ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν	10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς		

Pilate gives time for the common people to decide on an answer; meanwhile his wife sends him warning and the Jewish leaders work the crowd.

Mt 27:	Mk 15:	L	J
19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γὰρ ἔπαθον σήμερον κατ ὄναρ δι αὐτόν			
20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν	11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς		

When the common people are ready to answer, Pilate repeats his question. The people request Barabbas.

Mt 27:	Mk 15:	L	J
21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν οἱ δὲ εἶπον Βαραββᾶν			
22 λέγει αὐτοῖς ὁ Πιλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν	12 ὁ δὲ Πιλᾶτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων		
λέγουσιν αὐτῷ πάντες Σταυρωθήτω	13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν		

Pilate, after considering their answer, calls everyone together and announces his decision: he will release Jesus, not Barabbas. The crowd makes its displeasure loudly known.

Mt 27:	Mk 15:	Lk 23:	J
		13 Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ αὐτοῦ 15 ἀλλ οὐδὲ Ἡρῴδης ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ 16 παιδεύσας οὖν αὐτὸν ἀπολύσω 17 ἀνάγκην δέ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα 18 ἀνέκραξαν δὲ παμπληθεὶ λέγοντες Αἶρε τοῦτον ἀπόλυσον δὲ ἡμῖν Βαραββᾶν	

Mt 27:17-22 — Mk 15:8-13 — Lk 23:13-18 — Jn 18:40^

Mt 27:	Mk 15:	L	J
called Barabbas.	named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.		
17 Therefore when they were gathered together, Pilate said unto them {*i.e. the common people*}, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?	9 But Pilate answered them {*i.e. the multitude*}, saying, Will ye that I release unto you the King of the Jews?		
18 For he knew that for envy they {*i.e. the Jewish leaders*} had delivered him.	10 For he knew that the chief priests had delivered him for envy.		

Pilate gives time for the common people to decide on an answer; meanwhile his wife sends him warning and the Jewish leaders work the crowd.

Mt 27:	Mk 15:	L	J
19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.			
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them.		

When the common people are ready to answer, Pilate repeats his question. The people request Barabbas.

Mt 27:	Mk 15:	L	J
21 The governor answered and said unto them {*the multitude*}, Whether of the twain will ye that I release unto you? They {*the multitude*} said, Barabbas.			
22 Pilate saith unto them, What shall I do then with Jesus which is called Christ?	12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?		
They all say unto him, Let him be crucified.	13 And they cried out again, Crucify him.		

Pilate, after considering their answer, calls everyone together and announces his decision: he will release Jesus, not Barabbas. The crowd makes its displeasure loudly known.

Mt 27:	Mk 15:	Lk 23:	J
		13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done {*i.e., charged*} unto him. {*or: done by him.*} 16 I will therefore chastise him, and release *him*. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:	

Mt 27:23 — Mk 15:14 — Lk 23:19-23 — Jn 19:1-12

Mt 27:	Mk 15:	Lk 23:	J
19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν 20 πάλιν οὖν ὁ Πιλᾶτος προσεφώνησεν θέλων ἀπολῦσαι τὸν Ἰησοῦν 21 οἱ δὲ ἐπεφώνουν λέγοντες Σταύρωσον σταύρωσον αὐτόν			
23 ὁ δὲ ἡγεμὼν ἔφη Τί γὰρ κακὸν ἐποίησεν	14 ὁ δὲ Πιλᾶτος ἔλεγεν αὐτοῖς Τί γὰρ κακόν ἐποίησεν	22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν ἐποίησεν οὗτος οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω	
οἱ δὲ περισσῶς ἔκραζον λέγοντες Σταυρωθήτω	οἱ δὲ περισσοτέρως ἔκραξαν Σταύρωσον αὐτόν	23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι	

Pilate, though now afraid of the crowd, holds his ground this far, that he has Jesus scourged. He brings forth Jesus, hoping the crowd will be satisfied. But the Jewish leaders are not satisfied.

M	M	L	Jn 19:
			1 Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν 3 καὶ ἔλεγον Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδουν αὐτῷ ῥαπίσματα 4 ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλᾶτος Καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον καὶ λέγει αὐτοῖς Ἴδε ὁ ἄνθρωπος 6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες Σταύρωσον σταύρωσον αὐτὸν λέγει αὐτοῖς ὁ Πιλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν

Exasperated and desperate, the Jewish leaders reveal the true charge against Jesus. *But not the true reason they seek to kill Jesus. Cf. Mk 15:10 p456, and Jn 11:48ff p242 (but Jn 5:18 p160). Also, consider Is 53.*

M	M	L	Jn 19: *On Jesus making himself the Christ, the son of God, cf. Mt 26:63ff &c. p448; Jn 5:18 p160, 10:33 p238.*
			7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν

Pilate, becoming more afraid on religious grounds, seeks all the more to save Jesus.

M	M	L	Jn 19:
			8 Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ 10 λέγει οὖν αὐτῷ ὁ Πιλᾶτος Ἐμοὶ οὐ λαλεῖς οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε 11 ἀπεκρίθη Ἰησοῦς Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ ἐμοῦ εἰ μὴ ἦν σοι δεδομένον ἄνωθεν διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει 12 ἐκ τούτου ἐζήτει ὁ Πιλᾶτος ἀπολῦσαι αὐτόν

Mt 27:23 — Mk 15:14 — Lk 23:19-23 — Jn 19:1-12

Mt 27:	Mk 15:	Lk 23:	J
19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify *him*, crucify him.			
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done?	22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.	
But they cried out the more, saying, Let him be crucified.	And they cried out the more exceedingly, Crucify him.	23 And they were instant with loud voices, requiring that he might be crucified.	

Pilate, though now afraid of the crowd, holds his ground this far, that he has Jesus scourged. He brings forth Jesus, hoping the crowd will be satisfied. But the Jewish leaders are not satisfied.

M	M	L	Jn 19:
			1 Then Pilate therefore took Jesus, and scourged *him*. 2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them {*i.e. the Jewish leaders*}, Take ye him, and crucify *him*: for I find no fault in him.

Exasperated and desperate, the Jewish leaders reveal the true charge against Jesus. *But not the true reason they seek to kill Jesus. Cf. Mk 15:10 p457, and Jn 11:48ff p243 (but Jn 5:18 p161). Also, consider Is 53.*

M	M	L	Jn 19: *On Jesus making himself the Christ, the son of God, cf. Mt 26:63ff &c. p449; Jn 5:18 p161, 10:33 p239.*
			7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself ~~the~~ Son of God.

Pilate, becoming more afraid on religious grounds, seeks all the more to save Jesus.

M	M	L	Jn 19:
			8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him:

Mt 27:24-29 — Mk 15:15-17 — Lk 23:24-25 — Jn 19:13-16

The Jewish leaders, having failed to obtain the execution of Jesus as a favor, or by inflaming imperial pride, or by threat of mob violence, next try threatening Pilate politically.

M	M	L	Jn 19:
			οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες Ἐὰν τοῦτον ἀπολύσῃς οὐκ εἶ φίλος τοῦ Καίσαρος πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι

This works. Pilate's resolve to judge justly is overcome by his desire for self-preservation.

M	M	L	Jn 19:
			13 Ὁ οὖν Πιλᾶτος ἀκούσας τοῦτον τὸν λογὸν ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον Ἑβραϊστὶ δὲ Γαββαθα 14 ἦν δὲ παρασκευὴ τοῦ πάσχα ὥρα δὲ ὡσεὶ ἕκτη καὶ λέγει τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν 15 οἱ δὲ ἐκραύγασαν Ἆρον ἆρον σταύρωσον αὐτόν λέγει αὐτοῖς ὁ Πιλᾶτος Τὸν βασιλέα ὑμῶν σταυρώσω ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα

Graphically proclaiming his own innocence, Pilate gives up Jesus both to avoid a riot and save his career. *And by so doing he unwittingly serves God's purpose. Cf. Is 53.*

Mt 27:	Mk 15:	Lk 23:	Jn 19:
24 ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται	15 ὁ δὲ Πιλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι	καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων	16 τότε οὖν
λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὄψεσθε 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν			
	24 ὁ δὲ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν		
26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν	ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν	25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ᾐτοῦντο	
τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ	καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ	τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν	παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ
	19.1[458] Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν		Παρέλαβον δὲ τὸν Ἰησοῦν

Jesus mocked by the Romans again, this time by the whole garrison.

Mt 27:	Mk 15:	L	J
	23.11[454] ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ		
	19.2[458] καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν		
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ αὐτὸν ὅλην τὴν σπεῖραν 28 καὶ ἐκδύσαντες αὐτὸν {*garment one* ⇨} περιέθηκαν αὐτῷ χλαμύδα κοκκίνην 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ	16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς ὅ ἐστιν πραιτώριον καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν 17 καὶ ἐνδύουσιν αὐτὸν πορφύραν {⇦ *garment two*} καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον		

Mt 27:24-29 — Mk 15:15-17 — Lk 23:24-25 — Jn 19:13-16

The Jewish leaders, having failed to obtain the execution of Jesus as a favor, or by inflaming imperial pride, or by threat of mob violence, next try threatening Pilate politically.

M	M	L	Jn 19:
			but the Jews {*i.e. the Jewish leaders*} cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

This works. Pilate's resolve to judge justly is overcome by his desire for self-preservation.

M	M	L	Jn 19:
			13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews {*i.e. the Jewish leaders*}, Behold your King! 15 But they cried out, Away with ***him***, away with ***him***, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Graphically proclaiming his own innocence, Pilate gives up Jesus both to avoid a riot and save his career. *And by so doing he unwittingly serves God's purpose. Cf. Is 53.*

Mt 27:	Mk 15:	Lk 23:	Jn 19:
24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made,	15 And *so* Pilate, willing to content the people,	And the voices of them and of the chief priests prevailed.	16 Then therefore[4]
he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. 25 Then answered [5]all the people, and said, His blood *be* on us, and on our children.			
	24 And Pilate gave sentence that it should be as they required.		
26 Then released he Barabbas unto them:	released Barabbas unto them,	25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired;	
and when he had scourged Jesus {*again*}, he delivered *him* to be crucified.	and delivered Jesus, when he had {*again*} scourged *him*, to be crucified.	but he delivered Jesus to their will.	delivered he him unto them to be crucified.
19:1[459] Then Pilate therefore took Jesus, and scourged *him*.			And they took Jesus,

Jesus mocked by the Romans again, this time by the whole garrison.

Mt 27:	Mk 15:	L	J
23:11[455] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.			
19:2[459] And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,			
27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. 28 And they stripped him, {*garment one* ⇨} and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put *it* upon his head,	16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, {⇦*garment two*} and platted a crown of thorns, and put it about his *head*,		

Mt 27:30-33 — Mk 15:18-22 — Lk 23:26-33 — Jn 19:17

Mt 27:	Mk 15:	L	J
	19.3[458] καὶ ἔλεγον Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδουν αὐτῷ ῥαπίσματα		
καὶ κάλαμον ἐπὶ τήν δεξιάν αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε ὁ βασιλεῦς τῶν Ἰουδαίων 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ	18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαῖρε ὁ βασιλεῦς τῶν Ἰουδαίων 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ		

Jesus is led away.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι	20 καὶ ὅτε ἐνέπαιξαν αὐτῷ ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν		καὶ ἤγαγον
32		{*Jesus bears the cross first, but soon...*}	17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν
Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ	21 Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ ἀγροῦ τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ	26 Καὶ ὡς ἀπήγαγον αὐτόν ἐπιλαβόμενοι Σίμωνος τινος Κυρηναίου ἐρχόμενου ἀπ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ	
	27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν 28 στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν Θυγατέρες Ἰερουσαλήμ μὴ κλαίετε ἐπ ἐμέ πλὴν ἐφ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι καὶ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθήλασαν 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσετε ἐφ ἡμᾶς καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς 31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν ἐν τῷ ξηρῷ τί γένηται 32 Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι		
33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ ὅ ἐστιν λεγόμενος Κρανίου Τόπος	22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος	33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον	εἰς τόπον λεγόμενον Κρανίου τόπον ὅς λέγεται Ἑβραϊστὶ Γολγοθα

Mt 27:30-33 — Mk 15:18-22 — Lk 23:26-33 — Jn 19:17

Mt 27:	Mk 15:	L	J
	19:3[459] And said, Hail, King of the Jews! and they smote him with their hands.		
and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head.	18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.		

Jesus is led away.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.	20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.		and led *him* away.
32		{*Jesus bears the cross first, but soon...*}	17 And he bearing his cross went forth
And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.	21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.	26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.	
	27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death.		
33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.	33 And when they were come to the place, which is called Calvary,[6]	into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

Mt 27:34-38 — Mk 15:23-28 — Lk 23:34, 38 — **Jn 19:18-24**

Mt 27:	Mk 15:	Lk 23:	Jn 19:
34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον καὶ γευσάμενος οὐκ ἤθελεν πιεῖν			
	23 καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον ὁ δὲ οὐκ ἔλαβεν		
		ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν	18 ὅπου αὐτὸν ἐσταύρωσαν καὶ μετ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν μέσον δὲ τὸν Ἰησοῦν
cf. v38	*cf. v27*	34 ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ ἄφες αὐτοῖς οὐ γὰρ οἴδασιν τί ποιοῦσιν	
35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον	24 καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ αὐτὰ τίς τί ἄρῃ	διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον	23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη ἑκάστῳ στρατιώτῃ μέρος καὶ τὸν χιτῶνα ἦν δὲ ὁ χιτὼν ἄραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι ὅλου 24 εἶπον οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται
[ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον]^{scr}		ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν	
36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ			
	25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν		
		38	*19*
37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων	26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ βασιλεὺς τῶν Ἰουδαίων	ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ρωμαικοῖς καὶ Ἑβραικοῖς οὗτος ἐστὶν Ὁ βασιλεὺς τῶν Ἰουδαίων	ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων
		20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἑβραϊστί Ἑλληνιστί Ῥωμαϊστί *21* ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ ὅτι ἐκεῖνος εἶπεν Βασιλεύς εἰμι τῶν Ἰουδαίων *22* ἀπεκρίθη ὁ Πιλᾶτος Ὃ γέγραφα γέγραφα	
38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων	27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ	*cf. v33*	*cf. v18*
	28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα Καὶ μετὰ ἀνόμων ἐλογίσθη		

Mt 27:34-38 — Mk 15:23-28 — Lk 23:34, 38 — **Jn 19:18-24**

Mt 27:	Mk 15:	Lk 23:	Jn 19:
34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.			
	23 And they gave him to drink wine mingled with myrrh: but he received *it* not.		
cf. v38	*cf. v27*	there they crucified him, and the malefactors, one on the right hand, and the other on the left.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
		34 Then said Jesus, Father, forgive them; for they know not what they do.	
35 And {*after*} they crucified him, ~~and~~[they] parted his garments, casting lots:	24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.	And they parted his raiment, and cast lots.	23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be:
that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.		that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.	
36 And sitting down they watched him there;			
	25 And it was the third hour, and they crucified him.		
		38	*19*
37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.	26 And the superscription of his accusation was written over, THE KING OF THE JEWS.[7]	And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
		20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. *21* Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. *22* Pilate answered, What I have written I have written.	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	27 And with him they crucify two thieves; the one on his right hand, and the other on his left.	*cf. v33*	*cf. v18*
	28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.		

Mt 27:39-45 — Mk 15:29-33 — Lk 23:35-37, 39-45 — Jn 19:25

Jesus reviled by some.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν εἰ υἱὸς εἶ τοῦ θεοῦ κατάβηθι ἀπὸ τοῦ σταυροῦ 41 ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον 42 Ἄλλους ἔσωσεν ἑαυτὸν οὐ δύναται σῶσαι {*chuckling*}	29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν 30 σῶσον σεαυτὸν καὶ κατάβα ἀπὸ τοῦ σταυροῦ 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον Ἄλλους ἔσωσεν ἑαυτὸν οὐ δύναται σῶσαι {*to Jesus*} 32 ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ ἵνα ἴδωμεν καὶ πιστεύσωμεν [αὐτῷ]	35 καὶ εἱστήκει ὁ λαὸς θεωρῶν ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες Ἄλλους ἔσωσεν σωσάτω ἑαυτόν εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός	
εἰ βασιλεὺς Ἰσραήλ ἐστιν καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ αὐτῷ 43 πέποιθεν ἐπὶ τὸν θεόν ῥυσάσθω νῦν αὐτόν εἰ θέλει αὐτόν εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός			
	36 ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτόν ⇙		
44 τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν	καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν	39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων Εἰ σὺ εἶ ὁ Χριστός σῶσον σεαυτὸν καὶ ἡμᾶς	
	40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων Οὐδὲ φοβῇ σὺ τὸν θεόν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ 41 καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν 42 καὶ ἔλεγεν τῷ Ἰησοῦ μνήσθητί μου Κύριε ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου 43 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμήν λέγω σοι σήμερον μετ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ		
45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης *cf. Joel 2:30-31*	33 γενομένης δὲ ὥρας ἕκτης σκότος ἐγένετο ἐφ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης *cf. Acts 2:19-20*	44 ἦν δὲ ὡσεὶ ὥρα ἕκτη Καὶ σκότος ἐγένετο ἐφ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 45 καὶ ἐσκοτίσθη ὁ ἥλιος ⇘	
		25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ	

Mt 27:39-45 — Mk 15:29-33 — Lk 23:35-37, 39-45 — Jn 19:25

Jesus reviled by some.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
39 And they that passed by {*some of them*} reviled him, wagging their heads,	29 And they that passed by {*some of them*} railed on him, wagging their heads,	35 And the people stood beholding.	
40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.	and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, 30 Save thyself, and come down from the cross.		
41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,	31 Likewise also the chief priests mocking said among themselves with the scribes,	And the rulers also with them derided *him*, saying,	
42 He saved others; himself he cannot save.	He saved others; himself he cannot save.	He saved others; let him save himself, if he be Christ, the chosen of God.	
{*chuckling*}	{*to Jesus*} 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.		
If he be the King of Israel, let him now come down from the cross, and we <u>will</u> believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the {*a*} Son of God. {*or: of God am I son.*}			
		36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the king of the Jews, save thyself.	
44 The thieves also, which were crucified with him, cast the same in his teeth.	And they that were crucified with him reviled him.	39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.	
		40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.	
45 Now from the <u>sixth hour</u> there was darkness over all the land unto the <u>ninth hour</u>. *cf. Joel 2:30-31*	33 And when the <u>sixth hour</u> was come, there was darkness over the whole land until the <u>ninth hour</u>. *cf. Acts 2:19-20*	44 And it was about the <u>sixth hour</u>, and there was a darkness over all the earth until the <u>ninth hour</u>. 45 And {*or: Indeed,*} the sun was darkened,	
			25 Now there stood by the cross of Jesus his mother,

Mt 27:	Mk 15:	Lk 23:	Jn 19:
v56 v40 p470 καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί αὐτοῦ Γύναι ἰδοὺ ὁ υἱός σου 27 εἶτα λέγει τῷ μαθητῇ Ἰδοὺ ἡ μήτηρ σου καὶ ἀπ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια			

And about the ninth hour.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ηλι ηλι λιμά σαβαχθανι τοῦτ ἔστιν Θεέ μου θεέ μου ἵνα τί με ἐγκατέλιπες	34 καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ελωι ελωι λιμά σαβαχθανι ὅ ἐστιν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου εἰς τί με ἐγκατέλιπές		
47 τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος	35 καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον Ἰδοὺ Ἠλίαν φωνεῖ		
		28 Μετὰ τοῦτο ἰδὼν ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ	
48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν	36 δραμὼν δέ εἷς καὶ γεμίσας σπόγγον ὄξους περιθεὶς τε καλάμῳ ἐπότιζεν αὐτόν	23.36[466] ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ	29 σκεῦος οὖν ἔκειτο ὄξους μεστόν οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι
49 οἱ δὲ λοιποὶ ἔλεγον Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν	λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν		
			30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν Τετέλεσται
		{*Jesus cries this loudly* ⇨}	
50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ	37 ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην	46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου καὶ ταῦτα εἰπὼν	καὶ κλίνας τὴν κεφαλὴν
ἀφῆκεν τὸ πνεῦμα	ἐξέπνευσεν	ἐξέπνευσεν	παρέδωκεν τὸ πνεῦμα
51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω	38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω	*45* ...καὶ ἐσχίσθη τὸ ⇩ καταπέτασμα τοῦ ναοῦ μέσον	
καὶ ἡ γῆ ἐσείσθη καὶ αἱ πέτραι ἐσχίσθησαν 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς *v53 is on p486*			

Mt 27:46-52 — Mk 15:34-38 — Lk 23:46 — Jn 19:26-30

Mt 27:	Mk 15:	Lk 23:	Jn 19:
v56 v40 p471 and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.			

And about the ninth hour.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?	34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?		
47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.	35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.		
		28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.	
48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.	36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink,	23:36[467] And the soldiers also mocked him, coming to him, and offering him vinegar,	29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.
49 The rest said {*to him*}, Let be, {*thou;*} let us see whether Elias will come to save {*sustain*} him.	saying {*to them*}, Let alone {, *ye*}; let us see whether Elias will come to take him down.		
			30 When Jesus therefore had received the vinegar, he said, It is finished:
		{*Jesus cries this loudly* ⇨}	
50 Jesus, when he had cried again with a loud voice, yielded up the ghost.	37 And {*when*} Jesus {*had*} cried with a loud voice, ~~and~~[he] gave up the ghost.	46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.	and he bowed his head, and gave up the ghost.
51 And, behold, the veil of the temple was rent in twain from the top to the bottom;	38 And the veil of the temple was rent in twain from the top to the bottom.	*45* ...and the veil of the temple was rent in the midst. ⇩	
and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.			*v53 is on p487*

Mt 27:54-57 — Mk 15:39-43 — Lk 23:47-50 — Jn 19:31-38

Now when the centurion.

Mt 27:	Mk 15:	Lk 23:	J
54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος	39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν εἶπεν Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ	47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασεν τὸν θεὸν λέγων Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν *cf. Mt 27:43* [466] [458]	19:7
48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην θεωροῦντες τὰ γενόμενα τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον			
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου	40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ καὶ Σαλώμη	49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα	
41 αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα			

Because it was the day of preparation.

M	M	L	Jn 19:
			31 Οἱ οὖν Ἰουδαῖοι ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ ἐπεὶ παρασκευὴ ἦν ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ἠρώτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν 32 ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον αὐτὸν ἤδη τεθνηκότα οὐ κατέαξαν αὐτοῦ τὰ σκέλη 34 ἀλλ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν καὶ ἀληθινὴ ἐστιν αὐτοῦ ἡ μαρτυρία κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει ἵνα ὑμεῖς πιστεύσητε 36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὀστοῦν οὐ συντριβήσεται ἀπ’ αὐτοῦ 37 καὶ πάλιν ἑτέρα γραφὴ λέγει Ὄψονται εἰς ὃν ἐξεκέντησαν

When the even was come.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
57 Ὀψίας δὲ γενομένης	42 Καὶ ἤδη ὀψίας γενομένης ἐπεὶ ἦν παρασκευή ὅ ἐστιν προσάββατον		38 Μετὰ ταῦτα ἠρώτησεν τὸν Πιλᾶτον
ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἁριμαθαίας τοὔνομα Ἰωσήφ ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ	43 ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής	50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος	[ὁ] Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων

Mt 27:54-57 — Mk 15:39-43 — Lk 23:47-50 — Jn 19:31-38

Now when the centurion.

Mt 27:	Mk 15:	Lk 23:	J
54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the {*a*} Son of {*a?*} God.	39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the {*a*} Son of {*a?*} God.	47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. *cf. Mt 27:43* 467 459	19:7
	48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.		
55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;	49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.	
	41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.		

Because it was the day of preparation.

M	M	L	Jn 19:
			31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

When the even was come.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
57 When the even was come,	42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,		38 And after this
there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:	43 Joseph of Arimathaea, an honourable counsellor,	50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:	Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews,

Mt 27:58-63 — Mk 15:44-47 — Lk 23:51-56 — Jn 19:39-42

Mt 27:	Mk 15:	Lk 23:	Jn 19:
		51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν ἀπὸ Ἁριμαθαίας πόλεως τῶν Ἰουδαίων ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ	
ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ			
58 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ	τολμήσας εἰσῆλθεν πρὸς Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ	52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ	ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ
	44 ὁ δὲ Πιλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος		
τότε ὁ Πιλᾶτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα	ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ		καὶ ἐπέτρεψεν ὁ Πιλᾶτος
	46 καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐτὸν	53 καὶ καθελὼν αὐτὸ	ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ Ἰησοῦ
		39 ἦλθεν δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν	
59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ	ἐνείλησεν τῇ σινδόνι	ἐνετύλιξεν αὐτὸ σινδόνι	40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις
		μετὰ τῶν ἀρωμάτων καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη	
60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν	καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου	καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος 54 καὶ ἡμέρα ἦν παρασκευή σάββατον ἐπέφωσκεν	42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων ὅτι ἐγγὺς ἦν τὸ μνημεῖον ἔθηκαν τὸν Ἰησοῦν
61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαριὰ καθήμεναι ἀπέναντι τοῦ τάφου	47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται	55 Κατακολουθήσασαι δὲ γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα	

SUNSET - STARTS 3rd DAY OF UNLEAVENED BREAD & GREAT DAY of Jn 19:31 & SABBATH

Now the next day.

Mt 27:	M	Lk 23:	J
62 Τῇ δὲ ἐπαύριον ἥτις ἐστὶν μετὰ τὴν παρασκευήν συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλᾶτον 63 λέγοντες Κύριε ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος		{*immediately after sunset*} {*before dark*}	

Mt 27:58-63 — Mk 15:44-47 — Lk 23:51-56 — Jn 19:39-42

Mt 27:	Mk 15:	Lk 23:	Jn 19:
		51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also	
	which also	himself waited for the kingdom of God.	
	waited for the kingdom of God, came,		
58 He went to Pilate, and begged the body of Jesus.	and went in boldly unto Pilate, and craved the body of Jesus.	52 This *man* went unto Pilate, and begged the body of Jesus.	besought Pilate that he might take away the body of Jesus:
	44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.		
	45 And when he knew *it* of the centurion,		
Then Pilate commanded the body to be delivered.	he gave the body to Joseph.		and Pilate gave *him* leave.
	46 And he bought fine linen, and took him down,	53 And he took it down,	He came therefore, and took the body of Jesus.
		39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.	
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,	and wrapped him in the linen,	and wrapped it in linen,	40 Then took they the body of Jesus, and wound it in linen clothes
		with the spices, as the manner of the Jews is to bury.	
		41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.	
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.	and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.	and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on.	42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.	47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.	55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments;	

SUNSET - STARTS 3rd DAY OF UNLEAVENED BREAD & GREAT DAY of Jn 19:31 & SABBATH

Now the next day.

Mt 27:	M	Lk 23:	J
62 Now the next day, that followed the day of the preparation, {*immediately after sunset*} the chief priests and Pharisees came together unto Pilate {*before dark*} 63 Saying, Sir, we remember that that deceiver			

Mt 27:64-66 — Mk 15:47^ — Lk 23:56^ — Jn 19:42^

Mt 27:	M	Lk 23:	J
εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι *cf. 17:22ff &c. &c. p228* 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης 65 ἔφη δὲ αὐτοῖς ὁ Πιλᾶτος Ἔχετε κουστωδίαν ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε 66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας			
		Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν	

SUNRISE

SUNSET - STARTS SUNDAY & 4th DAY OF UNLEAVENED BREAD & RESURRECTION DAY

NOTES:

1. p443. Mk 14:69. Almost any order of accusation and denial is plausible here.

2. p443. Mk 14:70. Here, too, almost any order of accusation and denial is plausible.

3. p451. Acts 1:18. The translation "of iniquity" (without an English definite article) is a translation consistent with Luke's other uses of τῆς ἀδικίας. Consider Lk 13:27[p288], 16:8[p298], and 18:6[p310], where in each case it is not a specific instance of wickedness that is referred to, but rather, a wicked character or nature that is referred to. So it is not particularly likely that τῆς ἀδικίας in Acts 1:18 refers to one specific action, betrayal, and it is therefore not particularly likely that the money referred to in Acts 1:18 is the thirty pieces of silver Judas received for betraying Jesus.

On a related matter, neither account of the demise of Judas explicitly reports his death. The result of this silence is that we do not know which was the proximate cause of death: hanging, or falling headlong.

On yet another related matter, while I think the two-field hypothesis better fits the evidence, the one-field hypothesis may be palatable if one posits that Judas first hanged himself in the Potters Field, and then the priests, after learning that he died there, bought that field in his name.

4. p461. Jn 19:16. The word "therefore" has been moved here so as to indicate the reason for Pilate's action stated by John in parallel with the reason stated by the other evangelists. The reordered text has the good fortune of according with the Greek word order. The KJV says, Then delivered he him therefore unto them to be crucified.

Mt 27:64-66 — Mk 15:47^ — Lk 23:56^ — Jn 19:42^

Mt 27:	M	Lk 23:	J
said, while he was yet alive, After three days I will rise again. *cf. 17:22ff &c. &c. p229* 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.			
		and rested the sabbath day according to the commandment.	

SUNRISE
SUNSET - STARTS SUNDAY & 4th DAY OF UNLEAVENED BREAD & RESURRECTION DAY

NOTES:

5. p461. Mt 27:25. "all the people" was at most all the people present. While the crowd was large enough to frighten Pilate, it did not include all the Jewish people. Nor is it likely that all in the crowd agreed with what was said and done.

6. p463. Lk 23:33. "Calvary" transliterates Latin *Calvariae*.

7. p465. Mk 15:26, with Mt 27:37, Lk 23:38, and Jn 19:19. Perhaps the entire text of the accusation posted on the cross read, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. Here is this inscription in Greek (compounded from the Greek NT, with accents and breathings removed), Latin (compounded from the Vulgate), and Hebrew (my guess).

Ουτος εστιν Ιησους ο Ναζωραιος ο βασιλευς των Ιουδαιων
hic est Iesus Nazarenus rex Iudaeorum
יהושע מנזרת זה מלך יהודה

There are a number of problems with the Hebrew. First of all, it is not clear that Hebrew is meant by "Hebrew" in Jn 19:19 and Lk 23:38; perhaps it means Aramaic. There is also the question of whether Hebrew "the king of Judah" is the equivalent of Greek "the king of the Jews." And the meaning of ο Ναζωραιος (here translated OF NAZARETH) is a subject of debate. The Hebrew reads, right to left: Joshua | from Nazareth | (is) this, | (he is the) king | (of) Judah.

This note addresses only the text of the sign, not the arrangement of the text on the sign. Since many arrangements are possible, it is doubtful the sign appeared as shown above.

Harmony of the Gospels

&

resurrection

Resurrection morning in summary

What follows is one possible sequence of events that is consistent with, and could give rise to, all four canonical gospel accounts of resurrection morning.

	Mt	Mk	Lk	Jn
SUNDAY MORNING BEFORE SUNRISE				
Going by way of the market, where they buy more burial spices,[1]		16:1		
Mary Magdalene and other women are on the way to the tomb.[2]	28:1	16:1		20:1,2
Meanwhile, angel descends, rolls away stone; earthquake.[3]	28:2-3			
Guards pretend to be dead.	28:4			
SUNRISE				
Women arrive, discussing who will remove the stone.[4]		16:2-3	24:1	
Looking up, they find the tomb open.		16:4	24:2	20:1
Mary then runs and tells Peter and John (while the other women wait at some distance away, afraid to approach the tomb.)				20:2
Peter, John, and Mary run to tomb. (Mary now much closer to the tomb than the other women.)				20:3-4
Peter and John enter the tomb, find no one, then leave. (Mary right outside the tomb, still, and the other women still at a distance.)				20:5-10

[1] Some of the women did not think the spices prepared before the Sabbath (Luke 23:56 p473) were sufficient. The text of Mk 16:1 allows that this purchase may have been made the previous evening immediately after the sunset which ended the Sabbath.

[2] Note Mary's use of "we" in Jn 20:2; Mary had not gone to the tomb (v1) alone.

[3] The text does not say the women saw this. I suspect it is the guards' testimony. Perhaps some of

Resurrection morning in summary

	Mt	Mk	Lk	Jn
Mary looks into the tomb, sees two angels, and talks with them. (The other women, their fears overcome, now approach the tomb.)				20:11-13
Mary turns back from the tomb.				20:14
Meanwhile, the other women reach and enter the tomb.		16:5	24:3	
Mary sees Jesus, supposes him the caretaker, talks with him.				20:14-15
Meanwhile, the other women see and talk with the angels.	28:5-7	16:5-7	24:4-8	
The other women leave the tomb to tell the disciples.	28:8	16:8	24:9	
Meanwhile, Mary recognizes Jesus, becoming the first to see him after his resurrection.		16:9		20:16-17
The other women meet Jesus on the way (Mary still being with him, perhaps).	28:9-10			
Mary and other women bring news of Jesus to disciples.	28:11	16:10-11	24:9-11	20:18
Meanwhile, the guards leave the tomb area.	28:11-15			
Peter, hearing women's report, goes to the tomb again, finds no one, goes away.			24:12	

them gained faith in Jesus afterward. The stone may have been rolled away before the women even began going to the tomb.

(4) Mk 16:2 *are coming upon*, here meaning *arriving at*. Lk 24:1 *at early sunrise*, that is, just as the sun's disk becomes visible. (On *orthros* starting when the sun's disk becomes visible, cf. Judith 14:2, Sirach 24:32(30), Joel 2:2.)

Mt 28:1-4 — Mk 16:1-4 — Lk 24:1-2 — Jn 20:1-10

SUNDAY MORNING SHORTLY BEFORE SUNRISE

And when the Sabbath was past.

Mt 28:	Mk 16:	Lk 24:	Jn 20:
1 Ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαριὰ θεωρῆσαι τὸν τάφον	1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία [ἡ τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν	1 τῇ δὲ μιᾷ τῶν σαββάτων	1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται

{Meanwhile, before the women arrive.}

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας ἄγγελος γὰρ κυρίου καταβὰς ἐξ
οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ
3 ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί

SUNRISE

M	Mk 16:	Lk 24:	Jn 20:
	2 καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων	ὄρθρου βαθέος	πρωῒ σκοτίας ἔτι οὔσης
	ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου	ἦλθον ἐπὶ τὸ μνῆμα	εἰς τὸ μνημεῖον
	3 καὶ ἔλεγον πρὸς ἑαυτάς Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου	φέρουσαι ἃ ἡτοίμασαν ἀρώματα καί τινες σὺν αὐταῖς	
	4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος ἦν γὰρ μέγας σφόδρα	2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου	καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου

Mary Magdalene leaves the other women, and runs to tell the disciples.

Mt 28:	M	L	Jn 20:
{The other women wait at a distance from the tomb.}			2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς Ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια οὐ μέντοι εἰσῆλθεν 6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια κείμενα 7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον 8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ ἐπίστευσεν 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι 10 ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί

Mt 28:1-4 — Mk 16:1-4 — Lk 24:1-2 — Jn 20:1-10

SUNDAY MORNING SHORTLY BEFORE SUNRISE

And when the Sabbath was past.

Mt 28:	Mk 16:	Lk 24:	Jn 20:
1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.	1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.	1 Now upon the first *day* of the week,	1 The first *day* of the week cometh Mary Magdalene
{*Meanwhile, before the women arrive.*} 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead *men*.			

SUNRISE

M	Mk 16:	Lk 24:	Jn 20:
	2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.	very early in the morning, they came unto the sepulchre,	early, [1]when it was yet dark *gloomy*, unto the sepulchre,
	3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?	bringing the spices which they had prepared, and certain *others* with them.	
	4 And when they looked, they saw that the stone was rolled away: for it was very great.	2 And they found the stone rolled away from the sepulchre.	and seeth the stone {*had been*} taken away from the sepulchre.

Mary Magdalene leaves the other women, and runs to tell the disciples.

Mt 28:	M	L	Jn 20:
{*The other women wait at a distance from the tomb.*}			2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

Mt 28:5-6 — Mk 16:5-6 — Lk 24:3-6 — Jn 20:11-15

Mt 28:	M	L	Jn 20:
{*The other women, still at a distance, begin to approach the tomb.*}			11 Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ 13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι τί κλαίεις λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν

Mary walks away; the other women arrive at the tomb and enter.

Mt 28:	Mk 16:	Lk 24:	Jn 20:
{*the other women...*}	{*the other women...*}	{*the other women...*}	{*meanwhile, Mary...*} 14 καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω
	5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον	3 καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ	
		4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν	καὶ
	εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν καὶ ἐξεθαμβήθησαν	ἀστραπτούσαις {*Both resume their seats.*} 5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν	
5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε	6 ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον	εἶπον πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	θεωρεῖ τὸν Ἰησοῦν ἑστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν
6 οὐκ ἔστιν ὧδε ἠγέρθη γὰρ καθὼς εἶπεν δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος {*the women approach*}	ἠγέρθη οὐκ ἔστιν ὧδε ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν {*shows place*}	6 οὐκ ἔστιν ὧδε ἀλλ' ἠγέρθη μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ	15 λέγει αὐτῇ ὁ Ἰησοῦς Γύναι τί κλαίεις τίνα ζητεῖς

Mt 28:5-6 — Mk 16:5-6 — Lk 24:3-6 — Jn 20:11-15

Mt 28:	M	L	Jn 20:
{*The other women, still at a distance, begin to approach the tomb.*}			11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, ***and looked*** into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Mary walks away; the other women arrive at the tomb and enter.

Mt 28:	Mk 16:	Lk 24:	Jn 20:
{*the other women...*}	{*the other women...*}	{*the other women...*}	{*meanwhile, Mary...*} 14 And when she had thus said, she turned herself back,
	5 And entering into the sepulchre,	3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: {*Both resume their seats.*}	and
	they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.	5 And as they were afraid, and bowed down ***their*** faces to the earth,	
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.	6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified:	they said unto them, Why seek ye the living among the dead?	saw Jesus standing, and knew not that it was Jesus.
6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. {*the women approach*}	he is risen; he is not here: behold the place where they laid him. {*shows place*}	6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,	15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

Mt 28:7-11 — Mk 16:7-10 — Lk 24:7-9 — Jn 20:16-18

Mt 28:	Mk 16:	Lk 24:	Jn 20:
{*the other women...*}	{*the other women...*}	{*the other women...*}	{*meanwhile, Mary...*}
		7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	
7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε ἰδοὺ εἶπον ὑμῖν	7 ἀλλ' ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε καθὼς εἶπεν ὑμῖν	8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ	ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ
8 καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ	8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδὲν εἶπον ἐφοβοῦντο γὰρ		Κύριε εἰ σὺ ἐβάστασας αὐτόν εἰπέ μοι ποῦ ἔθηκας αὐτόν κἀγὼ αὐτὸν ἀρῶ
	9 Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια	16 λέγει αὐτῇ ὁ Ἰησοῦς Μαρία στραφεῖσα ἐκείνη λέγει αὐτῷ Ῥαββουνι ὁ λέγεται Διδάσκαλε 17 λέγει αὐτῇ ὁ Ἰησοῦς Μή μου ἅπτου οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν	
9 ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων Χαίρετε αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν καί ἐκεῖ με ὄψονται			{*It is not clear whether Mary is still with Jesus when he meets the other women, or has instead gone alone back to the disciples.*}
{*Meanwhile, the guard...*} 11 Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν	10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν	9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς	18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακεν τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ

Mt 28:7-11 — Mk 16:7-10 — Lk 24:7-9 — Jn 20:16-18

Mt 28:	Mk 16:	Lk 24:	Jn 20:
{*the other women...*}	{*the other women...*}	{*the other women...*} 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.	{*meanwhile, Mary...*}
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.	8 And they remembered his words,	She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.		
	9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.	
9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.			{*It is not clear whether Mary is still with Jesus when he meets the other women, or has instead gone alone back to the disciples.*}
{*Meanwhile, the guard...*} 11 Now when they were going, behold, some of the watch came into the city, and	10 *And* she went and told them that had been with him, as they mourned and wept.	9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.	18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Mt 28:12-15; 27:53 — **Mk 16:11-12** — **Lk 24:10-24** — **Jn 20:18^**

Mt 28:	Mk 16:	Lk 24:	Jn 20:
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες	11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ αὐτῆς ἠπίστησαν	10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν καὶ ἠπίστουν αὐταῖς	
ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν 15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον *to p490*		12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν *{again}* ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός *{Peter sees Jesus later this same day. Cf. v34 and 1 Cor 15:4-5 p488}*	

Meanwhile, risen holy ones appear to many.

Mt 27: *from p468*	M	L	J
52 καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη *53* καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς *to p471*			

On road to Emmaus, Jesus talks with two disciples.

M	Mk 16:	Lk 24:	Jn 20:
	12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν	13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ ᾗ ὄνομα Ἐμμαοῦς 14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν 17 εἶπεν δὲ πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες καὶ ἐστὲ σκυθρωποί 18 ἀποκριθεὶς δὲ ὁ εἷς ᾧ ὄνομα Κλεοπᾶς εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις 19 καὶ εἶπεν αὐτοῖς Ποῖα οἱ δὲ εἶπον αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ 20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ ἀλλά γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ οὗ ταῦτα ἐγένετο 22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθριαὶ ἐπὶ τὸ μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι οἳ λέγουσιν αὐτὸν ζῆν 24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον	

Mt 28:12-15; 27:53 — **Mk 16:11-12** — **Lk 24:10-24** — **Jn 20:18^**

Mt 28:	Mk 16:	Lk 24:	Jn 20:
shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel,	11 And they, when they had heard that he was alive, and had been seen of her, believed not.	10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not.	
they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. *to p491*		12 Then arose Peter, and {*again*} ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. {*Peter sees Jesus later this same day. Cf. v34 and 1 Cor 15:4-5 p489*}	

Meanwhile, risen holy ones appear to many.

Mt 27: *from p469*	M	L	J
52 And the graves were opened; and many bodies of the saints which slept arose, *53* And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *to p471*			

On road to Emmaus, Jesus talks with two disciples.

M	Mk 16:	Lk 24:	Jn 20:
	12 After that he appeared in another form unto two of them, as they walked, and went into the country.	13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre,	

M	Mk 16:	Lk 24:	Jn 20:
		καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον αὐτὸν δὲ οὐκ εἶδον 25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται 26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ 27 καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον μεθ ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς 31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ αὐτῶν 32 καὶ εἶπον πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς 33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς 34 λέγοντας {*some of them,*} ὅτι ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη Σίμωνι	
	13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδὲ ἐκείνοις ἐπίστευσαν {*i.e., some did not believe them*}	35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου 36 Ταῦτα δὲ αὐτῶν λαλούντων	19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων

In Jerusalem, toward sunset of resurrection day, Jesus visits the assembled disciples.

M	M	Lk 24:	Jn 20:
		αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν	ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν
		37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν 38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι αὐτός ἐγώ εἰμι ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα	
		40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας 41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἔχετέ τι βρώσιμον ἐνθάδε 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν	20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον 1 Cor 15:4-5. 4 καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς 5 καὶ ὅτι ὤφθη Κηφᾷ εἶτα τοῖς δώδεκα
		1st Jerusalem commission. 21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν	

Mt 28:15^ — Mk 16:13 — Lk 24:25-43 — Jn 20:19-21

M	Mk 16:	Lk 24:	Jn 20:
		and found *it* even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?	
	13 And they went	33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, {*some of them,*} The Lord is risen indeed, and hath appeared to Simon.	
	and told *it* unto the residue:	35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.	19 Then the same day at evening,[2] being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews,
	neither believed they them. {*i.e., some did not believe them*}		
		36 And as they thus spake,	

In Jerusalem, toward sunset of resurrection day, Jesus visits the assembled disciples.

M	M	Lk 24:	Jn 20:
		Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.	came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.
		37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.	
		40 And when he had thus spoken, he shewed them *his* hands and *his* feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took *it*, and did eat before them.	20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.
		1st Jerusalem commission. 21 Then said Jesus to them again, Peace *be* unto you:	1 Cor 15:4-5. 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve:

M	M	Lk 24:	Jn 20:
		καθὼς ἀπέσταλκέν με ὁ πατήρ κἀγὼ πέμπω ὑμᾶς 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον 23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφιένται αὐτοῖς ἄν τινων κρατῆτε κεκράτηνται	
			24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος οὐκ ἦν μετ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν τὸν κύριον ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρα μου εἰς τὴν πλευρὰν αὐτοῦ οὐ μὴ πιστεύσω

Still in Jerusalem: Jesus visits the assembled disciples the second time; comment on signs.

M	Mk 16:	L	Jn 20:
	14 Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν		26 Καὶ μεθ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ αὐτῶν ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν 27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός 28 καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου 29 λέγει αὐτῷ ὁ Ἰησοῦς Ὅτι ἑώρακάς με [Θωμᾶ][scr] πεπίστευκας μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες
			30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ 31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ
			Acts 1:1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων ὦ Θεόφιλε ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν 2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήφθη 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ 1 Cor 15:6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι τινὲς δὲ καὶ ἐκοιμήθησαν 7 ἔπειτα ὤφθη Ἰακώβῳ εἶτα τοῖς ἀποστόλοις πᾶσιν

The eleven go to Galilee and receive a commission.

Mt 28: *from p486*	Mk 16:	L	J
16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ ἰησοῦς 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ οἱ δὲ ἐδίστασαν 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς 19 πορευθέντες [οὖν][scr] μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς	15 καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει *cf. Col 1:23*		

M	M	Lk 24:	Jn 20:
		as *my* Father hath sent me, even so send I you. 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.	

Still in Jerusalem: Jesus visits the assembled disciples the second time; comment on signs.

M	Mk 16:	L	Jn 20:
	14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.		26 And <u>after eight days</u> again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.
			30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs,
being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
1 Cor 15:6 After that, he was seen of above five hundred brethren at once;
of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James; then of all the apostles.

The eleven go to Galilee and receive a commission.

Mt 28: *from p487*	Mk 16:	L	J
16 Then the eleven disciples went away into <u>Galilee</u> into a {*the*} mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them	15 And he said unto them, Go ye into all the world, and preach the gospel [3] to every creature. *cf. Col 1:23*		

Mt 28:	Mk 16:	L	J
εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν	16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται 17 σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν γλώσσαις λαλήσουσιν καιναῖς 18 ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν		
καὶ ἰδοὺ ἐγὼ μεθ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος Ἀμήν *end of Mt*			

While in Galilee, Peter returns to his former occupation. Jesus calls Peter the 4th time.

M	M	L	Jn 21:
			1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς [αὐτοῦ] ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανέρωσεν δὲ οὕτως 2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο 3 λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν 4 πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς Παιδία μή τι προσφάγιον ἔχετε ἀπεκρίθησαν αὐτῷ Οὔ 6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον καὶ εὑρήσετε ἔβαλον οὖν καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων 7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο ἦν γὰρ γυμνός καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων σύροντες τὸ δίκτυον τῶν ἰχθύων 9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον 10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν 11 ἀνέβη Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον 12 λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ εἰδότες ὅτι ὁ κύριός ἐστιν 13 ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς καὶ τὸ ὀψάριον ὁμοίως 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν *on love and service.* 15 Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων Ἰωνᾶ ἀγαπᾷς με πλεῖόν τούτων λέγει αὐτῷ Ναί κύριε σὺ οἶδας ὅτι φιλῶ σε

Mt 28:	Mk 16:	L	J
in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you:	16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.		
and, lo, I am with you alway, *even* unto the end of the world. Amen. *end of Mt*			

While in Galilee, Peter returns to his former occupation. Jesus calls Peter the 4th time.[4]

M	M	L	Jn 21:
			1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the {*a*} third[5] time that Jesus shewed himself to his disciples, after that he was risen from the dead. *on love and service.* 15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee.

M	M	L	Jn 21:
			λέγει αὐτῷ Βόσκε τὰ ἀρνία μου 16 λέγει αὐτῷ πάλιν δεύτερον Σίμων Ἰωνᾶ ἀγαπᾷς με λέγει αὐτῷ Ναί κύριε σὺ οἶδας ὅτι φιλῶ σε λέγει αὐτῷ Ποίμαινε τὰ πρόβατά μου 17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωνᾶ φιλεῖς με ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με καὶ εἶπεν αὐτῷ Κύριε σὺ πάντα οἶδας σὺ γινώσκεις ὅτι φιλῶ σε λέγει αὐτῷ ὁ Ἰησοῦς Βόσκε τὰ πρόβατά μου 18 ἀμὴν ἀμὴν λέγω σοι ὅτε ἦς νεώτερος ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες ὅταν δὲ γηράσῃς ἐκτενεῖς τὰς χεῖράς σου καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις 19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι 20 Ἐπιστραφεὶς δέ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν Κύριε τίς ἐστιν ὁ παραδιδούς σε 21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε οὗτος δὲ τί 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ σύ ἀκολούθει μοι 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει ἀλλ᾽ Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα καὶ οἴδαμεν ὅτι ἀληθὴς ἐστίν ἡ μαρτυρία αὐτοῦ 25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς ἅτινα ἐὰν γράφηται καθ ἕν οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν *end of Jn*

The eleven return to Jerusalem for the Feast of Weeks (Pentecost).

M	M	Lk 24:	J	Acts 1:
		2nd Jerusalem commission.		4 καὶ συναλιζόμενος
		44 Εἶπεν δὲ αὐτοῖς Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς 46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενον ἀπὸ Ἰερουσαλήμ 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων		
		49 καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἰερουσαλήμ ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους		παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ
				περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες

M	M	L	Jn 21:
			He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. *end of Jn*

The eleven return to Jerusalem for the Feast of Weeks (Pentecost).

M	M	Lk 24:	J	Acts 1:
		2nd Jerusalem commission.		4 And, being assembled together with *them*,
		44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.		
		49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.		commanded them that they should not depart from Jerusalem, but
				wait for the promise of the Father, which, *saith he*, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying,

M	M	Lk 24:	J	Acts 1:
				Κύριε εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ 7 εἶπεν δὲ πρὸς αὐτούς Οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ 8 ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ ὑμᾶς καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς

Ascension.

M	Mk 16:	Lk 24:	J	Acts 1:
		50 Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς		2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήφθη
	19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν	51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν		9 καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη
		καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν 10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ 11 οἳ καὶ εἶπον Ἄνδρες Γαλιλαῖοι τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν		
		ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης		12 Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ σαββάτου ἔχον ὁδόν
				13 καὶ ὅτε εἰσῆλθον ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας Φίλιππος καὶ Θωμᾶς Βαρθολομαῖος καὶ Ματθαῖος Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου
		53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν Ἀμήν		14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναιξὶν καὶ Μαριᾷ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ
	καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ	*end of Lk*		{*Acts 1:15-26, Matthias enrolled in place of Judas Iscariot.*} {*Acts 2, the Holy Spirit comes upon the disciples.*}

Proclaiming.

M	Mk 16:	L	J
	20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων Ἀμήν *end of Mk*		

M	M	Lk 24:	J	Acts 1:
		Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.		

Ascension.

M	Mk 16:	Lk 24:	J	Acts 1:
		50 And he led them out as far as {*the road*} to Bethany, and he lifted up his hands, and blessed them.		2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
	19 So then after the Lord had spoken unto them, he was received up into heaven,	51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.		9 And when he had spoken these things, while they beheld, he was taken up;
		52 And they worshipped him, and a cloud received him out of their sight.		
				10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
		and returned to Jerusalem with great joy:		12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.
				13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.
		53 And were continually in the temple, praising and blessing God. Amen.		14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.
	and sat on the right hand of God.	*end of Lk*		{*Acts 1:15-26, Matthias enrolled in place of Judas Iscariot.*} {*Acts 2, the Holy Spirit comes upon the disciples.*}

Proclaiming.

M	Mk 16:	L	J
	20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen. *end of Mk*		

Appearance of Jesus to Stephen. *See appendix A.*

Acts 7:

55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ
καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ 56 καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους
καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ

Appearance of Jesus to Saul. *See appendix A.*

Acts 9:

3 ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ καὶ ἐξαίφνης περιήστραψεν αὐτὸν
φῶς ἀπὸ τοῦ οὐρανοῦ 4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαούλ τί
με διώκεις 5 εἶπεν δέ Τίς εἶ κύριε ὁ δέ Κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν
σὺ διώκεις [σκληρόν σοι πρὸς κέντρα λακτίζειν][scr] 6 [τρέμων τε καὶ θαμβῶν
εἶπε Κύριε τί με θέλεις ποιῆσαι καὶ ὁ Κύριος πρὸς αὐτόν][scr] [vs. ἀλλὰ][maj] ἀνάστηθι καὶ
εἴσελθε εἰς τὴν πόλιν καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν

Appearance of Jesus to John. *See the whole book of Revelation.*

Revelation 1:

10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγγος
11 λεγούσης [Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος και][scr] Ὃ βλέπεις γράψον
εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ][scr] εἰς Ἔφεσον καὶ εἰς Σμύρναν
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν
12 Καὶ ἐκεῖ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
χρυσᾶς 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου ἐνδεδυμένον
ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
τρίχες λευκαὶ ὡς ἔριον λευκόν ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός 15 καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένοι καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν
16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά καὶ ἐκ τοῦ στόματος αὐτοῦ
ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ

NOTES:

1. p481. Jn 20:1. In this passage, John qualifies πρωΐ ("early") with σκοτίας ἔτι οὔσης ("when it was yet dark"). Now there are degrees of darkness. If by σκοτίας ("darkness") John means either the full darkness of night or the gloom of dawn before the sun's disk is visible on the horizon, then by ἔρχεται ("cometh") he means "is on the way," and eventual arrival at the tomb is implied. In this case, Jn 20:1 means: The first day of the week, Mary Magdalene <u>is on the way</u> early, darkness yet being, to the sepulcher; and [upon arrival] she sees [that] the stone had been taken away from the sepulcher. I take this view on page 478.

But if by σκοτίας ("darkness") John means the somewhat dim condition very early in the day when the sun is so low in the sky that direct sunlight reaches only the tops of the hills, providing an amount of ambient light noticeably less than that which obtains when the sun has risen high enough that the valleys are in full sunshine, then Jn 20:1 means: The first day of the week, Mary Magdalene <u>is arriving</u> early, darkness[gloominess] yet being, at the sepulcher, and she sees [that] the stone had been taken away from the sepulcher. I take this view on pages 480 - 481.

John uses ἔρχεται ... εἰς to mean "arrives ... at" in Jn 11:38 and to mean "is on the way ... to" in Jn 12:12, so the presence of this construction in Jn 20:1 does not reveal which meaning of σκοτίας ("darkness") John intended.

For uses of πρωΐ ("early") that explicitly indicate less than full darkness, consider Mt 16:3 (the sky is red) and Mk 16:2 (λίαν πρωΐ, "very early in the morning" is at sunrise.) For a use of πρωΐ ("early") in a phrase that might indicate a time during the full darkness of night, consider Mk 1:35.

Appearance of Jesus to Stephen. *See appendix A.*

Acts 7:

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Appearance of Jesus to Saul. *See appendix A.*

Acts 9:

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, {*vs. But*}[maj] Arise, and go into the city, and it shall be told thee what thou must do.

Appearance of Jesus to John. *See the whole book of Revelation.*

Revelation 1:

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.[6]
16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

NOTES:

2. p489. Jn 20:19. Late in the afternoon, before the sunset that started the second day of the week.

3. p491. Mk 16:15. An alternate order:

(Mk) ...κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mt) μαθητεύσατε πάντα τὰ ἔθνη...	(Mk) ...preach the gospel to every creature. (Mt) Teach all nations...

4. p493. above Jn 21:1. The four times Peter is called are (1st) Jn 1:35-51, (2nd) Mt 4:18-22 and Mk 1:16-20, (3rd) Lk 5:1-11, and (4th) Jn 21.

5. p493. Jn 21:14. This was the third appearance of Jesus to the apostles that John reports, not the third appearance over all.

6. p499. Rev 1:15. It is God the Father who is the alpha and omega, the beginning and the ending, he who is, who was, and who is to come, the Almighty. The Father's voice is as of a trumpet. The Son's voice is as the sound of many waters. John first heard the Father, v10, turned to see who spoke, and saw the Son.

It is God the Father whose voice is as a trumpet in Rev 1:10 and 4:1. It is God the Father who is referred to as the alpha and omega in Rev 1:8,11, 21:6, and 22:13. God the Father is the one who is, who was, and who is to come in Rev 1:4, 1:8, and 4:8. It is God the Father who is referred to as the Almighty (or as omnipotent) in Rev 1:8, 4:8, 11:17, 15:3, 16:7,14, 19:6,15, and 21:22. And all uses of the word "God" (i.e., uses of θεός in its several cases) in Revelation refer to God the Father.

Harmony of the Gospels

Appendix A

Saul of Tarsus

Stephen

Acts
6.7 Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει 8 Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ 9 ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ 10 καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει 11 τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν 12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον • • • 7.54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ αὐτόν 55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ 56 καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ 57 κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ αὐτόν 58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου 59 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ πνεῦμά μου 60 θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην καὶ τοῦτο εἰπὼν ἐκοιμήθη • • • 8.1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων

Saul of Tarsus.

Acts 22:	Gal 1:
cf. Romans 1:5; 11:1,13; 15:16 1 Corinthians 9:1; 15:8-10 2 Corinthians 11:16-33; (12:2-4 Paul?) Ephesians 3:1ff Philippians 3:4-6 Acts 7:58; 8:3; 18:3 (occupation); 22:25-28 (citizenship); 23:16 (relatives); 23:11 (another appearance of Jesus) 1 Timothy 1:12-13; 2:7 2 Timothy 4:17 1 Ἄνδρες ἀδελφοὶ καὶ πατέρες ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας 2 ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν καὶ φησίν 3 Ἐγώ μέν εἰμι ἀνὴρ Ἰουδαῖος γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον	1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν • • • 11 Γνωρίζω δὲ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι ἀποκαλύψεως Ἰησοῦ Χριστοῦ 13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ ὅτι καθ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου

Stephen

Acts
6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. 12 And they stirred up the people, and the elders, and the scribes, and came upon ***him***, and caught him, and brought ***him*** to the council, • • • 7:54 When they heard these things {*Stephen's defense*}, they were cut to the heart, and they gnashed on him with ***their*** teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast ***him*** out of the city, and stoned ***him***: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. • • • 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Saul of Tarsus.

Acts 22:	Gal 1:
cf. Romans 1:5; 11:1,13; 15:16 1 Corinthians 9:1; 15:8-10 2 Corinthians 11:16-33; (12:2-4 Paul?) Ephesians 3:1ff Philippians 3:4-6 Acts 7:58; 8:3; 18:3 (occupation); 22:25-28 (citizenship); 23:16 (relatives); 23:11 (another appearance of Jesus) 1 Timothy 1:12-13; 2:7 2 Timothy 4:17 1 Men, brethren, and fathers, hear ye my defence ***which I make*** now unto you. 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3 I am verily a man ***which am*** a Jew, born in Tarsus, ***a city*** in Cilicia, yet brought up in this city at the feet of Gamaliel, ***and*** taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.	1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) • • • 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught ***it***, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation,

Acts 22:	Gal 1:
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας 5 ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον	περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων

Saul obtains letters to Damascus and sets out to enforce them. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου προσελθὼν τῷ ἀρχιερεῖ 2 ἠτήσατο παρ αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ 3 ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ	παρ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλὴμ ἵνα τιμωρηθῶσιν 6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ	*cf. v12* 12 Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων

Jesus appears to Saul on the road to Damascus. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ	περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ	13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον βασιλεῦ οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους
4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ	7 ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι	14 πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ
Σαοὺλ Σαοὺλ τί με διώκεις	Σαοὺλ Σαοὺλ τί με διώκεις	Σαοὺλ Σαοὺλ τί με διώκεις σκληρόν σοι πρὸς κέντρα λακτίζειν
5 εἶπεν δέ Τίς εἶ κύριε ὁ δέ Κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις [σκληρόν σοι πρὸς κέντρα λακτίζειν][scr]	8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ κύριε εἶπέν τε πρός με Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις	15 ἐγὼ δὲ εἶπον Τίς εἶ κύριε ὁ δὲ εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις
	9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι	
6 [τρέμων τε καὶ θαμβῶν εἶπε Κύριε τί με θέλεις ποιῆσαι	10 εἶπον δέ Τί ποιήσω κύριε	

Acts 22:	Gal 1:
4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders:	being more exceedingly zealous of the traditions of my fathers.

Saul obtains letters to Damascus and sets out to enforce them. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus:	from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus	*cf. v12* 12 Whereupon as I went to Damascus with authority and commission from the chief priests,

Jesus appears to Saul on the road to Damascus. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
and suddenly there shined round about him a light from heaven:	about noon, suddenly there shone from heaven a great light round about me.	13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?	7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?	14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.
5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.[1]	8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.	15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
	9 And they that were with me saw indeed the <u>light</u>, and were afraid; but they <u>heard not</u> the voice of him that spake to me.	
6 And he trembling and astonished said, Lord, what wilt thou have me to do?	10 And I said, What shall I do, Lord?	

Acts 9:	Acts 22:	Acts 26:
καὶ ὁ Κύριος πρὸς αὐτόν][scr] vs. [ἀλλὰ][maj] ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐνεοί ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες 8 ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἀνεῳγμένων τε τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν	ὁ δὲ κύριος εἶπεν πρός με Ἀναστὰς πορεύου εἰς Δαμασκόν κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι 11 ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν	16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου

Jesus sends Ananias to Saul. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἁνανίας καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι Ἁνανία ὁ δὲ εἶπεν Ἰδοὺ ἐγώ κύριε 11 ὁ δὲ κύριος πρὸς αὐτόν Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα ἰδοὺ γὰρ προσεύχεται 12 καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἁνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα ὅπως ἀναβλέψῃ 13 ἀπεκρίθη δὲ Ἁνανίας Κύριε ἄκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ 14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου 15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου ὅτι σκεῦος ἐκλογῆς μοι ἐστίν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱῶν τε Ἰσραήλ 16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν			
17 Ἀπῆλθεν δὲ Ἁνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς ἐπ αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ ὁ κύριος ἀπέσταλκέν με ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου	12 Ἁνανίας δέ τις ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων 13 ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ ἀνάβλεψον		
18 καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες ἀνέβλεψέν τε [παραχρῆμα]			

Acts 9:	Acts 22:	Acts 26:
And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.[2] 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. 9 And he was three days without sight, and neither did eat nor drink.	And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.	16 But rise, and stand upon thy feet:

Jesus sends Ananias to Saul. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:	
10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. 11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.				
17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.	12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight.			
18 And immediately {or: soon} there fell from his eyes as it had been scales: and he received sight forthwith,				

Acts 9:	Acts 22:	Acts 26:	Gal 1:
	κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν		
15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου ὅτι σκεῦος ἐκλογῆς μοι ἐστίν οὗτος	14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ	16 …εἰς τοῦτο γὰρ ὤφθην σοι	15 ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ
τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱῶν τε Ἰσραήλ	ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ 15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας	προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές ὧν τε ὀφθήσομαί σοι	16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
	16 καὶ νῦν τί μέλλεις ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου		
18 …καὶ ἀναστὰς ἐβαπτίσθη 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν			

Saul goes into Arabia and is instructed in the gospel by Jesus himself. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
			ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι 17 οὐδὲ ἀνῆλθον εἰς Ἰεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν
		16 …καὶ μάρτυρα ὧν τε εἶδές ὧν τε ὀφθήσομαί σοι	
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν	*cf. v21*	17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν εἰς οὓς ἐγὼ σε ἀποστέλλω 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν τοῦ ὑποστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ	11[502] Γνωρίζω δὲ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι ἀποκαλύψεως Ἰησοῦ Χριστοῦ

Saul returns to Damascus after a month or so in Arabia. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
			καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν

Acts 9:	Acts 22:	Acts 26:	Gal 1:
15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 18 ...and arose, and was baptized. 19 And when he had received meat, he was strengthened.	And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.	16 ...for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;	15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, 16 To reveal his Son in me,

Saul goes into Arabia and is instructed in the gospel by Jesus himself. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
16 For I will shew him how great things he must suffer for my name's sake.	*cf. v21*	16 ...and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and *from* the Gentiles, unto {*both of*} whom now I send thee, 18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.	that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, 11[503] But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Saul returns to Damascus after a month or so in Arabia. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
			and returned again unto Damascus.

Upon returning, Saul immediately preaches to the Jews (not Gentiles). *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Χριστὸν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ		19 Ὅθεν βασιλεῦ Ἀγρίππα οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν	
21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο καὶ ὧδε εἰς τοῦτο ἐλήλυθεν ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν παρετηροῦν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους χαλάσαντες ἐν σπυρίδι			2 Cor 11.32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με θέλων 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ

Saul returns to Jerusalem after three years absence; stays fifteen days. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
26 Παραγενόμενος δὲ ὁ Σαῦλος ἐν Ἰερουσαλὴμ ἐπείρᾶτο κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦντο αὐτόν μὴ πιστεύοντες ὅτι ἐστὶν μαθητής 27 Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ			18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου
28 καὶ ἦν μετ αὐτῶν εἰσπορευόμενος [καὶ ἐκπορευόμενος] εἰς Ἰερουσαλήμ καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ 29 ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς οἱ δὲ ἐπεχείρουν αὐτόν ἀνελεῖν 30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν			20 …καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας {*this portion of the verse is repeated below on p514*}
	17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἰερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ 19 κἀγὼ εἶπον Κύριε αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ 20 καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ [καὶ] φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν 21 καὶ εἶπεν πρός με Πορεύου ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε		

Upon returning, Saul immediately preaches to the Jews (not Gentiles). *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.		19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus,	
21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews {*not the Gentiles yet*} which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let *him* down by the wall in a basket.		2 Cor 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.	

Saul returns to Jerusalem after three years absence; stays fifteen days. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought *him* to {*two of*} the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.		18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 ...and at Jerusalem, and throughout all the coasts of Judaea, {*this portion of the verse is repeated below on p515*}	
	17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.		

Saul, based in Tarsus, begins preaching in the regions of Syria and Cilicia. *begins perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
			20 ἃ δὲ γράφω ὑμῖν ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι 21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν

Churches of Judaea, Galilee, and Samaria have rest. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 2:
31 Αἱ μὲν οὖν ἐκκλησίαι καθ ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην οἰκοδομουμέναι καὶ πορευομέναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο			

Barnabas goes to Tarsus and brings Saul to Antioch. *perhaps A.D. 42*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις 20 ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστάς εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν 21 καὶ ἦν χεὶρ κυρίου μετ αὐτῶν πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον 22 ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρναβᾶν διελθεῖν ἕως Ἀντιοχείας 23 ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ 24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ 25 ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον 26 καὶ εὑρὼν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν χρηματίσαι τε πρώτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς			

Saul, based in Tarsus, begins preaching in the regions of Syria and Cilicia.[3] *begins perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
			20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown by face[4] unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.

Churches of Judaea, Galilee, and Samaria have rest. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 2:
31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.			

Barnabas goes to Tarsus and brings Saul to Antioch. *perhaps A.D. 42*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.			

Barnabas and Saul carry relief from Antioch to Judea. *perhaps A.D. 44*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν 28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ ὅλην τὴν οἰκουμένην ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος 29 τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς			
30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου		20 …καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας	

Barnabas and Saul return from Jerusalem to Antioch, bringing John Mark with them. *perhaps A.D. 45*

Acts 12:	Acts 22:	Acts 26:	Gal 2:
25 Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἰερουσαλὴμ πληρώσαντες τὴν διακονίαν συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μᾶρκον			

Barnabas and Saul commissioned. *perhaps A.D. 46*

Acts 13:	Acts 22:	Acts 26:	Gal 2:
1 Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὅ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ		καὶ τοῖς ἔθνεσιν ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεὸν ἄξια τῆς μετανοίας ἔργα πράσσοντας	
Λούκιος ὁ Κυρηναῖος Μαναήν τε Ἡρῴδου τοῦ τετράρχου σύντροφος καὶ Σαῦλος 2 λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δή μοι τὸν Βαρναβᾶν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς 3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν			

Barnabas and Saul go to Jerusalem fourteen years after Saul saw Jesus on the road to Damascus. *perhaps A.D. 50*

Acts 13:	Acts 22:	Acts 26:	Gal 2:
			1 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν κατ ἰδίαν δὲ τοῖς δοκοῦσιν μήπως εἰς κενὸν τρέχω ἢ ἔδραμον 3 ἀλλ οὐδὲ Τίτος ὁ σὺν ἐμοί Ἕλλην ὢν ἠναγκάσθη περιτμηθῆναι 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ ἵνα ἡμᾶς καταδουλώσωνται 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς

Barnabas and Saul carry relief from Antioch to Judea. *perhaps A.D. 44*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:			
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.		20 ...and at Jerusalem, and throughout all the coasts of Judaea,	

Barnabas and Saul return from Jerusalem to Antioch, bringing John Mark with them. *perhaps A.D. 45*

Acts 12:	Acts 22:	Acts 26:	Gal 2:
25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.			

Barnabas and Saul commissioned. *perhaps A.D. 46*

Acts 13:	Acts 22:	Acts 26:	Gal 2:
1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and		and *then*[7] to the Gentiles, that they should repent and turn to God, and do works meet for repentance.	
Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.			

Barnabas and Saul go to Jerusalem fourteen years after Saul saw Jesus on the road to Damascus. *perhaps A.D. 50*

Acts 13:	Acts 22:	Acts 26:	Gal 2:
			1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Acts 13:	Acts 22:	Acts 26:	Gal 2:
			6 ἀπὸ δὲ τῶν δοκούντων εἶναί τι ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο 7 ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς 8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στῦλοι εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾷ κοινωνίας ἵνα ἡμεῖς [μέν] εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι

NOTES:

1. p505. Acts 9:5. Note that this instance of "*it is* hard for thee to kick against the pricks." is not in the majority reading.

2. p507. Acts 9:7. In Acts 9:7 Saul's companions heard a voice but did not see the speaker. In Acts 22:9 his companions saw the light that shone around them all, but did not hear the voice of the person speaking to Saul. If both these reports are accurate, and there is no compelling reason to doubt that they are both accurate, then perhaps Saul heard Jesus and the others heard someone else. Or perhaps Saul's companions heard the sound of the voice (9:7) but did not understand what it said (22:9).

Acts 13:	Acts 22:	Acts 26:	Gal 2:
			6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. 10 Only *they would* that we should remember the poor; the same which I also was forward to do.

NOTES:

3. p513. above Gal 1:20. Gal 1:21-24 may be a separate period of service in Syria and Cilicia, separate that is from Saul's preaching in Tarsus and Antioch described in Acts 9:30 [p511] and Acts 11:25-29 [p513]. Or, since Tarsus and Antioch are both in "Syria and Cilicia," these passages may describe one and the same ministry. Because of Acts 11:30 [p515] it seems unlikely that Gal 1:21-24 includes the first missionary journey (which was also conducted in Syria and Cilicia according to Acts 15:36, 41.)

4. p513. Gal 1:22. "Unknown by face" means merely that after going to Tarsus, Saul did not visit Judea during the time he was preaching in Syria and Cilicia, but, v23, they only heard about his activities during this period.