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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:

<p>Text blocks in this size and typeface are in proposed historical order and in biblical order.</p> <p>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 <i>Italic</i> type.</p> <p>Text blocks in any smaller type face are not in proposed historical order.</p>
<p><u>Underlined text</u> marks a geographic location or other detail of special interest.</p> <p>{Curly braces} delimit comments inserted into the text.</p> <p>Dot • may start statements which are probably separate, or both different and essentially concurrent.</p> <p>Bent arrows (↗ ↘ ↙ ↚) indicate biblical order when the continuing passage is close by.</p> <p>1 2 3 4 are used to suggest a sequence where text position is not adequate to this purpose.</p>

-RCL

November 2002

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Harmony of the Gospels

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birth

Harmony of the Gospels

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.

Harmony of the Gospels

Mt 1:1-3 — Mk 0 — Lk 0; 3:23-28 — Jn 1:1-5, 14

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, 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 πατρός πλήρης χάριτος καὶ ἀληθείας	

Lineage of the Word made flesh.

Mt 1:	Lk 3: from p30
1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ	23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὧν ὡς ἐνομιζέτο {reversed} υἱός Ἰωσήφ θεοῦ τοῦ Ἥλι
	24 τοῦ Ματθαῖ τοῦ Λευι
	τοῦ Μελχι
	τοῦ Ἰαννά
	τοῦ Ἰωσήφ
	25 τοῦ Ματταθίου
	τοῦ Ἀμὼς
	τοῦ Ναοῦμ
	τοῦ Ἑσλι
	τοῦ Ναγγαι
	26 τοῦ Μάαθ
	τοῦ Ματταθίου
	τοῦ Σεμεὶ
	τοῦ Ἰωσήφ
	τοῦ Ἰουδά
	27 τοῦ Ἰωαννάν
	τοῦ Ῥησά
	τοῦ Ζοροβαβέλ
	τοῦ Σαλαθιήλ
	τοῦ Νηρι
	28 τοῦ Μελχι
2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ	τοῦ Ἀδδὶ
Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ	τοῦ Κωσάμ
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν	τοῦ Ἐλμωδάμ
καὶ τοὺς ἀδελφοὺς αὐτοῦ	τοῦ Ἦρ
3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες	

Mt 1:1-3 — Mk 0 — Lk 0; 3:23-28 — Jn 1:1-5, 14

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:
		<p>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. <i>to p29</i></p> <p><i>14</i> 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. <i>verse continues on p31</i></p>

Lineage of the Word made flesh.

Mt 1:	Lk 3: <i>from p31</i>
<p>1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.</p> <p>2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares</p>	<p>23 And Jesus himself began to be about thirty years of age, being (as was supposed) <i>{reversed}</i> the son of Joseph, which was <i>the son</i> <i>{in law?}</i> of Heli, 24 Which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi, which was <i>the son</i> of Melchi, which was <i>the son</i> of Janna, which was <i>the son</i> of Joseph, 25 Which was <i>the son</i> of Mattathias, which was <i>the son</i> of Amos, which was <i>the son</i> of Naum, which was <i>the son</i> of Esli, which was <i>the son</i> of Nagge, 26 Which was <i>the son</i> of Maath, which was <i>the son</i> of Mattathias, which was <i>the son</i> of Semei, which was <i>the son</i> of Joseph, which was <i>the son</i> of Juda, 27 Which was <i>the son</i> of Joanna, which was <i>the son</i> of Rhesa, which was <i>the son</i> of Zorobabel, which was <i>the son</i> of Salathiel, which was <i>the son</i> of Neri, 28 Which was <i>the son</i> of Melchi, which was <i>the son</i> of Addi, which was <i>the son</i> of Cosam, which was <i>the son</i> of Elmodam, which was <i>the son</i> of Er,</p>

Mt 1:	Lk 3:
καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ	
Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ	Φάρες 29 τοῦ Ἰωσή
Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ	τοῦ Ἐλιέζερ
4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ	τοῦ Ἰωρεὶμ
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών	τοῦ Ματθαῦ
Ναασσών δὲ ἐγέννησεν τὸν Σαλμών	τοῦ Λευὶ
5 Σαλμών δὲ ἐγέννησεν τὸν Βοόζ ἐκ τῆς Ῥαχάβ	30 τοῦ Συμεὼν
Βοόζ δὲ ἐγέννησεν τὸν Ὠβήδ ἐκ τῆς Ῥούθ	τοῦ Ἰούδα
Ὠβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί	τοῦ Ἰωσήφ
6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα	τοῦ Ἰωάνν
Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶνα ἐκ	τοῦ Ἐλιακεὶμ
τῆς τοῦ Οὐρίου	
7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ	Ναθάν 31 τοῦ Μελεὰ
Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά	τοῦ Μαῖινάν
Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά	τοῦ Ματταθαῦ
8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ	τοῦ Ναθάν
Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ	τοῦ Δαυὶδ
Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν	32 τοῦ Ἰεσσαί
9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθαθάμ	τοῦ Ὠβήδ
Ἰωθαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ	τοῦ Βοόζ
Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν	τοῦ Σαλμών
10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ	τοῦ Ναασσών
Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμών	33 τοῦ Ἀμιναδάβ
Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν	τοῦ Ἀράμ
11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν	τοῦ Ἑσρώμ
καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ	τοῦ Φάρες
τῆς μετοικεσίας Βαβυλώνας	τοῦ Ἰούδα
	34 τοῦ Ἰακώβ
12 Μετὰ δὲ τὴν μετοικεσίαν	τοῦ Ἰσαὰκ
Βαβυλώνας	τοῦ Ἀβραάμ
Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ	τοῦ Θάρα
Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ	τοῦ Ναχώρ
13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοὺδ	35 τοῦ Σεροῦχ
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακεὶμ	τοῦ Ῥαγαὺ
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ	τοῦ Φάλεγ
14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ	τοῦ Ἔβερ
Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ	τοῦ Σαλά
Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοὺδ	36 τοῦ Καϊνάν
15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ	τοῦ Ἀρφαζὰδ
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν	τοῦ Σῆμ
Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ	τοῦ Νῶε
16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν	τοῦ Λάμεχ
ἄνδρα Μαρίας ἐξ ἧς ἐγεννήθη	37 τοῦ Μαθουσαλά
Ἰησοῦς ὁ λεγόμενος Χριστός	τοῦ Ἐνώχ
	τοῦ Ἰαρέδ
	τοῦ Μαλελεήλ
	τοῦ Καϊνάν
	38 τοῦ Ἐνώς
	τοῦ Σῆθ
	τοῦ Ἀδάμ
	τοῦ θεοῦ

birth and youth

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

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

Mt 1:	Lk 3:
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	Ἴηλὶ ⋮

Announcements.

Lk 1:	
<p>1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων 2 καθὼς παρέδωσαν ἡμῖν οἱ ἀπ ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου 3 ἔδοξεν κάμοι παρηκολουθηκότε ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι κράτιστε Θεόφιλε 4 ἵνα ἐπιγινῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν</p> <p><i>Zacharias and Elisabeth.</i></p> <p>5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασιν τοῦ κυρίου ἄμεμπτοι 7 καὶ οὐκ ἦν αὐτοῖς τέκνον καθότι ἡ Ἐλισάβετ ἦν στεῖρα καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν</p> <p><i>Announcement to Zacharias: Elisabeth shall bear you a son; name him John.</i></p> <p>8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας 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 ἕξω τῇ ὥρᾳ τοῦ θυμιάματος 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ αὐτόν 13 εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία διότι εἰσηκούσθη ἡ δέησίς σου καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην 14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται 15 ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν 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 Ἡλίου ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον 18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο ἐγὼ γάρ εἰμι πρεσβύτερος καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελισασθαί σοι ταῦτα</p>	

Mt 1:	Lk 3:
	Heli
<p>17 So all the generations from Abraham to David <i>are</i> fourteen generations; and from David until the carrying away into Babylon <i>are</i> fourteen generations; and from the carrying away into Babylon unto Christ <i>are</i> fourteen generations.</p>	

Announcements.

	Lk 1:
	<p>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.</p> <p><i>Zacharias and Elisabeth.</i> 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 <i>was</i> of the daughters of Aaron, and her name <i>was</i> 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 <i>now</i> well stricken in years.</p> <p><i>Announcement to Zacharias: Elisabeth shall bear you a son; name him John.</i> 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 <i>him</i>, 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.</p>

	<p>Lk 1:</p> <p>20 καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλήσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα ἀνθ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν</p> <p>21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ</p> <p>22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλήσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός</p> <p>23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ</p> <p>24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβητ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα</p> <p>25 ὅτι Οὕτως μοι πεποιήκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις</p> <p><i>Announcement to Mary: you shall bear God a son; name him Jesus.</i></p> <p>26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ</p> <p>27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ</p> <p>28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν Χαῖρε κεχαριτωμένη ὁ κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξίν</p> <p>29 ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος</p> <p>30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ εὗρες γὰρ χάριν παρὰ τῷ θεῷ</p> <p>31 καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν</p> <p>32 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ</p> <p>33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος</p> <p>34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο ἐπεὶ ἄνδρα οὐ γινώσκω</p> <p>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</p> <p>36 καὶ ἰδοὺ Ἐλισάβητ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφθα υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένην στείρα</p> <p>37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα</p> <p>38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη κυρίου γένοιτό μοι κατὰ τὸ ῥῆμά σου καὶ ἀπῆλθεν ἀπ αὐτῆς ὁ ἄγγελος</p> <p><i>Mary visits Elisabeth.</i></p> <p>39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα</p> <p>40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβητ</p>	
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	<p>Lk 1:</p> <p>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.</p> <p>21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.</p> <p>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.</p> <p>23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.</p> <p>24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,</p> <p>25 Thus hath the Lord dealt with me in the days wherein he looked on <i>me</i>, to take away my reproach among men.</p> <p><i>Announcement to Mary: you shall bear God a son; name him Jesus.</i></p> <p>26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,</p> <p>27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name <i>was</i> Mary.</p> <p>28 And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favoured, the Lord <i>is</i> with thee: blessed <i>art</i> thou among women.</p> <p>29 And when she saw <i>him</i>, she was troubled at his saying, and cast in her mind what manner of salutation this should be.</p> <p>30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.</p> <p>31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.</p> <p>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:</p> <p>33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.</p> <p>34 Then said Mary unto the angel, How shall this be, seeing I know not a man?</p> <p>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.</p> <p>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.</p> <p>37 For with God nothing <i>{I said}</i> shall be impossible.</p> <p>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</p> <p><i>Mary visits Elisabeth.</i></p> <p>39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;</p> <p>40 And entered into the house of Zacharias, and saluted Elisabeth.</p>	
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	<p>Lk 1:</p> <p>41 καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας ἐσκήρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ</p> <p>42 καὶ ἀνεφώνησεν φωνῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου</p> <p>43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς μέ</p> <p>44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου ἐσκήρτησεν τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου</p> <p>45 καὶ μακαρία ἡ πιστευσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου</p> <p>46 Καὶ εἶπεν Μαρίαμ Μεγαλύνει ἡ ψυχὴ μου τὸν κύριόν</p> <p>47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου</p> <p>48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί</p> <p>49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός καὶ ἅγιον τὸ ὄνομα αὐτοῦ</p> <p>50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν</p> <p>51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν</p> <p>52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς</p> <p>53 πεινῶντας ἐπέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξάπέστειλεν κενούς</p> <p>54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους</p> <p>55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα</p> <p>56 Ἐμείνεν δὲ Μαρίαμ σὺν αὐτῇ ὡσεὶ μηνῶν τρεῖς...</p> <p><i>Birth of John.</i></p> <p>57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν</p> <p>58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεὶς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ</p> <p>59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν</p> <p>60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί ἀλλὰ κληθήσεται Ἰωάννης</p> <p>61 καὶ εἶπον πρὸς αὐτὴν ὅτι Οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ</p> <p>62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν</p> <p>63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ καὶ ἐθαύμασαν πάντες</p> <p>64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν θεόν</p> <p>65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα</p> <p>66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ</p> <p>67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ Προεφήτευσεν λέγων</p> <p>68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ</p> <p>69 καὶ ἠγειρεν κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ</p> <p>70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ</p>	
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Lk 1:	<p>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 <i>art</i> thou among women, and blessed <i>is</i> the fruit of thy womb. 43 And whence <i>is</i> 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 <i>is</i> 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 <i>is</i> his name. 50 And his mercy <i>is</i> 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 <i>their</i> 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 <i>his</i> 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, . . .</p> <p style="text-align: right;">↗</p> <p><i>Birth of John.</i> 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 <i>so</i>; 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 <i>loosed</i>, 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 <i>them</i> laid <i>them</i> 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 <i>be</i> 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:</p>
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	Lk 1:		
		<p>71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ 73 ὄρκον 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 ἐτοιμάσαι ὁδοὺς αὐτοῦ 77 τοῦ δοῦναι γνώσιν 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 <i>to p20</i></p> <p><i>Mary returns home after staying with Elisabeth about three months in all.</i> 56 ...καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς</p>	☞

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

	Mt 1:		Lk 2: <i>from p22</i>
		<p>18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ πρὶν ἢ συναλθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἀγίου 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὦν <i>cf. Deuteronomy 22:23-27</i> καὶ μὴ θέλων αὐτὴν παραδειγματίσαι ἐβουλήθη λάθρα ἀπολύσαι αὐτὴν 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυὶδ μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος 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 ἔξει καὶ τέξεται υἱόν καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ ὃ ἐστὶν μεθερμηνευόμενον Μεθ ἡμῶν ὁ θεός 24 διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ 25 καὶ οὐκ ἐγένωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν</p> <p><i>Roman citizens to be enrolled throughout the empire.</i> 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξηλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην 2 αὕτη ἡ ἀπογραφή πρώτη ἐγένετο <i>This is the latest possible position of vv1-2.</i> ἡγεμονεύοντος τῆς Συρίας Κυρηνίου <i>The earliest possible position is before Lk 1:8.</i></p>	

	<p>Lk 1:</p> <p>71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy <i>promised</i> 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 <i>in</i> the shadow of death, to guide our feet into the way of peace. <i>to p21</i></p> <p><i>Mary returns home after staying with Elisabeth about three months in all.</i> 56 ...and {Mary} returned to her own house.</p>	
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In the months before the birth of Jesus: announcement to Joseph.

<p>Mt 1:</p>	<p>Lk 2: <i>from p23</i></p>
<p>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 <i>man</i>, <i>cf. Deuteronomy 22:23-27</i> 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.</p>	
<p><i>Roman citizens to be enrolled throughout the empire.</i>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 <i>This is the latest possible position of vv1-2.</i> when Cyrenius was {military?} governor of Syria.) <i>The earliest possible position is before Lk 1:8.</i></p>	

The birth of Jesus.

	<p>Lk 2:</p> <p><i>In the days before the birth of Jesus.</i></p> <p>3 και ἔπορευοντο πάντες ἀπογράφεσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν</p> <p>4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριάς Δαυὶδ</p> <p>5 ἀπογράψασθαι σὺν Μαριάμ τῇ μεμνηστευμένη αὐτῷ γυναικὶ οὕσῃ ἐγκύω</p> <p><i>On the day of the birth of Jesus.</i></p> <p>6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν</p> <p>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</p> <p>8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτός ἐπὶ τὴν ποιμνὴν αὐτῶν</p> <p>9 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτοὺς καὶ ἐφοβήθησαν φόβον μέγαν</p> <p>10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβείσθε ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ</p> <p>11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς κύριος ἐν πόλει Δαυὶδ</p> <p>12 καὶ τοῦτο ὑμῖν τὸ σημεῖον εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ</p> <p>13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνοῦντων τὸν θεὸν καὶ λεγόντων</p> <p>14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία</p> <p>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</p> <p>16 καὶ ἦλθον σπεύσαντες καὶ ἀνεύρον τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ</p> <p>17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου</p> <p>18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς</p> <p>19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς</p> <p>20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς</p> <p><i>Eight days after the birth of Jesus.</i></p> <p>21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ</p> <p><i>About a month later.</i></p> <p>22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ</p> <p>23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται</p>	
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The birth of Jesus.

	<p>Lk 2:</p> <p><i>In the days before the birth of Jesus.</i></p> <p>3 And all <small>{Roman citizens only?}</small> went to be taxed <small>{or: enrolled}</small>, every one into <u>his own city</u>.</p> <p>4 And Joseph also <small>{or: But Joseph indeed [did otherwise—cf. v.39—be]}</small> 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:)</p> <p>5 To be taxed <small>{or: enrolled}</small> with Mary his espoused wife, being great with child.</p> <p><i>On the day of the birth of Jesus.</i></p> <p>6 And so it was, that, while they were there, the days were accomplished that she should be delivered.</p> <p>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.</p> <p>8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.</p> <p>9 And, lo, the <small>{an}</small> angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.</p> <p>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.</p> <p>11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.</p> <p>12 And this <i>shall be</i> a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.</p> <p>13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,</p> <p>14 Glory to God in the highest, and on earth peace, good will toward men.</p> <p>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.</p> <p>16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.</p> <p>17 And when they had seen <i>it</i>, they made known abroad the saying which was told them concerning this child.</p> <p>18 And all they that heard <i>it</i> wondered at those things which were told them by the shepherds.</p> <p>19 But Mary kept all these things, and pondered <i>them</i> in her heart.</p> <p>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.</p> <p><i>Eight days after the birth of Jesus.</i></p> <p>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.</p> <p><i>About a month later.</i></p> <p>22 And when the days of her ⁵<small>{or: their}</small>^{maj} purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present <i>him</i> to the Lord;</p> <p>23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:)</p>	
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	Lk 2:		
		<p>24 και του δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου ζεύγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν</p> <p>25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν</p> <p>26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ εἶδεν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου</p> <p>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</p> <p>28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν</p> <p>29 Νῦν ἀπολύεις τὸν δούλόν σου δέσποτα κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ</p> <p>30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου</p> <p>31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν</p> <p>32 φῶς εἰς ἀποκάλυψιν ἔθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ</p> <p>33 καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ</p> <p>34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον</p> <p>35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελευσεται ῥομφαία ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί</p> <p>36 Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσήρ αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς</p> <p>37 καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοήκοντα τεσσάρων ἢ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστειαῖς καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν</p> <p>38 καὶ αὕτη αὕτη τῆ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ</p> <p>39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ</p>	

About two years after the birth of Jesus.

	Mt 2:		
		<p>1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα</p> <p>2 λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ</p> <p>3 ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ</p> <p>4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπιυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται</p> <p>5 οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλέεμ τῆς Ἰουδαίας οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου</p> <p>6 Καὶ σύ Βηθλέεμ γῆ Ἰούδα οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ</p> <p>7 Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος</p> <p>8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου ἐπὶν δὲ εὔρητε ἀπαγγείλατέ μοι ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ</p> <p>9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἔστη ἐπάνω οὐ ἦν τὸ παιδίον {in Nazareth}</p> <p>10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα</p> <p>11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν</p>	

	Lk 2:		
		<p>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.</p> <p>25 And, behold, there was a man in Jerusalem, whose name <i>was</i> Simeon; and the same man <i>was</i> just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.</p> <p>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.</p> <p>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,</p> <p>28 Then took he him up in his arms, and blessed God, and said,</p> <p>29 Lord, now lettest thou thy servant depart in peace, according to thy word:</p> <p>30 For mine eyes have seen thy salvation,</p> <p>31 Which thou hast prepared before the face of all people;</p> <p>32 A light to lighten the Gentiles, and the glory of thy people Israel.</p> <p>33 And Joseph and his mother marvelled at those things which were spoken of him.</p> <p>34 And Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;</p> <p>35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.</p> <p>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;</p> <p>37 And she <i>was</i> a widow of about fourscore and four years, which departed not from the temple, but served <i>God</i> with fastings and prayers night and day.</p> <p>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.</p> <p>39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to <u>their own city</u> Nazareth.</p>	

About two years after the birth of Jesus.

	Mt 2:		
		<p>1 Now when {<i>or: after</i>} Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,</p> <p>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.</p> <p>3 When Herod the king had heard <i>these things</i>, he was troubled, and all Jerusalem with him.</p> <p>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.</p> <p>5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,</p> <p>6 And thou Bethlehem, <i>in</i> 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.</p> <p>7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.</p> <p>8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found <i>him</i>, bring me word again, that I may come and worship him also.⁶</p> <p>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 {<i>in Nazareth</i>}.</p> <p>10 When they saw the star, they rejoiced with exceeding great joy.</p> <p>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,</p>	

Mt 2:			
<p>προσήνεγκαν αὐτῷ δῶρα χρυσὸν καὶ λίβανον καὶ σμύρναν 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν 13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό 14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πάσιν τοῖς ὄροις αὐτῆς ἀπὸ διημέρων 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 θρήνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολὺς Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσὶν 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου 21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἦλθεν εἰς γῆν Ἰσραὴλ 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας 23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται</p>			

And the child grew.

	Lk 1: <i>from p14</i>	Lk 2:	
	<p>80 Τὸ δὲ παιδίον ἠῤῥαυεν καὶ ἐκραταιοῦτο πνεύματι</p>	<p>40 Τὸ δὲ παιδίον ἠῤῥαυεν καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας καὶ χάρις θεοῦ ἦν ἐπ' αὐτό</p>	
	<p>41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα 42 καὶ ὅτε ἐγένετο ἑτῶν δώδεκα ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ τελειωσάντων τὰς ἡμέρας ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς 45 καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτὸν 46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτοῦς 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 καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε 49 καὶ εἶπεν πρὸς αὐτοὺς Τί ὅτι ἐζητεῖτέ με οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με 50 καὶ αὐτοὶ οὐκ ᾔδεισαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς</p>		

<p>Mt 2:</p> <p>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 <i>for</i> 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.</p>	
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And the child grew.

<p>Lk 1: <i>from p15</i></p>	<p>Lk 2:</p>
<p>80 And the child {<i>John</i>} grew, and waxed strong in spirit, ↗</p> <p>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 <i>of it</i>. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among <i>their</i> 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.</p>	<p>40 And the child {<i>Jesus</i>} grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.</p>

Lk 1: <div style="border: 1px dashed black; padding: 5px; margin: 5px 0;"> 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 </div> καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδειξέως αὐτοῦ πρὸς τὸν Ἰσραήλ <i>to 2:1 p14</i>	Lk 2: 52 Καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις
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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. <i>to 2:1 p15</i>	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.

3

Harmony of the Gospels

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ministry

œ before John imprisoned œ

Harmony of the Gospels
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 πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος 2 ἐπὶ ἀρχιερέως Ἄννα 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 ὀσφύν αὐτοῦ ἢ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον	6 ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν 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 βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 2 καὶ λέγων Μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν	4 ἐγένετο Ἰωάννης ἄγγελος 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	

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 Ituraea 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;	

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 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
Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου	3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ	
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ			
	5 πᾶσα φάραξ 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 Ἰορδάνῳ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν	5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῳ 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 ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται		7 Ἐλεγεν 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 ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται	
		10 Καὶ ἐπρωτῶν 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 αὐτὸν Διδάσκαλε τί ποιήσομεν 13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε 14 ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες καὶ ἡμεῖς Τί ποιήσομεν καὶ εἶπεν πρὸς αὐτούς Μηδένα διασεισητε μηδὲ συκοφαντήσητε καὶ ἀρκείσθε τοῖς ὄψωνίοις ὑμῶν	

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, 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. ↗	2 As it is written in the prophets, 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ↗	4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	6 There was a man sent from God, whose name <i>was</i> John. 7 The same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe. 8 He was not that Light, but <i>was sent</i> to bear witness of that Light.
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 <i>shall be</i> 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 <i>our</i> 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 <i>our</i> 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 <i>any</i> falsely; and be content with your wages.			

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:	Mk 1:	Lk 3:	J
15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου μήποτε αὐτὸς εἶη ὁ Χριστὸς	7 καὶ ἐκήρυσεν λέγων c Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου d οὐ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ a 8 ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι e αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ	16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων a Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς c ἔρχεται δὲ ὁ ἰσχυρότερός μου d οὐ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ f καὶ πυρί	1.19 ὅτε...οἱ Ἰουδαῖοι... ἐρωτήσωσιν...Σὺ τίς εἶ... 26 ἀπεκρίθη...ὁ Ἰωάννης Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε 27 αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου γέγονεν οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λῦσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος
a 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι b εἰς μετάνοιαν c ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν d οὐ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ f [καὶ πυρί] ^{scr}	12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ	17 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ	
18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν <i>to p52</i>			

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

M	M	L	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 ἐν 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 αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν 14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ ἀληθείας <i>to p4</i>

Jesus.

M	M	Lk 3:	J
		23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὦν ὡς ἐνομιζέτο υἱὸς Ἰωσήφ τοῦ Ἡλὶ <i>verse continues on p4</i>	↯

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 <i>with</i> fire:	7 And <u>preached</u> , 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 <u>answered</u> , saying unto <i>them</i> 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 <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.	17 Whose fan <i>is</i> in his hand, and he will thoroughly 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. <i>to p53</i>		

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

M	M	L	Jn 1:
			<p>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 <i>That</i> 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, <i>even</i> 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. 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.</p> <p style="text-align: right;"><i>to p5</i></p>

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 <i>{in law?}</i> of Heli, <i>verse continues on p5</i>	↵

Jesus baptized by John.

Mt 3:	Mk 1:	Lk 3: <i>from p52</i>	J
<p>13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ αὐτοῦ</p> <p>14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι καὶ σὺ ἔρχῃ πρὸς με</p> <p>15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Ἔφες ἄρτι οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην τότε ἀφήσιν αὐτόν</p> <p>16 καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ ἀνεώχθησαν αὐτῷ οἱ οὐρανοὶ καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ αὐτόν</p> <p>17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα</p>	<p>9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας</p> <p>10 καὶ εὐθὺς ἀναβαῖνον ἀπὸ τοῦ ὕδατος εἶδεν σχιζομένου τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ αὐτόν</p> <p>11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα</p>	<p>21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν</p> <p>22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡσεὶ περιστερὰν ἐπ αὐτόν καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι λέγουσαν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα</p> <p>1.32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Θεάσαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ αὐτόν</p>	

Jesus tempted.

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

Mt 4:	Mk 1:	Lk 4:	J
<p>3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν Εἰ υἱὸς εἶ τοῦ θεοῦ εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται</p> <p>4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ ἄρτῳ μόνῳ ζήσεται ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ</p>	<p>ἀνθρωπος</p>	<p>3 καὶ εἶπεν αὐτῷ ὁ διάβολος</p> <p>Εἰ υἱὸς εἶ τοῦ θεοῦ εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος</p> <p>4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν λέγων Γέγραπται ὅτι Οὐκ ἐπ ἄρτῳ μόνῳ ζήσεται [ὁ] ἀνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ</p>	

Jesus baptized by John.

Mt 3:	Mk 1:	Lk 3: <i>from p53</i>	J
<p>13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.</p> <p>14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p> <p>15 And Jesus answering said unto him, Suffer <i>it to be so</i> now: for thus it becometh us to fulfil all righteousness. Then he suffered him.</p> <p>16 And Jesus, when he was baptized,</p> <p>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:</p> <p>17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>	<p>9 And it came to pass in those days, that Jesus came from Nazareth of Galilee,</p> <p>10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:</p> <p>11 And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>21 Now when all the people were baptized,</p> <p>and was baptized of John in Jordan.</p> <p>it came to pass, that Jesus also being baptized,</p> <p>and praying,</p> <p>the heaven was opened,</p> <p>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. ↗</p>	<p>J</p> <p>1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.</p>

Jesus tempted.

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

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

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

John testifies of Jesus.

M	M	L	Jn 1:
			<p>15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν</p> <p>16 καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος</p> <p>17 ὅτι ὁ νόμος διὰ Μωσῆος ἐδόθη ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο</p> <p>18 θεὸν οὐδεὶς ἑώρακεν πώποτε ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο</p> <p>19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὴμ ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ</p> <p>20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο καὶ ὡμολόγησεν ὅτι οὐκ εἰμὶ Ἐγὼ ὁ Χριστός</p> <p>21 καὶ ἠρώτησαν αὐτόν Τί οὖν Ἠλίας εἶ Σὺ καὶ λέγει Οὐκ εἰμὶ Ὁ προφῆτης εἶ σύ καὶ ἀπεκρίθη Οὐ</p> <p>22 εἶπον οὖν αὐτῷ Τίς εἶ ἵνα ἀποκρισὶν δώμεν</p>

Mt 4:	Mk 1:	Lk 4:	J
<p>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 <i>their</i> 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.</p> <p>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.</p> <p>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.</p>	<p>11 Then the devil leaveth him, and, behold, angels came and ministered unto him. <i>to p53</i></p>	<p>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 <i>their</i> 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.</p> <p>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.</p>	<p>↵</p> <p>↵</p>
	<p>and the angels ministered unto him. <i>to p53</i></p>	<p>13 And when the devil had ended all the temptation, he departed from him for a season. <i>to p53</i></p>	

John testifies of Jesus.

M	M	L	Jn 1:
			<p>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, <i>but</i> 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 <i>him</i>. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <i>cf. Lk 3:15ff &c., p31</i> 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</p>

M	M	L	Jn 1:
			<p>τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ 23 ἔφη Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Εὐθύνετε 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 Ἡλίας οὔτε ὁ προφήτης 26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε 27 αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου γέγονεν οὐ ἔγωγ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου ὅπου ἦν Ἰωάννης βαπτίζων</p> <p>29 Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει Ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον Ἵπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν 31 καγὼ οὐκ ᾔδειν αὐτὸν ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστέρα ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν 33 καγὼ οὐκ ᾔδειν αὐτόν ἀλλ' ὁ πέμψας με βαπτίζει ἐν ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ 34 καγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ</p>

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

M	M	L	Jn 1:
			<p>35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἴδε ὁ ἄμνος τοῦ θεοῦ 37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ 38 στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε οἱ δὲ εἶπον αὐτῷ Ῥαββί ὃ λέγεται ἐρμηνευόμενον Διδάσκαλε ποῦ μένεις 39 λέγει αὐτοῖς Ἐρχεσθε 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 εὕρισκε οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὕρηκαμεν τὸν Μεσίαν ὃς ἐστὶν μεθερμηνευόμενον Χριστὸς 42 καὶ ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν ἐμβλέψας [δὲ] αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωῆ σου κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος</p> <p>43 Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ [ὁ Ἰησοῦς] Ἀκολουθεῖ μοι 44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου 45 εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ἵν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι λέγει αὐτῷ Φίλιππος Ἐρχου καὶ ἴδε 47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ</p>

M	M	L	Jn 1:
			<p>to them that sent us. What sayest thou of thyself? 23 He said, I <i>am</i> 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 <u>in Bethabara beyond Jordan</u>, where John was baptizing.</p> <p>29 <u>The next day</u> 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.</p>

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

M	M	L	Jn 1:
			<p>35 Again <u>the next day after</u> 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 <i>speak</i>, 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.</p> <p>43 <u>The day following</u> Jesus would go forth <u>into Galilee</u>, 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,</p>

M	M	L	Jn 1:
			<p>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 συκὴν εἶδόν σε 49 ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ Ῥαββί σὺ εἶ ὁ υἱὸς τοῦ θεοῦ σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ 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 ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου</p>

Wedding in Cana.

M	M	L	Jn 2:
			<p>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 αὐτὸν Οἶνον οὐκ ἔχουσιν 4 λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοὶ γύναι οὕτω ἤκει ἡ ὥρα μου 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε 6 ἦσαν δὲ ἐκεῖ ὕδρια λίθινα ἕξ κείμενα κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς 7 λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὕδριας ὕδατος καὶ ἐγένισαν αὐτὰς ἕως ἄνω 8 καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ καὶ ἤνεγκαν 9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει πόθεν ἐστὶν οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντιληκότες τὸ ὕδωρ φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος 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 ἐφάνέρωσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ</p>

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:
			<p>12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας</p>

First cleansing of the temple.

M	M	L	Jn 2:
<p>21.12³⁴⁴ Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν</p>	<p>11.15³⁴⁴ Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν</p>	<p>19.45³⁴⁴ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας</p>	<p>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 περιστεράς καὶ τοὺς κερματιστὰς καθημένους 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας καὶ</p>

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 <u>the third day</u> there was a marriage in <u>Cana of Galilee</u> ; 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 <i>it</i> . 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 <i>it</i> . 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: <i>but</i> thou hast kept the good wine until now. 11 This <u>beginning of miracles</u> 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 <u>Capernaum</u> , 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 <u>Jerusalem</u> , 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

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 ληστῶν	καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν	46 λέγων αὐτοῖς Γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστὶν ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν	τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν 16 καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐντεῦθεν μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται 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 ἕξ ἔτεσιν ὠκοδομήθη 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 χρεῖαν 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 Ῥαββὶ οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἐὰν μὴ ἡ ὁ θεὸς μετ' αὐτοῦ 3 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῇ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι 5 ἀπεκρίθη Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶν καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν 7 μὴ θαυμάσης 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 ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε

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 <i>day</i> , 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 <i>men</i> , 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: <i>In Galilee? Cf. 3:22, 4:3</i>
			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 <i>of</i> 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} <i>of</i> heavenly things?

M	M	L	Jn 3:
			<p>13 και ουδεις αναβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιός του ανθρωπου ο ων εν τω ουρανω</p> <p>14 και καθως Μωσης υψωσεν τον οφιν εν τη ερημω ουτως υψωθηται δει τον υιον του ανθρωπου</p> <p>15 ινα πας ο πιστευων εις αυτον μη αποληται αλλ' εχη ζωην αιωνιον</p> <p>16 Ουτως γαρ ηγαπησεν ο θεος τον κοσμον ωστε τον υιον αυτου τον μονογενη εδωκεν ινα πας ο πιστευων εις αυτον μη αποληται αλλ' εχη ζωην αιωνιον</p> <p>17 ου γαρ απεστειλεν ο θεος τον υιον αυτου εις τον κοσμον ινα κρινη τον κοσμον αλλ' ινα σωθη ο κοσμος δι αυτου</p> <p>18 ο πιστευων εις αυτον ου κρινεται ο δε μη πιστευων ηδη κερνεται οτι μη πεπιστευκεν εις το ονομα του μονογενοϋς υιου του θεου</p> <p>19 αυτη δε εστιν η κρισις οτι το φως εληλυθεν εις τον κοσμον και ηγαπησαν οι ανθρωποι μαλλον το σκοτος η το φως ην γαρ πονηρα αυτων τα εργα</p> <p>20 πας γαρ ο φαυλα πρασσων μισει το φως και ουκ ερχεται προς το φως ινα μη ελεγχθη τα εργα αυτου</p> <p>21 ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα οτι εν θεω εστιν ειργασμενα</p>

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

M	M	L	Jn 3:
			<p>22 Μετα ταυτα ηλθεν ο Ιησους και οι μαθηται αυτου εις την Ιουδαϊαν γην και εκει διετριβεν μετ αυτων και εβαπτιζεν</p> <p>23 ην δε και Ιωαννης βαπτιζων εν Αινων εγγυς του Σαλημ οτι υδατα πολλα ην εκει και παρεγινοντο και εβαπτιζοντο</p> <p>24 ουπω γαρ ην βεβλημενος εις την φυλακην ο Ιωαννης</p> <p>25 Εγενετο ουν ζητησις εκ των μαθητων Ιωαννου μετα Ιουδαίου περι καθαρισμου</p> <p>26 και ηλθον προς τον Ιωαννην και ειπον αυτω Ραββι ος ην μετα σου περαν του Ιορδανου ω συ μεμαρτυρηκας ιδε ουτος βαπτιζει και παντες ερχονται προς αυτον</p> <p>27 απεκριθη Ιωαννης και ειπεν Ου δυναται ανθρωπος λαμβανειν ουδεν εαν μη η δεδομενον αυτω εκ του ουρανου</p> <p>28 αυτοι υμεις μαρτυρειτε οτι ειπον Ουκ ειμι εγω ο Χριστος αλλ οτι Απεσταλμενος ειμι εμπροσθεν εκεινου</p> <p>29 ο εχων την νυμφην νυμφιος εστιν ο δε φιλος του νυμφιου ο εστηκωσ και ακουων αυτου χαρα χαιρει δια την φωνην του νυμφιου αυτη ουν η χαρα η εμη πεπληρωται</p> <p>30 εκεινον δει αυξανειν εμε δε ελαττωσθαι</p> <p>31 Ο ανωθεν ερχομενος επανω παντων εστιν ο ων εκ της γης εκ της γης εστιν και εκ της γης λαλει ο εκ του ουρανου ερχομενος επανω παντων εστιν</p> <p>32 και ο εωρακεν και ηκουσεν τουτο μαρτυρει και την μαρτυριαν αυτου ουδεις λαμβανει</p> <p>33 ο λαβων αυτου την μαρτυριαν εσφραγισεν οτι ο θεος αληθης εστιν</p> <p>34 ον γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν ο θεος το πνευμα</p> <p>35 ο πατηρ αγαπα τον υιον και παντα δεδωκεν εν τη χειρι αυτου</p> <p>36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται [την] ζωην αλλ η οργη του θεου μενει επ αυτον</p>

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:
			<p>1 'Ως ουν εγνω ο Κυριος οτι ηκουσαν οι φαρισαιοι οτι Ιησους πλειονας μαθητας ποιει και βαπτιζει η Ιωαννης</p>

Mt 4:11^ — Mk 1:13^ — Lk 4:13^ — Jn 3:13-36, 4:1

M	M	L	Jn 3:
			<p>13 And no man hath ascended up to heaven, but he that came down from heaven, <i>even</i> the Son of man which is in heaven.</p> <p>14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p> <p>15 That whosoever believeth in him should not perish, but have eternal life.</p> <p>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.</p> <p>17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</p> <p>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.</p> <p>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.</p> <p>20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.</p> <p>21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.</p>

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

M	M	L	Jn 3:
			<p>22 <u>After these things</u> came Jesus and his disciples <u>into the land of Judaea</u>; and there he tarried with them, and baptized.</p> <p>23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.</p> <p>24 For <u>John was not yet cast into prison</u>.</p> <p>25 Then there arose a question between <i>some</i> of John's disciples and the Jews about purifying.</p> <p>26 And they came unto John, and said unto him, Rabbi, he that <u>was with thee beyond Jordan</u>, to whom thou barest witness, behold, the same baptizeth, and all <i>men</i> come to him.</p> <p>27 John answered and said, A man can receive nothing, except it be given him from heaven.</p> <p>28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.</p> <p>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.</p> <p>30 He must increase, but I <i>must</i> decrease.</p> <p>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.</p> <p>32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.</p> <p>33 He that hath received his testimony hath set to his seal that God is true.</p> <p>34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure <i>unto him</i>.</p> <p>35 The Father loveth the Son, and hath given all things into his hand.</p> <p>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.</p>

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:
			<p>1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,</p>

M	M	L	Jn 4:
			2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν 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 Συχάρ
			πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ
			6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ ὃ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας
			ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὥσει ἔκτη
			7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι 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
			οὕσης γυναικὸς Σαμαρεῖτιδος οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις
			10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ
			Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πιεῖν
			σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν
			11 λέγει αὐτῷ ἡ γυνὴ Κύριε οὔτε ἀντλημα 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 πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα ἀλλὰ τὸ
			ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον
			15 λέγει πρὸς αὐτὸν ἡ γυνὴ
			Κύριε δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν
			16 λέγει αὐτῇ ὁ Ἰησοῦς Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ 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 ἐστὶν σου ἀνήρ
			τοῦτο ἀληθὲς εἶρηκας
			19 λέγει αὐτῷ ἡ γυνὴ Κύριε θεωρῶ ὅτι προφήτης εἶ σὺ
			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 πατρὶ
			22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν
			ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν
			23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν
			ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ
			καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν
			24 πνεῦμα ὁ θεὸς καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν
			25 λέγει αὐτῷ ἡ γυνὴ Οἶδα ὅτι Μεσίας ἔρχεται ὁ λεγόμενος Χριστὸς
			ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα
			26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ λαλῶν σοι
			27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει
			οὐδεὶς μὲντοι εἶπεν Τί ζητεῖς ἢ Τί λαλεῖς μετ' αὐτῆς
			28 ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
			29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα μῆτι οὗτός ἐστιν ὁ Χριστός
			30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν
			31 Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες Ῥαββὶ φάγε
			32 ὃ δὲ εἶπεν αὐτοῖς Ἐγὼ βρώσιν ἔχω φαγεῖν ἦν ὑμεῖς οὐκ οἶδατε
			33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν

M	M	L	Jn 4:
			<p>2 (Though Jesus himself baptized not, but his disciples,)</p> <p>3 <u>He left Judaea</u>, and departed again <u>into Galilee</u>.</p> <p>4 And he must needs go <u>through Samaria</u>.</p> <p>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.</p> <p>6 Now Jacob's well was there. Jesus therefore, being wearied with <i>his</i> journey, sat thus on the well: <i>and</i> it was about the sixth hour.</p> <p>7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.</p> <p>8 (For his disciples were gone away unto the city to buy meat.)</p> <p>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.</p> <p>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.</p> <p>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?</p> <p>12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?</p> <p>13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:</p> <p>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.</p> <p>15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.</p> <p>16 Jesus saith unto her, Go, call thy husband, and come hither.</p> <p>17 The woman answered and said, I have no husband.</p> <p>Jesus said unto her, Thou hast well said, I have no husband:</p> <p>18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.</p> <p>19 The woman saith unto him, Sir, I perceive that thou art a prophet.</p> <p>20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.</p> <p>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.</p> <p>22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.</p> <p>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.</p> <p>24 God <i>is</i> a Spirit: and they that worship him must worship <i>him</i> in spirit and in truth.</p> <p>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.</p> <p>26 Jesus saith unto her, I that speak unto thee am <i>he</i>.</p> <p>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?</p> <p>28 The woman then left her waterpot, and went her way into the city, and saith to the men,</p> <p>29 Come, see a man, which told me all things that ever I did: is not this the Christ?</p> <p>30 Then they went out of the city, and came unto him.</p> <p>31 In the mean while his disciples prayed him, saying, Master, eat.</p> <p>32 But he said unto them, I have meat to eat that ye know not of.</p> <p>33 Therefore said the disciples one to another, Hath any man brought him <i>ought</i> to eat?</p>

M	M	L	Jn 4:
			<p>34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον</p> <p>35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηγρός ἐστιν καὶ ὁ θερισμὸς ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη</p> <p>36 καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων</p> <p>37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων</p> <p>38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε</p> <p>39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα</p> <p>40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται ἠρώτων αὐτὸν μείναι παρ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας</p> <p>41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ</p> <p>42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός</p> <p>43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν</p> <p>44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει</p> <p>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 ἑορτὴν</p> <p>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 Καπερναοῦμ</p> <p>47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα αὐτὸν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν ἔμελλεν γὰρ ἀποθνήσκειν</p> <p>48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε οὐ μὴ πιστεύσητε</p> <p>49 λέγει πρὸς αὐτόν ὁ βασιλικὸς Κύριε καταβῆθι πρὶν ἀποθανεῖν τὸ παιδίον μου</p> <p>50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου ὁ υἱός σου ζῆ</p> <p>καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο</p> <p>51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ἀπήνησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς σου ζῆ</p> <p>52 ἐπύθετο οὖν παρ αὐτῶν τὴν ὥραν ἐν ἣ κομψότερον ἔσχεν καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός</p> <p>53 ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῆ καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη</p> <p>54 Τοῦτο πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν</p> <p><i>to 5:1 p160</i></p>

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:
			<p>34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.</p> <p>35 Say not ye, There are yet four months, and <i>then</i> cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.</p> <p>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.</p> <p>37 And herein is that saying true, One soweth, and another reapeth.</p> <p>38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.</p> <p>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.</p> <p>40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and <u>he abode there two days</u>.</p> <p>41 And many more believed because of his own word;</p> <p>42 And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.</p> <p>43 Now after two days <u>he departed thence, and went into Galilee</u>.</p> <p>44 For Jesus himself testified, that a prophet hath no honour in his own country.</p> <p>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.</p> <p>46 So Jesus came again into <u>Cana</u> of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at <u>Capernaum</u>.</p> <p>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.</p> <p>48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.</p> <p>49 The nobleman saith unto him, Sir, come down ere my child die.</p> <p>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.</p> <p>51 And as he was now going down, his servants met him, and told <i>him</i>, saying, Thy son liveth.</p> <p>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.</p> <p>53 So the father knew that <i>it was</i> at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.</p> <p>54 This <i>is</i> again the second miracle <i>that</i> Jesus did, when he was come out of Judaea into Galilee.</p> <p><i>to 5:1 p161</i></p>

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.

3

Harmony of the Gospels

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ministry

œ while John in prison œ

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
<i>Jesus heals centurion's servant</i> <i>page 117</i>	<i>8:5</i>		<i>7:1</i>	<i>a</i>
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
<i>Cost of following Jesus</i> <i>page 151</i>	<i>8:19</i>			<i>b</i>
<i>Jesus calms the sea</i> <i>page 151</i>	<i>8:23</i>	<i>4:35</i>	<i>8:22</i>	<i>"</i>
<i>Jesus heals demoniac(s)</i> <i>page 153</i>	<i>8:28</i>	<i>5:1</i>	<i>8:26</i>	<i>"</i>
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
<i>Sends 12 two by two...</i> <i>page 165</i>	<i>10:1</i>	<i>6:7</i>	<i>9:1</i>	<i>c</i>
<i>...gives instructions to 12</i> <i>page 165</i>	<i>10:5</i>	<i>6:8</i>	<i>9:3</i>	<i>"</i>
<i>John sends messengers to Jesus</i> <i>page 119</i>	<i>11:2</i>		<i>7:18</i>	<i>d</i>
<i>Woe to certain cities</i> <i>page 123</i>	<i>11:20</i>			<i>"</i>
<i>Jesus offers rest</i> <i>page 123</i>	<i>11:25</i>			<i>"</i>
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
<i>---- on a certain day ----</i>				
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
<i>---- sunset: the certain day ends; the following day begins ----</i>				
Jesus calms the sea	8:23	4:35	8:22	151
Jesus heals demoniac(s)	8:28	5:1	8:26	153
<i>---- end of the following day ----</i>				
<i>Jesus heals woman, then daughter of Jairus</i>	<i>page 95</i>	<i>9:18</i>	<i>5:22</i>	<i>8:41</i>
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.

John reproves Herod; Herod puts John in prison.

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

Jesus withdraws to Galilee: his time has come.

Mt 4: <i>from p34</i>	Mk 1: <i>from p34</i>	Lk 4: <i>from p34</i>	J
<p>12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν</p> <p>13 καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ</p> <p>14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος</p> <p>15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν</p> <p>16 ὁ λαὸς ὁ καθήμενος ἐν σκότει καὶ εἶδεν φῶς μέγα καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς</p> <p>17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσαι καὶ λέγειν Μετανοεῖτε ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν</p>	<p>14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν</p> <p>κηρῦσσαν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ</p> <p>15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ μετανοεῖτε καὶ πιστεῦετε ἐν τῷ εὐαγγελίῳ</p>	<p>14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν</p>	

Jesus calls four disciples.

Mt 4:	Mk 1:	L	J
<p>18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἀλιεῖς</p>	<p>16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ ἦσαν γὰρ ἀλιεῖς</p>	<p>5.1⁸² Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ</p> <p>2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ αὐτῶν ἀπέπλυναν τὰ δίκτυα</p> <p>3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὁ ἦν τοῦ Σίμωνος ἠρώτησεν αὐτὸν</p>	

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.

<p>Mt 14: <i>from p175</i></p> <p>3 For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias' sake, his brother Philip's wife.</p> <p>4 For John said unto him, It is not lawful for thee to have her.</p> <p>5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p> <p><i>to p173</i></p>	<p>Mk 6: <i>from p175</i></p> <p>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.</p> <p>18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.</p> <p>19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:</p> <p>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.</p> <p><i>to p173</i></p>	<p>Lk 3: <i>from p31</i></p> <p>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,</p> <p>20 Added yet this above all, that he shut up John in prison.</p> <p><i>to p33</i></p>	<p>J</p>
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Jesus withdraws to Galilee: his time has come.

<p>Mt 4: <i>from p35</i></p> <p>12 Now when Jesus had heard that John was cast into prison, he departed into <u>Galilee</u>;</p> <p>13 And <u>leaving Nazareth</u>, he came and <u>dwelt in Capernaum</u>, which is upon the sea coast, in the borders of Zabulon and Nephthalim:</p> <p>14 That it might be fulfilled which was spoken by Esaias the prophet, saying,</p> <p>15 The land of Zabulon, and the land of Nephthalim, <i>by</i> the way of the sea, beyond Jordan, Galilee of the Gentiles;</p> <p>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.</p> <p>17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.</p>	<p>Mk 1: <i>from p35</i></p> <p>14 Now after that John was put in prison, Jesus came into <u>Galilee</u>,</p> <p>preaching the gospel of the kingdom of God,</p> <p>15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.</p>	<p>Lk 4: <i>from p35</i></p> <p>14 And Jesus returned in the power of the Spirit into <u>Galilee</u>:</p>	<p>J</p>
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Jesus calls four disciples.

<p>Mt 4:</p> <p>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.</p>	<p>Mk 1:</p> <p>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.</p>	<p>L</p> <p>5:1⁸³ 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,</p> <p>2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p> <p>3 And he entered into one of the ships, which was Simon's, and prayed him that</p>	<p>J</p>
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Mt 4:	Mk 1:	L	J
<p>19 και λέγει αὐτοῖς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ 21 Καὶ προβάς ἐκείθεν 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</p>	<p>17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων 18 καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ 19 Καὶ προβάς ἐκείθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτούς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα 20 καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ <i>to p80</i></p>	<p>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 κοπιᾶσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὸ δίκτυον 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξελθε ἀπ ἑμοῦ ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι κύριε 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον</p>	
		<p>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 ἀνθρώπου ἔση ζωγρῶν 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ</p>	

Jesus tours Galilee, teaching, preaching, and healing.

Mt 4:	M	Lk 4:	J
<p>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 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς καὶ ἐθεράπευσεν αὐτούς</p>		<p>καὶ φήμη ἐξῆλθεν καθ ὅλης τῆς περιχώρου περὶ αὐτοῦ 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων</p>	

Jesus rejected at Nazareth the first time.

M	M	Lk 4:	J
<p>6.1¹⁵⁸ Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ 13.54¹⁵⁸ καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν</p>	<p>2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν</p>	<p>16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν τεθραμμένος καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι</p>	
	<p>17 καὶ ἐπέδοθ' αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον 18 Πνεῦμα κυρίου ἐπ' ἐμέ οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλέν με ἰᾶσθαι τοὺς συντετριμμένους τὴν καρδίαν κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν</p>		

Mt 4:	Mk 1:	L	J
<p>19 And he saith unto them, Follow me, and I will make you fishers of men.</p> <p>20 And they straightway left <i>their</i> nets, and followed him.</p> <p>21 And going on from thence, he saw other two brethren, James <i>the son</i> of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.</p> <p>22 And they immediately left the ship and their father, and followed him.</p>	<p>17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.</p> <p>18 And straightway they forsook their nets, and followed him.</p> <p>19 And when he had gone a little further thence, he saw James <i>the son</i> of Zebedee, and John his brother, who also were in the ship mending their nets.</p> <p>20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. <i>to p81</i></p>	<p>he would thrust out a little from the land. And he sat down, and taught the people out of the ship.</p> <p>4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.</p> <p>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.</p> <p>6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p> <p>7 And they beckoned unto <i>their</i> 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.</p> <p>8 When Simon Peter saw <i>it</i>, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.</p> <p>9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:</p>	
	<p>10 And so <i>was</i> 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.</p> <p>11 And when they had brought their ships to land, they forsook all, and followed him.</p>		

Jesus tours Galilee, teaching, preaching, and healing.

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

Jesus rejected at Nazareth the first time.

M	M	Lk 4:	J
<p>6:1¹⁵⁹ And he <u>went out from thence</u>, and came into <u>his own country</u>; and his disciples follow him.</p> <p>13:54¹⁵⁹ And when he was come into <u>his own country</u>, he taught them in their synagogue,</p>	<p>2 And when the sabbath day was come, he began to teach in the synagogue:</p>	<p>16 And <u>he came to Nazareth</u>, 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.</p> <p>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,</p> <p>18 The Spirit of the Lord <i>is</i> 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,</p>	

M	M	Lk 4:	J
	<p>ἀποστείλαι 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</p>		
<p>ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσὴς καὶ Σίμων καὶ Ἰούδας 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν πόθεν οὖν τούτῳ ταῦτα πάντα</p>	<p>καὶ πολλοὶ ἀκούοντες ἐξεπλήσσαντο λέγοντες Πόθεν τούτῳ ταῦτα καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται 3 οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος καὶ οὐκ εἰσιν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς</p>	<p>22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ 23 καὶ εἶπεν πρὸς</p>	
	<p>αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρεῖ θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου</p>		
<p>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</p>	<p>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ 4 ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 5 καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων</p>	<p>24 εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ 25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν πολλὰ χῆραι</p>	
	<p>ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας 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 Νεεμᾶν ὁ Σύρος 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο εἰς τὸ κατακρημνίσαι αὐτόν 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο</p>		
			to p80

Many follow Jesus.

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

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

Mt 5:	M	Lk 6:	J
<p>1 Ἴδων δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσηλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων</p>		<p>17⁰⁸ 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</p>	

M	M	Lk 4:	J
		<p>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 <i>it</i> 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.</p>	
<p>insomuch that they were astonished, and said, Whence hath this <i>man</i> this wisdom, and <i>these</i> 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 <i>man</i> all these things?</p>	<p>and many hearing <i>him</i> were astonished, saying, From whence hath this <i>man</i> these things? and what wisdom <i>is</i> 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?</p>	<p>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</p>	
		<p>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.</p>	
<p>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</p>	<p>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 <i>them</i>. 6 And he marvelled because of their unbelief. And <u>he went round about the villages</u>, teaching.</p>	<p>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</p>	
		<p>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, <i>a city</i> of Sidon, unto a woman <i>that was</i> 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,</p>	<i>to p81</i>

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
<p>1 And seeing the multitudes, he went <u>up</u> into a <u>mountain</u>; and when he was <u>set</u>, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,</p>		<p>17¹⁰⁹ And he came <u>down</u> with them, and <u>stood</u> in the <u>plain</u>, and the company of his disciples, and a great multitude of people ... 20 And he lifted up his eyes on his disciples, and said,</p>	

Mt 5:	M	Lk 6:	J
<p><i>nine beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</p> <p>4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται</p> <p>5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν</p> <p>6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται</p> <p>7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται</p> <p>8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὄψονται</p> <p>9 μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται</p> <p>10 μακάριοι οἱ δειωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</p> <p>11 μακάριοί ἐστε ὅταν ὀνειδίωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ</p> <p>12 χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν</p>	<p><i>four beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>Μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ</p> <p>21β ...μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε</p> <p>21α μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε...</p> <p>22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>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</p>		
	<p><i>four woes</i></p> <p>24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν</p> <p>25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ ὑμῖν οἱ γελῶντες νῦν ὅτι πενήσετε καὶ κλαύσετε</p> <p>26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν</p>		
<p><i>salt and light: the significance to others of being a faithful follower of Jesus.</i></p> <p>13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς ἂν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἕξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων</p> <p>14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη</p> <p>15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον</p>	<p>9.49²³⁴ πᾶς γὰρ πυρὶ ἀλισθήσεται καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται</p> <p>50 Καλὸν τὸ ἅλας ἂν δὲ τὸ ἅλας ἄναλον γένηται ἐν τίνι αὐτὸ ἀρτύσεται</p> <p>ἔχετε ἐν ἑαυτοῖς ἅλας καὶ εἰρηνεύετε ἐν ἀλλήλοις</p> <p>4.21¹⁴² Καὶ ἔλεγεν αὐτοῖς Μῆτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ</p> <p>8.16¹⁴² Οὐδεὶς δὲ λύχνον ἄψαυς καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθεισιν</p>	<p>14.34²⁹⁴ Καλὸν τὸ ἅλας ἂν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται</p> <p>35 οὐτε εἰς γῆν οὐτε εἰς κοπρίαν εὐθετόν ἐστιν ἕξω βάλλουσιν αὐτό ὁ ἔχων ὠτα ἀκούειν ἀκούετω</p>	

Mt 5:	M	Lk 6:	J
<p><i>nine beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>3 Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven.</p> <p>4 Blessed <i>are</i> they that mourn: for they shall be comforted.</p> <p>5 Blessed <i>are</i> the meek: for they shall inherit the earth.</p> <p>6 Blessed <i>are</i> they which do hunger and thirst after righteousness: for they shall be filled.</p> <p>7 Blessed <i>are</i> the merciful: for they shall obtain mercy.</p> <p>8 Blessed <i>are</i> the pure in heart: for they shall see God.</p> <p>9 Blessed <i>are</i> the peacemakers: for they shall be called the children of God.</p> <p>10 Blessed <i>are</i> they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p> <p>11 Blessed are ye, when <i>men</i> shall revile you, and persecute <i>you</i>, and shall say all manner of evil against you falsely, for my sake.</p> <p>12 Rejoice, and be exceeding glad: for great <i>is</i> your reward in heaven: for so persecuted they the prophets which were before you.</p>	M	<p><i>four beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>Blessed <i>be ye</i> poor: for yours is the kingdom of God.</p> <p>21b ...Blessed <i>are ye</i> that weep now: for ye shall laugh.</p> <p>21a Blessed <i>are ye</i> that hunger now: for ye shall be filled...</p> <p>22 Blessed are ye, when men shall hate you, and when they shall separate you <i>from their company</i>, and shall reproach <i>you</i>, and cast out your name as evil, for the Son of man's sake.</p> <p>23 Rejoice ye in that day, and leap for joy: for, behold, your reward <i>is</i> great in heaven: for in the like manner did their fathers unto the prophets.</p>	J
<p><i>salt and light: the significance to others of being a faithful follower of Jesus.</i></p> <p>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.</p> <p>14 Ye are the light of the world. A city that is set on an hill cannot be hid.</p> <p>15 Neither do men light a candle, and put it under a bushel,</p>	<p><i>four woes</i></p> <p>24 But woe unto you that are rich! for ye have received your consolation.</p> <p>25 Woe unto you that are full! for ye shall hunger.</p> <p>Woe unto you that laugh now! for ye shall mourn and weep.</p> <p>26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.</p>	<p>9:49²³⁵ For every one shall be salted with fire, and every sacrifice shall be salted with salt.</p> <p>50 Salt <i>is</i> good: but if the salt have lost his saltness, wherewith will ye season it?</p> <p>Have salt in yourselves, and have peace one with another.</p> <p>4:21¹⁴³ 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?</p>	<p>14:34²⁹⁵ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?</p> <p>35 It is neither fit for the land, nor yet for the dunghill; <i>but</i> men cast it out.</p> <p>He that hath ears to hear, let him hear.</p>
<p>14 Ye are the light of the world. A city that is set on an hill cannot be hid.</p> <p>15 Neither do men light a candle, and put it under a bushel,</p>	<p>8:16¹⁴³ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed;</p>	<p>8:16¹⁴³ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed;</p>	

Mt 5:	M	L	J
<p>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</p>		<p>ἀλλ ἐπὶ λυχνίας ἐπιτίθειν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς 11.33²⁶⁸ Οὐδεὶς δὲ λύχνον ἄψασι εἰς κρύπτῃν τίθεισιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν</p>	
<p><i>the law, the prophets, and Jesus.</i></p>			
<p>17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι</p>			
<p>18 ἀμὴν γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται</p>			
<p>19 ὃς ἐάν 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</p>			
<p>20 λέγω γὰρ ὑμῖν ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν</p>			
<p><i>the law and murder.</i></p>			
<p>21 Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις Οὐ φονεύσεις ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει</p>			
<p>22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ ἔνοχος ἔσται τῇ κρίσει ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά ἔνοχος ἔσται τῷ συνεδρίῳ ὃς δ' ἂν εἶπῃ Μωρέ ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός</p>			
<p>23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ</p>		<p>11.25²⁴⁶ καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἰ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν</p>	
<p>24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου</p>		<p>26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν</p>	
<p>25 ἴσθι εὐνῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθῆσῃ</p>		<p>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 κριτὴν καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν</p>	
<p>26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην</p>		<p>59 λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδῷς</p>	
<p><i>the law and adultery.</i></p>			
<p>27 Ἠκούσατε ὅτι ἐρρήθη Οὐ μοιχεύσεις</p>			
<p>28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ</p>			
<p>29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιός σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ συμφέρει γὰρ σοι</p>	<p>18.9²³⁴ καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ καλὸν σοὶ ἐστίν</p>	<p>9.47²³⁴ καὶ ἐάν ὁ ὀφθαλμός σου σκανδαλίζῃ σε ἔκβαλε αὐτόν καλὸν σοὶ ἐστίν</p>	

Mt 5:	M	L	J
<p>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.</p>		<p>but setteth it on a candlestick, that they which enter in may see the light. 11:33²⁶⁹ No man, when he hath lighted a candle, putteth //in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.</p>	
<p><i>the law, the prophets, and Jesus.</i> 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 commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach <i>them</i>, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p>			
<p><i>the law and murder.</i> 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.</p>		<p>11:25³⁴⁷ 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.</p>	
<p>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.</p>		<p>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, <i>as thou art</i> 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.</p>	
<p><i>the law and adultery.</i> 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 <i>it</i> from thee: for it is profitable for thee</p>	<p>18:9²³⁵ And if thine eye offend thee, pluck it out, and cast //from thee: it is better for thee</p>	<p>9:47²³⁵ And if thine eye offend thee, pluck it out: it is better for thee</p>	

Mt 5:	M	L	J
ἵνα ἀπόληται ἐν τῶν μελῶν σου	μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν	μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ	
καὶ μὴ ὄλον τὸ σῶμά σου βληθῆ εἰς γέενναν	ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός	ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός	
30 καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ συμφέρει γάρ σοι ἵνα	48 ὅπου ὁ σκώληξ αὐτῶν οὐ 18.8 ²³² Εἰ δὲ ἡ χεῖρ σου ἢ ὁ πούς σου σκανδαλίζει σε ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον	τελευτᾶ καὶ τὸ πῦρ οὐ σβέννυται 9.43 ²³² Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεῖρ σου ἀπόκοψον αὐτήν καλὸν σοὶ ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον	
ἀπόληται ἐν τῶν μελῶν σου	44 ὅπου ὁ σκώληξ αὐτῶν οὐ 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε ἀπόκοψον αὐτόν cf. 18:8 καλὸν ἐστὶν σοὶ εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον	τελευτᾶ καὶ τὸ πῦρ οὐ σβέννυται 46 ὅπου ὁ σκώληξ αὐτῶν οὐ	
καὶ μὴ ὄλον τὸ σῶμά σου βληθῆ εἰς γέενναν	44 ὅπου ὁ σκώληξ αὐτῶν οὐ 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε ἀπόκοψον αὐτόν cf. 18:8 καλὸν ἐστὶν σοὶ εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον	τελευτᾶ καὶ τὸ πῦρ οὐ σβέννυται 46 ὅπου ὁ σκώληξ αὐτῶν οὐ	
<i>the law and divorce.</i>			
19.1 ³¹⁰ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου		10.1 ³¹⁰ Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου	
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ		Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοὺς	
3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ Εἰ ἐξεστὶν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν		2 καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν εἰ ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολῦσαι πειράζοντες αὐτόν	
4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς		3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς	
cf. 19:7ff		4 οἱ δὲ εἶπον Μωσῆς Ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι	
ὅτι ὁ ποιήσας ἀπ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς		5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην	
5 καὶ εἶπεν ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα [αὐτοῦ] καὶ τὴν μητέρα καὶ προσκολληθῆσεται τῇ γυναικὶ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν		6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ θεός 7 ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ	
6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία ὁ οὖν ὁ θεός συνέζευξεν ἄνθρωπος μὴ χωριζέτω		8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ 9 ὁ οὖν ὁ θεός συνέζευξεν ἄνθρωπος μὴ χωριζέτω	
31 Ἐρρέθη δέ ὅτι Ὅς ἂν ἀπολύσῃ	7 λέγουσιν αὐτῷ δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν 8 λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν	Τί οὖν Μωσῆς ἐνετείλατο	

Mt 5:	M	L	J
<p>that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p>	<p>to enter into life with one eye, rather than having two eyes to be cast into hell fire.</p>	<p>to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:</p>	
<p>30 And if thy right hand offend thee, cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p>	<p>18:8²³³ Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> 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.</p>	<p>9:43²³³ 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:</p>	
<p><i>the law and divorce.</i> 19:1³¹¹ And it came to pass, <i>that</i> when Jesus had finished these sayings, <u>he departed from Galilee, and came into the coasts of Judaea beyond Jordan;</u> 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? 4 And he answered and said unto them, <i>cf. 19:7ff</i> Have ye not read, that he which made <i>them</i> 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.</p>	<p><i>cf. 18:8</i> 44 Where their worm dieth not, and the fire is not quenched. 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.</p>	<p>44 Where their worm dieth not, and the fire is not quenched. 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. 10:1³¹¹ <u>And he arose from thence, and cometh into the coasts of Judaea</u> by <i>{way of}</i> 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 <i>his wife</i>? 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 <i>her</i> away. 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.</p>	
<p>31 It hath been said, Whosoever shall put away</p>	<p>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</p>		

Mt 5:	M	Lk 6:	J
<p>τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται</p>	<p>ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως 9 λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται</p>	<p>16.18³⁰⁰ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει</p>	
<p>10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς 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 εὐνοῦχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν ὁ δυνάμενος χωρεῖν χωρεῖτω</p>	<p>10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν 11 καὶ λέγει αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτὴν 12 καὶ ἂν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῃ μοιχᾶται</p>		
<p><i>the law and oaths.</i> 33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιπορκήσεις ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου 34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι 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 ὁμόσης ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν</p>			
<p><i>the law and retribution.</i> 38 Ἐκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν [σου] σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτωνᾶ σου λαβεῖν ἄφες αὐτῷ καὶ τὸ ἱμάτιον 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν ὑπάγε μετ' αὐτοῦ δύο 42 τῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς</p>		<p>cf. 6:29 p66</p>	
<p><i>the law and love and hate.</i> 43 Ἐκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπάτε τοὺς ἐχθρούς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς</p>	<p>on considering others valuable: enemies, burdensome people, and everyone else. 27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπάτε τοὺς ἐχθρούς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς</p>		

Mt 5:	M Lk 6:	J
<p>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.</p>	<p>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 <i>it be</i> for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery.</p> <p>16:18³⁰¹ Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.</p>	
<p>10 And <u>in the house</u> his <u>disciples</u> asked him <u>again</u> of the same <u>matter</u>. 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.</p> <p>10 His disciples say unto him, If the case of the man be so with <i>his</i> wife, it is not good to marry. 11 But he said unto them, All <i>men</i> cannot receive this saying, save <i>they</i> to whom it is given. 12 For there are some eunuchs, which were so born from <i>their</i> 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 <i>it</i>, let him receive <i>it</i>.</p>		
<p><i>the law and oaths.</i> 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.</p>		
<p><i>the law and retribution.</i> 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 <i>thy</i> 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.</p>		
<p><i>the law and love and hate.</i> 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,</p>	<p><i>on considering others valuable: enemies, burdensome people, and everyone else.</i></p> <p>27 But I say unto you which hear, Love your enemies, do good to them which hate you,</p>	<p><i>cf.</i> 6:29 p67</p>

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 τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σά 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 ἐστὶν καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν 33 καὶ ἐὰν ἀγαθοποιήσητε τοὺς ἀγαθοποιούντας ὑμᾶς ποία ὑμῖν χάρις ἐστὶν καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν	
	34 καὶ ἐὰν δανείζητε παρ ὧν ἐλπίζετε ἀπολαβεῖν καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μὴδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς καὶ ἔσεσθε υἱοὶ ὑψίστου ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς		
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	

Mt 6:	M	L	J
<i>how to give alms.</i> 1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς εἰ δὲ μὴγε μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς 2 Ὅταν οὖν ποιῆς ἐλεημοσύνην μὴ σαλπίσσης ἔμπροσθεν σου ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν 3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου 4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ			
<i>how to pray.</i> 5 Καὶ ὅταν προσεύχη οὐκ ἔση ὡσπερ οἱ ὑποκριταὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν 6 σὺ δὲ ὅταν προσεύχη εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ			
7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὡσπερ οἱ ἐθνικοὶ δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν		11.1 ²⁶⁰ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπάυσατο εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς	

Mt 5:	M	J
do good to them that hate you, and pray for them which despitefully use you, and persecute you;	Lk 6: 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: 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. 5:38 p65	29 And unto him that smiteth thee on the <i>one</i> cheek offer also the other; and him that taketh away thy cloke forbid not <i>to take thy coat</i> also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask <i>them</i> 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?	32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.	
47 And if ye salute your brethren only, what do ye more <i>than others</i> ? do not even the publicans so?	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 <i>to them</i> 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 <i>to</i> 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.	

Mt 6:	M	L	J
<i>how to give alms.</i>			
1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.			
2 Therefore when thou doest <i>thine</i> alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.			
3 But when thou doest alms, let not thy left hand know what thy right hand doeth:			
4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.			
<i>how to pray.</i>			
5 And when thou prayest, thou shalt not be as the hypocrites <i>are</i> : 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 <i>do</i> : 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	11:1 ²⁶¹ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples <i>{who had not heard Jesus teach on prayer?}</i> said unto him, Lord, teach us to pray, as		

Mt 6:	M	L	J
<p>χρειαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν</p> <p>9 Οὕτως οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἀγιασθήτω τὸ ὄνομά σου</p> <p>10 ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς</p> <p>11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον</p> <p>12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν</p> <p>13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ</p> <p>ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν</p>		<p>καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ</p> <p>2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἀγιασθήτω τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς</p> <p>3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν</p> <p>4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ</p>	
<p>11.5²⁶⁰ Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε χρῆσόν μοι τρεῖς ἄρτους</p> <p>6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ</p> <p>7 κάκεινος ἔσθωθεν ἀποκριθεὶς εἶπῃ Μὴ μοι κόπους πάρεχε ἦδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναι σοι</p> <p>8 λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρήζει</p> <p>9 καὶ γὰρ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὐρήσετε κρούετε καὶ ἀνοίγησεται ὑμῖν</p> <p>10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοίγησεται</p> <p>11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ</p> <p>12 ἢ καὶ ἐὰν αἰτήσῃ ὦν μὴ ἐπιδώσει αὐτῷ σκορπίον</p> <p>13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτούσιν αὐτόν</p>			
<p>14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος</p> <p>15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν</p>		<p>11.25³⁴⁶ καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν</p> <p>26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε</p> <p>οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν</p>	
<p><i>how to fast.</i></p> <p>16 Ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποὶ ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανώσιν τοῖς ἀνθρώποις νηστεύοντες ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν</p> <p>17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι</p> <p>18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι</p>			
<p><i>where and how to lay up treasures.</i></p> <p>19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διουρυσσοῦσιν καὶ κλέπτουσιν</p> <p>20 θησαυρίζετε δὲ ὑμῖν</p>		<p>12.31²⁸⁰ πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν</p> <p>32 Μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν</p> <p>33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα</p>	

Mt 6:	M	L	J
<p>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 <i>it is</i> 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:</p>		<p>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.</p>	
<p>For thine is the kingdom, and the power, and the glory, for ever. Amen.</p>			
<p>11:5²⁶¹ 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 <i>{or: If indeed}</i> 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 <i>he ask</i> 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 <i>your</i> heavenly Father give the Holy Spirit to them that ask him?</p>		<p>11:25³⁴⁷ 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.</p>	
<p>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.</p>			
<p><i>how to fast.</i></p>			
<p>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.</p>			
<p><i>where and how to lay up treasures.</i></p>			
<p>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</p>		<p>12:31²⁸¹ 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,</p>	

Mt 6:	M	L	J
<p>θησαυρούς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν</p> <p>22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται 23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται</p> <p>εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστὶν τὸ σκοτὸς πόσον</p> <p>24 Οὐδεὶς δύναται δυσὶν κυρίοις δουλεῦν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ</p> <p>25 Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πιήτε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγούσιν εἰς ἀποθήκας καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα</p> <p>28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νήθει 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν οὐ πολλῶ μᾶλλον ὑμᾶς ὀλιγόπιστοι</p>		<p>θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται 11.33²⁶⁸ Οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν 34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστὶν ἐὰν δὲ πονηρὸς ἦ 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</p> <p>16.13³⁰⁰ Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεῦν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ</p> <p>12.22²⁷⁸ Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε 23 ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος 24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἐστὶν ταμεῖον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν 25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα 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 Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν πόσω μᾶλλον ὑμᾶς ὀλιγόπιστοι</p>	

Mt 6:	M	L	J	
<p>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.</p> <p>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.</p> <p>If therefore the light that is in thee be darkness, how great <i>is</i> that darkness!</p> <p>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.</p> <p>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?</p> <p>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, <i>shall he</i> not much more <i>clothe</i> you, O ye of little faith?</p>	M	<p>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. 11:33²⁶⁹ No man, when he hath lighted a candle, putteth <i>it</i> 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 <i>thine eye</i> is evil, thy body also <i>is</i> full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore <i>be</i> 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.</p> <p>16:13³⁰¹ 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.</p> <p>12:22²⁷⁹ 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 <i>is more</i> 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 <i>is</i> cast into the oven; how much more <i>will he clothe</i> you, O ye of little faith?</p>	L	J

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

Mt 7:	M	Lk 6:	J
<p><i>on judging others.</i></p> <p>1 Μὴ κρίνετε ἕνα μὴ κριθῆτε</p> <p>2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε</p> <p>καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν</p> <p>καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν</p> <p>25 ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ</p> <p>3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς</p> <p>4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου</p>	<p>38 δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν</p> <p>4.24¹⁴² Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε</p> <p>ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν</p> <p>39 Εἶπεν δὲ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται</p> <p>40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένοι δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ</p>	<p><i>on judging others.</i></p> <p>37 Καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε</p> <p><i>on generosity.</i></p> <p>8.18¹⁴² βλέπετε οὖν πῶς ἀκούετε</p> <p>τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν</p> <p>ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχη καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ</p> <p><i>what master to follow; how far to follow.</i></p> <p><i>on correcting others.</i></p> <p>41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς</p> <p>42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἄδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου αὐτοῦ</p>	

Mt 6:	M	L	J
<p>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 <i>is</i> the evil thereof. <i>cf. vv19-21, p69</i></p>	M	<p>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.</p>	J

Mt 7:	M	Lk 6:	J
<p><i>on judging others.</i> 1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged:</p> <p style="text-align: center;">4:24¹⁴³ And he said unto them, Take heed what ye hear:</p> <p>and with what measure ye mete, it shall be measured to you again.</p> <p>and unto you that hear shall more be given. 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.</p> <p>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;</p>	M	<p><i>on judging others.</i> 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:</p> <p><i>on generosity.</i> 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.</p> <p style="text-align: center;">8:18¹⁴³ Take heed therefore how ye hear:</p> <p>For with the same measure that ye mete without it shall be measured to you again.</p> <p>for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.</p> <p><i>what master to follow; how far to follow.</i> 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.</p> <p><i>on correcting others.</i> 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</p>	J

Mt 7:	M	Lk 6:	J
<p>καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου 5 ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε διαβλέψεις ἔκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου 6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς</p>		<p>τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε διαβλέψεις ἔκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου</p>	
<p><i>asking, seeking, knocking.</i> 7 Αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὕρησете κρούετε καὶ ἀνοιγήσεται ὑμῖν 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται 9 ἢ τίς ἐστὶν 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 πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσίν αὐτόν 12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται</p>	<p>11.9²⁶² καὶ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὕρησете κρούετε καὶ ἀνοιγήσεται ὑμῖν 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ καὶ ἰχθὺν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ 12 ἢ καὶ ἐὰν αἰτήσῃ ὄφιν μὴ ἐπιδώσει αὐτῷ σκορπίον 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτουσίν αὐτόν 6.31¹¹² καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως</p>	<p>14.12⁴²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι 13 καὶ ὁ τι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ 14 ἐὰν τι αἰτήσητέ [με] ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω 15.7⁴²² ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη ὁ ἐὰν θέλητε αἰτήσεσθε καὶ γενήσεται ὑμῖν</p>	
		<p>16.22⁴²⁴ καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε πάλιν δὲ ὄψομαι ὑμᾶς καὶ χαρήσεται ὑμῶν ἡ καρδία καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν 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 ἢ πεπληρωμένη 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρησίᾳ 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</p>	
<p><i>two gates, two ways, two outcomes.</i> 13 Εἰσελθετε διὰ τῆς στενῆς πύλης ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς</p>	<p>288 13.23 εἶπεν δὲ τις αὐτῷ Κύριε εἰ ὀλίγοι οἱ σωζόμενοι ὁ δὲ εἶπεν πρὸς αὐτοῦς 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης ὅτι πολλοὶ λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν</p>		

Mt 7:	M	Lk 6:	J
<p>and, behold, a beam <i>is</i> 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. 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.</p> <p><i>asking, seeking, knocking.</i> 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?</p> <p>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.</p>	<p>M</p>	<p>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.</p> <p>11:9²⁶³ 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 <i>he ask</i> 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 <i>your</i> heavenly Father give the Holy Spirit to them that ask him? 6:31¹¹³ And as ye would that men should do to you, do ye also to them likewise.</p>	<p>J</p>
<p><i>two gates, two ways, two outcomes.</i> 13 Enter ye in at the strait gate: for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to destruction, and many there be which go in thereat:</p>	<p>M</p>	<p>14:12⁴²¹ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater <i>works</i> 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 <i>it</i>. 15:7⁴²³ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.</p>	<p>J</p>
<p>16:22⁴²⁵ 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 <i>it</i> 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.</p>	<p>M</p>	<p>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.</p>	<p>J</p>

Mt 7:	M Lk 6:	J
<p>14 τί στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν</p>		
<p><i>false prophets: how to recognize them, and the danger of becoming one.</i></p>		
<p>15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες</p>		
<p>16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα</p>	<p>12.33¹³⁰ ...ἐκ γὰρ τοῦ καρποῦ</p>	<p>τὸ δένδρον γινώσκεται</p>
<p>17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦ καλοῦς ποιεῖ ὁ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ</p>	<p>12.33¹³⁰ Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν...</p>	<p><i>good and evil trees and people.</i> 43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν</p>
<p>18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν</p>	<p>35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά</p>	<p>44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάλτου τρυγῶσιν σταφυλὴν</p>
<p>19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται</p>	<p>34b ...ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ</p>	<p>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 πονηρὸν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ</p>
<p>20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς</p>		
<p><i>the importance of obedience to Jesus.</i></p>		<p><i>the importance of obedience to Jesus.</i></p>
<p>21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p>		<p>46 Τί δέ με καλεῖτε Κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω</p>
<p>22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ</p>		<p>13.25²⁸⁸ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἀρῆσθε ἕξω ἐσάναι καὶ κρουεῖν τὴν θύραν λέγοντες Κύριε Κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πότεν ἐστέ</p>
<p>Κύριε κύριε</p>		<p>26 τότε ἄρξασθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας</p>
<p>οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν</p>		<p>27 καὶ ἐρεῖ λέγω ὑμῖν Οὐκ οἶδα ὑμᾶς πότεν ἐστέ ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας</p>
<p>23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν</p>		<p>28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὀψήσῃ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἕξω</p>
<p>24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν</p>		<p>47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος</p>
<p>ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν</p>		<p>48 ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομῶντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν</p>

<p>Mt 7:</p> <p>14 Because² strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.</p> <p><i>false prophets: how to recognize them, and the danger of becoming one.</i></p> <p>15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.</p> <p>16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p> <p>19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>20 Wherefore by their fruits ye shall know them.</p> <p><i>the importance of obedience to Jesus.</i></p> <p>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.</p> <p>22 Many will say to me in that day,</p> <p>Lord, Lord,</p> <p>have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?</p> <p>23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.</p> <p>24 Therefore whosoever heareth these sayings of mine, and doeth them,</p> <p>I will liken him unto a wise man, which built his house</p> <p style="text-align: right;">upon a rock:</p>	<p>M</p>	<p>Lk 6:</p> <p>12:33¹³¹ ...for the tree is known by <i>his</i> fruit.</p> <p><i>good and evil trees and people.</i></p> <p>43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.</p> <p>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.</p> <p>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.</p> <p><i>the importance of obedience to Jesus.</i></p> <p>46 And why call ye me, Lord, Lord, and do not the things which I say?</p> <p>13:25²⁸⁹ 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:</p> <p>26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.</p> <p>27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.</p> <p>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 <i>yourself</i> thrust out.</p> <p>47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:</p> <p>48 He is like a man which built an house, and digged deep, and laid the foundation on a rock:</p>
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Mt 7:	M	Lk 6:	J
<p>25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἔπεσεν</p> <p>τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν</p> <p>26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον</p> <p>27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ καὶ ἔπεσεν</p> <p>καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη</p> <p>28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ</p> <p>29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς</p> <p>8.1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ</p>	<p><i>πλημμύρας δὲ γενομένης</i></p> <p><i>προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσεν σαλευσάσαι αὐτὴν</i></p> <p><i>τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν</i></p> <p><i>49 ὁ δὲ ἀκούσας</i></p> <p><i>καὶ μὴ ποιήσας</i></p> <p><i>ὅμοιός ἐστιν ἀνθρώπῳ</i></p> <p><i>οἰκοδομήσαντι οἰκίαν</i></p> <p><i>ἐπὶ τὴν γῆν χωρὶς θεμελίου</i></p> <p><i>ἢ</i></p> <p><i>προσέρρηξεν</i></p> <p><i>ὁ ποταμὸς</i></p> <p><i>καὶ εὐθέως ἔπεσεν</i></p> <p><i>καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα</i></p>	<p><i>cf.</i></p> <p><i>1:22</i></p> <p><i>p80</i></p>	

Jesus heals a leper.

Mt 8:	M	L	J
<p>2 καὶ ἰδοὺ</p> <p>λεπρὸς ἐλθὼν</p> <p>προσεκύνει αὐτῷ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι</p> <p>3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων Θέλω καθαρίσθητι καὶ εὐθέως</p> <p>ἐκαθαρίσθη αὐτοῦ ἡ λέπρα</p> <p>4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἰπῆς ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς</p> <p>45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς</p>	<p>1.40⁸⁴ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι</p> <p>41 ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ Θέλω καθαρίσθητι</p> <p>42 καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη</p> <p>43 καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτόν</p> <p>44 καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἰπῆς ἀλλ' ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς</p> <p>45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς</p>	<p>5.12⁸⁴ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας Καὶ ἰδὼν τὸν Ἰησοῦν</p> <p>πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι</p> <p>13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν Θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ</p> <p>14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς</p> <p>15 διήρξατο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ</p>	

Mt 7:	M	Lk 6:	J
<p>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.</p> <p>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:</p> <p>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.</p> <p>28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:</p> <p>29 For he taught them as <i>one</i> having authority, and not as the scribes.</p> <p>8:1 When he was come <u>down from the mountain</u>, great multitudes followed him.</p>	<p>and when the flood arose,</p> <p>the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>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.</p>	<p>cf. 1:22 p81</p>	

Jesus heals a leper.

Mt 8:	M	L	J
<p>2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean.</p> <p>And immediately his leprosy was cleansed.</p> <p>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.</p>	<p>1:40⁸⁵ 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.</p> <p>41 And Jesus, moved with compassion, put forth <i>his</i> hand, and touched him, and saith unto him, I will; be thou clean.</p> <p>42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.</p> <p>43 And he straightly charged him, and forthwith sent him away;</p> <p>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.</p> <p>45 But he went out, and began to publish <i>it</i> much, and to blaze abroad the matter, insomuch that Jesus could no more openly</p>	<p>5:12⁸⁵ And it came to pass, <u>when he was in a certain city</u>, behold a man full of leprosy: who seeing Jesus</p> <p>fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p> <p>13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.</p> <p>And immediately the leprosy departed from him.</p> <p>14 And he charged him 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.</p> <p>15 But so much the more went there a fame abroad of him: and great multitudes came together</p>	

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

Jesus comes to Capernaum.

Mt 8:	Mk 1: <i>from p54</i>	Lk 4: <i>from p56</i>	J
<p>5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοῦμ <i>verse continues on p116</i></p>	<p>21 Καὶ εἰσπορεύονται εἰς Καπερναοῦμ</p>	<p>31 Καὶ κατήλθεν εἰς Καπερναοῦμ πόλιν τῆς Γαλιλαίας</p>	

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

M	Mk 1:	Lk 4:	J
<p><i>cf. 7:28 p78</i></p> <p>καὶ εὐθεὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν</p> <p>22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς</p> <p>23 καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν</p> <p>24 λέγων εα Τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ ἦλθες ἀπολέσαι ἡμᾶς οἰδᾶ σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ</p> <p>25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ</p> <p>26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον</p> <p>καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ</p> <p>27 καὶ ἐθαμβήθησαν παντὲς ὥστε συζητεῖν πρὸς αὐτοὺς λέγοντας Τί ἐστὶν τοῦτο τις ἡ διδαχὴ ἡ καινὴ αὕτη ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ</p> <p>28 ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας</p>	<p>καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν</p> <p>32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ</p> <p>33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ</p> <p>34 λέγων Ἐα τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ ἦλθες ἀπολέσαι ἡμᾶς οἰδᾶ σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ</p> <p>35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον</p> <p>ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτὸν</p> <p>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</p> <p>37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου</p>		

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

Mt 8: <i>from p118</i>	Mk 1:	Lk 4:	J
<p>14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν</p>	<p>29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου</p> <p>30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα καὶ εὐθὺς</p>	<p>38 Ἄναστας δὲ ἐκ τῆς συναγωγῆς εἰσήλθεν εἰς τὴν οἰκίαν Σίμωνος</p> <p>πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχόμενη πυρετῷ μεγάλῳ καὶ</p>	

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: <i>from p55</i>	Lk 4: <i>from p57</i>	J
5 And when Jesus was entered into <u>Capernaum</u> , <i>verse continues on p117</i>	21 And they went into <u>Capernaum</u> ;	31 And came down to <u>Capernaum</u> , a city of Galilee,	

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

M	Mk 1:	Lk 4:	J
<i>cf. 7:28 p79</i> and straightway on the sabbath <u>day</u> ³ he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let <i>us</i> 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. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.	and taught them on the sabbath <u>days</u> . 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let <i>us</i> alone; what have we to do with thee, <i>thou</i> Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the unclean spirits, and they come out. 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: <i>from p119</i>	Mk 1:	Lk 4:	J
14 And when Jesus <u>was come into Peter's house</u> , he saw his wife's mother laid, and sick of a fever.	29 And forthwith, <u>when they were come out of the synagogue, they entered into the house of Simon and Andrew</u> , with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon	38 <u>And he arose out of the synagogue, and entered into Simon's house</u> . And Simon's wife's mother was taken with a great fever; and	

Mt 8:	Mk 1:	Lk 4:	J
<p>15 καὶ ἤψατο τῆς χειρὸς αὐτῆς καὶ ἀφῆκεν αὐτὴν ὁ πυρετός καὶ ἠγέρθη καὶ διηκόνει αὐτῷ</p> <p>16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς</p> <p>καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν</p> <p>17 ὅπως πληρωθῆ τὸ ῥῆθεν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν</p> <p><i>to p150</i></p>	<p>λέγουσιν αὐτῷ περὶ αὐτῆς</p> <p>31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως καὶ διηκόνει αὐτοῖς</p> <p>32 Ὁψίας δὲ γενομένης ὅτε ἔδω ὁ ἥλιος ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους</p> <p>33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν</p> <p>34 καὶ ἐθεράπευσεν πολλούς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν</p> <p>καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια ὅτι ἤδεισαν αὐτόν</p>	<p>ἠρώτησαν αὐτὸν περὶ αὐτῆς</p> <p>39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτὴν παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς</p> <p>40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν</p> <p>ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς ἐθεράπευσεν αὐτούς</p> <p>41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρᾶζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι</p>	J

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

M	Mk 1:	Lk 4:	J
	<p>35 Καὶ πρῶτῃ ἔννυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσήνευχε</p> <p>36 καὶ κατεδίωξάν αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ</p> <p>37 καὶ εὗροντες αὐτόν λέγουσιν αὐτῷ ὅτι Πάντες σε ζητοῦσιν</p> <p>38 καὶ λέγει αὐτοῖς</p> <p>Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπεστάλμαι</p> <p>Ἔγωμεν εἰς τὰς ἐχομένας κωμοπόλεις ἵνα καὶ ἐκεῖ κηρύξω εἰς τοῦτο γὰρ ἐξελέλυθα</p> <p>39 καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων</p>	<p>42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτησαν αὐτόν καὶ ἦλθον ἕως αὐτοῦ καὶ κατείχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν</p> <p>43 ὁ δὲ εἶπεν πρὸς αὐτούς ὅτι</p> <p>{Peter, James, and John do not go.}</p> <p>44 καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας</p>	J

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

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

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

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

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

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

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

M	M	Lk 5:	J
<p>4: 16⁵³ And Jesus, walking by the sea of</p>	<p>1: 16⁵³ Now as he walked by the sea of</p>	<p>1 And it came to pass, that, as the people pressed upon him to hear the word of God</p>	

M	M	Lk 5:	J
<p>Γαλιλαίας ειδεν δύο αδελφούς Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ</p> <p>βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἄλιεῖς 19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἄλιεῖς ἀνθρώπων 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ 21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ</p>	<p>Γαλιλαίας εἶδεν Σίμωνα Καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ ἦσαν γὰρ ἄλιεῖς 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἄλιεῖς ἀνθρώπων 18 καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ 19 Καὶ προβάς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα 20 καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἠπῆλθον ὀπίσω αὐτοῦ</p>	<p>αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ 2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἄλιεῖς 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 κοπιᾶσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξελθε ἀπ' ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι κύριε 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου οἱ 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</p>	

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

M	Mk 1:	Lk 5:	J
<p>8.2⁷⁸ καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων Κύριε ἐὰν θέλῃς δύνασαι με καθαρίσαι 3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων Θέλω καθαρίσθητι</p>	<p>40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι 41 ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ Θέλω καθαρίσθητι</p>	<p>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 δύνασαι με καθαρίσαι 13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν Θέλω καθαρίσθητι</p>	

M	M	Lk 5:	J
<p>Galilee, saw two brethren, Simon called Peter, and Andrew his brother,</p> <p>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 <i>their</i> nets, and followed him. 21 And going on from thence, he saw other two brethren, James <i>the son of</i> Zebedee, and John his brother,</p> <p style="text-align: right;">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.</p>	<p>Galilee, he saw Simon and Andrew his brother</p> <p>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</p> <p>James the <i>son of</i> Zebedee, and John his brother, who also were in the ship</p> <p>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.</p>	<p><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 <i>their</i> 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 <i>their</i> 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 <i>it</i>, 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 <i>was</i> 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.</p>	

Jesus heals another leper. Instructed by the first?

M	Mk 1:	Lk 5:	J
<p>8:2⁷⁹ And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean.</p>	<p>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 <i>his</i> hand, and touched him, and saith unto him, I will; be thou clean.</p>	<p>12 And it came to pass, <u>when he</u> <u>was in a certain city</u>, behold a man full of leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.</p>	

M	Mk 1:	Lk 5:	J
<p>καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα 4 καὶ</p> <p>λέγει αὐτῷ ὁ Ἰησοῦς "Ὅρα μηδενὶ εἴπῃς ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς</p> <div style="border: 1px solid black; padding: 5px;"> <p>45 ὁ δὲ ἐξελθὼν ἤρξατο κηρῦσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν</p> </div>	<p>42 καὶ εἰπόντος αὐτοῦ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη 43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς 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</p> <div style="border: 1px solid black; padding: 5px;"> <p>16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος</p> </div>	<p>καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ</p> <p>μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς</p> <p>15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν</p>	

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

Mt 9: <i>from p156</i>	Mk 2:	Lk 5:	J
<p>2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον</p>	<p>1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν Καὶ ἠκούσθη ὅτι εἰς οἶκον ἐστίν 2 καὶ εὐθὺς συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον 3 καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων</p> <p>4 καὶ μὴ δυνάμενοι</p> <p>προσεγγίσει αὐτῷ διὰ τὸν ὄχλον</p> <p>ἀπεστέγασαν τὴν στέγην ὅπου ἦν καὶ ἐξορύξαντες</p>	<p>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 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτησαν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ 19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα</p>	

M	Mk 1:	Lk 5:	J
<p>And immediately his leprosy was cleansed. 4 And</p> <p>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.</p> <p>45 But he went out, and began to publish <i>it</i> 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.</p>	<p>42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 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.</p> <p>16 And he withdrew himself into the wilderness, and prayed.</p>	<p>And immediately the leprosy departed from him. 14 And he charged him</p> <p>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.</p> <p>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.</p>	

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

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

Mt 9:	Mk 2:	Lk 5:	J
καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει τέκνον ἀφένονται σοὶ αἱ ἁμαρτίαι σου 3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς Οὗτος βλασφημεῖ	χαλῶσιν τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον ἀφένονται σοὶ αἱ ἁμαρτίαι σου 6 ἦσαν δὲ 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 8 καὶ εὐθὺς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς	διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ Ἄνθρωπε ἀφένονται σοὶ αἱ ἁμαρτίαι σου 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ θεός 22 ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοῦς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν {pause}	
4 καὶ ἰδὼν ὁ Ἰησοῦς τάς ἐνθυμήσεις αὐτῶν εἶπεν ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν {pause}	Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν 9 τί ἐστὶν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ Ἀφένονται σοὶ αἱ ἁμαρτίαι ἢ εἰπεῖν Ἐγειραὶ καὶ ἄρον σου τὸν κράββατον καὶ περιπάτει 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας λέγει τῷ	23 τί ἐστὶν εὐκοπώτερον εἰπεῖν Ἀφένονται σοὶ αἱ ἁμαρτίαι σου ἢ εἰπεῖν Ἐγειραὶ καὶ περιπάτει 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας εἶπεν τῷ	
5 τί γὰρ ἐστὶν εὐκοπώτερον εἰπεῖν Ἀφένονται σοὶ αἱ ἁμαρτίαι ἢ εἰπεῖν Ἐγειραὶ καὶ περιπάτει 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας τότε λέγει τῷ παραλυτικῷ {with...}	παραλυτικῷ {...oratorical...} 11 Σοὶ λέγω ἔγειραὶ καὶ ἄρον τὸν κράββατον σου καὶ ὑπαγε εἰς τὸν οἶκόν σου	παραλελυμένῳ {...flourish} Σοὶ λέγω ἔγειραὶ καὶ ἄρας τὸ κλινιδιόν σου πορεύου εἰς τὸν οἶκόν σου	5.8 ¹⁶⁰ λέγει αὐτῷ ὁ Ἰησοῦς ἐγειραὶ ἄρον τὸν κράββατον σου καὶ περιπάτει

Mt 9:	Mk 2:	Lk 5:	J
<p>and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth.</p> <p>4 And Jesus knowing their thoughts said,</p> <p>Wherefore think ye evil in your hearts? <i>{pause}</i></p> <p>5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) <i>{with...}</i></p> <p><i>{After you}</i>⁶ Arise, take up thy bed, and go unto thine house.</p>	<p>they let down the bed wherein the sick of the palsy lay.</p> <p>5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.</p> <p>6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this <i>man</i> thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,</p> <p>Why reason ye these things in your hearts? ⁵</p> <p>9 Whether is it easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <i>{...oratorical...}</i></p> <p>11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.</p>	<p>let him down through the tiling with <i>his</i> couch</p> <p>into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying,</p> <p>Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them,</p> <p>What reason ye in your hearts? <i>{pause}</i></p> <p>23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy,) <i>{...flourish}</i></p> <p>I say unto thee, Arise, and <i>{after you}</i>⁶ take up thy couch, and go into thine house.</p>	<p>5:8¹⁶¹ Jesus saith unto him,</p> <p>Rise,</p> <p>take up thy bed, and walk.</p>

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

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

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

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

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

Mt 9:	Mk 2:	Lk 5:	J
<p>9 And as <u>Jesus passed forth from thence</u>, he saw a man, named <u>Matthew</u>, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.</p> <p>10 And it came to pass, <u>as Jesus sat at meat in the house</u>, behold, many publicans and sinners came and sat down with him and his disciples.</p> <p>11 And when the Pharisees saw <i>it</i>,</p> <p>they said unto his disciples,</p> <ul style="list-style-type: none"> • Why eateth your Master with publicans and sinners? <p>12 But when Jesus heard <i>that</i>, he said unto them, They that be whole need not a physician, but they that are sick.</p>	<p>13 <u>And he went forth again by the sea side</u>; and all the multitude resorted unto him, and he taught them.</p> <p>14 And <u>as he passed by</u>, he saw <u>Levi the son of Alphaeus</u> sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him</p> <p>15 And it came to pass, that, <u>as Jesus sat at meat in his house</u>, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.</p> <p>16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples,</p> <ul style="list-style-type: none"> • How is it that <u>he</u> eateth and drinketh with publicans and sinners? <p>17 When Jesus heard <i>it</i>, he saith unto them, They that are whole have no need of the physician, but they that are sick:</p>	<p>27 <u>And after these things he went forth</u>,</p> <p>and</p> <p>saw a publican, named <u>Levi</u>, sitting at the receipt of custom: and he said unto him, Follow me.</p> <p>28 And he left all, rose up, and followed him.</p> <p>29 <u>And Levi made him a great feast</u> <u>in his own house</u>: and there was a great company of publicans and of others that sat down with them.</p> <p>30 But their scribes and Pharisees</p> <p>murmured against his disciples, saying,</p> <ul style="list-style-type: none"> • Why do <u>ye</u> eat and drink with publicans and sinners? <p>31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.</p>	

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

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

Mt 9:	Mk 2:	Lk 5:	J
<p>14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ αὐτῶν ἐστὶν ὁ νυμφίος ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύουσιν 16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοῦς εἰ δὲ μήγε ρήγνυνται οἱ ἀσκοί καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται</p>	<p>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 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ αὐτῶν ἐστὶν νηστεύειν ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον οὐ δύνανται νηστεύειν 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις 21 καὶ οὐδεὶς ἐπίβλημα ῥάκου ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή τὸ καινὸν σχίζει καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἀπὸ τοῦ καινοῦ αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται 22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιοῦς εἰ δὲ μή ρήσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται</p>	<p>33 Οἱ δὲ εἶπον πρὸς αὐτόν διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν 34 ὁ δὲ εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ αὐτῶν ἐστὶν ποιῆσαι νηστεύειν 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις 36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιῶν εἰ δὲ μήγε καὶ 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιοῦς εἰ δὲ μήγε ρήξει ὁ νέος οἶνος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται</p>	

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

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

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

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

Jesus heals a woman, then the daughter of Jairus.

Mt 9:	Mk 5: <i>from p156</i>	Lk 8: <i>from p156</i>	J
18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθῶν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι έτελεύτησεν 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 αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ 21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι	21 ...καὶ ἦν παρὰ τὴν θάλασσαν 22 καὶ ἰδοὺ ἔρχεται εἰς τῶν ἀρχισυναγῶγων ὀνόματι Ἰάειρος καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ 23 καὶ παρεκάλει αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει ἵνα ἐλθὼν ἐπιθῆς αὐτῇ τὰς χεῖρας ὅπως σωθῆ καὶ ζήσεται 24 καὶ ἀπήλθεν μετ αὐτοῦ Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν 25 καὶ γυνὴ τις οὖσα ἐν ρύσει 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 ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ 28 ἔλεγεν γὰρ ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι σωθήσομαι 29 καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴται ἀπὸ τῆς μαστιγῆς	41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ 42 ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὐτὴ ἀπέθνησεν Ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπνιγον αὐτόν 43 καὶ γυνὴ οὖσα ἐν ρύσει αἵματος ἀπὸ ἑτῶν δώδεκα ἣτις ἰατροῖς προσαναλώσασα ὄλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι 44 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ρύσις 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. <i>to p103</i> 39 No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better. <i>to 6:1 p103</i>	38 But new wine must be put into new bottles; and both are preserved.	

Jesus heals a woman, then the daughter of jairus.

Mt 9:	Mk 5: <i>from p157</i>	Lk 8: <i>from p157</i>	J
<p>18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead {<i>or: just died</i>}: but come and lay thy hand upon her, and she shall live.</p> <p>19 And Jesus arose, and followed him, and so <i>did</i> his disciples.</p> <p>20 And, behold, a woman, which was diseased with an issue of blood twelve years,</p> <p>came behind <i>him</i>, and touched the hem of his garment:</p> <p>21 For she said within herself, If I may but touch his garment, I shall be whole.</p>	<p>21 ...and he was <u>nigh unto the sea</u>.</p> <p>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>I pray thee</i>, come and lay thy hands on her, that she may be healed; and she shall live.⁷</p> <p>24 And <i>Jesus</i> went with him; and much people followed him, and thronged him.</p> <p>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.</p> <p>28 For she said, If I may touch but his clothes, I shall be whole.</p> <p>29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.</p>	<p>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</p> <p>that he would come into his house:</p> <p>42 For he had one only daughter, about twelve years of age, and she lay a dying.</p> <p>But as he went the people thronged him.</p> <p>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,</p> <p>44 Came behind <i>him</i>, and touched the border of his garment:</p> <p>and immediately her issue of blood stanchd.</p>	

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

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

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

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

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

Mt 9:	M	L	J	
<p>27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς υἱὲ Δαυὶδ</p> <p>28 ἔλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεῦτε ὅτι δύναμαι τοῦτο ποιῆσαι λέγουσιν αὐτῷ Ναὶ κύριε</p> <p>29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν</p> <p>30 καὶ ἀνέωχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐνεβριμῆσατο αὐτοῖς ὁ Ἰησοῦς λέγων Ὅρατε μηδεὶς γινωσκέτω</p> <p>31 οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ</p>	<p>20.29³²⁶ 4 (& 1?) Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς</p> <p>30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκραξαν λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυὶδ</p> <p>31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν οἱ δὲ μείζον ἐκραζον λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυὶδ</p> <p>32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοῦς</p> <p>καὶ εἶπεν Τί θέλετε ποιῆσω ὑμῖν</p> <p>33 λέγουσιν αὐτῷ Κύριε ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοὶ</p> <p>34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν</p> <p>καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἠκολούθησαν αὐτῷ</p>	<p>10.46³²⁶ 2 Καὶ ἔρχονται εἰς Ἰεριχῶ 4 καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἰκανοῦ υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν</p> <p>47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με</p> <p>48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῶ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ ἐλέησόν με</p> <p>49 καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ θάρσει ἔγειραι φωνεῖ σε</p> <p>50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν</p> <p>51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις ποιῆσω σοι ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνὶ ἵνα ἀναβλέψω</p> <p>52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε ἡ πίστις σου σέσωκέν σε καὶ εὐθέως ἀνέβλεψεν</p> <p>καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ</p>	<p>18.35³²⁴ 1 Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἰεριχῶ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν</p> <p>36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο</p> <p>37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται</p> <p>38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με</p> <p>39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ ἐλέησόν με</p> <p>40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν</p> <p>ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν</p> <p>41 λέγων Τί σοι θέλεις ποιῆσω ὁ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω</p> <p>42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον ἡ πίστις σου σέσωκέν σε</p> <p>43 καὶ παραχρῆμα ἀνέβλεψεν</p> <p>καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ</p> <p>19.1 2 Καὶ εἰσελθὼν 3 διήρχετο τὴν Ἰεριχῶ</p>	
<p>32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον</p> <p>33 καὶ ἐκβληθέντος τοῦ δαιμονίου</p>	<p>12.22¹²⁸ Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν</p>	<p>11.14²⁶² Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος</p>		

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

Mt 9:		M	L	J
<p>27 And when Jesus <u>departed</u> thence, <u>two blind men</u> followed him, crying, and saying, <i>Thou</i> Son of David, have mercy on us.</p> <p>28 And when he was come into the <u>house</u>, 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.</p> <p>29 Then touched he their eyes, saying, According to your faith be it unto you.</p> <p>30 And their eyes were opened; and Jesus straitly charged them, saying, See <i>that</i> no man know <i>it</i>.</p> <p>31 But they, when they were departed, spread abroad his fame in all that country.</p>	<p>20: 29³²⁷ 4 (& 1?) And <u>as they departed</u> from Jericho, a great multitude followed him.</p> <p>30 And, behold, <u>two blind men</u> sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, <i>thou</i> Son of David.</p> <p>31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, <i>thou</i> Son of David.</p> <p>32 And Jesus stood still, and called them,</p> <p>and said, What will ye that I shall do unto you?</p> <p>33 They say unto him, Lord, that our eyes may be opened.</p> <p>34 So Jesus had compassion <u>on them</u>, and touched their eyes:</p> <p>and immediately their eyes received sight, and they followed him.</p>	<p>10:46³²⁷ 2 And they <u>came to Jericho</u>: 4 and <u>as he went out</u> of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.</p> <p>47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, <i>thou</i> Son of David, have mercy on me.</p> <p>48 And many charged him that he should hold his peace: but he cried the more a great deal, <i>Thou</i> Son of David, have mercy on me.</p> <p>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.</p> <p>50 And he, casting away his garment, rose, and came to Jesus.</p> <p>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.</p> <p>52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight,</p> <p>and followed Jesus in the way.</p>	<p>18:35³²⁵ 1 And it came to pass, that as he <u>was come nigh unto Jericho</u>, a certain blind man sat by the way side begging:</p> <p>36 And hearing the multitude pass by, he asked what it meant.</p> <p>37 And they told him, that Jesus of Nazareth passeth by.</p> <p>38 And he cried, saying, Jesus, <i>thou</i> Son of David, have mercy on me.</p> <p>39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, <i>Thou</i> Son of David, have mercy on me.</p> <p>40 And Jesus stood, and commanded him to be brought unto him:</p> <p>and when he was come near, he asked him,</p> <p>41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p> <p>42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.</p> <p>43 And immediately he received his sight,</p> <p>and followed him, glorifying God: and all the people, when they saw <i>it</i>, gave praise unto God.</p> <p>19: 1 2 And <u>Jesus entered</u> and 3 <u>passed</u> ^{was passing} through Jericho.</p>	
<p>32 As they went out, behold, they brought to him a dumb man possessed with a devil.</p> <p>33 And when the devil was cast out,</p>	<p>12:22¹²⁹ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb</p>		<p>11:14²⁶³ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out,</p>	

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 Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ		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 Βεελζεβούλ 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 Βεελζεβούλ ἄρχοντι τῶν δαιμονίων	ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	

Jesus goes on tour again.

Mt 9:		M	L	J
35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπειῶν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ				
36 Ἰδῶν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुμμένοι 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 Ὅ μὲν θερισμὸς πολὺς οἱ δὲ ἐργάται ὀλίγοι		10.2 ²⁵² ἔλεγον οὖν πρὸς αὐτοὺς Ὅ μὲν θερισμὸς πολὺς 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 τετράμηγρός ἐστιν καὶ ὁ θερισμὸς ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὄφθαλμοὺς ὑμῶν καὶ θεάσαθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη	
38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ <i>to Mt 10:1—11:1 p164</i> <i>then to Mt 11:2-30 p118</i>				

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

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

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 <i>it</i> , they said,	15 But some of them said,	
He casteth out devils through the prince of the devils.	This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.	He casteth out devils through Beelzebub the chief 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.		

Jesus goes on tour again.

Mt 9:	M	L	J
35 And Jesus <u>went about all the cities and villages</u> , 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 <i>is</i> plenteous, but the labourers <i>are</i> few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. <i>to Mt 10:1—11:1 p165</i> <i>then to Mt 11:2-30 p119</i>	10:2 ²⁵³ Therefore said he unto them, The harvest truly <i>is</i> great, but the labourers <i>are</i> 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 <i>then</i> cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.	

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

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

Mt 12:	Mk 2:	Lk 6:	J
<p>3 ὁ δὲ εἶπεν αὐτοῖς</p> <p>Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ</p> <p>4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ</p> <p>καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν</p> <p>οὓς οὐκ ἔξδν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις</p>	<p>25 καὶ αὐτὸς ἔλεγεν αὐτοῖς</p> <p>Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτός καὶ οἱ μετ' αὐτοῦ</p> <p>26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν</p> <p><i>cf. below</i></p> <p>οὓς οὐκ ἔξεστιν φαγεῖν</p> <p>εἰ μὴ τοῖς ἱερεῦσιν καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν</p>	<p>3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες</p> <p>4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ</p> <p>καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ οὓς οὐκ ἔξεστιν φαγεῖν</p> <p>εἰ μὴ μόνους τοὺς ἱερεῖς <i>cf. above</i></p>	
<p>5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασις οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν</p> <p>6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε</p> <p>7 εἰ δὲ ἐγνώκατε τί ἐστὶν Ἔλεον θέλω καὶ οὐ θυσίαν οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους</p>	<p>9.13⁹² πορευθέντες δὲ μάθετε τί ἐστὶν Ἔλεον θέλω καὶ οὐ θυσίαν οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν</p>		
<p>8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου</p>	<p>27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον</p> <p>28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου</p>	<p>5 καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου</p>	

Teaching about the Sabbath and healing.

Mt 12:	Mk 3:	Lk 6:	J
<p>9 Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν</p> <p>10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηρὰν</p> <p>καὶ ἐπηρώτησαν αὐτὸν λέγοντες</p>	<p>1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα</p>	<p>6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρὰ</p>	
<p>κατηγορήσωσιν αὐτοῦ</p> <p>ἵνα</p>	<p>2 καὶ παρετήρουν αὐτὸν</p> <p>εἰ τοῖς σάββασις θεραπεύσει αὐτὸν ἵνα κατηγορήσωσιν αὐτοῦ</p>	<p>7 παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσιν κατηγορίαν αὐτοῦ</p>	

Mt 12:	Mk 2:	Lk 6:	J
<p>3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?</p>	<p>25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, <i>cf. below</i> which is not lawful to eat but for the priests, and gave also to them which were with him?</p>	<p>3 And Jesus answering them said, 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 went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? <i>cf. above</i></p>	
<p>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 <i>one</i> greater than the temple. 7 But if ye had known what <i>this</i> meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.</p>			
<p>9:13⁹³ But go ye and learn what <i>that</i> meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.</p>			
<p>27 And he said unto them, The sabbath was made for man, and not man for the sabbath:</p>			
<p>8 For the Son of man is Lord even of the sabbath day.</p>	<p>28 Therefore the Son of man is Lord also of the sabbath.</p>	<p>5 And he said unto them, That the Son of man is Lord also of the sabbath.</p>	

Teaching about the Sabbath and healing.

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

Mt 12:	Mk 3:	Lk 6:	J
	3 και λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα ἐγείραι εἰς τὸ μέσον	8 αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρᾷ ἔχοντι τὴν χεῖρα Ἔγειραι καὶ στήθι εἰς τὸ μέσον ὁ δὲ ἀναστὰς ἔστη	
	4 καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασι ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀποκτεῖναι οἱ δὲ ἐσιώπων	9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς Ἐπερωτήσω ὑμᾶς τί ἔξεστιν τοῖς σάββασι ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀποκτεῖναι	
	5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν	10 καὶ περιβλεψάμενος πάντας αὐτοὺς	
11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασι εἰς βόθρον οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ	²⁸⁶ 13.15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταὶ ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λυεῖ 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 ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου	²⁹⁰
12 πῶς οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασι καλῶς ποιεῖν	λέγει τῷ ἀνθρώπῳ Ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀποκατεστάθῃ ἡ χεὶρ αὐτοῦ ὕγιης ὡς ἡ ἄλλη	εἶπεν αὐτῷ Ἔκτεινον τὴν χεῖρά σου ὁ δὲ ἐποίησεν καὶ ἀποκατεστάθῃ ἡ χεὶρ αὐτοῦ ὕγιης ὡς ἡ ἄλλη	
13 τότε λέγει τῷ ἀνθρώπῳ Ἔκτεινόν τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀποκατεστάθῃ ὕγιης ὡς ἡ ἄλλη	6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν	11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ	
14 οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες ὅπως αὐτὸν ἀπολέσωσιν			

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 αὐτῷ καὶ ἀπὸ τῆς Ἰουδαίας		
8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολὺ ἀκούσαντες ὅσα ἐποίει ἦλθον πρὸς αὐτὸν 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 ἄψωνται ὅσοι εἶχον μᾶστιγας			
11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτὸν ἐθεώρει προσέπιπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ			
16 καὶ ἐπέτιμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν	12 καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν		

Mt 12:	Mk 3:	Lk 6:	J
	<p>3 And he saith unto the man which had the withered hand, Stand forth.</p> <p>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.</p> <p>5 And when he had looked round about on them with anger, being grieved for the hardness of</p>	<p>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.</p> <p>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 <i>it</i>?</p> <p>10 And looking round about upon them all,</p>	
<p>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 <i>it</i> out?</p> <p>12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.</p>	<p>13: 15 The Lord then answered him, and said, <i>Thou</i> hypocrite, doth not each one of you on the sabbath loose his ox or <i>his</i> ass from the stall, and lead <i>him</i> away to watering?</p>	<p>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?</p>	291
<p>13 Then saith he to the man, Stretch forth thine hand. And he stretched <i>it</i> forth; and it was restored whole, like as the other.</p> <p>14 Then the Pharisees went out, and held a council against him, how they might destroy him.</p>	<p>he saith unto the man, Stretch forth thine hand. And he stretched <i>it</i> out: and his hand was restored whole as the other.</p> <p>6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.</p>	<p>he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.</p> <p>11 And they were filled with madness; and communed one with another what they might do to Jesus.</p>	

Jesus withdraws to the sea.

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

Mt 12:	Mk 3:	L	J
<p>17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος 18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου θήσω τὸ πνεῦμά μου ἐπ' αὐτόν καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ 19 οὐκ ἐρίσει οὐδὲ κραυγάζει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ 20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν</p> <p style="text-align: right;"><i>to p128</i></p>			

Jesus chooses the twelve.

M	Mk 3:	Lk 6:	J
<p>13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν 14 καὶ ἐποίησεν δώδεκα</p> <p>ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι</p> <p>15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια</p> <p><i>cf.</i> 10:2 <i>p164</i> 16 καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές ὃ ἔστιν Υἱὸς Βροντῆς 18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Κανανίτην 19 καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν</p> <p><i>v19 continues on p128</i></p>		<p>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</p> <p>καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν</p> <p>14 Σίμονα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ Ἰάκωβον καὶ Ἰωάννην</p> <p>Φίλιππον καὶ Βαρθολομαῖον 15 Ματθαῖον καὶ Θωμᾶν Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης</p>	

Portions from a sermon on a mount; other parallels.

A sermon on a plain.

M	M	Lk 6:	J
<p>5.1⁵⁶ Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσηλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ</p>		<p>17 Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος οἱ ἦλθον ἀκούσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν 18 καὶ οἱ ὄχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεισθαι αὐτοῦ ὅτι δύναμις παρ' αὐτοῦ ἐζήρχετο καὶ ἴατο πάντας</p>	

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.			
<i>to p129</i>			

Jesus chooses the twelve.

M	Mk 3:	Lk 6:	J	
13 <u>And he goeth up into a mountain,</u> and calleth <i>unto him</i> whom he would: and they came unto him. 14 And he ordained twelve, 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. 16 And Simon he surnamed 10:2 Peter; p165 17 And James the <i>son</i> 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 <i>son</i> of Alphaeus, and Thaddaeus , and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: v19 continues on p129		12 And it came to pass in those days, that <u>he went out into a mountain</u> to pray, and continued all night in prayer to God. 13 And when it was day, he called <i>unto him</i> his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter), and Andrew his brother, James and John , Philip and Bartholomew , 15 Matthew and Thomas , James the <i>son</i> of Alphaeus, and Simon called Zelotes, 16 And Judas the <i>brother</i> 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 <u>And he came down with them, and stood in the plain,</u> 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 <i>them</i> all.		

M	M Lk 6:	J
<p>2 και ανοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων</p> <p><i>nine beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</p> <p>5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν</p> <p>6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται</p> <p>4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται</p>	<p>20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν</p> <p><i>four beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>Μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ</p> <p>21 μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε</p> <p>μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε</p>	
<p>7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται</p> <p>8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὄψονται</p> <p>9 μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται</p> <p>10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</p> <p>11 μακάριοί ἐστε ὅταν ὀνειδίωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπῶσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ</p> <p>12 χαίrete καὶ ἀγαλλισθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν</p>	<p>22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>23 χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν</p>	
<p><i>four woes.</i></p> <p>24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν</p> <p>25 οὐαὶ ὑμῖν οἱ ἐμπλησμένοι ὅτι πεινάσετε οὐαὶ ὑμῖν οἱ γελώντες νῦν ὅτι πενθήσετε καὶ κλαύσετε</p> <p>26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν</p>		
<p><i>the law and retribution.</i></p> <p>38 Ἐκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος</p> <p>39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήναι τῷ πονηρῷ ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν [σου] σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην</p> <p>40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν ἄφες αὐτῷ καὶ τὸ ἱμάτιον</p> <p>41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν ὑπαγε μετ' αὐτοῦ δύο</p> <p>42 τῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς</p>		<p>cf. v29</p>
<p><i>the law and love and hate.</i></p> <p>43 Ἐκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου</p> <p>44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταραμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς</p> <p>45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν [τοῖς] οὐρανοῖς</p>	<p><i>on considering others valuable: enemies, burdensome people, and everyone else.</i></p> <p>27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς</p> <p>28 εὐλογεῖτε τοὺς καταραμένους ὑμῖν προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς</p>	

M	M Lk 6:	J
<p>2 And he opened his mouth, and taught them, saying,</p> <p><i>nine beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>3 Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven.</p> <p>5 Blessed <i>are</i> the meek: for they shall inherit the earth.</p> <p>6 Blessed <i>are</i> they which do hunger and thirst after righteousness: for they shall be filled.</p> <p>4 Blessed <i>are</i> they that mourn: for they shall be comforted.</p> <p>7 Blessed <i>are</i> the merciful: for they shall obtain mercy.</p> <p>8 Blessed <i>are</i> the pure in heart: for they shall see God.</p> <p>9 Blessed <i>are</i> the peacemakers: for they shall be called the children of God.</p> <p>10 Blessed <i>are</i> they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p> <p>11 Blessed are ye, when <i>men</i> shall revile you, and persecute <i>you</i>, and shall say all manner of evil against you falsely, for my sake.</p> <p>12 Rejoice, and be exceeding glad: for great <i>is</i> your reward in heaven: for so persecuted they the prophets which were before you.</p>	<p>20 And he lifted up his eyes on his disciples, and said,</p> <p><i>four beatitudes: the significance to self of being a faithful follower of Jesus.</i></p> <p>Blessed <i>be ye</i> poor: for yours is the kingdom of God.</p> <p>21 Blessed <i>are ye</i> that hunger now: for ye shall be filled. Blessed <i>are ye</i> that weep now: for ye shall laugh.</p>	
<p><i>four woes.</i></p> <p>24 But woe unto you that are rich! for ye have received your consolation.</p> <p>25 Woe unto you that are full! for ye shall hunger.</p> <p>Woe unto you that laugh now! for ye shall mourn and weep.</p> <p>26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.</p>	<p>22 Blessed are ye, when men shall hate you, and when they shall separate you <i>from their company</i>, and shall reproach <i>you</i>, and cast out your name as evil, for the Son of man's sake.</p> <p>23 Rejoice ye in that day, and leap for joy: for, behold, your reward <i>is</i> great in heaven: for in the like manner did their fathers unto the prophets.</p>	
<p><i>the law and retribution.</i></p> <p>38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:</p> <p>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.</p> <p>40 And if any man will sue thee at the law, and take away thy coat, let him have <i>thy</i> cloak also.</p> <p>41 And whosoever shall compel thee to go a mile, go with him twain.</p> <p>42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.</p>		<p style="text-align: right;"><i>cf.</i> v29</p>
<p><i>the law and love and hate.</i></p> <p>43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.</p> <p>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;</p> <p>45 That ye may be the children of your Father which is in heaven:</p>	<p><i>on considering others valuable: enemies, burdensome people, and everyone else.</i></p> <p>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.</p>	

M	M Lk 6:	J
	<p>ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους</p>	
cf. v38	<p>29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως</p>	
	<p>46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς τίνα μισθὸν ἔχετε οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν 47 καὶ ἐὰν ἀσπάσῃσθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν</p>	<p>32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν 33 καὶ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν</p>
	<p>34 καὶ ἐὰν δανείζητε παρ ὧν ἐλπίζετε ἀπολαβεῖν ποία ὑμῖν χάρις ἐστίν καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα 35 πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς καὶ ἔσσεσθε υἱοὶ ὑψίστου ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροῦς</p>	
	<p>48 Ἔσσεσθε οὖν ὑμεῖς τέλειοι ὡς περὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν</p> <p><i>on judging others.</i> 7.1⁷² Μὴ κρίνετε ἵνα μὴ κριθῆτε 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε</p>	<p>36 Γίνεσθε οὖν οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν</p> <p><i>on judging others.</i> 37 Καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε</p>
	<p>142 4.24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν</p> <p>ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν</p> <p>καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν 25 ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ αὐτοῦ</p>	<p><i>on generosity.</i> 8.18 142 βλέπετε οὖν πῶς ἀκούετε τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν</p>
	<p>cf. 15:14, p206; 23:16ff; p366</p> <p>39 Εἶπεν δὲ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ</p>	<p><i>what master to follow; how far to follow.</i> ὃς γὰρ ἐὰν ἔχη δοθήσεται αὐτῷ καὶ ὃς ἐὰν μὴ ἔχη καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ αὐτοῦ</p>
	<p>3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς</p>	<p><i>on correcting others.</i> 41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς</p>

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. v.38	29 And unto him that smiteth thee on the <i>one</i> cheek offer also the other; and him that taketh away thy cloke forbid not to <i>take thy</i> coat also. 30 Give to every man that asketh of thee; ⁸ and of him that taketh away thy goods ask <i>them</i> 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 <i>than others?</i> 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 <i>them</i> 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 <i>to</i> the evil.	
48 Be ye therefore perfect, even as your Father which is in heaven is perfect. <i>on judging others.</i> 7:1 ⁷³ Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged:	36 Be ye therefore merciful, as your Father also is merciful. <i>on judging others.</i> 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:	
	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.	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.	
and unto you that hear shall more be given. 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.	
	<i>what master to follow; how far to follow.</i>	
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.	
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?	<i>on correcting others.</i> 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
<p>4 ἢ πῶς ἔρεις τῷ ἀδελφῷ σου "Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου</p> <p>5 ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου</p>		<p>42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἄδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων ὑποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου</p>	
<p>6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς</p> <p><i>false prophets: how to recognize them, and the danger of becoming one.</i></p> <p>7.15 ⁷⁶ Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἕσσωθεν δὲ εἰσὶν λύκοι ἄρπαγες</p> <p>16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσαθε αὐτούς</p>			
<p>μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα</p> <p>17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦ καλοῦς ποιεῖ ὁ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ</p> <p>18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν</p> <p>19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται</p> <p>20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσαθε αὐτούς</p> <p><i>the importance of obedience to Jesus.</i></p> <p>21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε</p> <p>οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν</p> <p>23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνω ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν</p>		<p><i>good and evil trees and people.</i></p> <p>43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν</p> <p>44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάλτου τρυγῶσιν σταφυλὴν</p> <p>45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθὸν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ</p> <p><i>the importance of obedience to Jesus.</i></p> <p>46 Τί δέ με καλεῖτε Κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω</p> <p>13.25²⁸⁸ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἕξω ἐστάναι καὶ κροῦειν τὴν θύραν λέγοντες Κύριε Κύριε ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ</p> <p>26 τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας</p> <p>27 καὶ ἐρεῖ λέγω ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας</p> <p>28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν δῖψῃσθε Ἄβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλόμενους ἕξω</p>	

M	M	Lk 6:	J
<p>4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam <i>is</i> 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.</p> <p>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.</p> <p><i>false prophets: how to recognize them, and the danger of becoming one.</i></p> <p>7:15⁷⁷ 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.</p>	<p>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 <i>can</i> 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.</p> <p><i>the importance of obedience to Jesus.</i></p> <p>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.</p> <p>22 Many will say to me in that day, Lord, Lord,</p> <p>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.</p>	<p>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.</p> <p><i>good and evil trees and people.</i></p> <p>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.</p> <p><i>the importance of obedience to Jesus.</i></p> <p>46 And why call ye me, Lord, Lord, and do not the things which I say?</p> <p>13:25²⁸⁹ 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 <i>ye</i> 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 <i>yourselves</i> thrust out.</p>	

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

To Capernaum again; Jesus heals centurion's servant.

Mt 8: <i>from p80</i>	M	Lk 7:	J
<p>5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσήλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν</p> <p>6 καὶ λέγων Κύριε ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός δεινῶς βασανιζόμενος</p> <p>7 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ ἐλθὼν θεραπεύσω αὐτὸν</p> <p>8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε οὐκ εἰμι ἰκανός ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς</p> <p>ἀλλὰ μόνον εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου</p>		<p>1 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ρήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναοὺμ</p> <p>2 Ἐκατοντάρχου δὲ τινος δούλος κακῶς ἔχων ἔμελλεν τελευτᾶν ὃς ἦν αὐτῷ ἔντιμος</p> <p>3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ</p> <p>4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξει τοῦτο</p> <p>5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν</p> <p>6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ Κύριε μὴ σκύλλου οὐ γὰρ εἰμι ἰκανός ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς</p> <p>7 διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σὲ ἐλθεῖν ἀλλ' εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου</p>	

M	M Lk 6:	J
<p>24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house</p> <p>upon a rock:</p> <p>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.</p> <p>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:</p> <p>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.</p>	<p>47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:</p> <p>48 He is like a man which built an house, and digged deep, and laid the foundation on a rock:</p> <p>and when the flood arose,</p> <p>the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>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.</p>	

To Capernaum again; Jesus heals centurion's servant.

Mt 8: <i>from p81</i>	M Lk 7:	J
<p>5 And when Jesus <u>was entered into Capernaum</u>,⁹ there came unto him a centurion, beseeching him,</p> <p>6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.</p> <p>7 And Jesus saith unto him, I will come and heal him.</p> <p>8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof:</p> <p style="text-align: right;">but speak the word only, and my servant shall be healed.</p>	<p>1 Now when he had ended all his sayings in the audience of the people, <u>he entered into Capernaum</u>.</p> <p>2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.</p> <p>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.</p> <p>4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:</p> <p>5 For he loveth our nation, and he hath built us a synagogue.</p> <p>6 Then Jesus <u>went with them</u>. 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:</p> <p>7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.</p>	

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

To Nain.

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

John sends messengers to Jesus.

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

Mt 12:21^; 8:9-13; 11:2-3 — Mk 3:19^ — Lk 7:8-20 — Jn 4:54^

Mt 8:	M Lk 7:	J
<p>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.</p> <p>10 When Jesus heard it, he marvelled, and</p> <p>said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.</p> <p>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.</p> <p>12 But the children of the kingdom shall be cast out into outer darkness: there <i>{in that place}</i> shall be weeping and gnashing of teeth. <i>cf. 13:42 p149</i></p> <p>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.</p> <p><i>to p81</i></p>	<p>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.</p> <p>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.</p> <p>10 And they that were sent, returning to the house, found the servant whole that had been sick.</p>	

To Nain.

M	M	Lk 7:	J
		<p>11 And it came to pass <u>the day after</u>, that <u>he went into a city called Nain</u>; and many of his disciples went with him, and much people.</p> <p>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.</p> <p>13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.</p> <p>14 And he came and touched the bier: and they that bare <i>him</i> stood still. And he said, Young man, I say unto thee, Arise.</p> <p>15 And he that was dead sat up, and began to speak. And he delivered him to his mother.</p> <p>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.</p> <p>17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.</p>	

John sends messengers to Jesus.

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

Mt 11:	M Lk 7:	J
<p>ἢ ἕτερον προσδοκῶμεν</p> <p>4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε</p> <p>5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται</p> <p>6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί</p> <p>7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου</p> <p>Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον</p> <p>8 ἀλλὰ τί ἐξήλθετε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες</p> <p>ἐν τοῖς οἴκοις τῶν βασιλειῶν εἰσὶν</p> <p>9 ἀλλὰ τί ἐξήλθετε ἰδεῖν προφήτην ναὶ λέγω ὑμῖν καὶ περισσώτερον προφήτου</p> <p>10 οὗτός γάρ ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου</p> <p>11 ἀμὴν λέγω ὑμῖν οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν</p> <p>12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν</p> <p>13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν</p> <p>14 καὶ εἰ θέλετε δέξασθαι αὐτός ἐστιν Ἰλίας ὁ μέλλων ἔρχεσθαι</p>	<p>ἢ ἄλλον προσδοκῶμεν</p> <p>21 ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν</p> <p>22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε ὅτι τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται</p> <p>23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί</p> <p>24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν τοῖς ὄχλοις περὶ Ἰωάννου</p> <p>Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον</p> <p>25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν</p> <p>26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν προφήτην ναὶ λέγω ὑμῖν καὶ περισσώτερον προφήτου</p> <p>27 οὗτός ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου</p> <p>28 λέγω γὰρ ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν</p> <p>29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν βαπτισθέντες τὸ βάπτισμα Ἰωάννου</p> <p>30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ αὐτοῦ</p>	<p>16.16³⁰⁰ Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται</p>

Mt 11:	M Lk 7:	J
<p>or do we look for another?</p> <p>4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:</p> <p>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.</p> <p>6 And blessed is <i>he</i>, whosoever shall not be offended in me.</p> <p>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?</p> <p>8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in kings' houses.</p> <p>9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.</p> <p>10 For this is <i>he</i>, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p> <p>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.</p> <p>12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.</p> <p>13 For all the prophets and the law prophesied until John.</p> <p>14 And if ye will receive <i>it</i>, this is Elias, which was for to come.</p>	<p>or look we for another?</p> <p>21 And in that same hour he cured many of <i>their</i> infirmities and plagues, and of evil spirits; and unto many <i>that were</i> blind he gave sight.</p> <p>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.</p> <p>23 And blessed is <i>he</i>, whosoever shall not be offended in me.</p> <p>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?</p> <p>25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts.</p> <p>26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.</p> <p>27 This is <i>he</i>, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p> <p>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.</p> <p>29 And all the people that heard <i>him</i>, and the publicans, being baptized with the baptism of John, and lawyers rejected the counsel of God against themselves, being not baptized of him.</p>	<p>16:16³⁰¹ The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.</p>

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

Woe, thanksgiving, rest.

Mt 11:	M	L	J
<p>20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ ὅτι οὐ μετενόησαν</p> <p>21 Οὐαὶ σοὶ Χοραζὶν οὐαὶ σοὶ Βηθσαϊδᾶ ὅτι εἰ ἐν Τύρω καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν</p> <p>22 πλὴν λέγω ὑμῖν Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν</p> <p>23 καὶ σύ Καπερναοὺμ ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα ἕως ἄδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ ἔμειναν ἂν μέχρι τῆς σήμερον</p> <p>24 πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοὶ</p> <p>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</p> <p>26 ναὶ ὁ πατὴρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου</p>		<p>{What Jesus said before the seventy went out...}</p> <p>10.13²⁵⁴</p> <p>Οὐαὶ σοὶ Χοραζὶν οὐαὶ σοὶ Βηθσαϊδᾶ ὅτι εἰ ἐν Τύρω καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν</p> <p>14 πλὴν Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν</p> <p>15 καὶ σύ Καπερναοὺμ ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα ἕως ἄδου καταβιβασθήσῃ</p> <p>10.12²⁵⁴ λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ</p> <p>{...and after the seventy returned...}</p> <p>10.21²⁵⁶ Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλιάσατο 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</p> <p>ναὶ ὁ πατὴρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου</p>	

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

Woe, thanksgiving, rest.

Mt 11:	M L	J
<p>20 <u>Then</u> began he to upbraid the cities wherein most of his mighty works were done, because they repented not:</p> <p>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.</p> <p>22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.</p> <p>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.</p> <p>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.</p> <p>25 <u>At that time</u> 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.</p> <p>26 Even so, Father: for so it seemed good in thy sight.</p>	<p>{<i>What Jesus said before the seventy went out...</i>}</p> <p>10:13²⁵⁵</p> <p>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.</p> <p>14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.</p> <p>15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.</p> <p>10:12²⁵⁵ But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.</p> <p>{<i>...and after the seventy returned...</i>}</p> <p>10:21²⁵⁷ <u>In that hour</u> 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.</p>	

Mt 11:	M	L	J
<p>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 ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι</p> <p>28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι καὶ γὰρ ἀναπαύσω ὑμᾶς</p> <p>29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ ὅτι πρῶτός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ καὶ εὐρήσατε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν</p> <p>30 ὁ γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν</p> <p><i>Io 12:1 p102</i></p>		<p>22 καὶ στραφεὶς πρὸς τοὺς μαθητάς εἶπεν Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι</p>	

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

M	M	Lk 7:	J
<p>26.6³⁸⁸ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ</p> <p>7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου</p> <p>καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου</p> <p>8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὐτῆ</p> <p>9 ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι [τοῖς] πτωχοῖς</p> <p>10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ</p>	<p>14.3³⁸⁸ 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</p> <p>4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὐτῆ τοῦ μύρου γέγονεν</p> <p>5 ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὕτῃ</p> <p>6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτὴν τί αὕτῃ κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί</p>	<p>36 Ἦρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη</p> <p>37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἣτις ἦν ἁμαρτωλὸς [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου</p> <p>38 καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ</p> <p>39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ ὅτι ἁμαρτωλὸς ἐστὶν</p> <p>40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δὲ φησὶν Διδάσκαλε εἰπέ</p> <p>41 δύο χρεωφειλέται ἦσαν δαιειστῆ τινι ὁ εἷς ὄφειλεν δηναρία πεντακόσια ὁ δὲ ἕτερος πεντήκοντα</p> <p>42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἶπέ</p> <p>43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ὃ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὅρθως ἔκρινας</p>	<p>12.1³³⁶ Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν...</p> <p>2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ...</p> <p>3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου</p> <p>4 λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι</p> <p>5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς</p> <p>6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον εἶχεν καὶ τὰ βαλλόμενα ἐβάσταζεν</p> <p>7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτὴν</p>

<p>Mt 11:</p> <p>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 <i>he</i> to whomsoever the Son will reveal <i>him</i>.</p> <p>28 Come unto me, all <i>ye</i> that labour and are heavy laden, and I will give you rest.</p> <p>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.</p> <p>30 For my yoke <i>is</i> easy, and my burden is light.</p> <p><i>to 12:1 p103</i></p>	<table border="1"> <tr> <td data-bbox="753 140 796 513">M</td> <td data-bbox="796 140 1226 513">L</td> <td data-bbox="1226 140 1269 513">J</td> </tr> <tr> <td></td> <td data-bbox="796 184 1226 513"> <p>22 {<i>And turning to his disciples, he said</i>}^{mt1} 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 <i>he</i> to whom the Son will reveal <i>him</i>.</p> </td> <td></td> </tr> </table>	M	L	J		<p>22 {<i>And turning to his disciples, he said</i>}^{mt1} 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 <i>he</i> to whom the Son will reveal <i>him</i>.</p>	
M	L	J					
	<p>22 {<i>And turning to his disciples, he said</i>}^{mt1} 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 <i>he</i> to whom the Son will reveal <i>him</i>.</p>						

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

M	M	Lk 7:	J
<p>26:6³⁸⁹ Now when Jesus was in Bethany, in the house of Simon the leper,</p> <p>7 There came unto him a woman having an alabaster box of very precious ointment,</p> <p>and poured it on his <u>head</u>, as he sat <i>at meat</i>.</p> <p>8 But when his disciples saw <i>it</i>, they had indignation, saying, To what purpose <i>is</i> this waste?</p> <p>9 For this ointment might have been sold for much,</p> <p>and given to the poor.</p> <p>10 When Jesus understood <i>it</i>, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.</p>	<p>14:3³⁸⁹ And being in Bethany in the house of Simon the leper, 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 <i>it</i> on his <u>head</u>.</p> <p>4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?</p> <p>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.</p> <p>6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.</p>	<p>36 And one of the Pharisees desired him that he would eat with him. <u>And he went into the Pharisee's house, and sat down to meat.</u></p> <p>37 And, behold, a woman in the city, which was a sinner, when she knew that <i>Jesus</i> sat at meat in the Pharisee's house, brought an alabaster box of ointment,</p> <p>38 And stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and did wipe <i>them</i> with the hairs of her head, and kissed his feet, and anointed <i>them</i> with the ointment.</p> <p>39 Now when the Pharisee which had bidden him saw <i>it</i>, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman <i>this is</i> that toucheth him: for she is a sinner.</p> <p>40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.</p> <p>41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.</p> <p>42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?</p> <p>43 Simon answered and said, I suppose that <i>he</i>, to whom he forgave most. And he said unto him, Thou hast rightly judged.</p>	<p>12:1³³⁷ Then Jesus six days before the passover came to Bethany, ...</p> <p>2 There they made him a supper; ...</p> <p>3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the <u>feet</u> of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.</p> <p>4 Then saith one of his disciples, Judas Iscariot, Simon's <i>son</i>, which should betray him, {<i>or: who eventually betrayed him,</i>}</p> <p>5 Why was not this ointment sold for three hundred pence, and given to the poor?</p> <p>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.</p> <p>7 Then said Jesus, Let her alone:</p>

M	M	Lk 7:	J
<p>11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν</p> <p>ἐμὲ δὲ οὐ πάντοτε ἔχετε</p> <p>12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν</p> <p>13 ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς</p> <p>14 Τότε πορευθεῖς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς</p>	<p>7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτούς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε</p> <p>8 ὃ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν</p> <p>9 ἀμὴν [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται</p> <p>10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῶ αὐτὸν αὐτοῖς</p>	<p>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 θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν</p> <p>45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας</p> <p>46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας</p> <p>47 οὐ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ ὅτι ἠγάπησεν πολὺ</p> <p>ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ</p> <p>48 εἶπεν δὲ αὐτῇ Ἀφέωνται σου αἱ ἁμαρτίαι</p> <p>49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν</p> <p>50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε πορευέου εἰς εἰρήνην</p>	<p>εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό</p> <p>8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε</p>

Another tour; certain women provide support for Jesus.

M	M	Lk 8:	J
		<p>1 Καὶ ἐγένετο ἐν τῷ καθεζῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ</p> <p>2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει</p> <p>3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαὶ αἵτινες διηκόνουν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς</p> <p><i>10 p136</i></p>	

Beginning of the account of one particular day.

The day ends at sunset after Mk 4:36, p150.

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

Another tour; certain women provide support for Jesus.

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

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

A multitude gathers about Jesus.

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

Jesus heals; Pharisees attribute his power to Beelzebub.

Mt 12: <i>from p108</i>	Mk 3:	L	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 Ἰσραὴλ 34 οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια	22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν 23 καὶ ἐξίστατο πάντες οἱ ὄχλοι καὶ ἔλεγον Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων	11.14 ²⁶² Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι 15 τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβούλ 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 Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσῃται 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 δαιμονιζόμενου μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν

<i>cf. 12:38, p132</i> 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 αὐτοὺς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς
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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: <i>from p109</i>	L	J
	<p>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 <i>of it</i>, 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?}</p>		

Jesus heals; Pharisees attribute his power to Beelzebub.

Mt 12: <i>from p109</i>	Mk 3:	L	J
<p>9:32¹⁰¹ 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. 34 But the Pharisees said, He casteth out devils through the prince of the devils.</p>	<p>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. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard <i>it</i>, they said, This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.</p>	<p>11:14²⁶³ 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. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.</p>	

	<p>7:20¹⁹³ The people answered and said, Thou hast a devil: who goeth about to kill thee? 8: 48¹⁹⁹ 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?</p>
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<p><i>cf. 12:38, p133</i></p> <p>25 And Jesus knew their thoughts, and said unto them,</p>	<p>23 And he called them <i>unto him</i>, and said unto them in parables,</p>	<p>11:16²⁶⁵ And others, tempting <i>him</i>, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them,</p>
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Mt 12:	Mk 3	L	J
<p>Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν 24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῆ οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμερίσται οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει</p>		<p>Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμεριθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη πῶς σταθῆσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβούλ</p>	
<p>Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθῆσεται 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει ἐφ' ἑαυτὸν ἐμερίσθη πῶς οὖν σταθῆσεται ἡ βασιλεία αὐτοῦ 27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ 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 δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διάρπάσαι ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν</p>	<p>27 οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διάρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῆσῃ καὶ τότε τὴν οἰκίαν αὐτοῦ διάρπάσῃ</p>	<p>ἐκβάλλειν με τὰ δαιμόνια 19 εἰ δὲ ἐγὼ ἐν Βεελζεβούλ 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 φυλάσῃ τὴν ἑαυτοῦ αὐλὴν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ</p>	
<p>καὶ τότε τὴν οἰκίαν αὐτοῦ διάρπάσει</p>		<p>22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἐπεποιθεῖ καὶ τὰ σκεύη αὐτοῦ διαδίδωσιν</p>	
<p>30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει 31 Διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις 32 καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι</p>		<p>23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει 12.10⁷⁶ καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται</p>	
<p>28 Ἄμην λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν 29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα ἀλλ' ἐνοχός ἐστιν αἰωνίου κρίσεως</p>			
<p>33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν 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</p>	<p>7.15⁷⁶ Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἕσθων δὲ εἰσὶν λύκοι ἄρπαγες 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσαθε αὐτούς μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλῆν ἢ ἀπὸ τριβόλων σῦκα</p>	<p>6.44¹¹⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου τρυγῶσιν σταφυλῆν</p>	

Mt 12:	Mk 3	L	J
<p>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.</p>		<p>Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> 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</p>	
<p>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 <i>them</i> 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?</p>		<p>through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast <i>them</i> 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:</p>	
<p>and then he will spoil his house.</p>	<p>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.</p>	<p>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.</p>	
<p>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 <i>against</i> the <i>Holy</i> 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 <i>world</i> to come.</p>		<p>23 He that is not with me is against me: and he that gathereth not with me scattereth. 12:10²⁷ 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.</p>	
<p>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:</p>			
<p>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 <i>his</i> 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.</p>	<p>7: 15⁷⁷ 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?</p>	<p>6: 44¹¹⁵ 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.</p>	

Mt 12:	Mk 3:	L	J
<p>35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά</p> <p>36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι ἀποδοσοῦσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως</p> <p>37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ</p>	<p>17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦ καλοῦς ποιεῖ ὁ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ</p> <p>18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοῦς ποιεῖν</p> <p>19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπεται καὶ εἰς πῦρ βάλλεται</p> <p>20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοῦς</p>	<p>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 πονηρὸν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ</p> <p>6.43¹¹⁴ Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν</p>	
<p>30 ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει</p>			

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

Mt 12:	M	L	J
<p>38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν</p> <p>39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς</p> <p>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου</p> <p>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</p>	<p>16.1²¹² Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάμενοι αὐτοῖς</p> <p>12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ</p> <p>2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός</p> <p>3 καὶ πρωὶ Σήμερον χειμῶν πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε</p> <p>4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον Ἰωνᾶ τοῦ προφήτου</p>	<p>8.11²¹² Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν</p> <p>11.16²⁶⁴ ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ</p> <p>11.29²⁶⁶ Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρὰ ἐστὶν σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου</p> <p>30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ</p> <p>12.54²⁸⁴ Ἔλεγον δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὁμβρὸς ἔρχεται καὶ γίνεται οὕτως</p> <p>55 καὶ ὅταν νότον πνεύοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται</p> <p>56 ὑποκριταί τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε</p>	
<p>6.29¹⁸⁶ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος</p> <p>30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι τί ἐργάζῃ</p> <p>31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθὼς ἐστὶν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν</p>			

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

Mt 12:	Mk 3:	L	J
<p>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.</p> <p>36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</p> <p>37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.</p>	<p>17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p> <p>19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>20 Wherefore by their fruits ye shall know them.</p>	<p>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.</p> <p>6:43¹¹⁵ For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.</p>	
<p>30 Because they said, He hath an unclean spirit.</p>			

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

Mt 12:	M	L	J
<p>38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.</p> <p>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:</p> <p>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.</p>	<p>16:1²¹³ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.</p> <p>12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?</p> <p>2 He answered and said unto them, When it is evening, ye say, <i>It will be fair weather: for the sky is red.</i></p> <p>3 And in the morning, <i>It will be foul weather to day: for the sky is red and lowering.</i></p> <p>0 <i>ye</i> hypocrites, ye can discern the face of the sky; but can ye not <i>discern</i> the signs of the times?</p> <p>4 A wicked and adulterous generation seeketh after a sign; and</p> <p>verily I say unto you, There shall no sign be given unto this generation.</p> <p>there shall no sign be given unto it, but the sign of the prophet Jonas.</p>	<p>11:16²⁶⁵ And others, tempting <i>him</i>, sought of him a sign from heaven.</p> <p>11: 29²⁶⁷ 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.</p> <p>30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.</p> <p>12:54²⁸⁵ 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.</p> <p>55 And when <i>ye see</i> the south wind blow, ye say, There will be heat; and it cometh to pass.</p> <p>56 <i>Ye</i> hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?</p>	
<p>6:29¹⁸⁷ Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.</p> <p>30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?</p> <p>31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.</p>			

Mt 12:	M	L	J
<p>41 ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ ὡδε</p> <p>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 πλείον Σολομῶνος ὡδε</p>		<p>11.31²⁶⁸ 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 πλείον Σολομῶνος ὡδε</p> <p>32 ἄνδρες Νινευεὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ ὡδε καὶ ἰδοὺ πλείον Ἰωῆ ὡδε</p>	

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

Mt 12:	M	L	J
<p>43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὐρίσκει</p> <p>44 τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον</p> <p>45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἐπ' ἄετρα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ</p>		<p>11.24²⁶⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκει λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον</p> <p>25 καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον</p> <p>26 τότε πορεύεται καὶ παραλαμβάνει ἐπ' ἄετρα πνεύματα πονηρότερα ἑαυτοῦ καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων</p>	

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
<p>46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἕξω ζητοῦντες αὐτῷ λαλήσαι</p> <p>47 εἶπεν δὲ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἕξω ἐστήκασιν ζητοῦντές σοι λαλήσαι</p> <p>48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ Τίς ἐστὶν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου</p> <p>49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου</p> <p>50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν</p>	<p>31 ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ ἕξω ἐστώτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν</p> <p>32 καὶ ἐκάθητο ὄχλος περὶ αὐτὸν εἶπον δὲ αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἕξω ζητοῦσίν σε</p> <p>33 καὶ ἀπεκριθὴ αὐτοῖς λέγων Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου</p> <p>34 καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου</p> <p>35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστίν</p>	<p>8.19¹⁴² Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον</p> <p>20 καὶ ἀπηγγέλη αὐτῷ λέγοντων Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἕξω ἰδεῖν σε θέλοντές</p> <p>21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς</p> <p>Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν</p>	

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

Mt 12:	M	L	J
<p>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 <i>is</i> here.</p> <p>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 <i>is</i> here.</p>		<p>11:31²⁶⁹ 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 <i>is</i> here.</p> <p>32 The men of Nineveh 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 <i>is</i> here.</p>	

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

Mt 12:	M	L	J
<p>43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.</p> <p>44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth <i>it</i> empty, swept, and garnished.</p> <p>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 <i>state</i> of that man is worse than the first.</p> <p>Even so shall it be also unto this wicked generation.</p>		<p>11:24²⁶⁵ 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.</p> <p>25 And when he cometh, he findeth <i>it</i> swept and garnished.</p> <p>26 Then goeth he, and taketh <i>to him</i> seven other spirits more wicked than himself; and they enter in, and dwell there: and the last <i>state</i> of that man is worse than the first.</p>	

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
<p>46 While he yet talked to the people, behold, <u>his</u> mother and his brethren <u>stood without</u>, desiring to speak with him.</p> <p>47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?</p> <p>49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!</p> <p>50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<p>31 There came then his brethren and his mother, and, <u>standing without</u>, sent unto him, calling him.</p> <p>32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>33 And he answered them, saying, Who is my mother, or my brethren?</p> <p>34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!</p> <p>35 For whosoever shall do the will of God,</p> <p>the same is my brother, and my sister, and mother.</p>	<p>8:19¹⁴³ Then came to him <i>his</i> mother and his brethren, and could not come at him for the press.</p> <p>20 And it was told him <i>by certain</i> which said, Thy mother and thy brethren <u>stand without</u>, desiring to see thee.</p> <p>21 And he answered and said unto them,</p> <p>My mother and my brethren are these which hear the word of God, and do it.</p>	

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

Mt 13:	Mk 4:	Lk 8: <i>from p126</i>	J
<p>1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο</p> <p>παρὰ τὴν θάλασσαν</p> <p>2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι</p> <p>καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει</p> <p>3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων</p>	<p>1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν</p> <p>καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ</p> <p>καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν</p> <p>2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ</p>	<p>5.1⁸²...ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον...</p> <p>3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων... καὶ</p> <p>4 Συνιόντος δὲ ὄχλου πολλοῦ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς</p>	

Parable of the sower.

Mt 13:	Mk 4:	Lk 8:	J
<p>Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν</p> <p>4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν</p> <p>καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά</p> <p>5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν καὶ εὐθέως ἐξαντέλειεν διὰ τὸ μὴ ἔχειν βάθος γῆς</p> <p>6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη</p> <p>7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαὶ καὶ ἀπέπνιξαν αὐτά</p> <p>8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν</p> <p>καὶ ἐδίδου καρπὸν</p>	<p>3 Ἀκούετε ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι</p> <p>4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν</p> <p>καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό</p> <p>5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ εὐθέως ἐξαντέλειεν διὰ τὸ μὴ ἔχειν βάθος γῆς</p> <p>6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη</p> <p>7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαὶ καὶ συνέπνιξαν αὐτό καὶ καρπὸν οὐκ ἔδωκεν</p> <p>8 καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν</p> <p>καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ ἀυξανόντα καὶ ἔφερεν</p>	<p>5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό</p> <p>6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ</p> <p>φυεὺν</p> <p>ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα</p> <p>7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαὶ ἀπέπνιξαν αὐτό</p> <p>8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυεὺν ἐποίησεν καρπὸν</p>	

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: <i>from p127</i>	J
<p>1 The <u>same day</u> went Jesus <u>out</u> of the <u>house</u>, and sat</p> <p><u>by the sea side.</u></p> <p>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.</p> <p>3 And he spake many things unto them in parables, saying,</p>	<p>1 And he began again to teach <u>by the sea side:</u> 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.</p> <p>2 And he taught them many things by parables, and said unto them in his doctrine,</p>	<p>5:1⁸³ ...as the people pressed upon him to hear the word...</p> <p>3 And he entered into one of the ships...</p> <p>4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:</p> <p>And he sat down, and taught the people out of the ship.</p>	

Parable of the sower.

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

Mt 13:	Mk 4:	Lk 8:	J
ὁ μὲν ἑκατόν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα 9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν 9 καὶ ἔλεγεν Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω	ἐκατονταπλασίονα 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 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς	10 ὅτε δὲ ἐγένετο καταμόνας ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν	9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες τίς εἶη 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 12 ὅστις γὰρ ἔχει δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἣ λέγουσα Ἄκοῦ ἄκούετε καὶ οὐ μὴ συνήτε 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 συνώσιν καὶ ἐπιστρέψωσιν καὶ ἰάσσομαι αὐτούς	11 καὶ ἔλεγεν αὐτοῖς Ἵμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ ἐκείνοις δὲ τοῖς ἔξω <i>cf. v25, p142</i> ἐν παραβολαῖς τὰ πάντα γίνεται 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιώσιν μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ ἑαυτοῖς τὰ ἀμαρτήματα	10 ὁ δὲ εἶπεν Ἵμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς <i>cf. v18, p142</i> ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιώσιν	

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
<p>some an hundredfold, some sixtyfold, some thirtyfold.</p> <p>9 Who hath ears to hear, let him hear.</p>	<p>some thirty, and some sixty, and some an hundred.</p> <p>9 And he said unto them, He that hath ears to hear, let him hear.</p>	<p>an hundredfold.</p> <p>And when he had said these things, he cried, He that hath ears to hear, let him hear.</p>	

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

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

Jesus first explains the purpose of teaching in parables.

Mt 13:	Mk 4:	Lk 8:	J
<p>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.</p> <p>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.</p> <p>13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.</p> <p>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:</p> <p>15 For this people's heart is waxed gross, and <i>their</i> ears are dull of hearing, and their eyes they have closed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should heal them.</p>	<p>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, <i>cf. v25, p143</i></p> <p>all <i>these</i> things are done in parables: 12 That ¹¹</p> <p>seeing they may see, and not perceive; and hearing they may hear, and not understand;</p> <p>lest at any time they should be converted, and <i>their</i> sins should be forgiven them.</p>	<p>10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others <i>cf. v18, p143</i></p> <p>in parables; that seeing they might not see, and hearing they might not understand.</p>	

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

Jesus then explains the parable of the sower.

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

one particular day Mt 13:16-22 — Mk 4:13-18 — Lk 8:11-14 — Jn 4:54^

<p>Mt 13:</p> <p>16 But blessed <i>are</i> your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous <i>men</i> have desired to see <i>those things</i> which ye see, and have not seen <i>them</i>; and to hear <i>those things</i> which ye hear, and have not heard <i>them</i>.</p>	<p>Mk 4:</p>	<p>Lk 8:</p>	<p>J</p>
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Jesus then explains the parable of the sower.

<p>Mt 13:</p> <p>18 Hear ye therefore the parable of the sower. {pause}</p> <p>19 When any one heareth the word of the kingdom, and understandeth <i>it</i> not, then cometh the wicked <i>one</i>, and catcheth away that which was sown in his heart.</p> <p>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; 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. 22 He also that received seed among the thorns is he that heareth the word;</p>	<p>Mk 4:</p> <p>13 And he said unto them, Know ye not this parable? and how then will ye know all parables?</p> <p>14 The sower soweth the word.</p> <p>15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.</p> <p>16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 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. 18 And these are they which are sown among thorns; such as hear the word,</p>	<p>Lk 8:</p> <p>11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard,</p>	<p>J</p>
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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	
συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται 23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών	συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται 20 καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται	πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν 15 τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ	
ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα	καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν		

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 Μῆτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆ 16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς 22 οὐ γὰρ ἐστὶν τί κρυπτὸν ὃ ἐὰν μὴ φανερωθῆ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα εἰς φανερόν ἔλθῃ 23 εἴ τις ἔχει ὠτα ἀκούειν ἀκουέτω 24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν <i>cf.</i> 25 ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ <i>13:12</i> καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει <i>p138</i> ἀρθήσεται ἀπ' αὐτοῦ	17 οὐ γὰρ ἐστὶν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ 18 βλέπετε οὖν πῶς ἀκούετε ὃς γὰρ ἐὰν ἔχη δοθήσεται αὐτῷ καὶ ὃς ἐὰν μὴ ἔχη 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 εἰστήκεισαν ἔξω	3.31 ¹³⁴ ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ ἔξω ἐστῶτες 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
<p>and the care of this world, and the deceitfulness of riches,</p> <p>choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth <i>it</i>;</p> <p>which also beareth fruit,</p> <p>and bringeth forth, some an hundredfold, some sixty, some thirty.</p>	<p>19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in,</p> <p>choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive <i>it</i>,</p> <p>and bring forth fruit,</p> <p>some thirtyfold, some sixty, and some an hundred.</p>	<p>go forth, and are choked with cares</p> <p>and riches and pleasures of <i>this</i> life,</p> <p>and bring no fruit to perfection. 15 But that on the good ground are they,</p> <p>which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.</p>	

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

M	Mk 4:	Lk 8:	J
<p>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?</p> <p>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.</p> <p>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.</p> <p><i>cf.</i> 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.</p> <p><small>13:12 p139</small></p>		<p>17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.</p> <p>18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.</p>	

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
<p>12:46¹³⁵ While he yet talked to the people, behold, <i>his</i> mother and his brethren stood without,</p>	<p>3:31¹³⁵ There came then his brethren and his mother, and, <u>standing without</u>, sent unto him,</p>	<p>19 Then came to him <i>his</i> mother and his brethren, and could not come at</p>	

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

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

Parable of growing seed.

M	Mk 4:	L	J
	<p>26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἐάνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς</p> <p>27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός</p> <p>28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον εἶτα στάχυν εἶτα πλήρη σίτον ἐν τῷ στάχυϊ</p> <p>29 ὅταν δὲ παραδῶ ὁ καρπὸς εὐθέως ἀποστέλλει τὸ δρέπανον ὅτι παρέστηκεν ὁ θερισμός</p>		

Parable of wheat and tares.

Mt 13:	M	L	J
<p>24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ</p> <p>25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν</p> <p>26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν τότε ἐφάνη καὶ τὰ ζιζάνια</p> <p>27 προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ Κύριε οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ πόθεν οὖν ἔχει ζιζάνια</p> <p>28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν οἱ δὲ δούλοι εἶπον αὐτῷ θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά</p> <p>29 ὁ δὲ ἔφη Οὐ μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον</p> <p>30 ἄφετε συναυξάνεσθαι ἀμφοτέρωθεν 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 σίτον συναγάγετε εἰς τὴν ἀποθήκην μου</p>			

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

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

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

Parable of growing seed.

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

Parable of wheat and tares.

Mt 13:	M	L	J
<p>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:</p> <p>25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.</p> <p>26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.</p> <p>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?</p> <p>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?</p> <p>29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.</p> <p>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.</p>			

Parable of mustard seed.

Mt 13:	Mk 4:	L	J
<p>31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων</p> <p>Ἵμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ</p> <p>32 ὃ</p> <p>μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων</p> <p>ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν</p> <p>καὶ γίνεται δένδρον ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ</p>	<p>30 Καὶ ἔλεγεν τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν ποῖα παραβολῇ παραβάλωμεν αὐτήν</p> <p>31 ὡς κόκκον σινάπεως</p> <p>ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς</p> <p>μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς</p> <p>32 καὶ ὅταν σπαρῇ ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων καὶ ποιεῖ κλάδους μεγάλους</p> <p>ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν</p>	<p>13.18²⁸⁶ Ἔλεγεν δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν</p> <p>19 ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ</p> <p>καὶ ἤξησεν</p> <p>καὶ ἐγένετο εἰς δένδρον μέγα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ</p>	

Parable of leaven.

Mt 13:	M	L	J
<p>33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς</p> <p>Ἵμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον</p>		<p>13.20²⁸⁶ πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ</p> <p>21 ὁμοία ἐστὶν ζύμη ἣν λαβοῦσα γυνὴ ἐκρύψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον</p>	

Comment on parables.

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

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
<p>31 Another parable put he forth unto them, saying,</p> <p>The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:</p> <p>32 Which indeed is the least of all seeds:</p> <p>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.</p>	<p>30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?</p> <p>31 <i>It is</i> like a grain of mustard seed,</p> <p>which, when it is sown in the earth,</p> <p>is less than all the seeds that be in the earth:</p> <p>32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches;</p> <p>so that the fowls of the air may lodge under the shadow of it.</p>	<p>13:18²⁸⁷ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?</p> <p>19 It is like a grain of mustard seed, which a man took, and cast into his garden;</p> <p>and it grew,</p> <p>and waxed a great tree; and the fowls of the air lodged in the branches of it</p>	

Parable of leaven.

Mt 13:	M	L	J
<p>33 Another parable spake he unto them;</p> <p>The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.</p>		<p>13:20²⁸⁷ And again he said, Whereunto shall I liken the kingdom of God?</p> <p>21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.</p>	

Comment on parables.

Mt 13:	Mk 4:	L	J
<p>34 All these things spake Jesus unto the multitude in parables;</p> <p>and without a parable spake he not unto them:</p> <p>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.</p>	<p>33 And with many such parables spake he the word unto them, as they were able to hear <i>it</i>.</p> <p>34 But without a parable spake he not unto them:</p> <p>and <u>when they were alone</u>, he expounded all things to his disciples.</p>		

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

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

Parable of hidden treasure.

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

Parable of pearl of great price.

Mt 13:	M	L	J
<p>45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας</p> <p>46 ὃς εὐρῶν ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν</p>			

Parable of dragnet.

Mt 13:	M	L	J
<p>47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση</p> <p>48 ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ κατὰ εἰς ἄγγεια τὰ δὲ σαπρὰ ἔξω ἔβαλον</p> <p>49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων</p> <p>50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p>			

The value of these parables.

Mt 13:	M	L	J
<p>51 Λέγει αὐτοῖς ὁ Ἰησοῦς Συνήκατε ταῦτα πάντα λέγουσιν αὐτῷ Ναὶ Κύριε</p> <p>52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστὶν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ</p>			

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

Parable of hidden treasure.

Mt 13:	M	L	J
<p>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.</p>			

Parable of pearl of great price.

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

Parable of dragnet.

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

The value of these parables.

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

Toward sunset that ends the particular day...

Mt 8: <i>from p82</i>	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 <i>cf. v22b</i>	

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

Mt 8:	M	L	J
19 καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε ἀκολουθήσω σοι ὅπου ἂν 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 κλίνει 21 ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου 22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐκκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς	9.57 ²⁵⁰ Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς αὐτὸν Ἐκκολούθησόν μοι 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 κλίνει 59 εἶπεν δὲ πρὸς ἕτερον Ἐκκολούθει 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 νεκροὺς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ	61 εἶπεν δὲ καὶ ἕτερος Ἐκκολούθησόν μοι 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 εὐθετός 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 μετῆρην ἐκεῖθεν <i>to v54 p158</i>		36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ <i>cf. v35</i> 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	

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: <i>from p83</i>	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, <i>that</i> when Jesus had finished these parables,	35 And the <u>same day</u> , when the <u>even</u> 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 <i>cf. v22b</i>	

...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 <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> 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. <u>he departed thence.</u> <i>to v54 p159</i>		36 And when they had sent away the multitude, they took him even as he was in the ship. ¹³ <i>cf. v35</i> And there were also with him other little ships.	he went into a ship with his disciples: and he said <i>{again?}</i> unto them, Let us go over unto the other side of the lake. And <u>they launched forth.</u>	

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.

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

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

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
<p>28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν</p> <p>ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης</p>	<p>1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν</p> <p>2 καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ</p> <p>3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν καὶ οὔτε ἀλύσειν οὐδεὶς ἐδύνατο αὐτὸν δεῖσαι</p> <p>4 διὰ τὸ αὐτὸν πολλακίς πέδαις καὶ ἀλύσειν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι</p>	<p>26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν ἧτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας</p> <p>27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ χρόνων ἰκανῶν καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν</p> <p>29 ...πολλοὶς γὰρ χρόνους ἔσυνηράκει αὐτόν καὶ ἐδεσμεῖτο ἀλύσειν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ</p>	

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
<p>24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.</p> <p>25 And his disciples came to <i>him</i>, and awoke him, saying, • Lord, save us: we perish.</p> <p>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.</p> <p>27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!</p>	<p>37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.</p> <p>38 And he was in the hinder part of the ship, asleep on a pillow: and they awoke him, and say unto him, • Master, carest thou not that we perish?</p> <p>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.</p> <p>40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?</p> <p>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?</p>	<p>23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i>, and were in jeopardy.</p> <p>24 And they came to him, and awoke him, saying, • Master, master, we perish.</p> <p>Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p> <p>25 And he said unto them, Where is your faith? 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.</p>	

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

Mt 8: <i>both men</i>	Mk 5: <i>one man</i>	Lk 8: <i>the other man</i>	J
<p>28 And when he was come to the other side into the country of the <u>Gergesenes</u>, there met him <u>two</u> possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.</p>	<p>1 And they came over unto the other side of the sea, into the country of the <u>Gadarenes</u>.</p> <p>2 And when he was come out of the ship, immediately there met him out of the <u>tombs</u> a man with an unclean spirit, 3 Who had <i>his</i> 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:</p>	<p>26 And they arrived at the country of the <u>Gadarenes</u>, which is over against Galilee.</p> <p>27 And when he went forth to land, there met him out of the <u>city</u> a certain man, which had devils long time, and ware no clothes, neither abode in <i>any</i> house, but in the tombs.</p> <p>29 ... For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands,</p>	

Mt 8:	Mk 5:	Lk 8:	J
<p>29 και ιδου εκραξαν λεγοντες Τι ημιν και σοι Ίησου υιε του θεου ηλθες ωδε προ καιρου βασανισαι ημας</p> <p>30 ην δε μακραν απ αυτων αγελη χοιρων πολλων βοσκομενη</p> <p>31 οι δε δαιμονες παρεκαλουν αυτον λεγοντες Ει εκβαλλεις ημας επιτρεψον ημιν απελθειν εις την αγελην των χοιρων</p> <p>32 και ειπεν αυτοις Υπαγετε οι δε εξελθοντες απηλθον εις την αγελην των χοιρων και ιδου ωρμησεν πασα η αγελη των χοιρων κατα του κρημνου εις την θαλασσαν και απεθανον εν τοις υδασιν</p> <p>33 οι δε βοσκοντες εφυγον και απελθοντες εις την πολιν απηγγειλαν παντα και τα των δαιμονιζομενων</p>	<p>και ουδεις αυτον ισχυεν δαμασαι</p> <p>5 και δια παντος νυκτος και ημερας εν τοις ορεσιν και εν τοις μημασιν ην κραζων και κατακοπτων εαυτον λιθοις</p> <p>6 ιδων δε τον Ίησουν απο μακροθεν εδραμεν και προσεκυνησεν αυτω</p> <p>7 και κραζας φωνη μεγαλη ειπεν Τι εμοι και σοι Ίησου υιε του θεου του υψιστου</p> <p>ορκιζω σε τον θεον μη με βασανισης</p> <p>8 ελεγεν γαρ αυτω Ήξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου</p> <p>9 και επηρωτα αυτον Τι σοι ονομα και απεκριθη λεγων Λεγεων ονομα μοι οτι πολλοι εσμεν</p> <p>10 και παρεκαλει αυτον πολλα ινα μη αυτους αποστειλη εξω της χωρας</p> <p>11 Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη</p> <p>12 και παρεκαλεσαν αυτον παντες οι δαιμονες λεγοντες Πιμπσον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν</p> <p>13 και επετρεψεν αυτοις ευθεως ο Ίησους και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την θαλασση και επνιγοντο εν τη θαλασση</p> <p>14 οι δε βοσκοντες τους χοιρους εφυγον και ανηγγειλαν εις την πολιν και εις τους αγρους</p>	<p>ηλαυνετο υπο του δαιμονος εις τας ερημους</p> <p>28 ιδων δε τον Ίησουν και ανακραζας προσεπεσεν αυτω και φωνη μεγαλη ειπεν Τι εμοι και σοι Ίησου υιε του θεου του υψιστου</p> <p>δεομαι σου μη με βασανισης</p> <p>29 παρηγγειλεν γαρ τω πνευματι τω ακαθαρτω εξελθειν απο του ανθρωπου...⇒</p> <p>30 επηρωτησεν δε αυτον ο Ίησους λεγων Τι σοι εστιν ονομα ο δε ειπεν Λεγεων οτι δαιμονια πολλα εισηλθεν εις αυτον</p> <p>31 και παρεκαλει αυτον ινα μη επιταξη αυτοις εις την αβυσσον απελθειν</p> <p>32 Ην δε εκει αγελη χοιρων ικανων βοσκομενων εν τω ορει και παρεκαλουν αυτον ινα επιτρεψη αυτοις εις εκεινους εισελθειν και επετρεψεν αυτοις</p> <p>33 εξελθοντα δε τα δαιμονια απο του ανθρωπου εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την λιμνην και απεπνιγη</p> <p>34 ιδοντες δε οι βοσκοντες το γεγενημενον εφυγον και [απελθοντες]^{scr} απηγγειλαν εις την πολιν και εις τους αγρους</p>	

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

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

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
<p>34 And, behold, the whole city came out to meet Jesus:</p> <p>and</p> <p>when they saw</p> <p>him,</p> <p>they besought <i>him</i> that he would depart out of their coasts.</p> <p>9:1 And he entered into a {<i>the</i>} ship,</p> <p>and <u>over</u>,</p> <p>and came into <u>his own city</u> {<i>Capernaum</i>}. to p87</p>	<p>And they went out to see what it was that was done.</p> <p>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 they were afraid.</p> <p>16 And they that saw <i>it</i> told them how it befell to him that was possessed with the devil, and <i>also</i> concerning the swine.</p> <p>17 And they began</p> <p>to pray him to depart out of their coasts.</p> <p>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.</p> <p>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.</p> <p>20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all <i>men</i> did marvel.</p> <p>21 And when Jesus was <u>passed over again by ship unto the other side</u>, much people gathered unto him:</p> <p>and he was <u>nigh unto the sea</u>.</p> <p>to p95</p>	<p>35 Then they went out to see what was done; 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: and they were afraid.</p> <p>36 They also which saw <i>it</i> told them by what means he that was possessed of the devils was healed.</p> <p>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: and he went up into the ship,</p> <p>38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,</p> <p>39 Return to thine own house, and shew how great things God hath done unto thee.</p> <p>And he went his way, and published throughout the whole city how great things Jesus had done unto him.</p> <p>40 And it came to pass, that, when Jesus <u>was returned</u>, the people <i>gladly</i> received him: for they were all waiting for him.</p>	

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.

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

Mt 13: <i>from p150</i>	Mk 6: <i>from p98</i>	L	J
<p>54 και ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν</p> <p>ὥστε ἐκπλήττεσθαι αὐτοὺς και λέγειν Πόθεν τούτω ἡ σοφία αὕτη και αἱ δυνάμεις</p> <p>55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱὸς οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ και οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος και Ἰωσῆς και Σίμων και Ἰούδας</p> <p>56 και αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν πόθεν οὖν τούτω ταῦτα πάντα</p> <p>57 και ἐσκανδαλίζοντο ἐν αὐτῷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς</p> <p>Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ</p> <p>και ἐν τῇ οἰκίᾳ αὐτοῦ</p> <p>58 και οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς</p> <p>διὰ τὴν ἀπιστίαν αὐτῶν</p> <p><i>to 14:1 p172</i></p>	<p>1 Καὶ ἐξῆλθεν ἐκεῖθεν και ἦλθεν εἰς τὴν πατρίδα αὐτοῦ και ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ</p> <p>2 και γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν</p> <p>17 και ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου και ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον</p> <p>18 Πνεῦμα κυρίου ἐπ' ἐμέ οὐ εἰνεκεν ἔχρισέν με εὐαγγελισασθαι πτωχοῖς ἀπέσταλκέν με ἰασασθαι τοὺς συντετριμμένους τὴν καρδίαν κηρῦσαι αἰχμαλώτοις ἄφεισιν και τυφλοῖς ἀνάβλεψιν ἀποστείλαι τεθραυσμένους ἐν ἀφέσει</p> <p>19 κηρῦσαι ἐνιαυτὸν κυρίου δεκτὸν</p> <p>20 και πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν και πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ</p> <p>21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπληρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν</p> <p>και πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτω ταῦτα και τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ και δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται</p> <p>3 οὐχ οὗτός ἐστιν ὁ τέκτων ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου και Ἰωσῆ και Ἰούδα και Σίμωνος και οὐκ εἰσιν αἱ ἀδελφαὶ αὐτοῦ ὡδε πρὸς ἡμᾶς</p> <p>και ἐσκανδαλίζοντο ἐν αὐτῷ</p> <p>4 ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ και ἐν τοῖς συγγενέσιν και ἐν τῇ οἰκίᾳ αὐτοῦ</p> <p>5 και οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν</p> <p>6 και ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν</p> <p>Και περιῆγεν τὰς κώμας κύκλῳ διδάσκων</p> <p><i>to p164</i></p>	<p>4.16⁵⁴ Καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν τεθραμμένος και εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν και ἀνέστη ἀναγνῶναι</p> <p>22 Καὶ πάντες ἐμαρτύρουν αὐτῷ και ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ και ἔλεγον Οὐχ οὗτος ἐστιν ὁ υἱὸς Ἰωσήφ</p> <p>23 και εἶπεν πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρὲ θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ ποιήσον και ὡδε ἐν τῇ πατρίδι σου</p> <p>24 εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ</p> <p>25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν πολλοὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία και μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν</p> <p>26 και πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χῆραν</p> <p>27 και πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ και οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος</p> <p>28 και ἐπλήσθησαν πάντες θυμῷ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα</p> <p>29 και ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως και ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδομητο εἰς τὸ κατακρημνίσαι αὐτόν</p> <p>30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο</p>	

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

Mt 13: <i>from p151</i>	Mk 6: <i>from p99</i>	L	J
<p>54 And when he was come into <u>his own country</u>, he taught them in their synagogue,</p> <p>insomuch that they were astonished, and said, Whence hath this <i>man</i> this wisdom, and <i>these</i> mighty works?</p> <p>55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?</p> <p>56 And his sisters, are they not all with us? Whence then hath this <i>man</i> all these things?</p> <p>57 And they were offended in him. But Jesus said unto them,</p> <p>A prophet is not without honour, save in his own country,</p> <p>and in his own house.</p> <p>58 And he did not many mighty works there</p> <p>because of their unbelief.</p> <p><i>to 14:1 p173</i></p>	<p>1 And he went out from thence, and came into <u>his own country</u>; and his disciples follow him.</p> <p>2 And when the sabbath day was come, he began to teach in the synagogue:</p> <div style="border: 1px solid black; padding: 5px; margin: 5px 0;"> <p>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 <i>is</i> 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, 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 <i>it</i> 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.</p> </div> <p>and many hearing <i>him</i> were astonished, saying, From whence hath this <i>man</i> these things? and what wisdom <i>is</i> this which is given unto him, that even such mighty works are wrought by his hands?</p> <p>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?</p> <p>And they were offended at him.</p> <p>4 But Jesus said unto them,</p> <p>A prophet is not without honour, but in his own country, and among his own kin, and in his own house.</p> <p>5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed <i>them</i>.</p> <p>6 And he marvelled because of their unbelief.</p> <p><u>And he went round about the villages</u>, teaching.</p> <p><i>to p165</i></p>	<p>4:16⁵⁵ And <u>he came</u> 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.</p> <p>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?</p> <p>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.</p> <p>24 And he said, Verily I say unto you, No prophet is accepted in his own country.</p> <p>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;</p> <p>26 But unto none of them was Elias sent, save unto Sarepta, <i>a city of Sidon</i>, unto a woman <i>that was</i> a widow.</p> <p>27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.</p> <p>28 And all they in the synagogue, when they heard these things, were filled with wrath,</p> <p>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.</p> <p>30 But he passing through the midst of them went his way,</p>	

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

M	M	L	Jn 5: <i>from p46</i>
			<p>1 Μετὰ ταῦτα ἦν [ἡ] ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα</p> <p>2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσάά πέντε στοὰς ἔχουσα</p> <p>3 ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων τυφλῶν χωλῶν ξηρῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν</p> <p>4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρα καὶ ἐτάρασεν τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὲς ἐγένετο ὡς δὴποτε κατειχέτο νοσήματι</p> <p>5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ</p> <p>6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολλὸν ἤδη χρόνον ἔχει λέγει αὐτῷ θέλεις ὑγιὲς γενέσθαι</p> <p>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</p> <p>8 λέγει αὐτῷ ὁ Ἰησοῦς ἐγείραι ἄρον τὸν κράββατον σου καὶ περιπάτει</p> <p>9 καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος καὶ ἤρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ</p> <p>10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον</p> <p>11 ἀπεκρίθη αὐτοῖς ὁ ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν Ἄρον τὸν κράββατον σου καὶ περιπάτει</p> <p>12 ἠρώτησαν οὖν αὐτὸν Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον τὸν κράββατον σου καὶ περιπάτει</p> <p>13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ</p> <p>14 μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιὲς γέγονας μηκέτι ἀμάρτανε ἵνα μὴ χειρόν τι σοὶ γένηται</p> <p>15 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ</p> <p>16 καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀποκτείνειν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ</p> <p>17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ ἐγὼ ἐργάζομαι</p> <p>18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν ὅτι οὐ μόνον ἔλυεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ</p> <p>19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα ἃ γὰρ ἂν ἐκείνος ποιῇ ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ</p> <p>20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα ἵνα ὑμεῖς θαυμάζητε</p> <p>21 ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ</p> <p>22 οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ</p> <p>23 ἵνα πάντες τιμώσιν τὸν υἱὸν καθὼς τιμώσιν τὸν πατέρα</p>

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

M	M	L	Jn 5: <i>from p47</i>
			<p>1 After this there was a <u>feast</u> of the Jews; and Jesus went up to <u>Jerusalem</u>.</p> <p>2 Now there is at Jerusalem by the sheep <i>market</i> a pool, which is called in the Hebrew tongue Bethesda, having five porches.</p> <p>3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.</p> <p>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.</p> <p>5 And a certain man was there, which had an infirmity thirty and eight years.</p> <p>6 When Jesus saw him lie, and knew that he had been now a long time <i>in that case</i>, he saith unto him, Wilt thou be made whole?</p> <p>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.</p> <p>8 Jesus saith unto him, Rise, take up thy bed, and walk.</p> <p>9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.</p> <p>10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry <i>thy</i> bed.</p> <p>11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.</p> <p>12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?</p> <p>13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in <i>that</i> place.</p> <p>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.</p> <p>15 The man departed, and told the Jews that it was Jesus, which had made him whole.</p> <p>16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.</p> <p>17 But Jesus answered them, My Father worketh hitherto, and I work.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>21 For as the Father raiseth up the dead, and quickeneth <i>them</i>; even so the Son quickeneth whom he will.</p> <p>22 For the Father judgeth no man, but hath committed all judgment unto the Son:</p> <p>23 That all <i>men</i> should honour the Son, even as they honour the Father.</p>

M	M	L	Jn 5:
			<p>ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν 24 Ἀμήν ἀμήν 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 ζωὴν 25 ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούονται 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 ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούονται 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 ἅπ ἑμαυτοῦ 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</p> <p><i>four bear witness to Jesus: John, works, the Father, and scripture.</i> 31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής 32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ καὶ οἶδα ὅτι ἀληθής ἐστίν 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 καϊόμενος 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 πατὴρ 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 ἔρευνᾶτε τὰς γραφάς ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ 40 καὶ οὐ θέλετε ἔλθειν πρὸς με ἵνα ζωὴν ἔχητε 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω 42 ἀλλ' ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετε 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 Μωσῆ ἔπιστεύετε ἂν ἐμοί περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε</p> <p><i>to 6:1 p178</i></p>

M	M	L	Jn 5:
			<p>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.</p> <p><i>four bear witness to Jesus: John, works, the Father, and scripture.</i> 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 <i>that</i> 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 <i>cometh</i> from God only? 45 Do not think that I will accuse you to the Father: there is <i>one</i> that accuseth you, <i>even</i> 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?</p>
			<p><i>to 6:1 p179</i></p>

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

Mt 10: <i>from p102</i>	Mk 6: <i>from p158</i>	Lk 9: <i>from p98</i>	J
<p>1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν</p> <p>2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ</p> <p>3 Φίλιππος καὶ Βαρθολομαῖος Θωμᾶς καὶ Ματθαῖος ὁ τελώνης Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος</p> <p>4 Σίμων ὁ Κανανίτης καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν</p>	<p>7 καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων</p> <p>3.16¹⁰⁸ καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον</p> <p>17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές ὃ ἐστὶν Υἱοὶ Βροντῆς</p> <p>18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου</p> <p>καὶ Θαδδαῖον</p> <p>καὶ Σίμωνα τὸν Κανανίτην</p> <p>19 καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν</p>	<p>1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν</p> <p>2 καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενούντας</p> <p>6.14¹⁰⁸ Σίμονα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ Ἰάκωβον καὶ Ἰωάννην</p> <p>Φίλιππον καὶ Βαρθολομαῖον</p> <p>15 Ματθαῖον καὶ Θωμᾶν Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν</p> <p>16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης</p>	<p>Acts 1.13 ...Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης</p> <p>καὶ Ἀνδρέας Φίλιππος καὶ Θωμᾶς Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου</p>

Instructions for the twelve.

Mt 10:	Mk 6:	Lk 9:	J
<p>5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε</p> <p>6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ</p> <p>7 πορευόμενοι δὲ κηρῦσατε λέγοντες ὅτι Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν</p> <p>8 ἀσθενούντας θεραπεύετε λεπροὺς καθαρίζετε [νεκροὺς ἐγείρετε]^{scr} δαιμόνια ἐκβάλλετε δωρεὰν ἐλάβετε δωρεὰν δότε</p> <p>9 Μὴ κτήσηθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν</p> <p>10 μὴ πῆραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδους ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν</p>	<p>8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον μὴ πῆραν μὴ ἄρτον μὴ εἰς τὴν ζώνην χαλκόν</p> <p>9 ἀλλ' ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσῃσθε δύο χιτῶνας</p>	<p>3 καὶ εἶπεν πρὸς αὐτοὺς Μηδὲν αἴρετε εἰς τὴν ὁδὸν μῆτε ῥάβδους μῆτε πῆραν μῆτε ἄρτον μῆτε ἀργύριον</p> <p>10.4²⁵² μὴ βαστάζετε βαλάντιον μὴ πῆραν</p> <p>μηδὲ ὑποδήματα</p> <p>μῆτε ἀνὰ δύο χιτῶνας ἔχειν</p>	

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
<p>1 And when he had called unto <i>him</i> his twelve disciples, he gave them power <i>against</i> unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.</p> <p>2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James <i>the son</i> of Zebedee, and John his brother;</p> <p>3 Philip, and Bartholomew; Thomas, and Matthew the publican; James <i>the son</i> of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;</p> <p>4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.</p>	<p>7 And he called <i>unto him</i> the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;</p> <p>3:16¹⁰⁹ And Simon he surnamed Peter;</p> <p>17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:</p> <p>18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus,</p> <p>and Simon the Canaanite,</p> <p>19 And Judas Iscariot, which also betrayed him:</p>	<p>1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.</p> <p>2 And he sent them to preach the kingdom of God, and to heal the sick.</p> <p>6:14¹⁰⁹ Simon, (whom he also named Peter,) and Andrew his brother, James and John,</p> <p>Philip and Bartholomew,</p> <p>15 Matthew and Thomas, James the son of Alphaeus,</p> <p>and Simon called Zelotes,</p> <p>16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.</p>	<p>Acts 1:13 ...Peter, and James, and John,</p> <p>and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James <i>the son</i> of Alphaeus,</p> <p>and Simon Zelotes, and Judas <i>the brother</i> of James.</p>

Instructions for the twelve.

Mt 10:	Mk 6:	Lk 9:	J
<p>5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into <i>any</i> city of the Samaritans enter ye not:</p> <p>6 But go rather to the lost sheep of the house of Israel.</p> <p>7 And as ye go, preach, saying, The kingdom of heaven is at hand.</p> <p>8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.</p> <p>9 Provide neither gold, nor silver, nor brass in your purses,</p> <p>10 Nor scrip for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.</p>	<p>8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no scrip, no bread, no money in <i>their</i> purse:</p> <p>9 But <i>be</i> shod with sandals; and not put on two coats.</p>	<p>3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money;</p> <p>10:4²⁵³ Carry neither purse, nor scrip, nor shoes: neither have two coats apiece.</p>	

Mt 10:	Mk 6:	Lk 9:	J
<p>11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε</p> <p>12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν</p> <p>13 καὶ εἰάν μὲν ἦ ἡ οἰκία ἀξία ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν εἰάν δὲ μὴ ἦ ἀξία ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω</p> <p>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</p> <p>15 ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ</p>	<p>10 καὶ ἔλεγεν αὐτοῖς Ὅπου εἰάν εἰσέλθητε εἰς οἰκίαν ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν</p> <p>11 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς</p> <p>ἀμὴν λέγω ὑμῖν ἀνεκτοτερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ</p>	<p>καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε</p> <p>5 εἰς ἣν δ' ἂν οἰκίαν εἰσερχήσθε πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ</p> <p>6 καὶ εἰάν ἦ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν</p> <p>εἰ δὲ μήγε ἐφ' ὑμᾶς ἀνακάμψῃ</p> <p>7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες</p> <p>4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε</p> <p>5 καὶ ὅσοι εἰάν μὴ δέξωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτοῖς</p> <p>κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσομεθα ὑμῖν πλην τοῦτο γινώσκετε ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ</p> <p>12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ</p> <p>καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν</p> <p>μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν ...</p> <p>10 εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε</p> <p>11 Καὶ τὸν</p>	

Mt 10:	M	L	J
<p>16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περισσότεραί</p> <p>17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς</p> <p>18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἑμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν</p> <p>24.9³⁷² τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν</p> <p>19 ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε</p> <p>20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν</p>	<p>10.1²⁵² ἀνέδειξεν ὁ κύριος...ἐβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου αὐτοῦ ...λέγεν...</p> <p>3 ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων</p> <p>13.9³⁷² βλέπετε δὲ ὑμεῖς ἑαυτοὺς παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἑμοῦ εἰς μαρτύριον αὐτοῖς</p> <p>10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον καὶ ἀποκτενοῦσιν ὑμᾶς</p> <p>11 ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε ἀλλ' ὃ εἰάν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον</p>	<p>21.12³⁷⁰ πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου</p> <p>13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον</p> <p>14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι</p> <p>15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἢ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν</p>	

Mt 10:	Mk 6:	Lk 9:	J
<p>11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.</p> <p>12 And when ye come into an house, salute it.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.</p> <p>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.</p> <p>Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.</p>	<p>and salute no man by the way.</p> <p>5 And into whatsoever house ye enter, first say, Peace <i>be</i> to this house.</p> <p>6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.</p> <p>7 And in the same house remain, eating</p> <p>4 And whatsoever house ye enter into, there abide, and thence depart.</p> <p>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.</p> <p>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.</p>	<p>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</p>

Mt 10:	M	L	J
<p>16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.</p> <p>17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;</p> <p>18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.</p> <p>24:9³⁷³ Then shall they deliver you up to be afflicted, and shall kill you:</p> <p>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.</p> <p>20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.</p>	<p>10:1²⁵³ ...the Lord appointed...seventy..., and sent them two and two before his face...[saying]</p> <p>3 Go your ways: behold, I send you forth as lambs among wolves.</p> <p>13:9³⁷³ 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.</p> <p>10 And the gospel must first be published among all nations.</p> <p>11 But when they shall lead <i>you</i>, 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.</p>	<p>21:12³⁷¹ But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p>13 And it shall turn to you for a testimony.</p> <p>14 Settle <i>it</i> therefore in your hearts, not to meditate before what ye shall answer:</p> <p>15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p>	

Mt 10:	M	L	J
<p>21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς</p> <p>22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου</p> <p>ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται</p> <p>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</p> <p>24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ</p> <p>25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ</p>	<p>12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς</p> <p>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου</p> <p>10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους</p> <p>11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς</p> <p>12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν</p> <p>13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται</p> <p>14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἔξει τὸ τέλος</p>	<p>16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἕξ ὑμῶν</p> <p>17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου</p> <p>18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται</p> <p>19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν</p> <p>6.40¹¹² οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ</p>	
		<p>13.16⁴¹² ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν</p> <p>15.18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν ...</p> <p>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</p> <p>21 ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου ὅτι οὐκ οἶδασιν τὸν πέμψαντά με</p>	
<p>εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν πόσω μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ</p> <p>26 Μὴ οὖν φοβηθῆτε αὐτούς οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται</p> <p>27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ καὶ ὃ εἰς τὸ οὐκ ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων</p>		<p>12.2²⁷⁴ οὐδὲν δὲ συγκεκαλυμμένον ἔστιν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται</p> <p>3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὐκ ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων</p>	

Mt 10:	M	L	J
<p>21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p> <p>22 And ye shall be hated of all <i>men</i> for my name's sake:</p> <p>but he that endureth to the end shall be saved.</p> <p>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.</p> <p>24 The disciple is not above <i>his</i> master, nor the servant above his lord.</p> <p>25 It is enough for the disciple that he be as his master, and the servant as his lord.</p>	<p>12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put to death.</p> <p>and ye shall be hated of all nations for my name's sake.</p> <p>10 And then shall many be offended, and shall betray one another, and shall hate one another.</p> <p>11 And many false prophets shall rise, and shall deceive many.</p> <p>12 And because iniquity shall abound, the love of many shall wax cold.</p> <p>13 But he that shall endure unto the end, the same shall be saved.</p> <p>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.</p>	<p>16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.</p> <p>17 And ye shall be hated of all <i>men</i> for my name's sake.</p> <p>18 But there shall not an hair of your head perish.</p> <p>19 In your patience possess ye your souls.</p> <p>6: 40¹¹³ The disciple is not above his master: but every one that is perfect shall be as his master.</p>	
	<p>13:16⁴¹³ 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.</p> <p>15:18 If the world hate you, ye know that it hated me before <i>it hated</i> you. ...</p> <p>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.</p> <p>21 But all these things will they do unto you for my name's sake, because they know not him that sent me.</p>		
<p>If they have called the master of the house Beelzebub, how much more <i>shall they call</i> them of his household?</p> <p>26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p> <p>27 What I tell you in darkness, <i>that</i> speak ye in light: and what ye hear in the ear, <i>that</i> preach ye upon the housetops.</p>		<p>12:2²⁷⁵ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.</p> <p>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.</p>	

Mt 10:	M	L	J
<p>28 καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυνάμενων ἀποκτείνειν</p> <p>φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ [τὴν] ψυχὴν καὶ [τὸ] σῶμα ἀπολέσαι ἐν γέεννῃ</p> <p>29 οὐχὶ δύο στρουθία ἄσσαριου πωλεῖται καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν</p> <p>30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡρίθμημένοι εἰσὶν</p> <p>31 μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς</p> <p>32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>33 ὅστις δ' ἂν ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p>	<p>8.38²¹⁸ ὃς γὰρ ἐὰν ἐπαισχυνθῆ 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</p>	<p>4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερον τι ποιῆσαι</p> <p>5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε</p> <p>6 οὐχὶ πέντε στρουθία πωλεῖται ἄσσαριων δύο καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ</p> <p>7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηται μὴ οὖν φοβείσθε πολλῶν στρουθίων διαφέρετε</p> <p>9.26²¹⁸ ὃς γὰρ ἂν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων</p> <p>8 Λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ</p> <p>9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ</p>	
<p>34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν</p> <p>35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τὸν πατῆρα αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς</p> <p>36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ</p> <p>37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος</p> <p>38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος</p> <p>39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν</p> <p>40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με</p> <p>41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται</p>		<p>12.51²⁸² δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμὸν</p> <p>52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένῳ τρεῖς ἐπὶ δυοῖν καὶ δύο ἐπὶ τρισὶν</p> <p>53 διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ μητὴρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεραν αὐτῆς</p> <p>14.26²⁹⁴ Ἐἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφὰς ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητὴς εἶναι</p> <p>27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναι μου μαθητὴς</p>	
<p>42 καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ</p>	<p>9.41²⁸² Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι μου ὅτι Χριστοῦ ἐστε ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ</p>		

Mt 10:	M	L	J
<p>28 And fear not them which kill the body, but are not able to kill the soul:</p> <p>but rather fear him which is able to destroy both soul and body in hell.</p> <p>29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.</p> <p>30 But the very hairs of your head are all numbered.</p> <p>31 Fear ye not therefore, ye are of more value than many sparrows.</p> <p>32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.</p> <p>33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.</p> <p>34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.</p> <p>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.</p> <p>36 And a man's foes <i>shall be</i> they of his own household.</p> <p>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.</p> <p>38 And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p>39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</p> <p>40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</p> <p>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.</p> <p>42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.</p>	<p>8:38²¹⁹ 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.</p>	<p>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.</p> <p>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.</p> <p>6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?</p> <p>7 But even the very hairs of your head are all numbered.</p> <p>Fear not therefore: ye are of more value than many sparrows.</p> <p>9:26²¹⁹ 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 <i>in his Father's</i>, and of the holy angels.</p> <p>12:51²⁸³ 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.</p> <p>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.</p> <p>14:26²⁹⁵ If any <i>man</i> 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.</p> <p>27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.</p>	<p>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.</p>
<p>42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.</p>	<p>9:41²³³ 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.</p>		

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

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

Herod kills John.

Mt 14: <i>from p52</i>	Mk 6: <i>from p52</i>	L	J
<p>6 γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου</p> <p>ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρρεσεν τῷ Ἡρώδῃ</p> <p>7 ὄθεν μεθ ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσεται</p> <p>8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ</p> <p>9 καὶ ἐλυπηθῆ ὁ βασιλεὺς διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι</p> <p>10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ</p> <p>11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς</p> <p>12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ</p>	<p>21 Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησε τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας</p> <p>22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης καὶ ἄρρεσας τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις εἶπεν ὁ βασιλεὺς τῷ κορασίῳ Αἰτήσον με ὃ ἐὰν θέλῃς καὶ δώσω σοι</p> <p>23 καὶ ὤμωσεν αὐτῇ ὅτι Ὅ ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου</p> <p>24 ἡ δὲ ἐξελθούσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσομαι</p> <p>ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ</p> <p>25 καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα θέλω ἵνα μοι δῶς ἑξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ</p> <p>26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι</p> <p>27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ</p> <p>28 ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς</p> <p>29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ <i>Mt and Mk both to p178</i></p>		

Herod hears of Jesus.

Mt 14: <i>from p158</i>	Mk 6:	Lk 9:	J
<p>1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ</p> <p>2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν</p>	<p>14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη ➤</p>	<p>7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἐγγήγερται ἐκ νεκρῶν</p>	

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

Herod kills John.

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

Herod hears of Jesus.

Mt 14: <i>from p159</i>	Mk 6:	Lk 9:	J
<p>1 At that time Herod the tetrarch heard of the fame of Jesus,</p> <p>2 And said unto his servants, This is John the Baptist; he is risen from the dead;</p>	<p>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,</p>	<p>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;</p>	

Mt 14:	Mk 6:	Lk 9:	J
καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ <i>to v3 p52</i>	καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ 15 ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν ἄλλοι δὲ ἔλεγον ὅτι προφήτης ἐστίν ὡς εἰς τῶν προφητῶν	8 ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη ἄλλων δὲ ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη	
16 ἀκούσας δὲ [ὁ] Ἡρώδης εἶπεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἐστίν αὐτὸς ἠγέρθη ἐκ νεκρῶν <i>to p52</i>			
9 καὶ εἶπεν Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δὲ ἐστίν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα καὶ ἐζήτηι ἰδεῖν αὐτόν			

NOTES:

- p75. Mt 7:7. Cf. Lk 6:30^{p113} along with the note to the English.
- p77. Mt 7:14. “Because” translates ὅτι. 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!
- 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.
- 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.
- 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.
- 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....”
- 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:	Mk 6:	Lk 9:	J
and therefore mighty works do shew forth themselves in him. <i>to v3 p53</i>	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 <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead. <i>to p53</i>			
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.

3

Harmony of the Gospels

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ministry

œ after John put to death œ

Harmony of the Gospels
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: <i>from p172</i>	Mk 6: <i>from p172</i>	Lk 9:	Jn 6: <i>from p162</i>
<p>30 Καὶ συναΐγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα καὶ ὅσα ἐποίησαν Καὶ ὅσα ἐδίδαξαν</p>	<p>31 καὶ εἶπεν αὐτοῖς</p>	<p>10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν</p>	<p>1 Μετὰ ταῦτα</p>
<p>13 καὶ Ἀκούσας ὁ Ἰησοῦς</p> <p>Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ καὶ οὐδὲ φαγεῖν εὐκαιροῦν</p>	<p>32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν</p> <p>33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοὶ καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτὸν</p> <p>34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ</p> <p>35 Καὶ ἦδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν</p>	<p>καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδᾶν</p> <p>11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ</p> <p>καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο</p> <p>12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ</p>	<p>ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος</p> <p>2 καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων</p> <p>3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ</p> <p>4 ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων</p>

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: <i>from p173</i>	Mk 6: <i>from p173</i>	Lk 9:	Jn 6: <i>from p163</i>
<p>30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.</p> <p>13 When Jesus heard <i>of it</i>,</p> <p style="padding-left: 2em;">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.</p> <p>he departed thence by ship into a desert place apart:</p> <p>and when the people had heard <i>thereof</i>, they followed him on foot out of the cities.</p> <p>14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them,</p> <p>and he healed their sick.</p> <p>15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;</p>	<p>31 And he said unto them,</p> <p>32 And they departed into a desert place by ship privately.</p> <p>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.</p> <p>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.</p> <p>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 <i>is</i> far passed:</p>	<p>10 And the apostles, when they were returned, told him all that they had done.</p> <p>And he took them, and went aside privately into a <u>desert place belonging to the city called Bethsaida.</u></p> <p>11 And the people, when they knew <i>it</i>, followed him:</p> <p>and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.</p> <p>12 And when the day began to wear away, then came the twelve, and said unto him,</p>	<p>1 <u>After</u> these things</p> <p>Jesus went over <u>the sea of Galilee</u>, which is <i>the sea</i> of Tiberias.</p> <p>2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.</p> <p>3 And Jesus went up into a <u>mountain</u>, and there he sat with his disciples.</p> <p>4 And the <u>passover</u>, a feast of the Jews, was <u>nigh</u>.</p>

Mt 14:	Mk 6:	Lk 9:	Jn 6:
<p>ἀπόλυσον τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κώμας</p> <p>ἀγοράσωσιν ἑαυτοῖς βρώματα</p>	<p>36 ἀπόλυσον αὐτοὺς ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας</p> <p>ἀγοράσωσιν ἑαυτοῖς ἄρτους •τί γὰρ φάγωσιν οὐκ ἔχουσιν</p>	<p>Ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοῦς ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν •ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν</p>	
16	37	5 ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν	
<p>ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν δότε αὐτοῖς ὑμεῖς φαγεῖν</p>	<p>ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν</p>	<p>13 εἶπεν δὲ πρὸς αὐτοὺς Δότε αὐτοῖς ὑμεῖς φαγεῖν</p>	
καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων αὐτοῖς φαγεῖν			
38 ὁ δὲ λέγει αὐτοῖς Πόσους ἄρτους ἔχετε ὑπάγετε καὶ ἴδετε καὶ γνόντες		λέγει πρὸς τὸν Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι	
		6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν	
		7 ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ	
		8 λέγει αὐτῷ εἰς ἓκ τῶν μαθητῶν αὐτοῦ Ἄνδρας ὁ ἀδελφὸς Σίμωνος Πέτρου	
		9 Ἔστιν παιδάριον ἐν ᾧδε ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους	
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 πλείον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο	
		εἰ μῆτι 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 ἀνακλίνειν πάντας συνπόσια συνπόσια ἐπὶ τῷ χλωρῷ χόρτῳ 40 καὶ ἀνέπεσον πρασιαὶ πρασιαὶ ἀνὰ ἑκατὸν καὶ ἀνὰ	εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πενήτηκοντα 15 καὶ ἐποίησαν οὕτως καὶ ἀνέκλιναν ἅπαντας	10 εἶπεν δὲ ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ

Mt 14:	Mk 6:	Lk 9:	Jn 6:
<p>send the multitude away, that they may go into the villages, and buy themselves victuals.</p>	<p>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.</p>	<p>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.</p>	
<p>16 But Jesus said unto them, They need not depart; give ye them to eat.</p>	<p>37 He answered and said unto them, Give ye them to eat.</p>	<p>5 When Jesus then lifted up <i>bis</i> eyes, and saw a great company come unto him, 13 But he said unto them, Give ye them to eat.</p>	
<p>And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?</p>			
<p>38 He saith unto them, How many loaves have ye? go and see.</p>	<p>And when they knew,</p>	<p>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.</p>	
<p>17 And they say unto him, We have here but five loaves, and two fishes.</p>	<p>they say, Five, and two fishes.</p>	<p>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?</p>	
<p>18 He said, Bring them hither to me.</p>		<p>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.</p>	
<p>19 And he commanded the multitude to sit down on the grass,</p>	<p>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</p>	<p>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.</p>	<p>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</p>

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

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

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

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

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

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

Mt 14:	Mk 6:	L	Jn 6:
<p>μόνος ἦν ἐκεῖ 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος</p>	<p>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</p>		<p>18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο</p>

Jesus walks across the sea.

Mt 14:	Mk 6:	L	Jn 6:
<p>25 τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς περιπατῶν ἐπὶ τῆς θαλάσσης 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θαλάσσαν περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστὶν καὶ ἀπὸ τοῦ φόβου ἔκραζαν 27 εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων Θαρσεῖτε ἐγὼ εἰμι μὴ φοβεῖσθε</p>	<p>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 φάντασμα εἶναι καὶ ἀνέκραζαν 50 πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν καὶ λέγει αὐτοῖς Θαρσεῖτε ἐγὼ εἰμι μὴ φοβεῖσθε</p>		<p>19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα {<i>about from Bethsaida to Capernaum</i>} θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν 20 ὁ δὲ λέγει αὐτοῖς Ἐγὼ εἰμι μὴ φοβεῖσθε</p>

Peter walks on the water.

Mt 14:	Mk 6:	L	Jn 6:
<p>28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε εἰ σὺ εἶ κέλευσόν με πρὸς σέ 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 Ὁλιγόπιστε εἰς τί ἐδίστασας</p>	<p>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 καρδιά πεπωρωμένη</p>		<p>21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον {<i>Capernaum or Gennesaret. If Capernaum...</i>}</p>

Mt 14:	Mk 6:	L	Jn 6:
<p>he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.</p>	<p>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:</p>		<p>18 And the sea arose by reason of a great wind that blew.</p>

Jesus walks across the sea.

Mt 14:	Mk 6:	L	Jn 6:
<p>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.</p>	<p>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.</p>		<p>19 So when they had rowed about five and twenty or thirty furlongs, {<i>about from Bethsaida to Capernaum</i>} 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.</p>

Peter walks on the water.

Mt 14:	Mk 6:	L	Jn 6:
<p>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 <i>his</i> hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?</p>	<p>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 <i>the miracle</i> of the loaves: for their heart was hardened.</p>		<p>21 Then they willingly received him into the ship: and immediately {<i>or: soon</i>} the ship was at the land whither they went. <i>{Capernaum or Gennesaret. If Capernaum...}</i></p>

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

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

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

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

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

Mt 14:	Mk 6:	L	Jn 6:
<p><i>{...in the morning they sail</i> 34 And when they were gone over, they came into the land of <u>Gennesaret</u>.</p> <p>35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;</p> <p>36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. <i>to 15:1 p205</i></p>	<p><i>the 3 miles to Gennesaret.}</i> 53 And when they had passed over, they came into the land of <u>Gennesaret</u>, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 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. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. <i>to 7:1 p205</i></p>		<p><i>{meanwhile}</i> 22 <u>The day following</u>, 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 not with his disciples into the boat, but <i>that</i> his disciples were gone away alone; 23 (Howbeit there came other boats from <u>Tiberias</u> nigh unto the place where they did eat bread, after that the Lord had given thanks: <i>{boats which some supposed might have given Jesus passage back to Capernaum}</i>) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to <u>Capernaum</u>, seeking for Jesus.</p>

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

M	M	L	Jn 6:
			<p>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.</p>

M	M	L	Jn 6:
			<p>35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε</p> <p>36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακά με καὶ οὐ πιστεύετε</p> <p>37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἔχει καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω</p> <p>38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με</p> <p>39 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με πατρός ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ</p> <p>40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ</p> <p>41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ</p> <p>42 καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα πῶς οὖν λέγει οὗτός ἐστι Ἐκ τοῦ οὐρανοῦ καταβέβηκα</p> <p>43 ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' ἀλλήλων 44 οὐδεὶς δύναται ἐλθεῖν πρὸς με ἢ ἂν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ</p> <p>45 ἐστὶν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδασκοὶ θεοῦ πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με</p> <p>46 οὐχ ὅτι τὸν πατέρα τις ἐώρακέν εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ οὗτος ἐώρακεν τὸν πατέρα</p> <p>47 ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον</p> <p>48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς</p> <p>49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον</p> <p>50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ</p> <p>51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἂν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς</p> <p>52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν</p> <p>53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ἂν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἶμα οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς</p> <p>54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον καὶ ἐγὼ ἀναστήσω αὐτόν [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ</p> <p>55 ἢ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρώσις καὶ τὸ αἶμά μου ἀληθῶς ἐστὶν πόσις</p> <p>56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ</p> <p>57 καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ καὶ ἐγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με καὶ κέινος ζήσεται δι' ἐμὲ</p> <p>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</p> <p>59 Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναοὺμ</p> <p>60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον Σκληρὸς ἐστὶν οὗτος ὁ λόγος τίς δύναται αὐτοῦ ἀκούειν</p>

M	M	L	Jn 6:
			<p>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.</p> <p>36 But I said unto you, That ye also have seen me, and believe not.</p> <p>37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.</p> <p>38 For I came down from heaven, not to do mine own will, but the will of him that sent me.</p> <p>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.</p> <p>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.</p> <p>41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.</p> <p>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?</p> <p>43 Jesus therefore answered and said unto them, Murmur not among yourselves.</p> <p>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.</p> <p>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.</p> <p>46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.</p> <p>47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.</p> <p>48 I am that bread of life.</p> <p>49 Your fathers did eat manna in the wilderness, and are dead.</p> <p>50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.</p> <p>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.</p> <p>52 The Jews therefore strove among themselves, saying, How can this man give us <i>his</i> flesh to eat?</p> <p>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.</p> <p>54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.</p> <p>55 For my flesh is meat indeed, and my blood is drink indeed.</p> <p>56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.</p> <p>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.</p> <p>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.</p> <p>59 These things said he in the <u>synagogue</u>, as he taught in <u>Capernaum</u>.</p> <p>60 Many therefore of his disciples, when they had heard <i>this</i>, said, This is an hard saying; who can hear it?</p>

M	M	L	Jn 6:
			<p>61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει</p> <p>62 ἂν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον</p> <p>63 τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν ἡ σὰρξ οὐκ ὠφελεῖ οὐδὲν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν</p> <p>64 ἀλλ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τινες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν</p> <p>65 καὶ ἔλεγεν Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με ἂν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου</p> <p>66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν</p> <p>67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν</p> <p>68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος Κύριε πρὸς τίνα ἀπελευσόμεθα</p>
16.16 ²¹⁶	...Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος ...	8.29 ²¹⁶	...Σὺ εἶ ὁ Χριστὸς
16.23 ²¹⁸	...εἶπεν τῷ Πέτρῳ ὀπίσω μου Σατανᾶ	33 ²¹⁸	...ἐπετίμησεν τῷ Πέτρῳ λέγων ὀπίσω μου σατανᾶ
		9.20 ²¹⁶	... Τὸν Χριστὸν τοῦ θεοῦ
			ῥήματα ζωῆς αἰωνίου ἔχεις
			69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος
			70 ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς] Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην καὶ ἐξ ὑμῶν εἰς διαβολὸς ἐστίν <i>cf. 1:41,45, p36</i>
			71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην οὗτος γὰρ ἔμελλεν αὐτόν παραδιδόναι εἰς ὧν ἐκ τῶν δώδεκα

M	M	L	Jn 7:
			<p>1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν ὅτι ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν</p>

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

M	M	L	Jn 7:
			<p>2 ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία</p> <p>3 εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σοῦ ἃ ποιεῖς</p> <p>4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι εἰ ταῦτα ποιεῖς φανέρωσον σεαυτὸν τῷ κόσμῳ</p> <p>5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν</p> <p>6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὕτω πάρεστιν ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν ἐτοιμος</p> <p>7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν</p> <p>8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην ἐγὼ οὕτω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην ὅτι ὁ καιρὸς ὁ ἐμὸς οὕτω πεπλήρωται</p> <p>9 ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ</p> <p>10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν οὐ φανερώς ἀλλ' ὡς ἐν κρυπτῷ</p> <p>11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτόν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστίν ἐκεῖνος</p> <p>12 καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις οἱ μὲν ἔλεγον ὅτι Ἁγαθὸς ἐστίν ἄλλοι ἔλεγον Οὐ ἀλλὰ πλανᾷ τὸν ὄχλον</p> <p>13 οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων</p>

M	M	L	Jn 6:
			<p>61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 <i>What</i> 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, <i>they</i> are spirit, and <i>they</i> 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 <i>time</i> 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?</p>
16:16 ²¹⁷ ...Thou art the Christ, the Son of the living God. ...	8:29 ²¹⁷ ...Thou art the Christ.	9:20 ²¹⁷ ... The Christ of God.	<p>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.</p>
16:23 ²¹⁹ ...said unto Peter, Get thee behind me, Satan:	8:33 ²¹⁹ ...he rebuked Peter, saying, Get thee behind me, Satan:		<p>70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot <i>the son</i> of Simon: for he it was that should betray him, being one of the twelve.</p>

cf. 1:41,45, p37

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

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

M	M	L	Jn 7:
			<p>2 <u>Now the Jews' feast of tabernacles was at hand.</u> 3 His brethren therefore said unto him, <u>Depart hence, and go into Judaea</u>, that thy disciples also may see the works that thou doest. 4 For <i>there is</i> no man <i>that</i> 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 always 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, <u>he abode still in Galilee.</u> 10 But <u>when his brethren were gone up, then went he also up unto the feast,</u> 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.</p>

M	M	L	Jn 7:
			<p>14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν</p> <p>15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς</p> <p>16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν</p> <p>Ἦ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με</p> <p>17 εἴαν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδασχῆς</p> <p>πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ</p> <p>18 ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ζητῶν τὴν</p> <p>δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν</p> <p>19 οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον</p> <p>τί με ζητεῖτε ἀποκτεῖναι</p> <p>20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι</p> <p>21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε</p> <p>22 διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν</p> <p>ἀλλ' ἐκ τῶν πατέρων καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον</p> <p>23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ</p> <p>ἵνα μὴ λυθῇ ὁ νόμος Μωσέως ἐμοὶ χολᾶτε</p> <p>ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ</p> <p>24 μὴ κρίνετε κατ' ὄψιν ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε</p> <p>25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι</p> <p>26 καὶ ἴδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν</p> <p>μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός</p> <p>27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν</p> <p>ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν</p> <p>28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων</p> <p>Κἀμὲ οἶδατε καὶ οἶδατε πόθεν εἰμὶ καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα</p> <p>ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με ὃν ὑμεῖς οὐκ οἶδατε</p> <p>29 ἐγὼ οἶδα αὐτόν ὅτι παρ' αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν</p> <p>30 Ἐζήτησαν οὖν αὐτόν πιάσαι</p> <p>καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ</p> <p>31 πολλοὶ δὲ ἔκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον ὅτι</p> <p>ἽΟ Χριστὸς ὅταν ἔλθῃ μῆτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν</p> <p>32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα</p> <p>καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτόν</p> <p>33 εἶπεν οὖν ὁ Ἰησοῦς</p> <p>Ἦτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με</p> <p>34 ζητήσατέ με καὶ οὐχ εὐρήσατέ καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν</p> <p>35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἐαυτούς</p> <p>Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν</p> <p>μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας</p> <p>36 τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν Ζητήσατέ με καὶ</p> <p>οὐχ εὐρήσατέ καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν</p> <p>37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων</p> <p>Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω</p> <p>38 ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφὴ</p> <p>ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος</p> <p>39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν</p> <p>οὐπω γὰρ ἦν πνεῦμα Ἅγιον ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη</p>

M	M	L	Jn 7:
			<p>14 <u>Now about the midst of the feast Jesus went up into the temple, and taught.</u></p> <p>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 <i>whether</i> 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 <i>yet</i> 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 <u>in the temple</u> 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 <i>man</i> 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.</p> <p>33 Then said Jesus unto them, Yet a little while am I with you, and <i>then</i> I go unto him that sent me. 34 Ye shall seek me, and shall not find <i>me</i>: and where I am, <i>thither</i> 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 <i>manner of saying</i> is this that he said, Ye shall seek me, and shall not find <i>me</i>: and where I am, <i>thither</i> ye cannot come?</p> <p>37 <u>In the last day, that great day of the feast,</u> 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 <i>given</i>; because that Jesus was not yet glorified.)</p>

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

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

M	M	L	Jn 8:
			<p>1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν</p> <p>2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο [πρὸς αὐτόν] καὶ καθίσας ἐδίδασκεν αὐτούς</p> <p>3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ</p> <p>4 λέγουσιν αὐτῷ [πειράζοντες] Διδάσκαλε ταύτην εὗρομεν ἐπ' αὐτοφώρῳ μοιχευομένην</p> <p>5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι σὺ οὖν τί λέγεις [περὶ αὐτῆς]</p> <p>6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορίαν κατ' αὐτοῦ ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν μὴ προσποιούμενος</p> <p>7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν ἀνάκυσας εἶπεν πρὸς αὐτούς Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν τὸν λίθον βαλέτω</p> <p>8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν</p> <p>9 οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων [ἔως τῶν ἐσχάτων] καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὐσα</p> <p>10 ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλην τῆς γυναικὸς εἶπεν αὐτῇ [Ἦναί] ποῦ εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σου οὐδεὶς σε κατέκρινεν</p> <p>11 ἢ δὲ εἶπεν Οὐδεὶς κύριε εἶπεν δὲ [αὐτῇ] ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω πορευέου καὶ [ἀπὸ τοῦ νῦν] μηκέτι ἀμάρτανε</p> <p>12 Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς</p> <p>13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς</p>

M	M	L	Jn 7:
			<p>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.</p> <p>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 <i>any</i> 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.</p> <p>53 And every man went unto his own house.</p>

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

M	M	L	Jn 8:
			<p>1 Jesus went unto <u>the mount of Olives</u>. 2 And early in the morning he came again into <u>the temple</u>, and all the people came unto him; and he sat down, and taught them.</p> <p>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 <i>his</i> finger wrote on the ground, <i>as though he heard them not</i>. 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 <i>it</i>, being convicted by <i>their own</i> conscience, went out one by one, beginning at the eldest, <i>even</i> 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.</p> <p>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.</p> <p>13 The Pharisees therefore said unto him, Thou bearest record of thyself;</p>

M	M	L	Jn 8:
			<p>ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ ἀληθῆς ἐστὶν ἡ μαρτυρία μου ὅτι οἶδα πόθεν ἦλθον καὶ τοῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ τοῦ ὑπάγω 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε ἐγὼ οὐ κρίνω οὐδένα 16 καὶ ἐὰν κρίνω δὲ ἐγὼ ἢ κρίσις ἢ ἐμὴ ἀληθῆς ἐστὶν 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 ἀληθῆς ἐστὶν 18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ 19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου ἀπεκρίθη Ἰησοῦς Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ ᾔδειτε καὶ τὸν πατέρα μου ᾔδειτε ἂν</p> <p>20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίασεν αὐτόν ὅτι οὕτω ἐηλύθει ἡ ὥρα αὐτοῦ</p> <p>21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ ὑπάγω καὶ ζητήσέτε 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 εἰμί ἐκ τοῦ κόσμου τούτου 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν 25 ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ ὁ πέμψας με ἀληθῆς ἐστὶν καὶ γὰρ 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 ἐγὼ εἰμι καὶ ἅπ ἑμαυτοῦ ποιῶ οὐδὲν ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου ταῦτα λαλῶ 29 καὶ ὁ πέμψας με μετ ἐμοῦ ἐστὶν οὐκ ἀφήκέν με μόνον ὁ πατήρ ὅτι ἐγὼ τὰ ἄρυστὰ αὐτῷ ποιῶ πάντοτε</p> <p>30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ ἀληθῶς μαθηταὶ μου ἐστέ 32 καὶ γνώσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς</p> <p>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 δὲ ἐώρακα παρὰ τῷ πατρὶ μου λαλῶ καὶ ὑμεῖς οὖν ὁ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε</p>

M	M	L	Jn 8:
			<p>thy record is not true.</p> <p>14 Jesus answered and said unto them, Though I bear record of myself, <i>yet</i> 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.</p> <p>15 Ye judge^{at present} after the flesh; I judge^{at present} no man.</p> <p>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.</p> <p>17 It is also written in your law, that the testimony of two men is true.</p> <p>18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.</p> <p>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.</p> <p>24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am <i>he</i>, ye shall die in your sins.</p> <p>25 Then said they unto him, Who art thou? And Jesus saith unto them, Even <i>the same</i> that I said unto you from the beginning.</p> <p>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.</p> <p>27 They understood not that he spake to them of the Father.</p> <p>28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am <i>he</i>, and <i>that</i> I do nothing of myself; but as my Father hath taught me, I speak these things.</p> <p>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.</p> <p>30 As he spake these words, many believed on him.</p> <p>31 Then said Jesus to those Jews which believed on him, If ye continue in my word, <i>then</i> are ye my disciples indeed;</p> <p>32 And ye shall know the truth, and the truth shall make you free.</p> <p>33 They <i>{who did not believe?}</i> answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?</p> <p>34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.</p> <p>35 And the servant abideth not in the house for ever: <i>but</i> the Son abideth ever.</p> <p>36 If the Son therefore shall make you free, ye shall be free indeed.</p> <p>37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.</p> <p>38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.</p>

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

Sight. *A man born blind.*

M	M	L	Jn 9:
			<p>1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς</p> <p>2 καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββὶ τίς ἡμαρτεν οὗτος ἢ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῆ</p>

M	M	L	Jn 8:
			<p>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, <i>even</i> 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? <i>even</i> because ye cannot hear my word. 44 Ye are of <i>your</i> 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 <i>you</i> 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 <i>them</i> not, because ye are not of God.</p> <p>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.</p> <p>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 <i>it</i>, 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.</p> <p>59 Then took they up stones to cast at him: <u>but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.</u></p>

Sight. *A man born blind.*

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

M	M	L	Jn 9:
			<p>3 ἀπεκρίθη Ἰησοῦς Οὐτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἀλλ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ</p> <p>4 ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστὶν ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι</p> <p>5 ὅταν ἐν τῷ κόσμῳ ᾧ φῶς εἰμι τοῦ κόσμου</p> <p>6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πύσματος καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ</p> <p>7 καὶ εἶπεν αὐτῷ Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἐρμηνεύεται Ἀπεσταλμένος ἀπήλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων</p> <p>8 Οἱ οὖν γείτορες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν</p> <p>9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστὶν ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι</p> <p>10 ἔλεγον οὖν αὐτῷ Πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί</p> <p>11 ἀπεκρίθη ἐκεῖνος καὶ εἶπέν ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεφα</p> <p>12 εἶπον οὖν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος λέγει Οὐκ οἶδα</p> <p>13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν</p> <p>14 ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς</p> <p>15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην καὶ βλέπω</p> <p>16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς οὗτος ὁ ἄνθρωπος Οὐκ ἔστιν παρὰ τοῦ θεοῦ ὅτι τὸ σάββατον οὐ τηρεῖ ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν καὶ σχίσμα ἦν ἐν αὐτοῖς</p> <p>17 λέγουσιν τῷ τυφλῷ πάλιν σὺ τί λέγεις περὶ αὐτοῦ ὅτι ἤνοιξεν σου τοὺς ὀφθαλμούς ὁ δὲ εἶπεν ὅτι Προφήτης ἐστὶν</p> <p>18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος</p> <p>19 καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη πῶς οὖν ἄρτι βλέπει</p> <p>20 ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη</p> <p>21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν αὐτὸς ἠλικίαν ἔχει αὐτὸν ἐρωτήσατε αὐτὸς περὶ ἑαυτοῦ λαλήσει</p> <p>22 ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν ἀποσυνάγωγος γένηται</p> <p>23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἠλικίαν ἔχει αὐτὸν ἐρωτήσατε</p> <p>24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς καὶ εἶπον αὐτῷ Δὸς δόξαν τῷ θεῷ ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστὶν</p> <p>25 ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν Εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα ἐν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω</p> <p>26 εἶπον δὲ αὐτῷ πάλιν Τί ἐποίησέν σοι πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς</p> <p>27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε τί πάλιν θέλετε ἀκούειν μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι</p>

M	M	L	Jn 9:
			<p>3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.</p> <p>4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.</p> <p>5 As long as I am in the world, I am the light of the world.</p> <p>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,</p> <p>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.</p> <p>8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?</p> <p>9 Some said, This is he: others <i>said</i>, He is like him: <i>but</i> he said, I am <i>be</i>.</p> <p>10 Therefore said they unto him, How were thine eyes opened?</p> <p>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.</p> <p>12 Then said they unto him, Where is he? He said, I know not.</p> <p>13 They brought to the Pharisees him that aforetime was blind.</p> <p>14 And it was the <u>sabbath</u> day when Jesus made the clay, and opened his eyes.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?</p> <p>20 His parents answered them and said, We know that this is our son, and that he was born blind:</p> <p>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.</p> <p>22 These <i>words</i> 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.</p> <p>23 Therefore said his parents, He is of age; ask him.</p> <p>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.</p> <p>25 He answered and said, Whether he be a sinner <i>or no</i>, I know not: one thing I know, that, whereas I was blind, now I see.</p> <p>26 Then said they to him again, What did he to thee? how opened he thine eyes?</p> <p>27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear <i>it</i> again? will ye also be his disciples?</p>

M	M	L	Jn 9:
			<p>28 ἐλοιδόρησαν αὐτὸν καὶ εἶπον Σὺ εἶ μαθητῆς ἐκείνου ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταὶ 29 ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ θεός τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν καὶ ἀνέωξεν μου τοὺς ὀφθαλμούς 31 οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει ἀλλ' ἐὰν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει 32 ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη ὅτι ἤνοιξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἠδύνατο ποιεῖν οὐδέν 34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω</p> <p>35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρῶν αὐτὸν εἶπεν αὐτῷ Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ 36 ἀπεκρίθη ἐκείνος καὶ εἶπεν Καὶ τίς ἐστιν κύριε ἵνα πιστεύσω εἰς αὐτόν 37 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός 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 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ καὶ εἶπον αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε οὐκ ἂν εἶχετε ἀμαρτίαν νῦν δὲ λέγετε ὅτι Βλέπομεν ἢ οὖν ἀμαρτία ὑμῶν μένει</p>

Shepherd.

M	M	L	Jn 10:
			<p>1 Ἀμὴν ἀμὴν λέγω ὑμῖν ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτης ἐστίν καὶ ληστής 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστίν τῶν προβάτων 3 τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα καὶ ἐξάγει αὐτὰ 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλη ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς 7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων 8 πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταὶ ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα 9 ἐγὼ εἰμι ἡ θύρα δι' ἐμοῦ ἐὰν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν</p> <p>11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων 12 ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν οὐ οὐκ εἰσὶν τὰ πρόβατα ἴδια θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα</p>

M	M	L	Jn 9:
			<p>28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: <i>as for this fellow</i>, 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 <i>yet</i> 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.</p> <p>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 <i>some</i> 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.</p>

Shepherd.

M	M	L	Jn 10:
			<p>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 <i>it</i> more abundantly.</p> <p>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.</p>

M	M	L	Jn 10:
			<p>13 ὁ δὲ μισθωτὸς φεύγει ὅτι μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων 14 Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν 15 καθὼς γινώσκει με ὁ πατὴρ καὶ γὼ γινώσκω τὸν πατέρα καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων 16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης κακείνα με δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν καὶ γενήσεται μία ποίμνη εἰς ποιμὴν 17 διὰ τοῦτο ὁ πατὴρ με ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν 18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ ἐξουσίαν ἔχω θείναι αὐτήν καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου</p> <p>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 ἐστὶν δαιμονιζόμενον μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν</p>

to p238

Jesus returns to Capernaum, after which...

On keeping tradition.

Mt 15: from p186	Mk 7: from p186	L	J
<p>1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες</p> <p>2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν τοῦτ' ἐστὶν ἀνίπτοις ἐσθίοντας ἄρτους ἐμέψαντο 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων 4 καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς</p> <p>2 Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν</p> <p>3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν</p> <p>4 ὁ γὰρ θεὸς ἐνετείλατο λέγων Τίμα τὸν πατέρα καὶ τὴν μητέρα καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ 5 ὑμεῖς δὲ λέγετε Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῆς</p> <p>καὶ οὐ μή τιμῆσιν</p>	<p>1 Καὶ συναγόνται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων</p> <p>Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσιν κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων ἀλλὰ ἀνίπτοις χερσίν ἐσθίουσιν τὸν ἄρτον</p> <p>10 Μωσῆς γὰρ εἶπεν ὧν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ 11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ Κορβᾶν ὃ ἐστὶν Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῆς</p> <p>12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι</p>	<p>11.37²⁷⁰ Ἐν δὲ τῷ λαλῆσαι ἠρωτᾷ αὐτὸν Φαρισαῖος τις ὅπως ἀριστήσῃ παρ' αὐτῶ εἰσελθὼν δὲ ἀνέπεσεν</p> <p>38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου</p> <p>39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας 40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν καὶ τὸ ἔσωθεν ἐποίησεν 41 πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστὶν</p>	

M	M	L	Jn 10:
			<p>13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my <i>sheep</i>, 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, <i>and</i> 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.</p> <p>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?</p> <p style="text-align: right;"><i>to p239</i></p>

Jesus returns to Capernaum, after which...

On keeping tradition.

Mt 15: <i>from p187</i>	Mk 7: <i>from p187</i>	L	J
<p>1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,</p> <p>2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.</p> <p>3 For the Pharisees, and all the Jews, except they wash <i>their</i> hands oft, eat not, holding the tradition of the elders.</p> <p>4 And <i>when they come</i> from the market, except they wash, they eat not. And many other things there be, which they have received to hold, <i>as</i> the washing of cups, and pots, brasen vessels, and of tables.</p> <p>5 Then the Pharisees and scribes asked him,</p> <p>2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.</p> <p>3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?</p> <p>4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.</p> <p>5 But ye say, Whosoever shall say to <i>his</i> father or <i>his</i> mother, <i>It is</i> a gift, by whatsoever thou mightest be profited by me;</p> <p>6 And honour not</p>	<p>1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.</p> <p>10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:</p> <p>11 But ye say, If a man shall say to his father or mother, <i>It is</i> Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; <i>he shall be free.</i></p> <p>12 And ye suffer him no more to do ought for</p>	<p>11:37²⁷¹ And <u>as he spake</u>, a certain Pharisee besought him to dine with him: and <u>he went in, and sat down to meat.</u></p> <p>38 And when the Pharisee saw <i>it</i>, he marvelled that he had not first washed before dinner.</p> <p>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.</p> <p>40 <i>Ye</i> fools, did not he that made that which is without make that which is within also?</p> <p>41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.,</p>	

Mt 15:	Mk 7:	L	J
<p>τόν πατέρα αὐτοῦ ἢ τήν μητέρα αὐτοῦ 6 καί ἠκυρώσατε τήν ἐντολήν τοῦ θεοῦ διὰ τήν παράδοσιν ὑμῶν</p> <p>7 ὑποκριταί καλῶς Προεφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων</p> <p>8 Ἐγγίζει μοι Ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσίν με τιμᾶ ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ</p> <p>9 μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων</p>	<p>τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ 13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε</p> <p>6 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν ὡς γέγραπται</p> <p>Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾶ ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ</p> <p>7 μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων</p>		
<p>8 ἀφέντες γὰρ τήν ἐντολήν τοῦ θεοῦ κρατεῖτε τήν παράδοσιν τῶν ἀνθρώπων βαπτισμούς ξεστῶν καὶ ποτηρίων καὶ ἀλλὰ παρόμοια τοιαῦτα πολλὰ ποιεῖτε</p> <p>9 Καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τήν ἐντολήν τοῦ θεοῦ ἵνα τήν παράδοσιν ὑμῶν τηρήσητε</p>	<p>14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούετέ μου πάντες καὶ συνιέτε</p> <p>15 οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι ἀλλὰ τὰ ἐκπορευόμενά ἀπ' αὐτοῦ ἐκεῖνά ἐστὶν τὰ κοινῶντα τὸν ἀνθρώπου</p> <p>16 Εἴ τις ἔχει ὡτα ἀκούειν ἀκούετω</p>		
<p>10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνιέτε</p> <p>11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἀνθρώπου ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἀνθρώπου</p>	<p>14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούετέ μου πάντες καὶ συνιέτε</p> <p>15 οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι ἀλλὰ τὰ ἐκπορευόμενά ἀπ' αὐτοῦ ἐκεῖνά ἐστὶν τὰ κοινῶντα τὸν ἀνθρώπου</p> <p>16 Εἴ τις ἔχει ὡτα ἀκούειν ἀκούετω</p>		
<p>17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου</p>			
<p>12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν</p> <p>13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται</p> <p>14 ἄφετε αὐτοὺς ὁδηγοὶ εἰσὶν τυφλοὶ τυφλῶν <i>cf. 23:16ff p366, Lk 6:39 p112</i> τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ ἀμφοτέροι εἰς βόθυνον πεσοῦνται</p>	<p>15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολὴν ταύτην</p> <p>16 ὁ δὲ Ἰησοῦς εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε</p> <p>17 οὕτω νοεῖτε ὅτι πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα</p> <p>εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται</p> <p>18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται καὶ ἐκεῖνα κοινοῖ τὸν ἀνθρώπου</p> <p>19 ἐκ γὰρ τῆς καρδίας</p>		
<p>15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολὴν ταύτην</p> <p>16 ὁ δὲ Ἰησοῦς εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε</p> <p>17 οὕτω νοεῖτε ὅτι πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα</p> <p>εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται</p> <p>18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται καὶ ἐκεῖνα κοινοῖ τὸν ἀνθρώπου</p> <p>19 ἐκ γὰρ τῆς καρδίας</p>	<p>ἐπρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς</p> <p>18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε οὐ νοεῖτε ὅτι πάν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἀνθρώπου οὐ δύναται αὐτὸν κοινῶσαι</p> <p>19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται καθαρίζον πάντα τὰ βρώματα</p> <p>20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον</p> <p>ἐκεῖνο κοινοῖ τὸν ἀνθρώπου</p> <p>21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων</p>		

Mt 15:	Mk 7:	L	J
his father or his mother, <i>be shall be free</i> . Thus have ye made the commandment of God of none effect by your tradition.	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.		
7 <i>Ye hypocrites,</i> well did Esaias prophesy of you,	6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people		
8 This people draweth nigh unto me with their mouth, and honoureth me with <i>their</i> lips; but their heart is far from me.	honoureth me with <i>their</i> lips, but their heart is far from me.		
9 But in vain they do worship me, teaching <i>for</i> doctrines the commandments of men.	7 Howbeit in vain do they worship me, teaching <i>for</i> doctrines the commandments of men.		
8 For laying aside the commandment of God, ye hold the tradition of men, <i>as</i> 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:	14 And when he had called all the people <i>unto him</i> , he said unto them, Harken unto me every one <i>of you</i> , 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.	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.		
17 And <u>when he was entered into the house from the people,</u>			
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. <i>cf. 23:16ff p367, Lk 6:39 p113</i> 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.	his disciples asked him concerning the parable.		
16 And Jesus said, Are ye also yet without understanding?	18 And he saith unto them, Are ye so without understanding also?		
17 Do not ye yet understand, that whatsoever entereth in at the mouth	Do ye not perceive, that whatsoever thing from without entereth into the man,		
goeth into the belly, and is cast out into the draught?	<i>it</i> 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.	20 And he said, That which cometh out of the man, that defileth the man.		
19 For out of the heart	21 For from within, out of the heart of men,		

Mt 15:	Mk 7:	L	J
<p>ἐξέρχονται διαλογισμοὶ πονηροὶ φόνου μοιχεΐαι πορνείαι κλοπαί ψευδομαρτυρίαι βλασφημίαι</p> <p>20 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις χερσίν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον</p>	<p>οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται μοιχεΐαι πορνείαι φόνου 22 κλοπαί πλεονεξίαι πονηρίαι δόλος ἀσέλγεια ὀφθαλμὸς πονηρὸς βλασφημία ὑπερηφανία ἀφροσύνη 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον</p>		

Tyre and Sidon.

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

Mt 15: proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are <i>the things</i> which defile a man: but to eat with unwashen hands defileth not a man.	Mk 7: 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 <div style="text-align: right;">defile the man.</div>	L	J
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Tyre and Sidon.

Mt 15: 21 Then Jesus went thence, and departed into <u>the coasts of Tyre and Sidon.</u> 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, <i>thou</i> 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. 26 But he answered and said, <div style="text-align: center;">It is not meet</div> to take the children's bread, and to cast <i>it</i> to dogs. 27 And she said, Truth, Lord: yet the dogs <div style="text-align: center;">eat of</div> the <div style="text-align: center;">crumbs</div> which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great <i>is</i> thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.	Mk 7: 24 And from thence he arose, and went into <u>the borders of Tyre and Sidon,</u> and entered into an house, and would have no man know <i>it</i> : but he could not be hid. 25 For a <i>certain</i> woman, whose young daughter had an unclean spirit, heard of him, 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. 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 <i>it</i> unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.	L	J
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Decapolis.

Mt 15:	Mk 7:	L	J
<p>29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας</p> <p>καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ {summary}</p> <p>30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς τυφλοὺς κωφοὺς κυλλοὺς καὶ ἐτέρους πολλοὺς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἑθεράπευσεν αὐτούς</p> <p>31 ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας κυλλοὺς ὑγιεῖς χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ</p>	<p>31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου καὶ Σιδῶνος ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως³</p> <p>{example}</p> <p>32 καὶ φέρουσιν αὐτῷ κωφὸν μογγιλᾶλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ αὐτῷ τὴν χεῖρα</p> <p>33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤφατο τῆς γλώσσης αὐτοῦ</p> <p>34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ Εἴφαθα ὃ ἐστὶν Διανοίχθητι</p>		
<p>35 καὶ εὐθὺς διηνοιχθησαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς</p> <p>36 καὶ διεστειλάτο αὐτοῖς ἵνα μηδενὶ εἴπωσιν ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο μᾶλλον περισσότερο ἐκήρυσσον</p> <p>37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πεποιήκειν καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν</p>			

Jesus feeds four thousand in Decapolis.

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

Decapolis.

Mt 15:	Mk 7:	L	J
<p>29 And Jesus <u>departed from thence, and came nigh unto the sea of Galilee;</u> <u>and went up into a mountain,</u> and sat down there. <small>{summary}</small></p> <p>30 And great multitudes came unto him, having with them <i>those that were</i> lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:</p> <p>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.</p> <p>35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.</p> <p>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 <i>it</i>;</p> <p>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.</p>	<p>31 And again, <u>departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.</u> <small>{example}</small></p> <p>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.</p> <p>33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;</p> <p>34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.</p>		

Jesus feeds four thousand in Decapolis.

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

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

Pharisees and Sadducees.

Mt 16:	Mk 8	L	J
<p>12.38¹³² Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν</p> <p>39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς</p> <p>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθῆσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου</p> <p>40 ὡςπερ γὰρ ἦν Ἰωάνᾳ 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</p>	<p>11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν</p> <p>12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ</p> <p>2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός</p> <p>3 καὶ πρωὶ Σήμερον χειμῶν πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνεις τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε</p> <p>4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ ἀμὴν λέγω ὑμῖν εἰ δοθῆσεται τῇ γενεᾷ ταύτῃ σημεῖον σημεῖον οὐ δοθῆσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου</p>	<p>11.16²⁶⁴ ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτησαν ἐξ οὐρανοῦ</p> <p>11.29²⁶⁶ Τῶν δὲ ὄχλων ἐπαθροισζομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρὰ ἐστίν σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθῆσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου</p> <p>30 καθὼς γὰρ ἐγένετο Ἰωάνᾳ σημεῖον τοῖς Νινευίταις οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ</p> <p>12.54²⁸⁴ Ἐλέγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὁμβρός ἔρχεται καὶ γίνεται οὕτως</p> <p>55 καὶ ὅταν νότον πνεύοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται</p> <p>56 ὑποκριταὶ τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε</p>	
	<p>6.29¹⁸⁶ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτο ἐστίν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος</p> <p>30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι τί ἐργάζῃ</p> <p>31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθὼς ἐστίν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν</p>		

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

<p>Mt 16:</p> <p>12:38¹³³ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.</p> <p>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:</p> <p>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.</p>	<p>Mk 8:</p> <p>11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.</p> <p>12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?</p> <p>2 He answered and said unto them, When it is evening, ye say, <i>It will be fair weather: for the sky is red.</i></p> <p>3 And in the morning, <i>It will be foul weather to day: for the sky is red and lowring.</i> O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?</p> <p>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.</p> <p>there shall no sign be given unto it, but the sign of the prophet Jonas.</p>	<p>Mt 16:</p> <p>11:16²⁶⁵ And others, tempting <i>him</i>, sought of him a sign from heaven.</p> <p>11:29²⁶⁷ 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.</p> <p>30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.</p> <p>12:54²⁸⁵ 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.</p> <p>55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.</p> <p>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?</p>	<p>L</p>	<p>J</p>
		<p>6:29¹⁸⁷ Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.</p> <p>30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?</p> <p>31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.</p>		

Mt 16:	Mk 8:	L	J
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν 5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν	13 καὶ ἀφείς αὐτοὺς ἐμβὰς πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν 14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα 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 Ἡρώδου	12.1 ²⁷⁴ ...ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἧτις 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 οὐπω νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλάβετε {pause}			
οὐπω νοεῖτε οὐδὲ συνιέτε ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὠτα 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 σφυρίδων πληρώματα κλασμάτων ἤρατε Οἱ δὲ εἶπον Ἑπτὰ 21 καὶ ἔλεγεν αὐτοῖς			
11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτου 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 διδασκῆς τῶν Φαρισαίων καὶ Σαδδουκαίων	Πῶς οὐ συνιέτε		

Jesus comes to Bethsaida.

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

Mt 16:	Mk 8:	L	J
<p>And he left them, and departed.</p> <p>5 And when his disciples <u>were come to the other side</u>, they had forgotten to take bread.</p> <p>6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.</p> <p>7 And they reasoned among themselves, saying, <i>It is</i> because we have taken no bread.</p> <p>8 <i>Which</i> when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?</p> <p>9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?</p> <p>10 Neither the seven loaves of the four thousand, and how many baskets ye took up?</p> <p>{pause}</p> <p>perceive ye not yet, neither understand? have ye your heart yet ⁴hardened?</p> <p>18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?</p> <p>19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.</p> <p>20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.</p> <p>21 And he said unto them,</p> <p>11 How is it that ye do not understand that I spake <i>it</i> not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?</p> <p>12 Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the <u>doctrine</u> of the Pharisees and of the Sadducees.</p>	<p>13 And he left them, and entering into the ship again <u>departed to the other side</u>.</p> <p>14 Now <i>the disciples</i> had forgotten to take bread, neither had they in the ship with them more than one loaf.</p> <p>15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and <i>of</i> the leaven of Herod.</p> <p>16 And they reasoned among themselves, saying, <i>It is</i> because we have no bread.</p> <p>17 And when Jesus knew <i>it</i>, he saith unto them, Why reason ye, because ye have no bread?</p> <p>How is it that ye do not understand?</p>		
	<p>12:1²⁷⁵ ...he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is <u>hypocrisy</u>.</p>		

Jesus comes to Bethsaida.

M	Mk 8:	L	J
	<p>22 And he cometh to <u>Bethsaida</u>; and they bring a blind man unto him, and besought him to touch him.</p> <p>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.</p> <p>24 And he looked up, and said, I see men as trees, walking.</p> <p>25 After that he put <i>his</i> hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.</p> <p>26 And he sent him away to his house, saying, Neither go into the town, nor tell <i>it</i> to any in the town.</p>		

Mt 16:	Mk 8:	Lk 9: <i>from p182</i>	J
<p>13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου</p> <p>ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου</p> <p>14 οἱ δὲ εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν</p> <p>15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι</p> <p>16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν</p> <p>Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος</p>	<p>27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ ὁδῷ</p> <p>ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι</p> <p>28 οἱ δὲ ἀπεκρίθησαν Ἰωάννην τὸν βαπτιστὴν καὶ ἄλλοι Ἡλίαν ἄλλοι δὲ ἕνα τῶν προφητῶν</p> <p>29 καὶ αὐτὸς λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι</p> <p>ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ</p> <p>Σὺ εἶ ὁ Χριστὸς</p>	<p>18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰμόνας συνῆσαν αὐτῷ οἱ μαθηταὶ καὶ ἐπηρώτησαν αὐτοὺς λέγων Τίνα με λέγουσιν οἱ ὄχλοι εἶναι</p> <p>19 οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη</p> <p>20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι</p> <p>6.68¹⁹⁰ ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος Κύριε πρὸς τίνα ἀπελευσόμεθα ῥήματα ζωῆς αἰωνίου ἔχεις</p> <p>69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος <i>cf. 1:41 p36</i></p>	
<p>17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαρ Ἰωνᾶ ὅτι σὰρξ καὶ αἷμα οὐκ ἀπέκαλύψεν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς</p> <p>18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς</p> <p>19 καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς</p> <p>20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτὸς ἐστὶν Ἰησοῦς ὁ Χριστὸς</p> <p>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</p>	<p>30 καὶ ἐπέτιμῃσεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ</p> <p>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</p>	<p>21 Ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τοῦτο</p> <p>22 εἰπὼν <i>cf. 9:44 &c. p228 cf. 18:31 &c. p320</i></p> <p>ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι</p>	
		<p>12.23³⁹² ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου</p> <p>24 ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ αὐτὸς μόνος μένει ἐὰν δὲ ἀποθάνῃ πολλὸν καρπὸν φέρει</p>	

Mt 16:	Mk 8:	Lk 9: <i>from p183</i>	J
<p>13 When Jesus came into <u>the</u> <u>coasts of Caesarea Philippi</u>,</p> <p>he asked his disciples, saying, Whom do men say that I the Son of man am?</p> <p>14 And they said, Some <i>say that thou art</i> John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.</p> <p>15 He saith unto them, But whom say ye that I am?</p>	<p>27 And Jesus went out, and his disciples, into <u>the</u> <u>towns of Caesarea Philippi</u>: and by the way</p> <p>he asked his disciples, saying unto them, Whom do men say that I am?</p> <p>28 And they answered, John the Baptist: but some <i>say</i>, Elias; and others, One of the prophets.</p> <p>29 And he saith unto them, But whom say ye that I am?</p>	<p>18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?</p> <p>19 They answering said, John the Baptist; but some <i>say</i>, Elias; and others <i>say</i>, that one of the old prophets is risen again.</p> <p>20 He said unto them, But whom say ye that I am?</p>	
<p>16 And Simon Peter answered and said,</p> <p>Thou art the Christ, the Son of the living God.</p>	<p>And Peter answereth and saith unto him,</p> <p>Thou art the Christ.</p>	<p>Peter answering said,</p> <p>The Christ of God.</p>	<p>6:68¹⁹¹ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.</p> <p>69 And we believe and are sure that thou art that Christ, the Son of the living God. <i>cf. 1:41 p37</i></p>
<p>17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed <i>it</i> unto thee, but my Father which is in heaven.</p> <p>18 And I say also unto thee, That thou art Peter, and upon this rock⁵ I will build my church; and the gates of hell shall not prevail against it.</p> <p>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</p>			
<p>20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.</p> <p>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.</p>	<p>30 And he charged them that they should tell no man of him.</p> <p>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.</p>	<p>21 And he straitly charged them, and commanded <i>them</i> to tell no man that thing;</p> <p>22 Saying, <i>cf. 9:44 &c. p229</i> <i>cf. 18:31 &c. p321</i></p> <p>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.</p>	
<p>12:23³⁹³ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.</p> <p>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.</p>			

Mt 16:	Mk 8:	Lk 9:	J
<p>22 και προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ἰλεώς σοι κύριε οὐ μὴ ἔσται σοι τοῦτο</p> <p>23 ὁ δὲ στραφεὶς</p> <p>εἶπεν τῷ Πέτρῳ Ὑπάγε ὀπίσω μου Σατανᾶ σκάνδαλον μου εἶ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων</p> <p>24 Τότε ὁ Ἰησοῦς εἶπεν</p>	<p>32 και παρρησία τὸν λόγον ἐλάλει</p> <p>και προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ</p> <p>33</p> <p>ὁ δὲ ἐπιστραφεὶς και ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ λέγων Ὑπάγε ὀπίσω μου σατανᾶ</p> <p>ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων</p> <p>34 Και προσκαλεσάμενος τὸν ὄχλον</p>	<p>6.70¹⁹⁰ ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς] Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην και ἐξ ὑμῶν εἰς διάβολός ἐστιν</p>	
<p>τοὺς μαθηταὶς αὐτοῦ</p> <p>Εἴ τις θέλει ὀπίσω μου ἔλθειν ἀπαρνησάσθω ἑαυτὸν και ἀράτω τὸν σταυρὸν αὐτοῦ</p> <p>και ἀκολουθεῖτω μοι</p> <p>25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ</p> <p>εὐρήσει αὐτήν</p> <p>26 τί γὰρ ὠφελεῖται ἄνθρωπος ἂν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ</p> <p>27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ και τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ</p>	<p>σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτὸν και ἀράτω τὸν σταυρὸν αὐτοῦ</p> <p>και ἀκολουθεῖτω μοι</p> <p>35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ και τοῦ εὐαγγελίου οὕτως σῶσει αὐτήν</p> <p>36 τί γὰρ ὠφελήσει ἄνθρωπον ἂν κερδήσῃ τὸν κόσμον ὅλον και ζημιωθῇ τὴν ψυχὴν αὐτοῦ</p> <p>37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ</p>	<p>23</p> <p>Ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω μου ἔλθειν ἀπαρνησάσθω ἑαυτὸν και ἀράτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν]^{scr} και ἀκολουθεῖτω μοι</p> <p>24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ</p> <p>οὗτος σῶσει αὐτήν</p> <p>25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς</p> <p>26 ὃς γὰρ ἂν ἐπισχυνηθῇ με και τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι και ἁμαρτωλῷ και ὁ υἱὸς τοῦ ἀνθρώπου ἐπισχυνηθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ και τῶν ἀγγέλων τῶν ἁγίων</p> <p>26 ὃς γὰρ ἂν ἐπισχυνηθῇ με και τοὺς ἐμούς λόγους τοῦτον</p> <p>ὁ υἱὸς τοῦ ἀνθρώπου ἐπισχυνηθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ και τοῦ πατρὸς και τῶν ἁγίων ἀγγέλων</p>	<p>12.25³⁹² ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν και ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν</p> <p>26 ἐὰν ἐμοὶ διακουῇ τις ἐμοὶ ἀκολουθεῖτω και ὁ διάκονος ὁ ἐμός ἐσται και ἐὰν τις ἐμοὶ διακουῇ τιμήσει αὐτὸν ὁ πατήρ</p>
<p>10.32¹⁷⁰ Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων ὁμολογήσῃ καγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>33 ὅστις δ' ἂν ἄρνησῃται με ἐμπροσθεν τῶν ἀνθρώπων ἄρνησάμενος αὐτὸν καγὼ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p>	<p>Luke 12.8²⁷⁶ ...πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων και ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ</p> <p>9 ὁ δὲ ἄρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ</p>	<p>26 ὃς γὰρ ἂν ἐπισχυνηθῇ με και τοὺς ἐμούς λόγους τοῦτον</p> <p>ὁ υἱὸς τοῦ ἀνθρώπου ἐπισχυνηθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ και τοῦ πατρὸς και τῶν ἁγίων ἀγγέλων</p>	

Mt 16:	Mk 8:	Lk 9:	J	
<p>22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.</p> <p>23 But he turned, 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.</p> <p>24 Then said Jesus</p>	<p>32 And he spake that saying openly. And Peter took him, and began to rebuke him.</p> <p>33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan:</p> <p>for thou savourest not the things that be of God, but the things that be of men.</p> <p>34 And when he had called the people <i>unto him</i></p>	<p>6:70¹⁹¹ Jesus answered them, Have not I chosen you twelve, and one of you is a devil?</p>		
<p>unto his disciples,</p> <p>If any <i>man</i> will come after me, let him deny himself, and take up his cross,</p> <p>and follow me.</p> <p>25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake</p>	<p>with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross,</p> <p>and follow me.</p> <p>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.</p>	<p>23 And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his cross daily, and follow me.</p> <p>24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake,</p>	<p>12:25³⁹³ He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.</p> <p>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 <i>my</i> Father honour.</p>	
<p>shall find it.</p> <p>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?</p>	<p>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?</p>	<p>25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?</p>		
<p>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.</p>				
<p>10: 32¹⁷¹ Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.</p> <p>33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.</p>	<p>Luke 12:8²⁷⁷ ...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.</p>	<p>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.</p>	<p>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 <i>in his</i> Father's, and of the holy angels.</p>	

Mt 16:	Mk 9:	Lk 9:	J
<p>28 ἀμὴν λέγω ὑμῖν εἰσὶν τινες ὧδε ἐστῶτες οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν</p> <p>τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ</p>	<p>1 Καὶ ἔλεγον αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει</p>	<p>27 λέγω δὲ ὑμῖν ἀληθῶς εἰσὶν τινες τῶν ὧδε ἐστῶτων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ</p>	

Transfiguration.

Mt 17:	Mk 9:	Lk 9:	J
<p>1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν</p> <p>2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος τὰ δὲ ἱμάτια αὐτοῦ ἐγένοντο λευκὰ ὡς τὸ φῶς</p> <p>3 καὶ ἰδοὺ ὠφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες</p>	<p>2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ [τὸν] Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν</p> <p>3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα λευκὰ λίαν ὡς χιῶν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι</p> <p>4 καὶ ὠφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ</p>	<p>28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτῶ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι</p> <p>29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων</p> <p>30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας</p>	
	<p>31 οἱ δὲ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἕξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλήμ</p> <p>32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ</p> <p>33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ</p>		
<p>4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι εἰ θέλεις ποιήσωμεν ὧδε τρεῖς σκηνάς σοὶ μίαν καὶ Μωσῆ μίαν καὶ μίαν Ἡλίας</p>	<p>5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνάς τρεῖς σοὶ μίαν καὶ Μωσεῖ μίαν καὶ Ἡλίᾳ μίαν</p> <p>6 οὐ γὰρ ᾔδει τί λαλήσει ἦσαν γὰρ ἐκφοβοί</p>	<p>εἶπεν Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνάς τρεῖς μίαν σοὶ καὶ μίαν Μωσεῖ καὶ μίαν Ἡλίᾳ μὴ εἰδὼς ὁ λέγει</p>	

Mt 16:	Mk 9:	Lk 9:	J
<p>28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see</p> <p>the Son of man coming in his kingdom.</p>	<p>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.</p>	<p>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.</p>	

Transfiguration.

Mt 17:	Mk 9:	Lk 9:	J
<p>1 And <u>after six</u> days</p> <p>Jesus taketh Peter, James, and John his brother, and bringeth them up into <u>an high mountain</u> apart,</p> <p>2 And</p> <p>was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.</p> <p>3 And, behold, there appeared unto them Moses and Elias talking with him.</p>	<p>2 And <u>after six</u> days</p> <p>Jesus taketh <i>with him</i> Peter, and James, and John, and leadeth them up into <u>an high mountain</u> apart by themselves: and</p> <p>he</p> <p>was transfigured before them.</p> <p>3 And</p> <p>his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.</p> <p>4 And there appeared unto them Elias with Moses: and they were talking with Jesus.</p>	<p>28 And it came to pass <u>about an eight</u> days after these sayings, he took Peter and John and James, and went up into <u>a^{the} mountain</u> to pray.</p> <p>29 And as he prayed, the fashion of his countenance was altered, and his raiment <i>was</i> white <i>and</i> glistening.</p> <p>30 And, behold, there talked with him two men, which were Moses and Elias:</p>	
	<p>31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.</p> <p>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.</p> <p>33 And it came to pass, as they departed from him,</p>		
<p>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.</p>	<p>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.</p> <p>6 For he wist not what to say; for they were sore afraid.</p>	<p>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.</p>	

Mt 17:	Mk 9:	Lk 9:	J
<p>5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς</p> <p>3.17³² καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα</p>	<p>7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς</p> <p>1.11³² καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα</p>	<p>34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην</p> <p>3.22³² ...καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι λέγουσαν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα</p>	J
<p>καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα αὐτοῦ ἀκούετε</p>	<p>καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης [λέγουσα]^{scr} Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε</p>	<p>35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε</p>	
<p>12.28³⁹² πᾶτερ δόξασόν σου τὸ ὄνομα ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω</p>			
<p>6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα</p> <p>7 καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε</p> <p>8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον</p> <p>9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἶπτε τὸ ὄραμα ἕως οὗ ὁ υἱός τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ</p>	<p>8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν</p> <p>9 καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον εἰ μὴ ὅταν ὁ υἱός τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ</p> <p>10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι</p>	<p>36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν</p> <p>εὐρέθη ὁ Ἰησοῦς μόνος</p> <p>καὶ αὐτοὶ εἰσῆγσαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν</p>	
<p>10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον</p> <p>11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα</p>	<p>11 καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον</p> <p>12 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστὰ πάντα</p>		
<p>καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενώθῃ</p>	<p>καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενώθῃ</p>		
<p>12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν καὶ οὐκ ἐπέγνωσαν αὐτὸν</p>	<p>13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν</p>		

Mt 17:	Mk 9:	Lk 9:	J
<p>5 While he yet spake, behold, a bright cloud overshadowed them:</p> <p>3:17³³ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>	<p>7 And there was a cloud that overshadowed them:</p> <p>1:11³³ And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p> <p>3:22³³ ...and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.</p>	J
<p>6 And when the disciples heard <i>it</i>, they fell on their face, and were sore afraid.</p> <p>7 And Jesus came and touched them, and said, Arise, and be not afraid.</p> <p>8 And when they had lifted up their eyes, they saw no man, save Jesus only.</p> <p>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.</p> <p>10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?</p> <p>11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.</p> <p style="padding-left: 20px;">and how it is written of the Son of man, that he must suffer many things, and be set at nought.</p> <p>12 But I say unto you, That Elias is come already, and they knew him not,</p>	<p>8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.</p> <p>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.</p> <p>10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.</p> <p>11 And they asked him, saying, Why say the scribes that Elias must first come?</p> <p>12 And he answered and told them, Elias verily cometh first, and restoreth all things;</p> <p>13 But I say unto you, That Elias is indeed come,</p>	<p>35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.</p> <p>36 And when the voice was past,</p> <p>Jesus was found alone.</p> <p>And they kept <i>it</i> close, and told no man in those days any of those things which they had seen.</p>	
<p>12:26³³ Father, glorify thy name. Then came there a voice from heaven, <i>saying</i>, I have both glorified <i>it</i>, and will glorify <i>it</i> again.</p>			

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

The next day.

Mt 17:	Mk 9:	Lk 9:	J
<p>14 And <u>when they were come to the multitude,</u></p> <p><i>{the man arriving...}</i> there came to him a <i>certain</i> man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed:</p> <p>for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him.</p>	<p>14 And <u>when he came to <i>his</i> disciples,</u> 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 <i>him</i> saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered</p> <p><i>{the man approaching...}</i> and said, Master, I have brought unto thee my son, which hath a dumb spirit;</p> <p>18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away:</p> <p><i>cf v22</i></p> <p>and I spake to thy disciples that they should cast him out; and they could not.</p>	<p>37 And it came to pass, that <u>on the next day, when they were come down</u> from the hill <i>{or: mountain}</i>, much people met him.</p> <p><i>{a man at a distance...}</i> 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.</p> <p>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.</p> <p>40 And I besought thy disciples to cast him out; and they could not.</p>	

Mt 17:	Mk 9:	Lk 9:	J
<p>17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ διστραμμένη ἕως πότε ἔσομαι μεθ ὑμῶν ἕως πότε ἀνέξομαι ὑμῶν φέρετέ μοι αὐτὸν ὧδε</p>	<p>19 ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει Ὡ γενεὰ ἄπιστος ἕως πότε πρὸς ὑμᾶς ἔσομαι ἕως πότε ἀνέξομαι ὑμῶν φέρετε αὐτὸν πρὸς με</p>	<p>41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ διστραμμένη ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν προσάγαγε τὸν υἱόν σου ὧδε</p>	
<p>20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων</p>	<p>20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων</p>	<p>42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν</p>	
<p>21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ ὁ δὲ εἶπεν παιδιοῦθεν</p>	<p>21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ ὁ δὲ εἶπεν παιδιοῦθεν</p>	<p>21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ ὁ δὲ εἶπεν παιδιοῦθεν</p>	
<p>cf. v15 22 καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν ἀλλ εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ ἡμᾶς</p>	<p>22 καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν ἀλλ εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ ἡμᾶς</p>	<p>22 καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν ἀλλ εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ ἡμᾶς</p>	
<p>23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι</p>	<p>23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι</p>	<p>23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι</p>	
<p>24 καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγεν Πιστεύω Κύριε βοήθει μου τῇ ἀπιστίᾳ</p>	<p>24 καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγεν Πιστεύω Κύριε βοήθει μου τῇ ἀπιστίᾳ</p>	<p>24 καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγεν Πιστεύω Κύριε βοήθει μου τῇ ἀπιστίᾳ</p>	
<p>18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς</p>	<p>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</p>	<p>ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ</p>	
<p>καὶ ἐξήλθεν ἀπ αὐτοῦ τὸ δαιμόνιον</p>	<p>26 καὶ κράζαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξήλθεν καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν</p>	<p>καὶ ἰάσατο τὸν παῖδα</p>	
<p>καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης</p>	<p>27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν καὶ ἀνέστη</p>	<p>καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ</p>	
<p>19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό</p>	<p>28 καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ ἰδίαν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό</p>	<p>καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ</p>	
<p>20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς</p>	<p>29 καὶ εἶπεν αὐτοῖς</p>	<p>43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ</p>	
<p>Διὰ τὴν ἀπιστίαν ὑμῶν ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρείτε τῷ ὄρει τούτῳ Μετάβηθι ἔντεϋθεν ἐκεῖ καὶ μεταβήσεται καὶ οὐδὲν</p>	<p>21.21³⁴⁶ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε οὐ μόνον τὸ τῆς συκῆς ποιήσετε ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ βλήθητι ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύουσι ὅτι ἂ λέγῃ γίνεταί ἔσται αὐτῷ ὃ ἐὰν εἴπη</p>	<p>17.5³⁰⁴ ...Πρόσθετε ἡμῖν πίστιν 6 εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ καὶ ὑπήκουσεν ἂν ὑμῖν</p>	
<p>22 καὶ πάντα ὅσα</p>	<p>24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν</p>		

Mt 17:	Mk 9:	Lk 9:	J
<p>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.</p>	<p>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.</p>	<p>41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.</p>	
<p>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.</p>		<p>42 And as he was yet a coming, the devil threw him down, and tare <i>him</i>.</p>	
<p>21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. cf. v15 22 And oftentimes 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 <i>are</i> 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.</p>			
<p>18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.</p>	<p>25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, <i>Thou</i> dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And <i>the spirit</i> cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose.</p>	<p>And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 And they were all amazed at the mighty power of God.</p>	
<p>19 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</p>	<p>21:21³⁴⁷ Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this <i>which is done</i> 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</p>	<p>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, 11:22³⁴⁷ 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</p>	<p>17:5³⁰⁵ ...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.</p>

Mt 17:	Mk 9:	L	J
<p>ἀδυνατήσῃ ὑμῖν</p> <p>ἔάν αἰτήσῃτε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε</p> <p>21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ</p>	<p>προσεύχομενοι αἰτήσθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν</p> <p>Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ</p>		

In Galilee.

Mt 17:	Mk 9:	Lk 9:	J
<p>22 ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ</p> <p>εἶπεν αὐτοῖς ὁ Ἰησοῦς <i>cf. 16:21 &c. p.216</i></p> <p>Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων 23 καὶ ἀποκτενοῦσιν αὐτόν καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται καὶ ἐλυπήθησαν σφόδρα</p>	<p>30 καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας Καὶ οὐκ ἤθελεν ἵνα τις γνῶ 31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι <i>cf. 10:32 &c. p.320</i></p> <p>Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων καὶ ἀποκτενοῦσιν αὐτόν καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα</p> <p>καὶ ἐφοβοῦντο αὐτόν ἐπερωτήσαι</p>	<p>Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ 44 θέσθε ὑμεῖς εἰς τὰ ὠτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων</p> <p>45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένος ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν περὶ τοῦ ῥήματος τούτου</p>	

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

M	Mk 9:	Lk 9:	J
		46 Εἰσηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἶη μείζων αὐτῶν	
	33 Καὶ ἦλθεν εἰς Καπερναοῦμ		

...On paying taxes.

Mt 17:	M	L	J
<p>24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ προσήλθον οἱ τὰ δίδραγμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραγμα 25 λέγει Ναὶ καὶ ὅτε εἰσηλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτόν 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 Ὑποχρεωθεὶς εἰσὶν οἱ υἱοὶ 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβαίνοντα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ</p>			

<p>Mt 17:</p> <p>shall be impossible unto you.</p> <p style="margin-left: 20px;">ye shall ask in prayer, believing, ye shall receive.</p> <p>21 Howbeit this kind goeth not out but by prayer and fasting.</p>		<p>Mk 9:</p> <p>ye desire, when ye pray, believe that ye receive <i>them</i>, and ye shall have <i>them</i>.</p> <p>This kind can come forth by nothing, but by prayer and fasting.</p>	L	J
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In Galilee.

<p>Mt 17:</p> <p>22 And <u>while they abode in Galilee</u>,</p> <p>Jesus said unto them, <i>cf. 16:21 &c. p217</i></p> <p>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.</p>	<p>Mk 9:</p> <p>30 And they departed thence, and <u>passed through Galilee</u>; and he would not that any man should know <i>it</i>.</p> <p>31 For he taught his disciples, and said unto them, <i>cf. 10:32 &c. p321</i></p> <p>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.</p> <p>32 But they understood not that saying,</p> <p style="text-align: right;">and</p> <p>were afraid to ask him.</p>	<p>Lk 9:</p> <p>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: for the Son of man shall be delivered into the hands of men.</p> <p>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.</p>	J
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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 <u>them</u> should be greatest.	
		33 And he <u>came to Capernaum</u> :	

...On paying taxes.

<p>Mt 17:</p> <p>24 And <u>when they were come to Capernaum</u>, they that received tribute <i>money</i> came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And <u>when he was come into the house</u>, 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.</p>	M	L	J
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...On ambition and rivalry and greatness.

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

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

Mt 18:	Mk 9:	Lk 9:	J	
<p>1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον 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</p> <p>εἶπεν</p> <p>Ἄμην λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία οὐ μὴ εἰσεέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν</p> <p>4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν</p> <p>5 καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται</p>	<p>36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς</p> <p>3.3⁴⁰ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Ἄμην ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῆ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ</p>	<p>ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ ἑαυτῷ 48 καὶ</p> <p>εἶπεν αὐτοῖς</p> <p>3.5⁴⁰ ἀπεκρίθη Ἰησοῦς Ἄμην ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ</p>		
	<p>37 Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με</p>	<p>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 ἐστιν μέγας</p>	<p>13.20⁴¹² ἀμὴν ἀμὴν λέγω ὑμῖν ὁ λαμβάνων ἐὰν τινα πέμψω ἐμὲ λαμβάνει ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με</p>	
	<p>38 ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης λέγων Διδάσκαλε εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια ὃς οὐκ ἀκολουθεῖ ἡμῖν καὶ ἐκωλύσαμεν αὐτόν ὅτι</p>	<p>49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν Ἐπιστάτα εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύσαμεν αὐτόν ὅτι</p>		

...On ambition and rivalry and greatness.

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

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

Mt 18:	Mk 9:	Lk 9:	J
<p>1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of <u>heaven</u>? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And</p> <p>said,</p> <p>Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p> <p>4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p> <p>5 And whoso shall receive one such little child in my name receiveth me.</p>	<p>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,</p> <p>3:3⁴¹ 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.</p>	<p>took a child, and set him by him, 48 And</p> <p>said unto them,</p> <p>3:5⁴¹ 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.</p>	
	<p>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.</p> <p>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</p>	<p>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.</p> <p>49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because</p>	<p>13:20⁴¹³ Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.</p>

Mt 18:	Mk 9:	Lk 9:	J
<p>10.42 και ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ</p> <p>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</p> <p>7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται</p> <p>8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον</p> <p><i>cf. v8</i></p>	<p>οὐκ ἀκολουθεῖ ἡμῖν</p> <p>39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με</p> <p>40 ὃς γὰρ οὐκ ἐστὶν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστὶν</p> <p>41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ἐν ὀνόματι μου ὅτι Χριστοῦ ἐστε ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ</p> <p>42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται λίθος μύλικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν</p> <p>43 Καὶ εἰ σκανδαλίσῃ σε ἡ χεὶρ σου ἀπόκοψον αὐτήν καλὸν σοί ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον</p> <p>44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται</p> <p>45 καὶ εἰ ὁ πούς σου σκανδαλίσῃ σε ἀπόκοψον αὐτόν καλὸν ἐστὶν σοὶ εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον</p> <p>46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται</p>	<p>οὐκ ἀκολουθεῖ μετ' ἡμῶν</p> <p>50 καὶ εἶπεν πρὸς αὐτὸν ὁ Ἰησοῦς Μὴ κωλύετε</p> <p>ὃς γὰρ οὐκ ἐστὶν καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστὶν <i>to p250</i></p> <p>ποτήριον ὕδατος</p> <p>17.2³⁰² λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων</p> <p>17.1³⁰² Εἶπεν δὲ πρὸς τοὺς μαθητὰς Ἄνευθετόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι' οὗ ἔρχεται</p>	

Mt 18:	Mk 9:	Lk 9:	J
<p>10:42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.</p> <p>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 <i>that</i> he were drowned in the depth of the sea.</p> <p>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!</p> <p>8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast <i>them</i> 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.</p> <p style="text-align: right;"><i>cf. v8</i></p>	<p>he followeth not us.</p> <p>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.</p> <p>40 For he that is not against us is on our part.</p> <p>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.</p> <p>42 And whosoever shall offend one of <i>these</i> 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.</p> <p>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:</p> <p>44 Where their worm dieth not, and the fire is not quenched.</p> <p>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:</p> <p>46 Where their worm dieth not, and the fire is not quenched.</p>	<p>he followeth not with us.</p> <p>50 And Jesus said unto him, Forbid <i>him</i> not:</p> <p>for he that is not against us is for us. <i>to p251</i></p> <p>17:2³⁰³ 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.</p> <p>17:1³⁰³ Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!</p>	

Mt 18:	Mk 9:	Lk 9:	J
<p>9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ καλόν σοί ἐστιν μονόφθαλμον</p> <p>εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός</p> <p>5.13⁵⁸ Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς ἂν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων</p>	<p>47 καὶ ἂν ὁ ὀφθαλμός σου σκανδαλίζη σε ἔκβαλε αὐτόν</p> <p>καλόν σοι ἐστιν μονόφθαλμον εἰσελθεῖν εἰς βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός</p> <p>48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται</p> <p>49 πᾶς γὰρ πυρὶ ἀλισθήσεται καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται</p> <p>50 Καλὸν τὸ ἅλας ἂν δὲ τὸ ἅλας ἀναλον γένηται ἐν τίνι αὐτὸ ἀρτύσετε ἔχετε ἐν ἑαυτοῖς ἅλας καὶ εἰρηνεύετε ἐν ἀλλήλοις</p> <p><i>to 10:1 p310</i></p>	<p>14.34²⁹⁴ Καλὸν τὸ ἅλας ἂν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἀρτυθήσεται</p> <p>35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν ἔξω βάλλουσιν αὐτὸ ὁ ἔχων ὄτα ἀκούειν ἀκούετω</p>	
<p>10 Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός</p> <p>12 Τί ὑμῖν δοκεῖ ἂν γένηται τινὶ ἀνθρώπῳ ἕκατὸν πρόβατα καὶ πλανηθῇ ἐν ἑξ αὐτῶν οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον</p> <p>13 καὶ ἂν γένηται εὐρεῖν αὐτὸ ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις</p> <p>14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων</p>	<p>15.3²⁹⁶ εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων</p> <p>4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἕκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἕως εὕρη αὐτό</p> <p>5 καὶ εὐρῶν ἐπιτίθεισιν ἐπὶ τοὺς ὠμούς αὐτοῦ χαίρων</p> <p>6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς Συγχαρήτε μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός</p> <p>7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας</p>	<p>15.25²⁹⁸ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν</p> <p>26 καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί εἶη ταῦτα</p> <p>27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν</p> <p>28 ὠργίσθη δὲ καὶ οὐκ ἠθέληεν εἰσελθεῖν ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν</p> <p>29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοὺ τὸσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ</p> <p>30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν</p> <p>31 ὁ δὲ εἶπεν αὐτῷ Τέκνον σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σὰ ἐστίν</p> <p>32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὸς ἦν καὶ εὐρέθη</p>	

Mt 18:	Mk 9:	Lk 9:	J
<p>9 And if thine eye offend thee, pluck it out, and cast <i>it</i> 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.</p> <p>5:13⁵⁹ 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.</p>	<p>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:</p> <p>48 Where their worm dieth not, and the fire is not quenched.</p> <p>49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.</p> <p>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.</p> <p><i>to 10:1 p311</i></p>	<p>14:34²⁹⁵ 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; <i>but</i> men cast it out. He that hath ears to hear, let him hear.</p>	
<p>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.</p> <p>11 For the Son of man is come to save that which was lost.</p> <p>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?</p> <p>13 And if so be that he find it, verily I say unto you, he rejoiceth more of that <i>sheep</i>, than of the ninety and nine which went not astray.</p> <p>14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.</p>	<p>15:3²⁹⁷ And he spake this parable unto them, saying,</p> <p>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?</p> <p>5 And when he hath found it, he layeth it on his shoulders, rejoicing.</p> <p>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.</p>		
	<p>15: 25²⁹⁹ 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 <i>his</i> 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.</p>		

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

Mt 18:	M	L	J
<p>15 Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου ἐάν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου <i>cf. Lev 19:17-18</i></p> <p>16 ἐὰν δὲ μὴ ἀκούσῃ παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα</p> <p>17 ἐὰν δὲ παρακούσῃ αὐτῶν εἰπέ τῇ ἐκκλησίᾳ ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης</p> <p>16.18²¹⁶ κἀγὼ δέ σοι λέγω ὅτι οὐ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς</p> <p>19 καὶ δώσω σοι τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃ ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃ ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς</p> <p>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</p> <p>19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωσινται γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>20 οὗ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἓμὸν ὄνομα ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν</p> <p>21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν Κύριε ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἑπτάκις</p> <p>22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά</p> <p>23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ</p> <p>24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων</p> <p>25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦπραθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν καὶ ἀποδοθῆναι</p> <p>26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων Κύριε Μακροθύμησον ἐπ' ἐμοί καὶ πάντα σοι ἀποδώσω</p> <p>27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκέλευεν ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ</p> <p>28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος μοι εἰ τι ὀφείλεις</p> <p>29 πεσὼν οὖν ὁ συνδoulos αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί καὶ [πάντα]^{scr} ἀποδώσω σοι</p> <p>30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον</p>		<p>17.3³⁰⁴ προσέχετε ἑαυτοῖς ἐὰν δὲ ἀμάρτη εἰς σέ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ</p>	
		<p>20.21⁴⁸⁸ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ κἀγὼ πέμπω ὑμᾶς</p> <p>22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον</p> <p>23 ἂν τινων ἀφήτε τὰς ἀμαρτίας ἀφίενται αὐτοῖς ἂν τινων κρατήτε κεκράτηται</p>	
		<p>4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σέ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων Μετανοῶ ἀφήσεις αὐτῷ</p>	

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

Mt 18:	M	L	J
<p>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. <i>cf. Lev 19:17-18</i></p> <p>16 But if he will not hear <i>thee</i>, <i>then</i> take with thee one or two more, that in the mouth of two or three witnesses every word may be established.</p> <p>17 And if he shall neglect to hear them, tell <i>it</i> unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.</p> <p>16:18²⁷ 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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>20 For where two or three are gathered together in my name, there am I in the midst of them.</p> <p>21 <u>Then</u> came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?</p> <p>22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.</p> <p>23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.</p> <p>24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.</p> <p>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.</p> <p>26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.</p> <p>27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.</p> <p>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 <i>him</i> by the throat, saying, Pay me that thou owest.</p> <p>29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.</p> <p>30 And he would not: but went and cast him into prison, till he should pay the debt.</p>		<p>17:3³⁰⁵ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.</p> <p>20:21⁴⁸⁹ Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> Father hath sent me, even so send I you.</p> <p>22 And when he had said this, he breathed on <i>them</i>, and saith unto them, Receive ye the Holy Ghost:</p> <p>23 Whose soever sins ye remit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> ye retain, they are retained.</p> <p>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.</p>	

Mt 18:	M	L	J
<p>31 ιδόντες 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 Δούλε πονηρὴ πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι ἐπεὶ παρεκάλεσάς με 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου ὡς καὶ ἐγὼ σὲ ἤλεσα 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασιανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ 35 Οὕτως καὶ ὁ πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἕαν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν <i>to 19:1 p310</i></p>			
<p>6.12⁶⁸ καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν</p>			
<p>6.14⁶⁸ Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος 15 ἕαν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν</p>			
		<p>11.4²⁶⁰ καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν</p>	
		<p>11.25³⁴⁶ καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν</p>	

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: <i>from p204</i>
			<p>22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν Ἱεροσολύμοις καὶ χειμῶν ἦν 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος 24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις εἰ σὺ εἶ ὁ Χριστὸς εἰπέ ἡμῖν παρρησίᾳ 25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς 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 ἀγῶ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι 28 ἀγῶ ζῶν αἰώνιον δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπασει τις αὐτὰ ἐκ τῆς χειρὸς μου 29 ὁ πατὴρ μου ὃς δέδωκέν μοι μεϊζῶν πάντων ἐστίν καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου 30 ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν 31 Ἐβάστασαν οὖν ἄλλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν 32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ κατὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου διὰ ποῖον αὐτῶν ἔργον λιθάσετε μὲ 33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες Περὶ καλοῦ ἔργου οὐ λιθάσομεν 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 Θεοὶ ἐστε 35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο καὶ οὐ δύναται λυθῆναι ἡ γραφή 36 ὃν ὁ πατὴρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου μὴ πιστεύετε μοι 38 εἰ δὲ ποιῶ καὶ ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύσατε</p>

Mt 18:	M	L	J
<p>31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.</p> <p>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:</p> <p>33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?</p> <p>34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.</p> <p>35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.</p> <p><i>to 19:1 p311</i></p> <p>6:12⁶⁹ And forgive us our debts, as we forgive our debtors.</p> <p>6:14⁶⁹ For if ye forgive men their trespasses, your heavenly Father will also forgive you:</p> <p>15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.</p>			
			<p>11:4²⁶¹ And forgive us our sins; for we also forgive every one that is indebted to us.</p> <p>11:25³⁴⁷ 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.</p> <p>26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</p>

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
			<p>22 And it was at <u>Jerusalem</u> the <u>feast of the dedication</u>, and it was <u>winter</u>.</p> <p>23 And Jesus walked in the <u>temple</u> in Solomon's porch.</p> <p>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.</p> <p>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.</p> <p>26 But ye believe not, because ye are not of my sheep, as I said unto you.</p> <p>27 My sheep hear my voice, and I know them, and they follow me:</p> <p>28 And I give unto them eternal life; and they shall never perish, neither shall any <i>man</i> pluck them out of my hand.</p> <p>29 My Father, which gave <i>them</i> me, is greater than all; and no <i>man</i> is able to pluck <i>them</i> out of my Father's hand.</p> <p>30 I and <i>my</i> Father are one.</p> <p>31 Then the Jews took up stones again to stone him.</p> <p>32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?</p> <p>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.</p> <p>34 Jesus answered them, Is it not written in your law, I said, Ye are gods?</p> <p>35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;</p> <p>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?</p> <p>37 If I do not the works of my Father, believe me not.</p> <p>38 But if I do, though ye believe not me, believe the works:</p>

M	M	L	Jn 10:
			<p>ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν αὐτῷ</p> <p>39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν</p> <p>40 Καὶ ἀπήλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ</p> <p>41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν</p> <p>42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτὸν</p>

Life. *Jesus raises Lazarus.*

M	M	L	Jn 11:
			<p>1 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς</p> <p>2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει <i>cf. 12:3 p336</i></p> <p>3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε Ἴδε ὃν φιλεῖς ἀσθενεῖ</p> <p>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</p> <p>5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον</p> <p>6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας</p> <p>7 ἔπειτα μετὰ τούτου λέγει τοῖς μαθηταῖς Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν</p> <p>8 λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι καὶ πάλιν ὑπάγεις ἐκεῖ</p> <p>9 ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα εἰσιν ὥραὶ τῆς ἡμέρας ἂν τις περιπατῇ ἐν τῇ ἡμέρᾳ οὐ προσκόπτει ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει</p> <p>10 ἂν δὲ τις περιπατῇ ἐν τῇ νυκτί προσκόπτει ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ</p> <p>11 ταῦτα εἶπεν καὶ μετὰ τούτου λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν</p> <p>12 εἶπον οὖν οἱ μαθηταὶ αὐτοῦ Κύριε εἰ κεκοίμηται σωθήσεται</p> <p>13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει</p> <p>14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία Λάζαρος ἀπέθανεν</p> <p>15 καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε ὅτι οὐκ ἦμην ἐκεῖ ἀλλὰ ἄγωμεν πρὸς αὐτόν</p> <p>16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς Ἔγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ</p> <p>17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ</p> <p>18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε</p> <p>19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς ἐπιδησίας Μάρθαν καὶ Μαρίας ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν</p> <p>20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθεζετο</p> <p>21 εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν Κύριε εἰ ἦς ὧδε ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει</p> <p>22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός</p> <p>23 λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου</p> <p>24 λέγει αὐτῷ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ</p>

M	M	L	Jn 10:
			<p>that ye may know, and believe, that the Father <i>is</i> in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand,</p> <p><u>40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.</u></p> <p>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.</p>

Life. *Jesus raises Lazarus.*

M	M	L	Jn 11:
			<p>1 Now a certain <i>man</i> was sick, <i>named</i> Lazarus, of <u>Bethany</u>, the town of Mary and her sister Martha. 2 (It was <i>that</i> Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <i>cf. 12:3 p337</i> 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard <i>that</i>, 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 <i>his</i> disciples, Let us go into Judaea again. 8 <i>His</i> 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.</p> <p>17 Then when Jesus came, he found that he had <i>lain</i> in the grave four days already. 18 Now <u>Bethany was nigh unto Jerusalem, about fifteen furlongs off:</u> 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 <i>still</i> 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 <i>it</i> 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.</p>

M	M	L	Jn 11:
			<p>25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ κὰν ἀποθάνῃ ζήσεται</p> <p>26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύεις τοῦτο</p> <p>27 λέγει αὐτῷ Ναὶ κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος</p> <p>28 Καὶ ταῦτά εἰπούσα ἀπήλθεν καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε</p> <p>29 ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν</p> <p>30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην ἀλλ ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα</p> <p>31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν ἠκολούθησαν αὐτῇ λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ</p> <p>32 ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ Κύριε εἰ ἦς ὡδε οὐκ ἂν ἀπέθανεν μου ὁ ἀδελφός</p> <p>33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν</p> <p>34 καὶ εἶπεν Ποῦ τεθείκατε αὐτόν λέγουσιν αὐτῷ Κύριε ἔρχου καὶ ἴδε</p> <p>35 ἐδάκρυσεν ὁ Ἰησοῦς</p> <p>36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν</p> <p>37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ</p> <p>38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ</p> <p>39 λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα Κύριε ἦδη ὄζει τεταρταῖος γὰρ ἐστίν</p> <p>40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς ὄψει τὴν δόξαν τοῦ θεοῦ</p> <p>41 ἦσαν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ εὐχαριστῶ σοι ὅτι ἤκουσάς μου</p> <p>42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας</p> <p>43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε δεῦρο ἕξω</p> <p>44 καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο λέγει αὐτοῖς ὁ Ἰησοῦς Λύσατε αὐτόν καὶ ἄφετε ὑπάγειν</p> <p>45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς ἐπίστευσαν εἰς αὐτόν</p> <p>46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς</p> <p>47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον Τί ποιῶμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ</p> <p>48 ἐὰν ἀφῶμεν αὐτόν οὕτως πάντες πιστεύσουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος</p> <p>49 εἰς δὲ τις ἐξ αὐτῶν Καϊάφας ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν</p>

M	M	L	Jn 11:
			<p>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 <i>that</i>, 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 <i>dead</i> 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 <i>from the place</i> where the dead was laid. And Jesus lifted up <i>his</i> 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 <i>it</i>, 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.</p> <p>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 <i>men</i> will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, <i>named</i> Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,</p>

M	M	L	Jn 11:
			<p>50 οὐδὲ διαλογίζεσθε ὅτι συμφέρεи ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται</p> <p>51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν ἀλλὰ ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους</p> <p>52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν</p> <p>53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν</p> <p>54 Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου εἰς Ἐφραὶμ λεγομένην πόλιν κάκει διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ</p> <p>55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοῦς</p> <p>56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν</p> <p>57 δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα εἴαν τις γινῶ ποῦ ἐστὶν μηνύσῃ ὅπως πιάσωσιν αὐτόν</p> <p><i>to 12:1 p336</i></p>

M	M	L	Jn 11:
			<p>50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.</p> <p>51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;</p> <p>52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.</p> <p>53 Then from that day forth they took counsel together for to put him to death.</p> <p>54 <u>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.</u></p> <p>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.</p> <p>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?</p> <p>57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew <i>it</i>, that they might take him.</p> <p><i>to 12:1 p337</i></p>

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}.

3

Harmony of the Gospels

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final tour

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: <i>from p232</i>	J
		<p>51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ</p> <p>52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσήλθον εἰς κώμην Σαμαρειτῶν ὥστε ἐτοιμάσαι αὐτῷ</p> <p>53 καὶ οὐκ ἐδέξαντο αὐτὸν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ</p> <p>54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον Κύριε θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς ὡς καὶ Ἡλίας ἐποίησεν</p> <p>55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς [καὶ εἶπεν Οὐκ οἶδατε οἴου πνεύματος ἔστε ὑμεῖς]</p> <p>56 [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι] καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην</p>	

Cost of discipleship.

M	M	Lk 9:	J
<p>8.19¹⁵⁰ καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε ἀκολουθήσω σοι ὅπου ἂν 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 κλίνει</p> <p>21 ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου</p> <p>22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς</p>		<p>57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ Κύριε</p> <p>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 κλίνει</p> <p>59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι ὁ δὲ εἶπεν Κύριε ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου</p> <p>60 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ</p> <p>61 Εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου</p> <p>62 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτόν Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ</p>	

Itinerary

It appears from Jn 11:54^{ff}^{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: <i>from p233</i>	J
		<p>51 And it came to pass, when the time was come that he should be received up, <u>he stedfastly set his face to go to Jerusalem.</u></p> <p>52 And sent messengers before his face: and they went, and <u>entered into a village of the Samaritans</u>, to make ready for him.</p> <p>53 And they did not receive him, because his face was as though he would go to Jerusalem.</p> <p>54 And when his disciples James and John saw <i>this</i>, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?</p> <p>55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.</p> <p>56 For the Son of man is not come to destroy men's lives, but to save <i>them</i>. <u>And they went to another village.</u></p>	

Cost of discipleship.¹

M	M	Lk 9:	J
<p>8:19¹⁵¹ And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.</p> <p>20 And Jesus saith unto him, The foxes have holes, and the birds of the air <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> head.</p> <p>21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.</p> <p>22 But Jesus said unto him, Follow me; and let the dead bury their dead.</p>		<p>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.</p> <p>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.</p> <p>59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.</p> <p>60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.</p> <p>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.</p> <p>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.</p>	

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 ἔθνων μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ			
9.37 ¹⁰² τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὅ μὲν θερισμός πολὺς οἱ δὲ ἔργαται ὀλίγοι 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ	2 ἔλεγεν οὖν πρὸς αὐτοῦς Ὅ μὲν θερισμός πολὺς οἱ δὲ ἔργαται ὀλίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ		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
10.16 ¹⁶⁶ Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστέραί	3 ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων	4.35 ⁴⁶ οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἔρχεται ἰδοὺ λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἦδη 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 ἀληθινός ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιᾶκατε ἄλλοι κεκοπιᾶκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε	
10.7 ¹⁶⁴ πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν 8 ἀσθενοῦντας θεραπεύετε λεπροὺς καθαρίζετε [νεκροὺς ἐγείρετε] ^{scr} δαίμονια 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 ἐστίν	6.8 ¹⁶⁴ καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον μὴ πήραν μὴ ἄρτον μὴ εἰς τὴν ζώνην χαλκὸν 9 ἀλλ' ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσῃσθε δύο χιτῶνας	9.3 ¹⁶⁴ καὶ εἶπεν πρὸς αὐτοῦς Μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ῥάβδους μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνά δύο χιτῶνας ἔχειν	4 μὴ βαστάζετε βαλάντιον μὴ πήραν μηδὲ ὑποδήματα
11 εἰς ἦν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κακεὶ μέναιτε ἕως ἂν ἐξέλθῃτε 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν 13 καὶ εἰ μὲν ἦ ἡ οἰκία ἀξία ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν εἰ μὲν δὲ μὴ ἦ 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 εἰ μὲν ἦ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν εἰ δὲ μήγε ἐφ' ὑμᾶς ἀνακαμψῃ
166 6.10 καὶ ἔλεγεν αὐτοῖς Ὅπου εἰ μὲν εἰσέλθῃτε εἰς οἰκίαν ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν	9.4 ¹⁶⁶ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε	7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιοντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶν μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν	

Jesus sends out thirty five additional advance parties to prepare the way before him.

<p>M</p> <p>10:5¹⁶⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into <i>any</i> city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.</p>	<p>M</p>	<p>Lk 10:</p>	<p>J</p> <p>1 After these things the Lord appointed <u>other seventy also</u>, and sent them two and two before his face <u>into every city and place, whither he himself would come.</u></p>
<p>9:37¹⁰³ Then saith he unto his disciples, The harvest truly <i>is</i> plenteous, but the labourers <i>are</i> few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.</p>	<p>2 Therefore said he unto them, The harvest truly <i>is</i> great, but the labourers <i>are</i> few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</p>	<p>4:35⁴⁷ Say not ye, There are yet four months, and <i>then</i> 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.</p>	
<p>10:16¹⁶⁷ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 10:7¹⁶⁵ 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.</p>	<p>3 Go your ways: behold, I send you forth as lambs among wolves.</p>		
<p>9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.</p>	<p>6:8¹⁶⁵ And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no scrip, no bread, no money in <i>their</i> purse: 9 But <i>be</i> shod with sandals; and not put on two coats.</p>	<p>9:3¹⁶⁵ And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.</p>	<p>4 Carry neither purse, nor scrip, nor shoes:</p>
<p>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.</p>		<p>and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace <i>be</i> 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.</p>	
<p>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.</p>	<p>9:4¹⁶⁷ And whatsoever house ye enter into, there abide, and thence depart.</p>	<p>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.</p>	

M	M	Lk 10:	J
		8 και εις η̄ν ἂν πόλιν εισέρχησθε και δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν 9 και θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς και λέγετε αὐτοῖς Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ	
10.14 ¹⁶⁶ και ὃς ἐάν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν	6.11 ¹⁶⁶ και ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν ἐκπορευόμενοι ἐκείθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς	9.5 ¹⁶⁶ και ὅσοι ἐάν μὴ δέξωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης και τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς	10 εἰς η̄ν δ' ἂν πόλιν εισέρχησθε και μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσομέθα 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 γῆ Σοδόμων και Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ	ἀμὴν λέγω ὑμῖν ἀνεκτοτερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ		
11.20 ¹²² Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεισταὶ δυνάμεις αὐτοῦ ὅτι οὐ μετενόησαν 21 Οὐαὶ σοὶ Χοραζὶν οὐαὶ σοὶ Βηθσαϊδὰ ὅτι εἰ ἐν Τύρῳ και Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ και σποδῶ μετενόησαν 22 πλὴν λέγω ὑμῖν Τύρῳ και Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν 23 και σύ Καπερναοὺμ ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ἄδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ ἔμειναν ἂν μέχρι τῆς σήμερον 24 πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοὶ		13 Οὐαὶ σοὶ Χοραζὶν οὐαὶ σοὶ Βηθσαϊδὰ ὅτι εἰ ἐν Τύρῳ και Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ και σποδῶ καθήμεναι μετενόησαν 14 πλὴν Τύρῳ και Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν 15 και σύ Καπερναοὺμ ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ἕως ἄδου καταβιβασθήσῃ	

M	M	Lk 10	J
<p>10:14¹⁶⁷ 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.</p> <p>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.</p>	<p>6:11¹⁶⁷ 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.</p> <p>Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.</p>	<p>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.</p> <p>9:5¹⁶⁷ 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.</p> <p>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. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.</p>	
<p>11: 20¹²³ 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.</p>		<p>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.</p>	

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 πιστεύουσιν ταῦτα παρακολουθήσει ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν γλώσσαις λαλήσουσιν καιναῖς 18 ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν	17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου 18 εἶπεν δὲ αὐτοῖς Ἐθεώρου τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα 19 ἰδοὺ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειν 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 τοῦτου νῦν ὁ ἄρχων τοῦ κόσμου τοῦτου 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 ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου 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 ὃ ἐάν 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 ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου 22 καὶ στραφεὶς πρὸς τοὺς μαθητάς εἶπεν Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἐάν βούληται ὁ υἱὸς ἀποκαλύψαι 23 Καὶ στραφεὶς πρὸς τοὺς μαθητάς κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν		
13.16 ¹⁴⁰ ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὧτα ὑμῶν ὅτι ἀκούει 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον καὶ ἀκούσαι 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 αὐτὸ 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς	12.28 ³⁶⁰ Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη ἐπηρώτησεν αὐτόν	25 Καὶ ἰδοὺ νομικὸς τις ἀνέστη	

M	M Lk 10:	J
<p>10:40¹⁷¹ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</p>	<p>16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.</p>	<p>13:20⁴¹³ Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.</p>
<p>16:17⁴⁹³ 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.</p>	<p>17 <u>And the seventy returned again</u> 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.</p>	<p>12:31³⁹⁵ Now is the judgment of this world: now shall the prince of this world be cast out.</p>
<p>11:25¹²³ <u>At that time</u> 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 <i>he</i> to whomsoever the Son will reveal <i>him</i>. 13:16¹⁴¹ But blessed <i>are</i> your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous <i>men</i> have desired to see <i>those things</i> which ye see, and have not seen <i>them</i>; and to hear <i>those things</i> which ye hear, and have not heard <i>them</i>.</p>	<p>21 <u>In that hour</u> 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 {<i>And turning to his disciples, he said</i>}^{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 <i>he</i> to whom the Son will reveal <i>him</i>. 23 And he turned him unto <i>his</i> disciples, and said <u>privately</u>, Blessed <i>are</i> 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 <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p>	

How to obtain life according to the law: love God first, and love neighbor as self.

M	M	Lk 10:	J
<p>22:34³⁶¹ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, <i>which was a lawyer</i>, asked <i>him a question</i>,</p>	<p>12:28³⁶¹ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,</p>	<p>25 And, behold, a certain lawyer stood up, and</p>	

M	M	Lk 10:	J
<p>πειράζων αὐτόν καὶ λέγων 36 Διδάσκαλε ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ 37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ</p> <p>Ἄγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου 38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολὴ 39 δευτέρα δὲ ὁμοία αὐτῇ Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν</p>	<p>Ποία ἐστὶν πρώτη πάντων ἐντολῆ 29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν Ἄκουε Ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστὶν 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 αὕτη πρώτη ἐντολὴ 31 καὶ δευτέρα ὁμοία αὕτῃ Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν</p>	<p>ἐκπειράζων αὐτὸν καὶ λέγων Διδάσκαλε τί ποιήσας ζωὴν αἰώνιον κληρονομήσω 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται πῶς ἀναγινώσκεις</p>	
<p>μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμνται</p>			
<p>32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς διδάσκαλε ἐπ ἀληθείας εἶπας ὅτι εἷς ἐστὶν 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 πλεῖον ἐστὶν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ</p>		<p>27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἄγαπήσεις 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 σεαυτὸν 28 εἶπεν δὲ αὐτῷ Ὅρθως ἀπεκρίθης τοῦτο ποίει καὶ ζήση</p>	
<p>29 ὁ δὲ θέλων δικαιῶν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστὶν μου πλησίον 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἄνθρωπός τις κατέβαινε ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχῶ καὶ λησταῖς περιέπεσον οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινε ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν 32 ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον ἔλθων καὶ ἰδὼν ἀντιπαρήλθεν 33 Σαμαρεῖτης δὲ 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 κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ 35 καὶ ἐπὶ τὴν αὐριον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ Ἐπιμελήθητι αὐτοῦ καὶ ὁ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι 36 τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσότος εἰς τοὺς ληστές 37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ αὐτοῦ εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως</p>			

M	M	Lk 10:	J
<p>tempting him, and saying, 36 Master, which <i>is</i> the <u>great</u> commandment in the law? 37 Jesus said unto him,</p> <p style="text-align: center;">Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>38 This is the <u>first and great</u> commandment. 39 And the second <i>is</i> like unto it, Thou shalt love thy neighbour as thyself.</p> <p style="border: 1px solid black; padding: 2px;">There is none other commandment greater than these.</p> <p>40 On these two commandments hang all the law and the prophets.</p>	<p style="text-align: center;">Which is the <u>first</u> commandment of all?</p> <p>29 And Jesus answered him, The first of all the commandments <i>is</i>, 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 <i>is</i> the first commandment. 31 And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself.</p>	<p>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?</p>	
<p>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 <i>his</i> 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.</p>		<p>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.</p>	
	<p>29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain <i>man</i> went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded <i>him</i>, and departed, leaving <i>him</i> 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 <i>on him</i>, 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 <i>on him</i>, 34 And went to <i>him</i>, 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 <i>them</i> 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.</p>		

Dinner at Martha's house.

M	M	Lk 10:	J
		<p>38 Ἐγένετο δὲ Ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσηλθὼν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς</p> <p>39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριά ἢ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ</p> <p>40 ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπεν Κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται</p> <p>41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ</p> <p>42 ἐνὸς δὲ ἐστὶν χρεῖα Μαριά δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς</p>	<p>11.1²⁴⁰ Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς</p> <p>2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς ἡς ὁ ἀδελφὸς Λάζαρος ἠσθένει</p> <p>12.1³³⁶ Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν ὅπου ἦν Λάζαρος ὁ τεθνηκώς ὃν ἤγειρεν ἐκ νεκρῶν</p> <p>2 ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ</p> <p>3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου</p>

Various teachings.

M	M	Lk 11:	J
		<p>6.5⁶⁶ Καὶ ὅταν προσεύχη οὐκ ἔση ὡσπερ οἱ ὑποκριταὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι ὅπως ἂν φανώσιν τοῖς ἀνθρώποις ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν</p> <p>6 σὺ δὲ ὅταν προσεύχη εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ</p> <p>7 Προσευχόμενοι δὲ μὴ βαττολογήητε ὡσπερ οἱ ἐθνικοὶ δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται</p> <p>8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν</p> <p>9 Οὕτως οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου</p> <p>10 ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς</p> <p>11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον</p> <p>12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν</p> <p>13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν</p>	<p><i>on prayer.</i></p> <p>1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ</p> <p>2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς</p> <p>3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν</p> <p>4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ</p>
		<p>5 Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπη αὐτῷ Φίλε χρησόν μοι τρεῖς ἄρτους</p> <p>6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ</p> <p>7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἶπη Μὴ μοι κόπους πάρεχε ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι</p> <p>8 λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ</p>	

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
		<p>38 Now it came to pass, as they went, that he entered into <u>a certain village</u>: and a certain woman named Martha received him into her house.</p> <p>39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.</p> <p>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.</p> <p>41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:</p> <p>42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.</p>	<p>11:1²⁴¹ Now a certain <i>man</i> was sick, <i>named</i> Lazarus, of <u>Bethany</u>, the town of Mary and her sister Martha.</p> <p>2 (It was <i>that</i> Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)</p> <p>12:1³³⁷ Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.</p> <p>2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.</p> <p>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.</p>

Various teachings.

M	M	Lk 11:	J
		<p>6:5⁶⁷ And when thou prayest, thou shalt not be as the hypocrites <i>are</i>: 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.</p> <p>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.</p> <p>7 But when ye pray, use not vain repetitions, as the heathen <i>do</i>: for they think that they shall be heard for their much speaking.</p> <p>8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.</p> <p>9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.</p> <p>10 Thy kingdom come.</p> <p>Thy will be done in earth, as <i>it is</i> in heaven.</p> <p>11 Give us this day our daily bread.</p> <p>12 And forgive us our debts, as we forgive our debtors.</p> <p>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.</p>	
		<p><i>on prayer.</i></p> <p>1 And it came to pass, that, as he was praying <u>in a certain place</u>, when he ceased, one of his <i>{new?}</i> disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p> <p>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.</p> <p>3 Give us day by day our daily bread.</p> <p>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.</p>	
		<p>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;</p> <p>6 For a friend of mine in his journey is come to me, and I have nothing to set before him?</p> <p>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.</p> <p>8 I say unto you, Though <i>{or: If indeed}</i> he will not rise and give him, because he is his</p>	

M	M Lk 11:	J
<p style="text-align: center;">φίλον διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρήζει</p> <p>7.7⁷⁴ Αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὕρησεται κρούετε καὶ ἀνοιγήσεται ὑμῖν 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃν ἔαν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ 10 καὶ ἔαν ἰχθὺν αἰτήσῃ μὴ ὄφιν ἐπιδώσει αὐτῷ</p> <p>11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν</p>	<p>9 κἀγὼ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὕρησεται κρούετε καὶ ἀνοιγήσεται ὑμῖν 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ 12 ἢ καὶ ἔαν αἰτήσῃ ὄφιν μὴ ἐπιδώσει αὐτῷ σκορπίον 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν</p>	

And he was casting out a devil.

M	M	Lk 11:	J
<p>9.32¹⁰⁰ Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον</p> <p>33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ</p> <p>34 οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια</p>	<p>12.22¹²⁸ Τότε προσήνεχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν</p> <p>23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ</p> <p>24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων</p>	<p>3.22¹²⁸ καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια</p> <p>14 Καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξελεθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι</p> <p>15 τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια</p>	
	<p>7.20¹⁹² ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι</p> <p>8.48¹⁹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης εἶ σὺ καὶ δαιμόνιον ἔχεις</p> <p>49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμεῖς ἀτιμάζετέ με</p>		

M	M Lk 11:	J
<p>friend, yet because of his importunity he will rise and give him as many as he needeth.</p>		
<p>7:7⁷⁵ 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?</p>	<p>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 <i>he ask</i> 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 <i>your</i> heavenly Father give the Holy Spirit to them that ask him?</p>	

And he was casting out a devil.

M	M	Lk 11:	J
<p>9:32¹⁰¹ 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. 34 But the Pharisees said, He casteth out devils through the prince of the devils.</p>	<p>12:22¹²⁹ 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? 24 But when the Pharisees heard <i>it</i>, they said, This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.</p>	<p>3:22¹²⁹ And the scribes which came down from Jerusalem said, • He hath Beelzebub, and • by the prince of the devils casteth he out devils.</p> <p>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. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.</p>	
<p>7:20¹⁹³ The people answered and said, Thou hast a devil: who goeth about to kill thee? 8:48¹⁹⁹ 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.</p>			

M	M	Lk 11:	J
	<p>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 Ἄβραάμ ἀπέθανεν καὶ οἱ προφήται καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα 10.19²⁰⁴ 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</p>		
<p>12.25¹²⁸ εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν</p>	<p>3.23¹²⁸ καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς</p>	<p>16 ἕτεροι δὲ πειράζοντες σημεῖον παρ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ <i>cf. v29 below; also Mk 8:11, p212.</i> 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα</p>	
<p>εἶπεν αὐτοῖς</p> <p>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 ἀνάσῃ ἐφ' ἑαυτὸν καὶ μεμερίσται οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει</p>		<p>εἶπεν αὐτοῖς</p> <p>Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθῃ πῶς σταθήσεται ἡ βασιλεία αὐτοῦ ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια 19 εἰ δὲ ἐγὼ ἐν Βεελζεβούλ 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 φυλάσῃ τὴν ἑαυτοῦ αὐλήν ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ</p>	
<p>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 ἐμερίσθῃ πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ 27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ 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 δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διάρπάσαι ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν</p>	<p>27 οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διάρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ καὶ τότε τὴν οἰκίαν αὐτοῦ διάρπάσῃ</p>	<p>22 ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ ἔπεποιθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὕρισκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον</p>	
<p>καὶ τότε τὴν οἰκίαν αὐτοῦ διάρπάσει</p>			
<p>30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει 31 Διὰ τοῦτο λέγω ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται</p>	<p>12.43¹³⁴ Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὕρισκει 44 τότε λέγει ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον</p>		

M	M	Lk 11:	J
	<p>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. 10:19²⁰⁵ 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?</p>		
<p>12:25¹²⁹ And Jesus knew their thoughts, and 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.</p>	<p>3:23¹²⁹ And he called them <i>unto him</i>, and said unto them in parables,</p>	<p>16 And others, tempting <i>him</i>, sought of him a sign from heaven. <i>cf. v29 below; also Mk 8:11, p213.</i> 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> 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 through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast <i>them</i> 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: 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. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 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.</p>	
<p>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 <i>them</i> 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?</p>			
<p>and then he will spoil his house.</p>	<p>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.</p>		
<p>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 <i>against</i> the Holy Ghost shall not be forgiven</p>	<p>12:43¹³⁵ 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;</p>		

M	M	Lk 11:	J
<p>τοῖς ἀνθρώποις 32 καὶ ὃς ἐὰν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἶπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι</p>	<p>καὶ ἔλθον εὐρίσκει 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</p>	<p>25 καὶ ἔλθον εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον 26 τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων</p>	

The value of obedience.

M	M	Lk 11:	J
		<p>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 μενουῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτὸν</p>	

On signs.

M	M	Lk 11:	J
<p>12.38¹³² Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλῖς 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</p>	<p>16.1²¹² Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάι αὐτοῖς 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός 3 καὶ πρωτὶ Σήμερον χειμῶν πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε 4 Γενεὰ πονηρὰ καὶ μοιχαλῖς σημεῖον ἐπιζητεῖ καὶ ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου</p>	<p>8.11²¹² Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν 11.16²⁶⁴ ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ 29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη πονηρὰ ἐστίν 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 12.54²⁸⁴ Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὁμβρος ἔρχεται καὶ γίνεται οὕτως 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται 56 ὑποκριταὶ τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε 6.29¹⁸⁶ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκεῖνος 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον ἵνα ἴδωμεν καὶ</p>	

Mt 18:35^ — Mk 9:50^ — Lk 11:25-30 — Jn 11:57^

M	M	Lk 11:	J
<p>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 <i>world</i> to come.</p>	<p>and when he is come, he findeth <i>it</i> 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 <i>state</i> of that man is worse than the first. Even so shall it be also unto this wicked generation.</p>	<p>25 And when he cometh, he findeth <i>it</i> swept and garnished. 26 Then goeth he, and taketh <i>to him</i> seven other spirits more wicked than himself; and they enter in, and dwell there: and the last <i>state</i> of that man is worse than the first.</p>	

The value of obedience.

M	M	Lk 11:	J
		<p>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 <i>is</i> the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed <i>are</i> they that hear the word of God, and keep it.</p>	

On signs.

Mt	M	Lk 11:	J
<p>12:38¹³³ 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.</p>	<p>16:1²¹³ 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, <i>It will be fair</i> weather: for the sky is red. 3 And in the morning, <i>It will be foul</i> 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 <i>discern</i> 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.</p>	<p>8:11²¹³ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 11:16²⁶⁵ And others, tempting <i>him</i>, 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. 12:54²⁸⁵ 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? 6:29¹⁸⁷ 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</p>	

M	M	Lk 11: J
<p>12.41¹³⁴ ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ καὶ ἰδοὺ πλείον Ἰωῆ ὦδε</p> <p>42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλείον Σολομῶνος ὦδε</p>	<p>πιστεῦσώμεν σοι τί ἐργάζῃ</p> <p>31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ καθὼς ἐστὶν γεγραμμένον Ἔφαγον ἐκ τοῦ οὐρανοῦ ἕδωκεν αὐτοῖς φαγεῖν</p>	<p>31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτούς ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ πλείον Σολομῶνος ὦδε</p> <p>32 ἄνδρες Νινευεῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ καὶ ἰδοὺ πλείον Ἰωῆ ὦδε</p>

Jesus is a lighted candle: do not fail to perceive him, and the world as he reveals it.

M	M Lk 11: J
<p>5.14⁵⁸ Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη</p> <p>15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ</p> <p>16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς</p> <p>6.22⁷⁰ Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται</p> <p>23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται</p> <p>εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ σκότος πόσον</p>	<p>4.21¹⁴² Καὶ ἔλεγεν αὐτοῖς Μῆτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ</p> <p>8.16¹⁴² Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθεισιν ἀλλ' ἐπὶ λυχνίας ἐπιτίθεισιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς</p> <p>33 Οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτῃν τίθεισιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν</p> <p>34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐπὶ δὲ πονηρὸς ἦ καὶ τὸ σῶμά σου σκοτεινόν</p> <p>35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν</p> <p>36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν μὴ ἔχον τι μέρος σκοτεινόν ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε</p>

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.	
<p>12:41¹³⁵ 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 <i>is</i> here.</p> <p>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 <i>is</i> here.</p>		<p>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 <i>is</i> here.</p> <p>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 <i>is</i> here.</p>

Jesus is a lighted candle: do not fail to perceive him, and the world as he reveals it.

M	M Lk 11: J
<p>5:14⁵⁹ Ye are the light of the world. A city that is set on an hill cannot be hid.</p> <p>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.</p> <p>16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.</p> <p>6:22⁷¹ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.</p> <p>23 But if thine eye be evil, thy whole body shall be full of darkness.</p> <p>If therefore the light that is in thee be darkness, how great <i>is</i> that darkness!</p>	<p>4:21¹⁴³ 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?</p> <p>8:16¹⁴³ 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.</p> <p>33 No man, when he hath lighted a candle, putteth <i>it</i> in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.</p> <p>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 <i>thine eye</i> is evil, thy body also <i>is</i> full of darkness.</p> <p>35 Take heed therefore that the light which is in thee be not darkness.</p> <p>36 If thy whole body therefore <i>be</i> 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.</p>

On the Pharisees.

M	M	Lk 11:	J
<p>7.1²⁰⁴ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἑλθόντες ἀπὸ Ἱεροσολύμων</p> <p>2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν τοῦτ' ἔστιν ἀνίπτοις ἐσθίουτας ἄρτους ἐμέψαντο</p> <p>3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων</p>		<p>37 Ἐν δὲ τῷ λαλήσαι ἠρωτᾷ αὐτὸν Φαρισαῖος τις ὅπως ἀριστήσῃ παρ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν</p> <p>38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου</p>	
<p>23.25³⁶⁶ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας</p> <p>26 Φαρισαῖε τυφλὲ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν</p>	<p>4 καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων καὶ ζεστῶν καὶ χαλκίων καὶ κλινῶν</p> <p>7.8²⁰⁶ ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων βαπτισμοὺς ζεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε</p>	<p>39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας</p> <p>40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν</p> <p>41 πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστὶν</p>	
<p>23.23³⁶⁶ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ 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 κάκεῖνα μὴ ἀφιέναι</p>		<p>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 κάκεῖνα μὴ ἀφιέναι</p>	
<p>a 23.5³⁶⁴ ...πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν</p> <p>b καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν</p> <p>c 6 φιλοῦσιν τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις</p> <p>d καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>e 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>f καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββί Ῥαββί</p>	<p>12.38³⁶⁴ ...</p> <p>b τῶν θελόντων ἐν στολαῖς περιπατεῖν</p> <p>e καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>d 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις</p>	<p>43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις</p> <p>ὅτι ἀγαπάτε</p> <p>a τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς</p> <p>e καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>20.46³⁶⁴ ...</p> <p>b τῶν θελόντων περιπατεῖν ἐν στολαῖς</p> <p>e καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>d καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις</p>	
<p>23.27³⁶⁶ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι παρομοιάζετε τάφοις κεκοιναμένοις οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας</p> <p>28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας</p>		<p>44 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν</p>	

On the Pharisees.

M	M	Lk 11:	J
<p>7:1²⁰⁵ 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 <i>their</i> hands oft, eat not, holding the tradition of the elders.</p>		<p>37 And as he spake, a certain Pharisee besought him to dine with him: and <u>he went in, and sat down to meat.</u> 38 And when the Pharisee saw <i>it</i>, he marvelled that he had not first washed before dinner.</p>	
<p>23:25³⁶⁷ 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 <i>Thou</i> blind Pharisee, cleanse first that <i>which is</i> within the cup and platter, that the outside of them may be clean also.</p>	<p>4 And <i>when they come</i> from the market, except they wash, they eat not. And many other things there be, which they have received to hold, <i>as</i> the washing of cups, and pots, brasen vessels, and of tables. 7:8²⁰⁷ For laying aside the commandment of God, ye hold the tradition of men, <i>as</i> the washing of pots and cups: and many other such like things ye do.</p>	<p>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 <i>Ye</i> 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.</p>	
<p>23:23³⁶⁷ Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier <i>matters</i> of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.</p>		<p>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.</p>	
<p>a 23:5³⁶⁵ ...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.</p>	<p>12:38³⁶⁵ ... b which love to go in long clothing, e and <i>love</i> salutations in the marketplaces, d 39 And the chief seats in the synagogues, c and the uppermost rooms at feasts:</p>	<p>43 Woe unto you, Pharisees! for ye love d the uppermost seats in the synagogues, e and greetings in the markets.</p>	<p>20:46³⁶⁵ ... 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;</p>
<p>23:27³⁶⁷ 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 <i>men's</i> bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.</p>		<p>44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over <i>them</i> are not aware of <i>them</i>.</p>	

On the lawyers.

M	M Lk 11:	J
<p>15.12²⁰⁶ Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οὐίδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν</p> <p>23.2³⁶⁴ ...Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι</p> <p>3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν</p> <p>4 δεσμεύουσιν γὰρ φορτία βάρεια καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῶ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά</p> <p>5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις ...</p> <p>23.29³⁶⁶ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων</p> <p>30 καὶ λέγετε Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν</p> <p>31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας</p> <p>32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν</p> <p>33 ὄφεις γεννήματα ἐχιδνῶν πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέεννης</p> <p>34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν</p> <p>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</p> <p>36 ἀμήν λέγω ὑμῖν ὅτι ἥξει πάντα ταῦτα ἐπὶ τὴν γενεάν ταύτην</p> <p>23.13³⁶⁴ Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχασθε οὐδὲ τοὺς εἰσερχομένους ἀφήτε εἰσελθεῖν</p>	<p>45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις</p> <p>46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις</p> <p>47 οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς</p> <p>48 ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα</p> <p>49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενεύουσιν καὶ ἐκδιώξουσιν</p> <p>50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης</p> <p>51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης</p> <p>52 οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλειδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους ἐκώλυσατε</p>	
<p><i>angered, the scribes and Pharisees go on the attack.</i></p> <p>53 λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζεω αὐτὸν περὶ πλειόνων</p> <p>54 ἐνεδρεύοντες αὐτὸν ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ</p>		

On the lawyers.

M	M Lk 11:	J
<p>15:12²⁰⁷ Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 23:2³⁶⁵ ... The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, <i>that</i> 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 <i>them</i> on men's shoulders; but they <i>themselves</i> will not move them with one of their fingers. 5 But all their works they do for to be seen of men: ... 23:29³⁶⁷ 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? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and <i>some</i> of them ye shall kill and crucify; and <i>some</i> of them shall ye scourge in your synagogues, and persecute <i>them</i> 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. 23:13³⁶⁵ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i>, neither suffer ye them that are entering to go in.</p>	<p>45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.</p> <p>46 And he said, Woe unto you also, <i>ye</i> lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.</p> <p>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.</p> <p>49 Therefore also said the wisdom of God, I will send them prophets and apostles, and <i>some</i> 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. 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.</p>	
	<p><i>angered, the scribes and Pharisees go on the attack.</i> 53 And as he said these things unto them, the scribes and the Pharisees began to urge <i>him</i> 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.</p>	

Instructions addressed to disciples and to all.

M	M	Lk 12:	J
<p>16.4²¹⁴ ...καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν 5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν</p> <p>6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ... 12 ...τῆς διδαχῆς τῶν Φαρισαίων καὶ...</p> <p>10.24¹⁶⁸ Οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ 25 ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν πόσω μάλλον τοὺς οἰκειακούς αὐτοῦ</p> <p>26 Μὴ οὖν φοβηθῆτε αὐτούς οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται</p> <p>27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ καὶ ὃ εἰς τὸ οὐκ ἀκούεται κηρύξατε ἐπὶ τῶν δωματίων</p> <p>28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν φοβηθῆτε δὲ μάλλον τὸν δυνάμενον καὶ [τὴν] ψυχὴν καὶ [τὸ] σῶμα ἀπολέσαι ἐν γέεννῃ</p> <p>29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ</p>	<p>8.13²¹⁴ καὶ ἀφείξ αὐτοὺς ἐμβὰς πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν 14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ</p> <p>15 καὶ διεστέλλετο αὐτοῖς λέγων Ὅρατε βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου</p> <p>4.21¹⁴² Καὶ ἔλεγεν αὐτοῖς Μῆτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆ</p> <p>8.16¹⁴² Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθειν ἀλλ' ἐπὶ λυχνίας ἐπιτίθειν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς</p> <p>22 οὐ γὰρ ἐστὶν τί κρυπτόν ὃ ἐὰν μὴ φανερωθῆ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα εἰς φανερόν ἔλθῃ</p> <p>23 εἴ τις ἔχει ὦτα ἀκούειν ἀκούετω</p>	<p><i>on hypocrisy.</i> 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἧτις ἐστὶν ὑπόκρισις</p> <p>17 οὐ γὰρ ἐστὶν κρυπτόν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ</p> <p>2 οὐδὲν δὲ συγκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται</p> <p>3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὐκ ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων</p> <p><i>on fear.</i> 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνειν ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν καὶ λέγω ὑμῖν τοῦτον φοβηθῆτε 6 οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ἐπιλησμένον ἐνώπιον</p>	

Instructions addressed to disciples and to all.

M	M	Lk 12:	J
<p>16:4²¹⁵ ...And he left them, and departed.</p> <p>5 And when his disciples <u>were come to the other side</u>, they had forgotten to take bread.</p> <p>6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ... 12 ...the <u>doctrine</u> of the Pharisees and...</p> <p>10:24¹⁶⁹ The disciple is not above <i>his</i> master, nor the servant above his lord.</p> <p>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 <i>shall they call</i> them of his household?</p> <p>26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p> <p>27 What I tell you in darkness, <i>that</i> speak ye in light: and what ye hear in the ear, <i>that</i> preach ye upon the housetops.</p> <p>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.</p> <p>29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without</p>	<p>8:13²¹⁵ And he left them, and entering into the ship again <u>departed to the other side</u>.</p> <p>14 Now <i>the disciples</i> had forgotten to take bread, neither had they in the ship with them more than one loaf.</p> <p>15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and <i>of</i> the leaven of Herod.</p> <p>4:21¹⁴³ 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?</p> <p>8:16¹⁴³ 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.</p> <p>22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.</p> <p>23 If any man have ears to hear, let him hear.</p>	<p><i>on hypocrisy.</i></p> <p>1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another,</p> <p>he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is <u>hypocrisy</u>.</p> <p>8:16¹⁴³ 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.</p> <p>17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.</p> <p>2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.</p> <p>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.</p> <p><i>on fear.</i></p> <p>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.</p> <p>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.</p> <p>6 Are not five sparrows sold for two farthings, and not one of them is forgotten before</p>	

M	M	Lk 12:	J
<p>τοῦ πατρὸς ὑμῶν 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημένοι εἰσὶν 31 μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς</p>		<p>τοῦ θεοῦ 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμηται μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε</p>	
<p>32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσῃ καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς 33 ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι αὐτὸν καγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p>	<p>8.38²¹⁸ ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων</p>	<p><i>on loyalty.</i> 9.26²¹⁸ ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται 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</p>	
<p>12.31¹³⁰ 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</p>		<p><i>on forgiveness.</i> 10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται</p>	
<p>3.28¹³⁰ 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</p>		<p><i>on answering authorities.</i> 21.12³⁷⁰ πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον 14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογίαθῆναι</p>	
<p>10.17¹⁶⁶ 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 24.9³⁷² τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς 19 ὅταν δὲ παραδιδῶσιν ὑμᾶς μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε</p>	<p>13.9³⁷² βλέπετε δὲ ὑμεῖς ἑαυτοὺς 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 11 ὅταν δὲ ἀγαγῶσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε</p>	<p>11 ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογίασηθε</p>	

M	M	Lk 12:	J
<p>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.</p>	<p>8:38²¹⁹ 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.</p>	<p>God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. <i>on loyalty.</i></p>	<p>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.</p>
<p>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.</p>	<p>9:26²¹⁹ 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 <i>in his</i> Father's, and of the holy angels.</p>	<p><i>on forgiveness.</i></p>	<p>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.</p>
<p>12:31¹³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy <i>against</i> 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 <i>world</i> to come.</p>	<p>3:28¹³¹ 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:</p>	<p><i>on answering authorities.</i></p>	<p>11 And when they bring you unto the synagogues, and unto magistrates, and powers,</p>
<p>10:17¹⁶⁷ 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.</p>	<p>13:9³⁷³ 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.</p>	<p>11 And when they bring you unto the synagogues, and unto magistrates, and powers,</p>	<p>21:12³⁷¹ 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.</p>
<p>24:9³⁷³ 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:</p>	<p>10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak,</p>	<p>take ye no thought how or what thing ye shall answer,</p>	<p>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:</p>

M	M	Lk 12:	J
<p>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</p>	<p>μηδὲ μελετᾶτε ἀλλ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον</p>	<p>ἢ τί εἵπητε 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν</p>	<p>15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνησονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν</p>
		<i>on wealth.</i>	
<p>13 Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου Διδάσκαλε εἶπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν 14 ὃ δὲ εἶπεν αὐτῷ Ἄνθρωπε τίς με κατέστησεν δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς 15 εἶπεν δὲ πρὸς αὐτοὺς Ὅρατε καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτῷ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων Ἄνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα 17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω ὅτι οὐκ ἔχω ποῦ συναῶω τοὺς καρπούς μου 18 καὶ εἶπεν Τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συναῶω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου 19 καὶ ἔρω τῇ ψυχῇ μου Ψυχὴ ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ ἀναπαύου φάγε πίε εὐφραίνου 20 εἶπεν δὲ αὐτῷ ὁ θεὸς Ἄφρον ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἠτοίμασας τίνι ἔσται 21 οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν</p>		<p>22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσηθε 23 ἡ ψυχὴ πλείον ἐστὶν 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 πόσω 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 νῆθει λέγω δὲ ὑμῖν οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν πόσω μᾶλλον ὑμᾶς ὀλιγόπιστοι 29 καὶ ὑμεῖς μὴ ζητεῖτε</p>	
<p>6.25⁷⁰ Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσηθε οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συναῶουσιν εἰς ἀποθήκας καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα</p> <p>28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νῆθει 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν οὐ πολλῷ μᾶλλον ὑμᾶς ὀλιγόπιστοι 31 μὴ οὖν μεριμνήσητε λέγοντες</p>			

M	M	Lk 12:	J
<p>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.</p>	<p>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.</p>	<p>or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.</p> <p style="text-align: right;">15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p> <p><i>on wealth.</i></p>	
	<p>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, <i>Thou</i> fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So <i>is</i> he that layeth up treasure for himself, and is not rich toward God.</p>		
<p>6:25⁷¹ 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, <i>shall he</i> not much more <i>clothe</i> you, O ye of little faith? 31 Therefore take no thought, saying,</p>		<p>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 <i>is more</i> 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 <i>will he clothe</i> you, O ye of little faith? 29 And seek not ye</p>	

M	M	Lk 12:	J
<p>Τί φάγωμεν ἢ Τί πίνωμεν ἢ Τί περιβαλώμεθα 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον ἢ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς 6.19⁶⁸ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σῆς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῶ ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν</p>	<p>24.42³⁷⁸ γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται</p>	<p>τί φάγητε ἢ τί πίνητε καὶ μὴ μετεωρίζεσθε 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρῆζετε τούτων 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 32 Μὴ φοβοῦ τὸ μικρὸν ποιμνιον ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται</p>	
<p>25.1³⁸⁰ 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 ἀγγελοῖς αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν 5 χρονίζουτος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος ἔρχεται ἐξέρχασθε εἰς ἀπάντησιν αὐτοῦ 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖνοι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν</p>	<p>13.33³⁷⁸ βλέπετε ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστὶν 43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακὴ ὁ κλέπτῃς ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται 34 ὡς ἄνθρωπος ἀπόδημος ἀφείλε τὴν οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστω τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ</p>	<p><i>on being ready for the return of Jesus.</i> 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 ἀνοιξῶσιν αὐτῶ 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτοὺς <i>cf. 17:7ff p304</i> καὶ παρελθὼν διακονήσει αὐτοῖς 38 καὶ ἂν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρη οὕτως μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι 39 τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφήκεν διορυγῆναι τὸν οἶκον αὐτοῦ 40 καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται <i>on faithful service while Jesus is away.</i> 41 Εἶπεν δὲ αὐτῶ ὁ Πέτρος Κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας</p>	

M	M	Lk 12:	J	
<p>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 <i>is</i> the evil thereof. 6:1⁹⁹ 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.</p>		<p>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.</p>		
<p>25:1³⁸¹ 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 <i>were</i> foolish. 3 They that <i>were</i> 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. 7 Then all those virgins arose, and trimmed their lamps.</p>	<p>24:42³⁷⁹ Watch therefore: for ye know not what hour your Lord doth come.</p>	<p>13:33³⁷⁹ Take ye heed, watch and pray: for ye know not when the time is.</p>	<p><i>on being ready for the return of Jesus.</i> 35 Let your loins be girded about, and <i>your</i> 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 <i>are</i> 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, <i>cf. 17:7ff p305</i> 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 <i>them</i> 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. <i>on faithful service while Jesus is away.</i> 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?</p>	
<p>34 <i>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.</i></p>				

M	M	Lk 12:	J
<p>8 αἱ δὲ μαρταῖς φρονίμοις εἶπον Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται</p> <p>9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς</p> <p>10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἑτοιμοὶ εἰσήλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα</p> <p>11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἀνοιξὸν ἡμῖν</p> <p>12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς</p> <p>13 Γρηγορεῖτε οὐν ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ἧ' ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται</p>	<p>45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ</p> <p>46 μακάριος ὁ δούλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως</p> <p>47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</p> <p>48 ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἔλθειν</p> <p>49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων</p> <p>50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἧ' οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἧ' οὐ γινώσκει</p> <p>51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p>	<p>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</p> <p>43 μακάριος ὁ δούλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως</p> <p>44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</p> <p>45 ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἔρχεσθαι καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι</p> <p>46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἧ' οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἧ' οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει</p>	
<p>20.22³²² ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτείσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι</p> <p>10.34¹⁷⁰ Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν</p> <p>35 ἦλθον γὰρ διχάσαι</p>	<p>35 γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὅψε ἢ μεσονυκτίου ἢ ἀλεκτοροφωνίας ἢ πρωὶ</p> <p>36 μὴ ἔλθων ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας</p> <p>37 ἃ δὲ ὑμῖν λέγω πᾶσιν λέγω γρηγορεῖτε</p>	<p>47 ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς</p> <p>48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ὧ' ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ὧ' παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν</p>	
<p>ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ</p> <p>καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς</p> <p>καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς</p> <p>36 καὶ ἔχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ</p>	<p>10.38³²² ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτείσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι</p>	<p><i>Jesus brings division.</i></p> <p>49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν καὶ τί θέλω εἰ ἥδη ἀνήφθη</p> <p>50 βάπτισμα δὲ ἔχω βαπτισθῆναι καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆ</p> <p>51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν</p> <p>52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν</p> <p>53 διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς</p>	

M	M	Lk 12:	J
<p>8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.</p>	<p>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?</p>	<p>42 And the Lord said, Who then is that faithful and wise steward, whom <i>his</i> lord shall make ruler over his household, to give <i>them their</i> portion of meat in due season?</p>	
<p>9 But the wise answered, saying, <i>Not so</i>; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.</p>	<p>46 Blessed <i>is</i> 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,</p>	<p>43 Blessed <i>is</i> 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,</p>	
<p>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.</p>	<p>My lord delayeth his coming; 49 And shall begin to smite <i>his</i> 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 <i>him</i>, and in an hour that he is not aware of,</p>	<p>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 <i>him</i>, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.</p>	
<p>11 Afterward came also the other virgins, saying, Lord, Lord, open to us.</p>	<p>51 And shall cut him asunder, and appoint <i>him</i> his portion with the hypocrites: there shall be weeping and gnashing of teeth.</p>	<p>46 The lord of that servant will come in a day when he looketh not for <i>him</i>, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.</p>	
<p>12 But he answered and said, Verily I say unto you, I know you not.</p>	<p>35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning:</p>	<p>47 And that servant, which knew his lord's will, and prepared not <i>himself</i>, neither did according to his will, shall be beaten with many <i>stripes</i>.</p>	
<p>13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.</p>	<p>36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.</p>	<p>48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few <i>stripes</i>. 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.</p>	
<p>20:22³²³ 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?</p>	<p>10:38³²³ 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?</p>	<p><i>Jesus brings division.</i> 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!</p>	
<p>10:34¹⁷¹ 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</p>		<p>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.</p>	
<p>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 <i>shall be</i> they of his own household.</p>			

M	M	Lk 12:	J
<p>8.12²¹² καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ</p> <p>16.2²¹² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός 3 καὶ πρῶτῃ Σήμερον χειμῶν πυρράζει γὰρ στεγνάζων ὁ οὐρανός</p> <p>ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε</p> <p>4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ ...</p> <p>5.25⁶⁰ ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ δόξῃ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικός τῷ κριτῇ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ</p> <p>26 ἀμὴν λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην</p>		<p><i>heed danger signs! make peace with God while he still offers amnesty! avoid a long prison sentence!</i></p> <p>54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε Ὁμβρός ἔρχεται καὶ γίνεται οὕτως 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι Καύσων ἔσται καὶ γίνεται 56 ὑποκριταὶ 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 δόξῃ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν 59 λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδῶς</p>	

M	M	Lk 13:	J
		<p><i>the importance of discerning the wisdom of God's opinion of how we should think and behave.</i></p> <p>1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν</p> <p>2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο ὅτι τοιαῦτα πεπόνθασιν</p> <p>3 οὐχὶ λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὡσαύτως ἀπολεισθε</p> <p>4 ἢ ἐκεῖνοι οἱ δεκα καὶ οκτὼ ἐφ' οὓς ἔπεσον ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ</p> <p>5 οὐχὶ λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολεισθε</p> <p>6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν Συκὴν εἶχεν τις ἐν τῷ ἀμπελώνι αὐτοῦ πεφυτευμένην καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν</p> <p>7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν Ἴδου τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω ἔκκοψον αὐτήν ἵνα τί καὶ τὴν γῆν καταργεῖ</p> <p>8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια</p> <p>9 καὶ μὲν ποιήσῃ καρπὸν εἰ δὲ μήγε εἰς τὸ μέλλον ἐκκόψεις αὐτήν</p> <p><i>on keeping the Sabbath.</i></p> <p>10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι</p> <p>11 καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ οκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές</p>	<p>14.1²⁹⁰ Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτὸν</p>

Mt 18:35^ — Mk 9:50^ — Lk 12:54-59; 13:1-11 — Jn 11:57^

M	M	Lk 12:	J
<p>8:12²¹³ And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?</p> <p>16:2²¹³ He answered and said unto them, When it is evening, ye say, <i>It will be</i> fair weather: for the sky is red. 3 And in the morning, <i>It will be</i> foul weather to day: for the sky is red and lowering.</p> <p>0 <i>ye</i> hypocrites, ye can discern the face of the sky; but can ye not <i>discern</i> the signs of the times?</p> <p>4 A wicked and adulterous generation seeketh after a sign; ...</p> <p>5:25⁶¹ 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.</p>		<p><i>heed danger signs! make peace with God while he still offers amnesty! avoid a long prison sentence!</i></p> <p>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 <i>ye see</i> the south wind blow, ye say, There will be heat; and it cometh to pass. 56 <i>Ye</i> 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, <i>as thou art</i> 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.</p>	

M	M	Lk 13:	J
<p><i>the importance of discerning the wisdom of God's opinion of how we should think and behave.</i></p> <p>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 <i>man</i> 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 <i>it</i>: 9 And if it bear fruit, <i>well</i>: and if not, <i>then</i> after that thou shalt cut it down.</p>		<p><i>on keeping the Sabbath.</i></p> <p>10 And he was teaching <u>in one of the synagogues on the sabbath.</u> 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 <i>herself</i>.</p>	<p>14:1²⁹¹ And it came to pass, as he went into the <u>house</u> of one of the chief Pharisees to eat bread on the <u>sabbath</u> day, that they watched him.</p>
<p>12:9¹⁰⁵ And <u>when</u> he was departed thence, he went into their <u>synagogue</u>: 10 And, behold, there was a man which had <i>his</i> hand withered. And they asked him,</p>			

M	M	Lk 13:	J
<p>λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν ἵνα κατηγορήσωσιν αὐτοῦ</p> <p>11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ</p> <p>12 πῶσψ οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν</p>	<p>12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ</p> <p>Γύναι ἀπολέλυσαι τῆς ἀσθενείας σου</p> <p>13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν</p> <p>14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ Ἔξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταὶ ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει</p> <p>16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὐδὲσαν ἦν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>17 καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ αὐτοῦ</p>	<p>2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ</p> <p>3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Ἐἴ ἔξεστιν τῷ σαββάτῳ θεραπεύειν</p> <p>4 οἱ δὲ ἠσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν</p> <p>5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα</p>	
<p>13.31¹⁴⁶ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων</p>	<p>4.30¹⁴⁶ Καὶ ἔλεγεν τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν ποῖα παραβολῇ παραβάλωμεν αὐτὴν</p>	<p><i>on the kingdom of God.</i></p>	
<p>Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ</p> <p>32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων</p>	<p>31 ὡς κόκκον σινάπεως ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς</p> <p>32 καὶ ὅταν σπαρῇ ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων καὶ ποιεῖ κλάδους μεγάλους</p>	<p>18 Ἐλεγεν δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτὴν</p>	
<p>ὅταν δὲ αὐξηθῇ μείζων τῶν λαχάνων ἐστὶν</p>	<p>ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν</p>	<p>19 ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ</p> <p>καὶ ἠὔξησεν</p>	
<p>καὶ γίνεται δένδρον ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ</p>	<p>ὡς δένδρον ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν</p>	<p>καὶ ἐγένετο εἰς δένδρον μέγα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ</p>	
<p>33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς</p>		<p>20 πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ</p>	

M	M	Lk 13:	J
<p>saying, Is it lawful to heal on the sabbath days? that they might accuse him.</p> <p>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 <i>it</i> out?</p> <p>12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.</p>	<p>12 And when Jesus saw her, he called <i>her to him</i>, and said unto her, Woman, thou art loosed from thine infirmity.</p> <p>13 And he laid <i>his</i> hands on her: and immediately she was made straight, and glorified God.</p> <p>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.</p> <p>15 The Lord then answered him, and said, <i>Thou</i> hypocrite, doth not each one of you on the sabbath loose his ox or <i>his</i> ass from the stall, and lead <i>him</i> away to watering?</p> <p>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?</p> <p>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.</p>	<p>2 And, behold, there was a certain man before him which had the dropsy.</p> <p>3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?</p> <p>4 And they held their peace. And he took <i>him</i>, and healed him, and let him go;</p> <p>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?</p> <p>6 And they could not answer him again to these things.</p>	
<p>13:31¹⁴⁷ Another parable put he forth unto them, saying,</p>	<p>4:30¹⁴⁷ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?</p>	<p><i>on the kingdom of God.</i></p> <p>18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?</p>	
<p>The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:</p>	<p>31 <i>It</i> is like a grain of mustard seed,</p>	<p>19 It is like a grain of mustard seed, which a man took, and cast into his garden;</p>	
<p>32 Which indeed is the least of all seeds:</p>	<p>which, when it is sown in the earth, is less than all the seeds that be in the earth:</p>	<p>and it grew,</p>	
<p>but when it is grown, it is the greatest among herbs,</p>	<p>and becometh greater than all herbs, and shooteth out great branches;</p>	<p>and waxed a great tree; and the fowls of the air lodged</p>	
<p>and becometh a tree, so that the birds of the air come and lodge</p>	<p>so that the fowls of the air may lodge under the shadow of it.</p>	<p>in the branches of it.</p>	
<p>in the branches thereof.</p>		<p>20 And again he said, Whereunto shall I liken the kingdom of God?</p>	
<p>33 Another parable spake he unto them;</p>			

M	M	Lk 13:	J
<p>Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη ἢν λαβοῦσα γυνὴ ἔκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον</p>		<p>21 ὁμοία ἐστὶν ζύμη ἢν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον</p>	

M	M	Lk 13:	J
		<p>22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ</p>	
<p>7.13⁷⁴ Εἰσελθετε διὰ τῆς στενῆς πύλης ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς 14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν</p> <p>7.22⁷⁶ πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε οὐ τῷ σῶ ὀνόματι προσηφτεύσαμεν καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν</p> <p>8.11¹¹⁸ λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ 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</p> <p>25.10³⁸² ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἔτοιμοι εἰσηλθον 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 Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς</p> <p>19.30³¹⁸ Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι</p>	<p><i>take pains to enter in at the strait gate to God's kingdom now, while he is still allowing entrance!</i></p> <p>23 εἶπεν δὲ τις αὐτῷ Κύριε εἰ ὀλίγοι οἱ σωζόμενοι ὁ δὲ εἶπεν πρὸς αὐτοῦς 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης ὅτι πολλοὶ λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν 25 ἀφ' οὗ ἂν ἐγερεθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξῃσθε ἕξω 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 ὑμῶν 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 ὄψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἕξω 29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι</p>		
<p>20.1³²⁰ Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότην ὅστις ἐξῆλθεν ἅμα πρῶτῷ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ ... 8 ὄψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεισον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων 9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον 10 ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον ... 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι πολλοὶ γὰρ εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί</p>	<p>10.31³¹⁸ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι</p>		

M	M	Lk 13:	J
<p>The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.</p>		<p>21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.</p>	

M	M	Lk 13:		J
		<p><u>22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.</u></p>		
<p>7:13⁷⁵ Enter ye in at the strait gate: for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait <i>is</i> the gate, and narrow <i>is</i> the way, which leadeth unto life, and few there be that find it.</p> <p>7:22⁷⁷ 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.</p> <p>8:11¹¹⁹ 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 <i>{in that place}</i> shall be weeping and gnashing of teeth.</p> <p>25:10³⁸³ 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.</p> <p>19:30³¹⁹ But many <i>that are</i> first shall be last; and the last <i>shall be</i> first.</p>		<p><i>take pains to enter in at the strait gate to God's kingdom now, while he is still allowing entrance!</i> 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 <i>ye</i> 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 <i>yourselves</i> thrust out. 29 And they shall come from the east, and <i>from</i> the west, and from the north, and <i>from</i> 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.</p>		
		<p>10:31³¹⁹ But many <i>that are</i> first shall be last; and the last first.</p>		
<p>20:1³²¹ For the kingdom of heaven is like unto a man <i>that is</i> 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 <i>their</i> hire, beginning from the last unto the first. 9 And when they came that <i>were hired</i> 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.</p>				

M	M	Lk 13:	J	
		<p><i>on Herod; on Jerusalem.</i></p> <p>31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι</p> <p>32 καὶ εἶπεν αὐτοῖς Πορευθέντες εἶπατε τῇ ἀλώπεκι αὕτη Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι</p> <p>33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ</p>		
		<p>23.37³⁶⁸ Ἱερουσαλὴμ Ἱερουσαλὴμ ἡ ἀποκτένουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὄν τρόπον ἐπισυναγεῖ ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε</p> <p>38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος</p> <p>39 λέγω γὰρ ὑμῖν οὐ μὴ με ἴδητε ἀπ ἄρτι ἕως ἂν εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p>		
			<p>34 Ἱερουσαλὴμ Ἱερουσαλὴμ ἡ ἀποκτένουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὄν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε</p> <p>35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητέ ἕως ἂν ἴξῃ ὅτε εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p>	

M	M	Lk 14:	J	
		<p>12.9¹⁰⁴ Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν</p> <p>10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηρὰν καὶ ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν ἵνα κατηγορήσωσιν αὐτοῦ</p> <p>11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ</p> <p>12 πῶσιν οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν</p>		
		<p>13.10²⁸⁴ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν</p> <p>11 καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτῶ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές</p> <p>12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι ἀπολέλυσαι τῆς ἀσθενείας σου</p> <p>13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παρὰ χεῖρα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν</p> <p>14 ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ἔλεγεν τῷ ὄχλῳ Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν Ἐπεκρίθαι ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει</p> <p>16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν ἦν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτῶ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>17 καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ αὐτοῦ</p>	<p><i>on keeping the Sabbath.</i></p> <p>1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηροῦμενοι αὐτόν</p> <p>2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ</p> <p>3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Ἐἰ ἔξεστιν τῷ σαββάτῳ θεραπεύειν</p> <p>4 οἱ δὲ ἠσύχασαν καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν</p> <p>5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται καὶ οὐκ εὐθέως ἀνασπᾶσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου</p> <p>6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα</p>	

M	M	Lk 13:	J
		<p><i>on Herod; on Jerusalem.</i> 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 <i>day</i> I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the <i>day</i> following: for it cannot be that a prophet perish out of Jerusalem.</p>	
		<p>23:37³⁶⁹ O Jerusalem, Jerusalem, <i>thou</i> 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 <i>her</i> 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 <i>is</i> he that cometh in the name of the Lord.</p>	<p>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 <i>doth</i> gather her brood under <i>her</i> 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 <i>the time</i> come when ye shall say, Blessed <i>is</i> he that cometh in the name of the Lord.</p>

M	M	Lk 14:	J
<p>12:9¹⁰⁵ And when he was <u>departed thence</u>, he went into their <u>synagogue</u>: 10 And, behold, there was a man which had <i>his</i> 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 <i>it</i> out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.</p>	<p>13:10²⁸⁵ And he was teaching in <u>one of the synagogues</u> on the <u>sabbath</u>. 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 <i>herself</i>. 12 And when Jesus saw her, he called <i>her</i> to <i>him</i>, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid <i>his</i> 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, <i>Thou</i> hypocrite, doth not each one of you on the sabbath loose his ox or <i>his</i> ass from the stall, and lead <i>him</i> 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.</p>	<p><i>on keeping the Sabbath.</i> 1 And it came to pass, as he went into the <u>house</u> of one of the chief Pharisees to eat bread on the <u>sabbath</u> 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 <i>him</i>, and healed <i>him</i>, 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.</p>	

M	M Lk 14:	J
	<p><i>on humility.</i> cf. 17:7ff p304</p> <p>7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτοῦς</p> <p>8 Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ</p> <p>9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν</p> <p>10 ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκῶς σε εἴπῃ σοι Φίλε προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι</p> <p>11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται</p> <p><i>on generosity.</i></p> <p>12 Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτὸν Ὅταν ποιῆς ἄριστον ἢ δεῖπνον μὴ φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν καὶ γένηται σοι ἀνταπόδομα</p> <p>13 ἀλλ' ὅταν ποιῆς δοχὴν κάλει πτωχοὺς ἀναπήρους χωλοὺς τυφλοὺς</p> <p>14 καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων</p>	
<p>22.1³⁵⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων</p> <p>2 Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ</p> <p>3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἐλθεῖν</p> <p>4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἠτοίμασα οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα δευτε εἰς τοὺς γάμους</p> <p>5 οἱ δὲ ἀμελήσαντες ἀπήλθον ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ</p> <p>6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν</p> <p>7 καὶ ἀκούσας ὁ βασιλεὺς ἐκέινος ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέηρξεν</p> <p>8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός ἐστιν οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι</p> <p>9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὑρήτε καλέσατε εἰς τοὺς γάμους</p> <p>10 καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον πονηροὺς τε καὶ ἀγαθοὺς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων</p>	<p><i>on accepting God's invitation to his kingdom.</i></p> <p>15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ</p> <p>16 ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπὸς τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλοὺς</p> <p>17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις Ἐρχεσθε ὅτι ἤδη ἔτοιμά ἐστιν πάντα</p> <p>18 καὶ ἤρξαντο ἀπὸ μίας παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ Ἄγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν ἐρωτῶ σε ἔχε με παρητημένον</p> <p>19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτὰ ἐρωτῶ σε ἔχε με παρητημένον</p> <p>20 καὶ ἕτερος εἶπεν Γυναικίκα ἔγνημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν</p> <p>21 καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε</p> <p>22 καὶ εἶπεν ὁ δούλος Κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστίν</p> <p>23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου</p>	

M	M	J
	<p>Lk 14:</p> <p><i>on humility.</i> <i>cf. 17:7ff p305</i> 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 <i>man</i> 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.</p> <p><i>on generosity.</i> 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 <i>thy</i> 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.</p>	
<p>22:1³⁵⁵ 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 <i>my</i> fatlings <i>are</i> killed, and all things <i>are</i> ready: come unto the marriage. 5 But they made light of <i>it</i>; and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated <i>them</i> spitefully, and slew <i>them</i>.</p> <p>7 But when the king heard <i>thereof</i>, 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.</p>	<p><i>on accepting God's invitation to his kingdom.</i> 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed <i>is</i> 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 <i>consent</i> 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 <i>them</i> to come in, that my house may be filled.</p>	

M	M Lk 14:	J
<p>11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου</p> <p>12 καὶ λέγει αὐτῷ Ἐταῖρε πῶς εἰσηλθες ὦδε μὴ ἔχων ἔνδυμα γάμου ὁ δὲ ἐφिमώθη</p> <p>13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p> <p>14 πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί</p> <p>10.37¹⁷⁰ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος</p> <p>38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος</p> <p>39 ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν</p>	<p>24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου</p> <p>[πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί]</p> <p><i>the cost of being a disciple of Jesus.</i></p> <p>25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφεῖς εἶπεν πρὸς αὐτούς</p> <p>26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου μαθητὴς εἶναί</p> <p>27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητὴς</p> <p>28 τίς γὰρ ἐξ ὑμῶν ὁ θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρτισμὸν</p> <p>29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ</p> <p>30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι</p> <p>31 ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν</p> <p>32 εἰ δὲ μήγε ἔτι πόρρω αὐτοῦ ὄντος πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην</p> <p>33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται μου εἶναί μαθητὴς</p>	
<p>5.13⁵⁸ Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς ἐὰν δὲ τὸ ἄλας μωρανθῇ ἐν τίνι ἀλισθήσεται εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων</p>	<p>9.49²³⁴ πᾶς γὰρ πυρὶ ἀλισθήσεται καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται</p> <p>50 Καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας ἀναλον γένηται ἐν τίνι αὐτὸ ἀρτύσεται</p> <p>ἔχετε ἐν ἑαυτοῖς ἄλας καὶ εἰρηνεύετε ἐν ἀλλήλοις</p>	<p>34 Καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας μωρανθῇ ἐν τίνι ἀρτυθήσεται</p> <p>35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν ἔξω βάλλουσιν αὐτὸ ὁ ἔχων ὦτα ἀκούειν ἀκουέτω</p>

M	M Lk 14:	J
<p>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 <i>him</i> into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few <i>are</i> chosen.</p> <p>10:37¹⁷¹ 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.</p>	<p>24 For I say unto you, That none of those men which were bidden shall taste of my supper.</p> <p>{<i>[For many are invited, but few selected.]</i>}</p> <p><i>the cost of being a disciple of Jesus.</i> 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any <i>man</i> 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.</p>	
	<p>28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have <i>sufficient</i> to finish <i>it</i>? 29 Lest haply, after he hath laid the foundation, and is not able to finish <i>it</i>, all that behold <i>it</i> 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.</p>	
<p>5:13⁵⁹ 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.</p>	<p>9:49²³⁵ For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt <i>is</i> good: but if the salt have lost his saltness, wherewith will ye season <i>it</i>?</p> <p>Have salt in yourselves, and have peace one with another.</p>	<p>34 Salt <i>is</i> 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; <i>but</i> men cast it out. He that hath ears to hear, let him hear.</p>

M	M Lk 15:	J
<p>18.10²³⁴ Ὁράτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς</p> <p>11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός</p> <p>12 Τί ὑμῖν δοκεῖ εἶναι γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῆ ἓν ἐξ αὐτῶν οὐχὶ ἀφίεις τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεῖς ζητεῖ τὸ πλανώμενον</p> <p>13 καὶ εἰάν γένηται εὐρεῖν αὐτό ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις</p> <p>14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων</p>	<p><i>the parable of the lost sheep.</i></p> <p>1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ</p> <p>2 καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς</p> <p>3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων</p> <p>4 Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἕως εὕρη αὐτό</p> <p>5 καὶ εὐρῶν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων</p> <p>6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς Συγχαρήτε μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός</p> <p>7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίους οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας</p>	
	<p><i>the parable of the lost coin.</i></p> <p>8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα εἰάν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἄπει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρη</p> <p>9 καὶ εὐρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα Συγχαρήτε μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα</p> <p>10 οὕτως λέγω ὑμῖν χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι</p> <p><i>the parable of the lost son.</i></p> <p>11 Εἶπεν δὲ Ἄνθρωπός τις εἶχε δύο υἱούς</p> <p>12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ Πάτερ δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας καὶ διεῖλεν αὐτοῖς τὸν βίον</p> <p>13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως</p> <p>14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι</p> <p>15 καὶ πορευθεῖς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους</p> <p>16 καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι καὶ οὐδεὶς ἐδίδου αὐτῷ</p> <p>17 εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων ἐγὼ δὲ λιμῷ ἀπόλλυμαι</p> <p>18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου</p> <p>19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου ποιήσόν με ὡς ἓνα τῶν μισθίων σου</p>	

M	M Lk 15:	J
<p>18:10²³⁵ 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.</p> <p>11 For the Son of man is come to save that which was lost.</p> <p>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?</p> <p>13 And if so be that he find it, verily I say unto you, he rejoiceth more of that <i>sheep</i>, than of the ninety and nine which went not astray.</p> <p>14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.</p>	<p><i>the parable of the lost sheep.</i></p> <p>1 Then drew near unto him all the publicans and sinners for to hear him.</p> <p>2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.</p> <p>3 And he spake this parable unto them, saying,</p> <p>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?</p> <p>5 And when he hath found <i>it</i>, he layeth <i>it</i> on his shoulders, rejoicing.</p> <p>6 And when he cometh home, he calleth together <i>bis</i> friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.</p> <p>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.</p>	
	<p><i>the parable of the lost coin.</i></p> <p>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 <i>it</i>?</p> <p>9 And when she hath found <i>it</i>, she calleth <i>her</i> friends and <i>her</i> neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.</p> <p>10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.</p> <p><i>the parable of the lost son.</i></p> <p>11 And he said, A certain man had two sons:</p> <p>12 And the younger of them said to <i>bis</i> father, Father, give me the portion of goods that falleth to <i>me</i>. And he divided unto <u>them</u> <i>bis</i> living.</p> <p>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.</p> <p>14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.</p> <p>15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.</p> <p>16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.</p> <p>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!</p> <p>18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,</p> <p>19 And am no more worthy to be called thy son: make me as one of thy hired servants.</p>	

M	M	Lk 15:	J
		<p>20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν</p> <p>21 εἶπεν δὲ αὐτῷ ὁ υἱὸς Πάτερ ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου</p> <p>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</p> <p>23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε καὶ φαγόντες εὐφρανθῶμεν</p> <p>24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὐρέθη καὶ ἤρξαντο εὐφραίνεσθαι</p> <p><i>repentance restored sonship but not inheritance; faithfulness preserved sonship and inheritance.</i></p> <p>25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν</p> <p>26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυθάνετο τί εἴη ταῦτα</p> <p>27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν</p> <p>28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν</p> <p>29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἴδου τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ</p> <p>30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν</p> <p>31 ὁ δὲ εἶπεν αὐτῷ Τέκνον σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σὰ ἐστίν</p> <p>32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὐρέθη</p>	

M	M	Lk 16:	J
		<p><i>to the disciples: on faithfulness to God and the use of mammon.</i></p> <p>1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ</p> <p>2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δύνησῃ ἔτι οἰκονομεῖν</p> <p>3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ σκάπτειν οὐκ ἰσχύω ἐπαίτειν αἰσχύνομαι</p> <p>4 ἔγνω τί ποιήσω ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν</p> <p>5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου</p> <p>6 ὁ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου καὶ εἶπεν αὐτῷ Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα</p> <p>7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις ὁ δὲ εἶπεν Ἐκατὸν κόρους σίτου καὶ λέγει αὐτῷ Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα</p> <p>8 καὶ ἐπήνεσεν 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</p>	

Mt 18:35^ — Mk 9:50^ — Lk 15:20-32, 16:1-8 — Jn 11:57^

M	M	Lk 15:	J
		<p>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.</p> <p>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.</p> <p>22 But the father said to his servants, Bring forth the best robe, and put <i>it</i> on him; and put a ring on his hand, and shoes on <i>his</i> feet:</p> <p>23 And bring hither the fatted calf, and kill <i>it</i>; and let us eat, and be merry:</p> <p>24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.</p> <p><i>repentance restored sonship but not inheritance; faithfulness preserved sonship and inheritance.</i></p> <p>25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.</p> <p>26 And he called one of the servants, and asked what these things meant.</p> <p>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.</p> <p>28 And he was angry, and would not go in: therefore came his father out, and intreated him.</p> <p>29 And he answering said to <i>his</i> 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:</p> <p>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.</p> <p>31 And he said unto him, Son, thou art ever with me, and all that I have is thine.</p> <p>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.</p>	

M	M	Lk 16:	J
		<p><i>to the disciples: on faithfulness to God and the use of mammon.</i></p> <p>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.</p> <p>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.</p> <p>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.</p> <p>4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.</p> <p>5 So he called every one of his lord's debtors <i>unto him</i>, and said unto the first, How much owest thou unto my lord?</p> <p>6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.</p> <p>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.</p> <p>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.</p>	

M	M	Lk 16:	J
	<p>9 κα'γὼ ὑμῖν λέγω ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας ἵνα ὅταν ἐκλίπῃτε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς</p> <p>10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶν καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν</p> <p>11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει</p> <p>12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε τὸ ὑμέτερον τίς ὑμῖν δώσει</p>		
6.24 ⁷⁰ Οὐδεὶς δύναται δυσὶν κυρίοις δουλεῦν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθίξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ		13 Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεῦν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθίξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ	
<i>the Pharisees react to this teaching; Jesus addresses them.</i>			
	<p>14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν</p> <p>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</p>		
5.17 ⁶⁰ Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι	24.33 ³⁷⁸ οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα πάντα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις	13.29 ³⁷⁸ οὕτως καὶ ὑμεῖς ὅταν ταῦτα ἴδῃτε γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις	21.31 ³⁷⁰ οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ
18 ἄμην γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰώτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται	34 ἄμην λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται	30 ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὐ πάντα ταῦτα γένηται	32 ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται
5.32 ⁶⁴ ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιῇ αὐτὴν μοιχᾶσθαι	19.9 ³¹² λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται	31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν	33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν
καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται	καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται	10.11 ³¹² καὶ λέγει αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν	16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται
		17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν	17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν
		12 καὶ ἂν 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	18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει

M	M	Lk 16:	J
<p>6:24⁷¹ 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.</p>		<p>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.</p>	
<p><i>the Pharisees react to this teaching; Jesus addresses them.</i> 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.</p>			
<p>5:17⁶¹ 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.</p>	<p>24:33³⁷⁹ So likewise ye, when ye shall see all these things, know that it is near, <i>even</i> 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.</p>	<p>13:29³⁷⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, <i>even</i> 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.</p>	<p>21:31³⁷¹ 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.</p>
<p>5:32⁶⁵ But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery:</p>	<p>19:9³¹³ And I say unto you, Whosoever shall put away his wife, except <i>it be</i> for fornication, and shall marry another, committeth adultery:</p>	<p>10:11³¹³ 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.</p>	<p>16 The law and the prophets <i>were</i> until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And {<i>or: But</i>} it is easier for heaven and earth to pass, than one tittle of the law to fail.</p>
<p>and whosoever shall marry her that is divorced committeth adultery.</p>	<p>and whoso marrieth her which is put away doth commit adultery.</p>	<p>18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.</p>	

M	M	Lk 16:	J
		<p><i>still to the Pharisees: again on faithfulness to God and the use of mammon (and a comment on evidence).</i></p> <p>19 Ἄνθρωπος δέ τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ ἡμέραν λαμπρῶς</p> <p>20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος</p> <p>21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ</p> <p>22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη</p> <p>23 καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ</p> <p>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</p> <p>25 εἶπεν δὲ Ἀβραάμ Τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακὰ νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι</p> <p>26 καὶ ἐπὶ πᾶσιν τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν</p> <p>27 εἶπεν δὲ Ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου</p> <p>28 ἔγω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου</p> <p>29 λέγει αὐτῷ Ἀβραάμ ἔχουσιν Μωσέα καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν</p> <p>30 ὁ δὲ εἶπεν Οὐχὶ πάτερ Ἀβραάμ ἀλλ ἂν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν</p> <p>31 εἶπεν δὲ αὐτῷ Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν οὐδὲ ἂν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται</p>	

M	M	Mk 17:	J
<p>18.7²³² οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ τὸ σκάνδαλον ἔρχεται</p> <p>18.6²³² Ὅς δ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὄνικος εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης</p>	<p>9.42²³² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται λίθος μύλικός περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν</p>	<p><i>to the disciples again: on being a stumbling block to others.</i></p> <p>1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς Ἀνένδεκτόν ἐστὶν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι οὗ ἔρχεται</p> <p>2 λυσιτελεῖ αὐτῷ εἰ μύλος ὄνικος περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων</p>	

Mt 18:35^ — Mk 9:50^ — Lk 16:19-31, 17:1-2 — Jn 11:57^

M	M	Lk 16:	J
		<p><i>still to the Pharisees: again on faithfulness to God and the use of mammon (and a comment on evidence).</i></p> <p>19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:</p> <p>20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,</p> <p>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.</p> <p>22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom {<i>i.e., into his area</i>}: the rich man also died, and was buried;</p> <p>23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.</p> <p>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.</p> <p>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.</p> <p>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 <i>would come</i> from thence.</p> <p>27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:</p> <p>28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.</p> <p>29 Abraham saith unto him, They have Moses and the prophets; let them hear them.</p> <p>30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.</p> <p>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.</p>	

M	M	Lk 17:	J
<p>18:7²³³ 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!</p> <p>18:6²³³ 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 <i>that</i> he were drowned in the depth of the sea.</p>	<p>9:42²³³ And whosoever shall offend one of <i>these</i> 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.</p>	<p><i>to the disciples again: on being a stumbling block to others.</i></p> <p>1 Then said he unto the disciples, It is impossible but that offences will come: but woe <i>unto him</i>, through whom they come!</p> <p>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.</p>	

M	M	Mk 17:	J
<p>18.15²³⁶ Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου ἕως σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου</p> <p>18.21²³⁶ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν Κύριε ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἑπτάκις</p> <p>22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά</p>		<p><i>on dealing with those who sin against you.</i></p> <p>3 προσέχετε ἑαυτοῖς ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ</p> <p>4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων Μετανοῶ ἀφήσεις αὐτῷ</p>	

M	M	Lk 17:	J
<p>17.19²²⁶ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό</p> <p>20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Διὰ τὴν ἀπιστίαν ὑμῶν</p> <p>ἀμὴν γὰρ λέγω ὑμῖν ἕως ἔχετε πίστιν ὡς κόκκον σινάπεως ἐὰν ἔχητε πίστιν καὶ μὴ ἐρείτε</p> <p>τῷ ὄρει τούτῳ λέγετε ἢ μεταβάθῃ ἐντεῦθεν ἐκεῖ καὶ μεταβήσεται καὶ οὐδὲν ἀδυνατήσει ὑμῖν</p> <p>21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ</p>	<p>9.28²²⁶ καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό</p> <p>29 καὶ εἶπεν αὐτοῖς</p> <p>11.22³⁴⁶ καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἐχετε πίστιν θεοῦ</p> <p>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 ἂν λέγῃ γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπῃ</p> <p>24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτήσθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν</p> <p>Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ</p>	<p><i>on faith.</i></p> <p>5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ Πρόσθεθες ἡμῖν πίστιν</p> <p>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</p>	

M	M	Lk 17:	J
		<p><i>on humility.</i> <i>cf. 12:37 ± p280, 14:7ff p292</i></p> <p>7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ Εὐθέως παρελθὼν ἀνάπεσε</p> <p>8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἐτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ</p> <p>9 μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα οὐ δοκῶ</p> <p>10 οὕτως καὶ ὑμεῖς ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν λέγετε ὅτι Δούλοι ἀχρεῖοί ἐσμεν ὅτι ὁ ὀφείλομεν ποιῆσαι πεποιθήκαμεν</p> <p>11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας</p> <p><i>Jesus heals ten lepers.</i></p> <p>12 καὶ εἰσερχομένου αὐτοῦ εἶς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἱ ἔστησαν πόρρωθεν</p>	

<p>M</p> <p>18:15²³⁷ 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.</p> <p>18:21²³⁷ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?</p> <p>22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.</p>	<p>M</p>	<p>Lk 17:</p> <p><i>on dealing with those who sin against you.</i></p> <p>3 Take heed to yourselves: If thy brother trespass against thee, rebuke² him; and if he repent,³ forgive him.</p> <p>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.</p>	<p>J</p>
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<p>M</p> <p>17:19²²⁷ Then came the disciples to Jesus apart, and said, Why could not we cast him out?</p> <p>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.</p> <p>21 Howbeit this kind goeth not out but by prayer and fasting.</p> <p>21:21³⁴⁷ Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this <i>which is done</i> 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.</p> <p>22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.</p>	<p>M</p> <p>9:28²²⁷ And when he was come into the house, his disciples asked him privately, Why could not we cast him out?</p> <p>29 And he said unto them,</p> <p>11:22³⁴⁷ And Jesus answering saith unto them, Have faith in God.</p> <p>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.</p> <p>24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive <i>them</i>, and ye shall have <i>them</i>.</p> <p>This kind can come forth by nothing, but by prayer and fasting.</p>	<p>Lk 18:</p> <p><i>on faith.</i></p> <p>5 And the apostles said unto the Lord, Increase our faith.</p> <p>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.</p>	<p>J</p>
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<p>M</p>	<p>M</p>	<p>Lk 17:</p> <p><i>on humility.</i> <i>cf. 12:37± p281, 14:7ff p293</i></p> <p>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?</p> <p>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?</p> <p>9 Doth he thank that servant because he did the things that were commanded him? I trow not.</p> <p>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.</p> <p>11 And it came to pass, <u>as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.</u></p> <p><i>Jesus heals ten lepers.</i></p> <p>12 And as he <u>entered into a certain village</u>, there met him ten men that were lepers, which stood afar off:</p>	<p>J</p>
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M	M	Lk 17:	J
		<p>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 Σαμαρεῖτης 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν οἱ δὲ ἑννέα ποῦ 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος 19 καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου ἢ πίστις σου σέσωκέν σε</p> <p><i>whatever else it may be, the kingdom of God is states of minds, attitudes of hearts.</i></p> <p>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 ἢ ἰδοὺ Ἐκεῖ Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν</p>	

M	M	Lk 17:	J
<p>24.21³⁷⁶ ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ ἀρχῆς κόσμου ἔως τοῦ νῦν οὐδὲ οὐ μὴ γένηται 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖνοι οὐκ ἂν ἐσώθη πᾶσα σὰρξ διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖνοι 23 τότε ἂν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἢ Ὡδε μὴ πιστεύητε 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτοὺς 25 ἰδοὺ προεῖρηκα ὑμῖν 16.21²¹⁶ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι</p>	<p>13.19³⁷⁶ ἔσονται γὰρ αἱ ἡμέραι ἐκεῖνοι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ ἀρχῆς κτίσεως ἢς ἔκτισεν ὁ θεὸς ἔως τοῦ νῦν καὶ οὐ μὴ γένηται 20 καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σὰρξ ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας 21 [καὶ] τότε ἂν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἢ Ἰδοὺ ἐκεῖ μὴ πιστεύετε 22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν καὶ τοὺς ἐκλεκτοὺς 23 ὑμεῖς δὲ βλέπετε ἰδοὺ προεῖρηκα ὑμῖν πάντα 8.31²¹⁶ 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</p>	<p><i>the coming day of the Son of man.</i> 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 ἢ Ἰδοὺ ἐκεῖ μὴ ἀπέλθητε μηδὲ διώξητε 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἢ 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</p>	<p>21.23³⁷⁰ ...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 Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν 9.22²¹⁶ 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</p>

M	M	<p>Lk 17:</p> <p>13 And they lifted up <i>their</i> voices, and said, Jesus, Master, have mercy on us. 14 And when he saw <i>them</i>, 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 <i>his</i> face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where <i>are</i> 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.</p> <p><i>whatever else it may be, the kingdom of God is states of minds, attitudes of hearts.</i> 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.</p>	J
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M	M	Lk 17:	J
<p>24:21³⁷⁷ 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 <i>is</i> Christ, or there; believe <i>it</i> not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if <i>it were</i> possible, they shall deceive the very elect. 25 Behold, I have told you before. 16:21²¹⁷ 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.</p>	<p>13:19³⁷⁷ For <i>in</i> 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 <i>is</i> Christ; or, lo, <i>he is</i> there; believe <i>him</i> not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if <i>it were</i> possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 8:31²¹⁷ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and <i>of</i> the chief priests, and scribes, and be killed, and after three days rise again.</p>	<p><i>the coming day of the Son of man.</i> 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 <i>it</i>. 23 And they shall say to you, See here; or, see there: go not after <i>them</i>, nor follow <i>them</i>. 24 For as the lightning, that lighteneth out of the one <i>part</i> under heaven, shineth unto the other <i>part</i> under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. cf. Mt 17:22 &c., p229</p>	<p>21:23³⁷¹ ...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. 9:22²¹⁷ 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.</p>

M	M	Lk 17:	J
<p>24.37³⁷⁸ ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>38 ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐγκαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν</p> <p>39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας</p> <p>οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου</p>		<p>26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>27 ἦσθιον ἔπινον ἐγάμου ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν</p> <p>καὶ ἦλθεν ὁ κατακλυσμός καὶ ἀπώλεσεν ἅπαντας</p> <p>28 ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ ἦσθιον ἔπινον ἠγόραζον ἐπώλου ἐφύτευον ὠκοδόμουν</p> <p>29 ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων ἔβρεξεν πῦρ καὶ θεῖον ἀπ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας</p> <p>30 κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται</p>	
<p>24.15³⁷⁴ Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὼς ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων νοεῖτω</p> <p>16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη</p> <p>17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνειτω ἄραι</p> <p>τὰ ἐκ τῆς οἰκίας αὐτοῦ</p> <p>18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ</p>	<p>13.14³⁷⁴ Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἐστὼς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω</p> <p>τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη</p> <p>15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω ἄραι</p> <p>τι ἐκ τῆς οἰκίας αὐτοῦ</p> <p>16 καὶ ὁ εἰς τὸν ἀγρὸν ὦν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ</p>	<p>19.43³⁴² ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν</p> <p>44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοὶ καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ ἀνθ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου</p> <p>21.20³⁷⁰ Ὅταν δὲ ἴδητε χαράκα σοι καὶ περικυκλώσουσίν σε στρατοπέδων τὴν Ἰερουσαλήμ τότε γινώτε ὅτι ἠγγικεν ἡ ἐρημωσις αὐτῆς</p> <p>44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοὶ καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ ἀνθ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου</p> <p>31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἄραι αὐτὰ καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω</p> <p>32 μνημονεῦτε τῆς γυναικὸς Λῶτ</p> <p>33 ὃς ἔαν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν καὶ ὃς ἔαν ἀπολέσῃ αὐτήν ζωογονήσῃ αὐτήν</p>	<p>21.20³⁷⁰ Ὅταν δὲ ἴδητε χαράκα σοι καὶ περικυκλώσουσίν σε στρατοπέδων τὴν Ἰερουσαλήμ τότε γινώτε ὅτι ἠγγικεν ἡ ἐρημωσις αὐτῆς</p> <p>21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν</p>
<p>10.39¹⁷⁰ ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἑμοῦ εὐρήσει αὐτήν</p> <p>16.25²¹⁸ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἑμοῦ</p> <p>εὐρήσει αὐτήν</p>	<p>8.35²¹⁸ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἔνεκεν ἑμοῦ καὶ τοῦ εὐαγγελίου οὕτως σώσει αὐτήν</p>	<p>33 ὃς ἔαν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν καὶ ὃς ἔαν ἀπολέσῃ αὐτήν ζωογονήσῃ αὐτήν</p> <p>9.24²¹⁸ ὃς γὰρ ἔαν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἑμοῦ οὕτως σώσει αὐτήν</p> <p>34 λέγω ὑμῖν ταῦτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται</p>	<p>12.25³⁹² ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν</p>
<p>24.40³⁷⁸ τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται καὶ ὁ εἰς ἀφέιται</p> <p>41 δύο ἀλήθουςαι ἐν τῷ μύλωνι μία παραλαμβάνεται καὶ μία ἀφέιται</p>		<p>34 λέγω ὑμῖν ταῦτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται</p> <p>35 δύο ἔσονται ἀλήθουςαι ἐπὶ τὸ αὐτὸ μία παραληφθήσεται καὶ ἡ ἕτερα ἀφεθήσεται</p> <p>[36 δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται]^{scr}</p> <p>37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ κύριε ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἄετοί</p>	

M	M	Lk 17:	J
<p>24:37³⁷⁹ But as the days of Noe <i>were</i>, 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;</p> <p>so shall also the coming of the Son of man be.</p> <p>24:15³⁷⁵ 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:)</p> <p>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.</p> <p>10:39¹⁷¹ He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 16:25²¹⁹ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.</p> <p>24:40³⁷⁹ Then shall two be in the field; the one shall be taken, and the other left. 41 Two <i>women shall be</i> grinding at the mill; the one shall be taken, and the other left.</p>	<p>13:14³⁷⁵ 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,)</p> <p>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 <i>therein</i>, 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.</p> <p>8:35²¹⁹ 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.</p>	<p>26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.</p> <p>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 <i>them</i> all. 30 Even thus shall it be in the day when the Son of man is revealed.</p> <p>19:43³⁴³ 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.</p> <p>21:20³⁷¹ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>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.</p> <p>33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.</p> <p>9:24²¹⁹ For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.</p> <p>34 I tell you, in that night there shall be two <i>men</i> in one bed; the one shall be taken, and the other shall be left. 35 Two <i>women</i> shall be grinding together; the one shall be taken, and the other left. 36 Two <i>men</i> 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 <i>is</i>, thither will the eagles be gathered together.</p>	<p>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.</p> <p>12:25³⁹³ He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.</p>

M	M	Lk 18:	J
		<p><i>the need for endurance in prayer.</i></p> <p>1 Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν</p> <p>2 λέγων Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος</p> <p>3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου</p> <p>4 καὶ οὐκ ἤθελεσεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι</p> <p>5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπιάζῃ με</p> <p>6 Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει</p> <p>7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός καὶ μακροθυμῶν ἐπ' αὐτοῖς</p> <p>8 λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς</p> <p><i>the need for humility in prayer.</i></p> <p>9 Εἶπεν δὲ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην</p> <p>10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης</p> <p>11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχητο Ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων ἄρπαγες ἀδικοὶ μοιχοὶ ἢ καὶ ὡς οὗτος ὁ τελώνης</p> <p>12 νηστεύω δις τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα κτῶμαι</p> <p>13 καὶ ὁ τελώνης μακρόθεν ἕστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων Ὁ θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ</p> <p>14 λέγω ὑμῖν κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται</p> <p style="text-align: right;"><i>Cf. Mt 18:4 p230, 23:12 p364, Lk 14:11 p292.</i></p>	

Perea.

Mt 19: from p238	Mk 10: from p234	L	J
<p>1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου</p> <p>2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ</p> <p>3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν {?piqued by</p> <p>4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς</p> <p style="text-align: center;"><i>cf. v7</i></p>	<p>1 Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας</p> <p>διὰ τοῦ πέραν τοῦ Ἰορδάνου</p> <p>Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν</p> <p>καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς</p> <p>2 καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι πειράζοντες αὐτόν</p> <p style="text-align: center;"><i>Lk 16:18, p300?</i></p> <p>3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς</p> <p>4 οἱ δὲ εἶπον Μωσῆς Ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι</p>		

M	M	Lk 18:	J
		<p><i>the need for endurance in prayer.</i></p> <p>1 And he spake a parable unto them <i>to this end</i>, that men ought always to pray, and not to faint;</p> <p>2 Saying, There was in a city a judge, which feared not God, neither regarded man:</p> <p>3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.</p> <p>4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;</p> <p>5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.</p> <p>6 And the Lord said, Hear what the unjust judge saith.</p> <p>7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?</p> <p>8 I tell you that he will avenge them speedily.</p> <p>Nevertheless when the Son of man cometh, shall he find faith on the earth?</p> <p><i>the need for humility in prayer.</i></p> <p>9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:</p> <p>10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.</p> <p>11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men <i>are</i>, extortioners, unjust, adulterers, or even as this publican.</p> <p>12 I fast twice in the week, I give tithes of all that I possess.</p> <p>13 And the publican, standing afar off, would not lift up so much as <i>his</i> eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.</p> <p>14 I tell you, this man went down to his house justified <i>rather</i> than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. <i>Cf. Mt 18:4 p231, 23:12 p365, Lk 14:11 p293.</i></p>	

Perea.

Mt 19: <i>from p239</i>	Mk 10: <i>from p235</i>	L	J
<p>1 And it came to pass, <i>that</i> when Jesus had finished these sayings, <u>he departed from Galilee, and came into the coasts of Judaea beyond Jordan;</u></p> <p>2 And great multitudes followed him; and he healed them there.</p> <p>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? <i>{?piqued by</i></p> <p>4 And he answered and said unto them,</p> <p style="text-align: center;"><i>cf. v7</i></p>	<p>1 <u>And he arose from thence, and cometh into the coasts of Judaea</u></p> <p><u>by {way of} the farther side of Jordan:</u> and the people resort unto him again;</p> <p>and, as he was wont, he taught them again.</p> <p>2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away <i>his</i> wife? <i>Lk 16:18, p301?</i> tempting him.</p> <p>3 And he answered and said unto them, <u>What did Moses command you?</u></p> <p>4 And they said, Moses suffered to write a bill of divorcement, and to put <i>her</i> away.</p>		

Mt 19:	Mk 10:	L	J
<p style="text-align: center;"><i>cf. v8</i></p> <p>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</p> <p>5.31⁶² Ἐρρέθη δέ ὅτι Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον</p> <p>32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι</p> <p>καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται</p>	<p>5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην</p> <p>6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός</p> <p>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 σὰρξ</p> <p>9 ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω</p> <p>7 λέγουσιν αὐτῷ Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι αὐτήν</p> <p>8 λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ ἀρχῆς δὲ οὐ γέγονεν οὕτως</p> <p>9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται</p>		
<p><i>cf. v9</i></p> <p>10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν</p> <p>11 καὶ λέγει αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ αὐτήν</p> <p>12 καὶ ἂν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλω μοιχᾶται</p>			
<p>10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός οὐ συμφέρει γαμήσαι</p> <p>11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσιν τὸν λόγον τούτον ἀλλ οἷς δέδοται</p> <p>12 εἰσὶν 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 χωρεῖτω</p>	<p><i>cf. v3ff</i></p> <p>16.18³⁰⁰ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει</p>		

Mt 19:	Mk 10:	L	J
<p style="text-align: center;"><i>cf. v8</i></p> <p>Have ye not read, that he which made <i>them</i> 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.</p> <p>5:31⁶³ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:</p> <p>32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery:</p> <p>and whosoever shall marry her that is divorced committeth adultery.</p>	<p>5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.</p> <p>6 But from the beginning of the creation God made them male and female.</p> <p>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.</p> <p>9 What therefore God hath joined together, let not man put asunder.</p> <p>7 They say unto him, <u>Why</u> 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.</p> <p>9 And I say unto you, Whosoever shall put away his wife, except <i>it be</i> for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.</p>		
<p><i>cf. v9</i></p> <p>10 And <u>in the house</u> his <u>disciples</u> asked him <u>again</u> of the same <i>matter</i>.</p> <p>11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.</p> <p>12 And if a woman shall put away her husband, and be married to another, she committeth adultery.</p>	<p><i>cf. v3ff</i></p> <p>16:18³⁰¹ Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.</p>		
<p>10 His disciples say unto him, If the case of the man be so with <i>his</i> wife, it is not good to marry.</p> <p>11 But he said unto them, All <i>men</i> cannot receive this saying, save <i>they</i> to whom it is given.</p> <p>12 For there are some eunuchs, which were so born from <i>their</i> 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 <i>it</i>, let him receive <i>it</i>.</p>			

Jesus blesses little children.

Mt 19:	Mk 10:	Lk 18:	J
<p>13 Τότε προσηνέχθη αὐτῷ <i>παιδιά ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύχεται οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς</i></p> <p>14 ὁ δὲ Ἰησοῦς</p> <p>εἶπεν Ἔφετε τὰ <i>παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</i></p> <p>18.2²³⁰ καὶ προσκαλεσάμενος ὁ Ἰησοῦς <i>παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν</i></p> <p>3 καὶ εἶπεν Ἄμην λέγω ὑμῖν <i>ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν</i></p> <p>4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν</p> <p>15 καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν</p>	<p>13 Καὶ προσέφερον αὐτῷ <i>παιδιά ἵνα ἄψηται αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν</i></p> <p>14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἔφετε τὰ <i>παιδιά ἔρχεσθαι πρὸς με μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ</i></p> <p>15 ἄμην λέγω ὑμῖν ὅς ἐὰν μὴ δέξῃται <i>τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν</i></p> <p>16 καὶ ἐναγκαλισάμενος αὐτὰ <i>τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ εὐλόγει αὐτὰ</i></p>	<p>15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται <i>ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς</i></p> <p>16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν Ἔφετε τὰ <i>παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ</i></p> <p>17 ἄμην λέγω ὑμῖν ὅς ἐὰν μὴ δέξῃται <i>τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν</i></p>	

Obtaining enduring life, and rewards also.

Mt 19:	Mk 10:	Lk 18:	J
<p>16 Καὶ ἰδοὺ εἰς προσελθῶν αὐτῷ <i>Διδάσκαλε ἀγαθε τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον</i></p> <p>17 ὁ δὲ εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθός εἰ μὴ εἰς ὁ Θεός <i>εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν τήρησον τὰς ἐντολάς</i></p> <p>18 λέγει αὐτῷ Ποίας ὁ δὲ Ἰησοῦς εἶπεν</p> <p>Τὸ</p> <p>Οὐ φονεύσεις Οὐ μοιχεύσεις Οὐ κλέψεις Οὐ ψευδομαρτυρήσεις</p>	<p>17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν <i>προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω</i></p> <p>18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθός εἰ μὴ εἰς ὁ Θεός</p> <p>19 τὰς ἐντολάς</p> <p>οἶδας</p> <p>Μὴ μοιχεύσης Μὴ φονεύσης Μὴ κλέψῃς Μὴ ψευδομαρτυρήσης Μὴ ἀποστερήσης</p>	<p>18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ τί ποιήσας <i>ζωὴν αἰώνιον κληρονομήσω</i></p> <p>19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθός εἰ μὴ εἰς ὁ Θεός</p> <p>20 τὰς ἐντολάς</p> <p>οἶδας</p> <p>Μὴ μοιχεύσης Μὴ φονεύσης Μὴ κλέψῃς Μὴ ψευδομαρτυρήσης</p>	

Jesus blesses little children.

Mt 19:	Mk 10:	Lk 18:	J
<p>13 Then were there brought unto him little children, that he should put <i>his</i> hands on them, and pray: and the disciples rebuked them.</p> <p>14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.</p> <p>18:2²³¹ And Jesus called a little child unto him, and set him in the midst of them,</p> <p>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.</p> <p>4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p> <p>15 And <i>{after}</i> he laid <i>his</i> hands on them, and <i>{he}</i> departed thence.</p>	<p>13 And they brought young children to him, that he should touch them: and <i>his</i> disciples rebuked those that brought <i>them</i>.</p> <p>14 But when Jesus saw <i>it</i>, 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.</p> <p>15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.</p> <p>16 And he took them up in his arms, put <i>his</i> hands upon them, and blessed them.</p>	<p>15 And they brought unto him also infants, that he would touch them: but when <i>his</i> disciples saw <i>it</i>, they rebuked them.</p> <p>16 But Jesus called them <i>unto him</i>, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.</p> <p>17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.</p>	<p>J</p>

Obtaining enduring life, and rewards also.

Mt 19:	Mk 10:	Lk 18:	J
<p>16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?</p> <p>17 And he said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i>, God: but if thou wilt enter into life, keep the commandments.</p> <p>18 He saith unto him, Which?</p> <p>Jesus said,</p> <p>Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,</p>	<p>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?</p> <p>18 And Jesus said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i>, God.</p> <p>19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,</p>	<p>18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?</p> <p>19 And Jesus said unto him, Why callest thou me good? none <i>is</i> good, save one, <i>that is</i>, God.</p> <p>20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,</p>	<p>J</p>

Mt 19:	Mk 10:	Lk 18:	J
<p>19 Τίμα τὸν πατέρα καὶ τὴν μητέρα καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν</p> <p>20 λέγει αὐτῷ ὁ νεανίσκος Πάντα ταῦτα ἐφύλαξάμην ἐκ νεότητός μου τί ἔτι ὑστερῶ</p> <p>21 ἔφη αὐτῷ ὁ Ἰησοῦς</p> <p>Εἰ θέλεις τέλειος εἶναι ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι</p> <p>22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος ἦν γὰρ ἔχων κτήματα πολλά</p> <p>23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν</p>	<p>Τίμα τὸν πατέρα σου καὶ τὴν μητέρα</p> <p>20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε ταῦτα πάντα ἐφύλαξάμην ἐκ νεότητός μου</p> <p>21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ Ἔν σοί ὑστερεῖ</p> <p>ὑπάγε ὅσα ἔχεις πώλησον καὶ δός πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν</p> <p>22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος ἦν γὰρ ἔχων κτήματα πολλά</p> <p>23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται</p>	<p>Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου</p> <p>21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξαμην ἐκ νεότητός μου</p> <p>22 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἐν σοι λείπει</p> <p>πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι</p> <p>23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο</p> <p>ἦν γὰρ πλούσιος σφόδρα</p> <p>24 Ἰδὼν δὲ αὐτόν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ</p>	
	<p>24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν</p>		
<p>24 πάλιν δὲ λέγω ὑμῖν εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν</p> <p>25 ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσαντο σφόδρα λέγοντες Τίς ἄρα δύναται σωθῆναι 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν</p>	<p>25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν</p> <p>26 οἱ δὲ περισσῶς ἐξεπλήσσαντο λέγοντες πρὸς ἑαυτοὺς Καὶ τίς δύναται σωθῆναι 27 ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις ἀδύνατον ἀλλ οὐ παρὰ θεῷ</p>	<p>25 εὐκοπώτερον γὰρ ἐστιν κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν</p> <p>26 εἶπον δὲ οἱ ἀκούσαντες</p> <p>Καὶ τίς δύναται σωθῆναι 27 ὁ δὲ εἶπεν</p>	

Mt 19:	Mk 10:	Lk 18:	J
<p>19 Honour thy father and <i>thy</i> mother: and, Thou shalt love thy neighbour as thyself.</p> <p>20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?</p> <p>21 Jesus said unto him,</p> <p>If thou wilt be perfect, go <i>and</i> sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come <i>and</i> follow me.</p> <p>22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.</p> <p>23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.</p>	<p>Honour thy father and mother.</p> <p>20 And he answered and said unto him, Master, all these have I observed from my youth.</p> <p>21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest:</p> <p>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.</p> <p>22 And he was sad at that saying, and went away grieved: for he had great possessions.</p> <p>23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!</p>	<p>Honour thy father and thy mother.</p> <p>21 And he said, All these have I kept from my youth up.</p> <p>22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing:</p> <p>sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.</p> <p>23 And when he heard this, he was very sorrowful: for he was very rich.</p> <p>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!</p>	
<p>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.</p> <p>25 When his disciples heard <i>it</i>, they were exceedingly amazed, saying, Who then can be saved?</p> <p>26 But Jesus beheld <i>them</i>, and said unto them, With men this is impossible;</p>	<p>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!</p> <p>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.</p> <p>26 And they were astonished out of measure, saying among themselves, Who then can be saved?</p> <p>27 And Jesus looking upon them saith, With men <i>it</i> is impossible, but not with God:</p>	<p>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.</p> <p>26 And they that heard <i>it</i> said, Who then can be saved?</p> <p>27 And he said,</p>	

Mt 19:	Mk 10:	Lk 18:	J
<p>παρὰ δὲ θεῶ πάντα δυνατά [ἐστίν] 27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι τί ἄρα ἔσται ἡμῖν 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἄμην λέγω ὑμῖν ὅτι</p> <p>ὑμεῖς οἱ ἀκολουθήσαντές μοι</p> <p>ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ</p> <p>καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ</p> <p>29 καὶ πᾶς ὃς ἀφήκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου</p> <p>ἐκατονταπλασίονα λήψεται</p> <p>καὶ ζωὴν αἰώνιον κληρονομήσει 30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι <i>cf 20:16 p320</i></p>	<p>πάντα γὰρ δυνατὰ ἐστὶν παρὰ τῷ θεῷ 28 Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι 29 ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν Ἄμην λέγω ὑμῖν</p> <p>οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἑμοῦ</p> <p>καὶ [ἕνεκεν] τοῦ εὐαγγελίου 30 εἴαν μὴ λάβῃ ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι</p>	<p>Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶν παρὰ τῷ θεῷ 28 Εἶπεν δὲ Πέτρος Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι</p> <p>29 ὁ δὲ εἶπεν αὐτοῖς Ἄμην λέγω ὑμῖν ὅτι</p> <p>..... 22.28⁴¹⁶ ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου 29 καγὼ 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 Ἰσραὴλ</p> <p>οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα</p> <p>ἕνεκεν τῆς βασιλείας τοῦ θεοῦ</p> <p>30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ</p> <p>καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον</p>	

Mt 19:	Mk 10:	Lk 18:	J
<p>but with God all <i>{these}</i> 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 <i>that are</i> first shall be last; and the last <i>shall be</i> first. <i>cf 20:16 p321</i></p>	<p>for with God all <i>{these}</i>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 <i>that are</i> first shall be last; and the last first.</p>	<p><i>{Many of}</i> 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, 22:28⁴¹⁷ 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.</p>	

The kingdom of heaven is like...

Mt 20:	M	L	J
<p>1 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτῷ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ</p> <p>2 καὶ συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ</p> <p>3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς</p> <p>4 καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὁ ἐὰν ἦ δίκαιον δώσω ὑμῖν· οἱ δὲ ἀπήλθον·^{scf}</p> <p>5 οἱ δὲ ἀπήλθον πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην ὥραν ἐποίησεν ὡσαύτως</p> <p>6 περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἀργούς καὶ λέγει αὐτοῖς Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί</p> <p>7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὁ ἐὰν ἦ δίκαιόν λήψεσθε</p> <p>8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελωνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων</p> <p>9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον</p> <p>10 ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλεῖονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον</p> <p>11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου</p> <p>12 λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βασιτάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα</p> <p>13 ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν Ἐταῖρε οὐκ ἀδικῶ σε οὐχὶ δηναρίου συνεφώνησάς μοι</p> <p>14 ἄρον τὸ σὸν καὶ ὑπάγε θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί</p> <p>15 ἢ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς εἰ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν ὅτι ἐγὼ ἀγαθὸς εἰμι</p> <p>16 Οὕτως ἔσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι <i>cf. 19:30 &c p318; Lk 13:30 p288.</i></p> <p>πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ</p>			

On the way going up to Jerusalem.

Mt 20:	Mk 10:	Lk 18:	J
<p>17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα</p> <p>16.21²¹⁶ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν</p> <p>παρέλαβεν τοὺς δώδεκα μαθητὰς καὶ ἰδίαν ἐν τῇ ὁδῷ</p> <p>καὶ εἶπεν αὐτοῖς</p> <p>18 Ἴδοὺ ἀπελθεῖν εἰς Ἱερουσόλυμα καὶ</p>	<p>32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς καὶ ἔθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο</p> <p>8.31²¹⁶ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου</p> <p>καὶ παραλαβὼν πάλιν τοὺς δώδεκα καὶ ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν</p> <p>33 ὅτι Ἴδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα καὶ</p>	<p>9.22²¹⁶ εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου</p> <p>31 Παραλαβὼν δὲ τοὺς δώδεκα</p> <p>εἶπεν πρὸς αὐτούς Ἴδοὺ ἀναβαίνομεν εἰς Ἱερουσόλυμα καὶ</p>	

The kingdom of heaven is like...

Mt 20:	M	L	J
<p>1 For the kingdom of heaven is like unto a man <i>that is</i> an householder, which went out early in the morning to hire labourers into his vineyard.</p> <p>2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.</p> <p>3 And he went out about the third hour, and saw others standing idle in the marketplace,</p> <p>4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.</p> <p>5 Again he went out about the sixth and ninth hour, and did likewise.</p> <p>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?</p> <p>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, <i>that</i> shall ye receive.</p> <p>8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them <i>their</i> hire, beginning from the last unto the first.</p> <p>9 And when they came that <i>were hired</i> about the eleventh hour, they received every man a penny.</p> <p>10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.</p> <p>11 And when they had received <i>it</i>, they murmured against the goodman of the house,</p> <p>12 Saying, These last have wrought <i>but</i> one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.</p> <p>13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?</p> <p>14 Take <i>that</i> thine <i>is</i>, and go thy way: I will give unto this last, even as unto thee.</p> <p>15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?</p> <p>16 So the last shall be first, and the first last: <i>cf. 19:30 &c p319; Lk 13:30 p289.</i> for many be called, but few chosen.</p>			

On the way going up to Jerusalem.

Mt 20:	Mk 10:	Lk 18:	J
<p><u>17 And Jesus going up to Jerusalem</u></p> <p>16:21²¹⁷ From that time forth began Jesus to shew unto his disciples, how that he must</p> <p>took the twelve disciples apart in the way,</p> <p>and said unto them,</p> <p>18 Behold, we go up to Jerusalem; and</p> <p>go unto Jerusalem, and</p>	<p>32 And they were <u>in the way going up to Jerusalem</u>; and Jesus went before them: and they were amazed; and as they followed, they were afraid.</p> <p>8:31²¹⁷ And he began to teach them, that the Son of man must</p> <p>And he took again the twelve, and began to tell them what things should happen unto him,</p> <p>33 <i>Saying</i>, Behold, we go up to Jerusalem; and</p>	<p>Lk 18:</p> <p>9:22²¹⁷ Saying,</p> <p>The Son of man must</p> <p>31 Then he took <i>unto him</i> the twelve,</p> <p>and said unto them, Behold, we go up to Jerusalem, and</p>	

Mt 20:	Mk 10:	Lk 18:	J
<p>πολλά παθεῖν</p> <p>ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων</p> <p>καὶ κατακρινούσιν αὐτὸν θανάτῳ 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίξαι</p> <p>καὶ μαστιγῶσαι</p> <p>καὶ ἀποκτανθῆναι</p> <p>καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι</p>	<p>πολλά παθεῖν καὶ ἀποδοκιμασθῆναι</p> <p>ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων</p> <p>καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ ἐμπαίζουσιν αὐτῷ</p> <p>καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ</p> <p>καὶ ἀποκτανθῆναι</p> <p>καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι</p>	<p>τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου</p> <p>πολλά παθεῖν καὶ ἀποδοκιμασθῆναι</p> <p>ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων</p> <p>32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὕβρισθήσεται</p> <p>καὶ ἐμπτυσθήσεται 33 καὶ μαστιγώσαντες</p> <p>καὶ ἀποκτανθῆναι</p> <p>καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι</p>	<p>34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα</p>

James and John and authority.

Mt 20:	Mk 10:	L	J
<p>20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ</p> <p>21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις λέγει αὐτῷ Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου</p> <p>22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτείσθε δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι λέγουσιν αὐτῷ Δυνάμεθα</p> <p>23 καὶ λέγει αὐτοῖς</p>	<p>35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες Διδάσκαλε θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν ποιήσῃς ἡμῖν</p> <p>36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετέ ποιῆσαι με ὑμῖν</p> <p>37 οἱ δὲ εἶπον αὐτῷ Δὸς ἡμῖν ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου</p> <p>38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτείσθε δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ πίνω καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι</p> <p>39 οἱ δὲ εἶπον αὐτῷ Δυνάμεθα ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς</p>		

Mt 20:	Mk 10:	Lk 18:	J
<p>suffer many things</p> <p>of the elders and chief priests and scribes,</p> <p>the Son of man shall be betrayed unto the chief priests and unto the scribes,</p> <p>and they shall condemn him to death,</p> <p>19 And shall deliver him to the Gentiles to mock,</p> <p>and to scourge,</p> <p>and be killed, and be raised again the third day.</p> <p>and to crucify <i>him</i>: and the third day he shall rise again.</p>	<p>suffer many things, and be rejected of the elders, and of the chief priests, and scribes,</p> <p>the Son of man shall be delivered unto the chief priests, and unto the scribes;</p> <p>and they shall condemn him to death, and shall deliver him to the Gentiles:</p> <p>34 And they shall mock him, and shall scourge him, and shall spit upon him,</p> <p>and be killed, and after three days rise again.</p> <p>and shall kill him: and the third day he shall rise again.</p>	<p>all things that are written by the prophets concerning the Son of man shall be accomplished.</p> <p>suffer many things, and be rejected of the elders and chief priests and scribes,</p> <p>32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:</p> <p>33 And <i>{after}</i> they shall scourge <i>him</i>, and <i>{they shall}</i> put him to death: and the third day he shall rise again.</p>	
<p>34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.</p>			

James and John and authority.

Mt 20:	Mk 10:	L	J
<p>20 Then came to him the mother of Zebedee's children with her sons, worshipping <i>him</i>, and desiring a certain thing of him.</p> <p>21 And he said unto her, What wilt thou?</p> <p>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.</p> <p>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.</p> <p>23 And he saith unto them,</p>	<p>35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.</p> <p>36 And he said unto them, What would ye that I should do for you?</p> <p>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.</p> <p>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?</p> <p>39 And they said unto him, We can. And Jesus said unto them,</p>		

Mt 20:	Mk 10:	L	J
<p>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 ἡτοιμάσται ὑπὸ τοῦ πατρός μου</p> <p>23.8³⁶⁴ ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί... 9 καὶ πατέρα μὴ καλέσητε ὑμῶν... 10 μὴδὲ κληθῆτε καθηγηταί...</p> <p>24 Καὶ ἀκούσαντες οἱ δέκα ἤγανάκτησαν περὶ τῶν δύο ἀδελφῶν 25 ὃ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν</p> <p>26 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν ἀλλ ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος 27 καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔστω ὑμῶν δούλος</p> <p>23.11³⁶⁴ ὃ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος</p> <p>28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν</p>	<p>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 ἡτοιμάσται</p> <p>9.34²³⁰ 2 οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ δόξῃ τίς μείζων</p> <p>41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου 42 ὃ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἔθνων κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν</p> <p>43 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν ἀλλ ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος 44 καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι πρῶτος ἔσται πάντων δούλος</p> <p>9.35²³⁰ ...Εἰ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος</p> <p>45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν</p>	<p>9.46²²⁸ 1 Εἰσηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη μείζων αὐτῶν</p> <p>22.24⁴¹⁶ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων 25 ὃ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἔθνων 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</p> <p>9.48²³⁰...ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐσται μέγας</p> <p>27 τίς γὰρ μείζων ὁ ἀνακεῖμενος ἢ ὁ διακονῶν οὐχὶ ὁ ἀνακεῖμενος ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν</p>	

Jerico. *Jesus heals the first of two blind men at Jericho.*

M	M	Lk 18:	J
		<p>35 Ἐγένετο δὲ ἐν τῷ ἐγγίσει αὐτὸν εἰς Ἰεριχῶ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῶ μάλλον ἔκραζεν Υἱὲ Δαυὶδ ἐλέησόν με 40 σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων Τί σοι θέλεις ποιῆσω ὃ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον ἢ πίστις σου σέσωκέν σε 43 καὶ παραχρῆμα ἀνάβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ</p>	

Mt 20:	Mk 10:	L	J
<p>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 <i>it shall be given to them</i> for whom it is prepared of my Father.</p> <p>23:8³⁶⁵ But be not ye called Rabbi... 9 And call no <i>man</i> your father... 10 Neither be ye called masters...</p> <p>24 And when the ten heard <i>it</i>, they were moved with indignation against the two brethren.</p> <p>25 But Jesus called them <i>unto him</i>, and said Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p> <p>26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;</p> <p>27 And whosoever will be chief among you, let him be your servant:</p> <p>23:11³⁶⁵ But he that is greatest among you shall be your servant.</p> <p>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.</p>	<p>Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:</p> <p>40 But to sit on my right hand and on my left hand is not mine to give; but <i>it shall be given to them</i> for whom it is prepared.</p> <p>9:34²³¹ 2 But they held their peace: for by the way they had disputed among themselves, who <i>should be</i> the greatest.</p> <p>41 And when the ten heard <i>it</i>, they began to be much displeased with James and John.</p> <p>42 But Jesus called them <i>to him</i>, 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.</p> <p>43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:</p> <p>44 And whosoever of you will be the chiefest, shall be servant of all.</p> <p>9:35²³¹ ...If any man desire to be first, <i>the same</i> shall be last of all, and servant of all.</p> <p>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.</p>		

Jerico. *Jesus heals the first of two blind men at Jericho.*

M	M	Lk 18:	J
		<p>35 And it came to pass, that as he <u>was come nigh unto Jericho</u>, a certain blind man sat by the way side begging:</p> <p>36 And hearing the multitude pass by, he asked what it meant.</p> <p>37 And they told him, that Jesus of Nazareth passeth by.</p> <p>38 And he cried, saying, Jesus, <i>thou</i> Son of David, have mercy on me.</p> <p>39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, <i>Thou</i> Son of David, have mercy on me.</p> <p>40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,</p> <p>41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p> <p>42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.</p> <p>43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw <i>it</i>, gave praise unto God.</p>	

Jericho, cont. *Jesus heals the second blind man; meets and eats with Zacchaeus.*

Mt 20:	Mk 10:	Lk 19:	J
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν <i>cf 9:27 p100</i>	46 Καὶ ἔρχονται εἰς Ἰεριχῶ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν	1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχῶ 18.35 ³²⁴ ...ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχῶ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυρθάνετο τί εἶη τοῦτο 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ ἐλέησόν με 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν	{ <i>meanwhile</i> } 2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος 3 καὶ ἐζήτη ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκραζαν λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυὶδ 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν οἱ δὲ μείζον ἔκραζον λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυὶδ 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοῦς	47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστὶν ἤρξατο κράζειν καὶ λέγειν ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῶ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ ἐλέησόν με 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτόν φωνηθῆναι καὶ φωνοῦσιν τὸν τυφλὸν	ἔγγισαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων Τί σοι θέλεις ποιήσω ὁ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω	οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
λέγοντες αὐτῷ Θάρσει ἔγεραι φωνεῖ σε 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν	λέγοντες αὐτῷ Θάρσει ἔγεραι φωνεῖ σε 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν	ἔγγισαντος δὲ αὐτοῦ	οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν 33 λέγουσιν αὐτῷ Κύριε ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοὶ	51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις ποιήσω σοι ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνι ἵνα ἀναβλέψω	ἐπηρώτησεν αὐτόν 41 λέγων Τί σοι θέλεις ποιήσω ὁ δὲ εἶπεν Κύριε ἵνα ἀναβλέψω	οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν	52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε ἢ πίστις σου σέσωκέν σε καὶ εὐθέως ἀνέβλεψεν	42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀναβλεψον ἢ πίστις σου σέσωκέν σε 43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν	οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἠκολούθησαν αὐτῷ <i>to 21:1 p338</i>	καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ <i>to 11:1 p338</i>	42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀναβλεψον ἢ πίστις σου σέσωκέν σε 43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν	οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα
	Ἰδὼν αὐτόν ὅτι [δι'] ἐκείνης ἔμελλον 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 μείναι 6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων 7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ		οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα

Jericho, cont. *Jesus heals the second blind man; meets and eats with Zacchaeus.*

Mt 20:	Mk 10:	Lk 19:	J
<p>29 And <u>as</u> they <u>departed</u> from Jericho, a great multitude followed him. 30 And, behold, <u>two</u>⁵ blind men sitting by the way side,</p> <p style="text-align: center;"><i>cf 9:27 p101</i></p> <p>when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, <i>thou</i> 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, <i>thou</i> Son of David. 32 And Jesus stood still, and called them,</p>	<p>46 And they <u>came to Jericho</u>:</p> <p style="text-align: center;">1 And <u>Jesus entered and passed</u>^{was passing} through Jericho.</p> <p>and <u>as</u> he went <u>out</u> of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.</p> <p>47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, <i>thou</i> 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, <i>Thou</i> Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man,</p>	<p>18:35³²⁵ ...as he was come nigh unto Jericho,</p> <p>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, <i>thou</i> 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, <i>Thou</i> Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him:</p>	<p>J</p> <p>{<i>meanwhile</i>}</p> <p>2 And, behold, <i>there was</i> a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and</p>
<p>saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away</p>	<p>his garment, rose, and came to Jesus.</p>	<p>and when he was come near,</p>	<p>could not</p>
<p>and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened.</p>	<p>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.</p>	<p>he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p>	<p>for the press, because he was little of stature. 4 And</p>
<p>34 So Jesus had compassion <i>on them</i>, and touched their eyes:</p> <p>and immediately their eyes received sight, and they followed him. <i>to 21:1 p339</i></p>	<p>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. <i>to 11:1 p339</i></p>	<p>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:</p>	<p>he ran before, and climbed up into a sycamore tree to</p>
<p>see him: for he was to pass that <i>way</i>. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, <u>Zacchaeus, make haste, and come down; for 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 <i>it</i>, 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,</p>			

Mt 20:	Mk 10:	Lk 19:	J
<p>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</p>			
<p>1.21¹⁴ τέζεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν 18.11²³⁴ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός</p>			
<p>9.56²⁵⁰ [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι] καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην</p>			
<p>3.17⁴² οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ 12.47³⁹⁶ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ ἐγὼ οὐ κρίνω αὐτόν οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον</p>			
<p>1 Tim 1.15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ὧν πρῶτος εἰμι ἐγώ</p>			

The kingdom will not immediately appear.

M	M	Lk 19:	J
<p>25.14³⁸² Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ 15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθὺς 16 πορευθεὶς δὲ 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 ἐν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῆ καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ 19 μετὰ δὲ χρόνον πολλὸν ἔρχεται ὁ κύριος τῶν δούλων ἐκεῖνων καὶ συναίρει μετ' αὐτῶν λόγον 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσηύκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς 21 ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ Εὐ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστὸς ἐπὶ πολλῶν σε καταστήσω</p>		<p>11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι 12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτοὺς Πραγματεύσασθε ἕως ἔρχομαι 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν [καὶ] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἱς ἔδωκεν τὸ ἀργύριον ἵνα γνῶ τίς τί διεπραγματεύσατο 16 παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς 17 καὶ εἶπεν αὐτῷ Εὐ ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων</p>	

Mt 20:	Mk 10:	Lk 19:	J
<p>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 <i>him</i> 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.</p> <p>1:21¹⁵ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 18:11²³⁵ For the Son of man is come to save that which was lost.</p> <p>9:56²⁵¹ For the Son of man is not come to destroy men's lives, but to save <i>them</i>. And they went to another village</p> <p>3:17⁴³ For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 12:47³⁹⁷ 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.</p>			
<p>1 Tim 1:15 This <i>is</i> a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.</p>			

The kingdom will not immediately appear.

M	M Lk 19:	J
<p>25:14³⁸³ For <i>the kingdom of heaven is</i> as a man travelling into a far country, <i>who</i> 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. 16 Then he that had received the five talents went and traded with the same, and made <i>them</i> other five talents. 17 And likewise he that <i>had received</i> 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. 19 After a long time the lord of those servants cometh, and reckoneth with them. 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, <i>thou</i> good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:</p>	<p>11 And as they heard these things, he added and spake a parable, because <u>he was nigh to Jerusalem</u>, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this <i>man</i> to reign over us. 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. 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.</p>	

M	M Lk 19:	J
<p>εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου</p> <p>22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπεν Κύριε δύο τάλαντά μοι παρέδωκας ἴδε ἄλλα δύο τάλαντα ἐκέρδησα ἐπὶ αὐτοῖς</p> <p>23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὐ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω</p> <p>εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου</p> <p>24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφώς εἶπεν Κύριε ἔγνωσα σε ὅτι σκληρὸς εἶ ἄνθρωπος θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας</p> <p>25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ ἴδε ἔχεις τὸ σόν</p> <p>26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρὲ ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα</p> <p>27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριον μου τοῖς τραπεζῖταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ</p> <p>28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα</p> <p>29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ</p> <p>30 καὶ τὸν ἀρχεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p>	<p>18 καὶ ἦλθεν ὁ δεῦτερος λέγων κύριε Ἦ μὴ σου ἐποίησεν πέντε μνᾶς</p> <p>19 εἶπεν δὲ καὶ τούτῳ</p> <p>Καὶ σὺ γίνου ἐπάνω πέντε πόλεων</p> <p>20 καὶ ἕτερος ἦλθεν λέγων Κύριε ἰδοὺ ἡ μὴ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ</p> <p>21 ἐφοβούμην γὰρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἵρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας</p> <p>22 λέγει δὲ αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι αἵρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα</p> <p>23 καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριον μου ἐπὶ τράπεζαν καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτὸ</p> <p>24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μὴν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι</p> <p>25 καὶ εἶπον αὐτῷ Κύριε ἔχει δέκα μνᾶς</p> <p>26 λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται</p> <p>ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ</p> <p>27 πλὴν τοὺς ἐχθροὺς μου ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὡς καὶ κατασφάζατε ἔμπροσθέν μου</p> <p>28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα</p> <p style="text-align: right;"><i>to p338</i></p>	

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
<p>enter thou into the joy of thy lord.</p> <p>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.</p> <p>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.</p> <p>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:</p> <p>25 And I was afraid, and went and hid thy talent in the earth: lo, <i>there</i> thou hast <i>that is</i> thine.</p> <p>26 His lord answered and said unto him, <i>Thou</i> wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:</p> <p>27 Thou oughtest therefore to have put my money to the exchangers, and <i>then</i> at my coming I should have received mine own with usury.</p> <p>28 Take therefore the talent from him, and give <i>it</i> unto him which hath ten talents.</p> <p>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.</p> <p>30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.</p>		<p>18 And the second came, saying, Lord, thy pound hath gained five pounds.</p> <p>19 And he said likewise to him,</p> <p>Be thou also over five cities.</p> <p>20 And another came, saying, Lord, behold, <i>here is</i> thy pound, which I have kept laid up in a napkin:</p> <p>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.</p> <p>22 And he saith unto him, Out of thine own mouth will I judge thee, <i>thou</i> wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:</p> <p>23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?</p> <p>24 And he said unto them that stood by, Take from him the pound, and give <i>it</i> to him that hath ten pounds.</p> <p>25 (And they said unto him, Lord, he hath ten pounds.)</p> <p>26 For I say unto you, That unto every one which hath shall be given;</p> <p>and from him that hath not, even that he hath shall be taken away from him.</p> <p>27 But those mine enemies, which would not that I should reign over them, bring hither, and slay <i>them</i> before me.</p> <p>28 And when he had thus spoken, he went before, <u>ascending up to Jerusalem.</u></p> <p style="text-align: right;"><i>to p339</i></p>	

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.

3

Harmony of the Gospels
œ
week of triumph

Harmony of the Gospels

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, <i>et al.</i>	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	

week of triumph
The events of the week in summary

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...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: <i>from p244</i>
			1 Ὁ οὖν Ἰησοῦς πρὸ ἕξ 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 προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου καὶ κατέχευεν ἐπὶ τὴν 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 συντριψασα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν 5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὕτη 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὕτη τί αὕτη κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί	7.36 ¹²⁴ Ἠρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη 37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἄμαρτωλὸς [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου 38 καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειψεν 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 ἄπτεται αὐτοῦ ὅτι ἄμαρτωλὸς ἐστίν 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων ἔχω σοί τι εἰπεῖν ὁ δὲ φησὶν Διδάσκαλε εἰπέ 41 δύο χρεωφειλέται ἦσαν δανειστῆ τινι ὁ εἰς ὤφειλεν δηναρία πεντακόσια ὁ δὲ ἕτερος πενήκοντα 42 μὴ ἔχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἶπε πλεῖον αὐτὸν ἀγαπήσει 43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ὧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὅρθῶς 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 ἐξέμαζεν ταῖς θριξίν 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 εἶχεν καὶ τὰ βαλλόμενα ἐβάσταζεν 7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτὴν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό

SUNSET - STARTS FRIDAY

SUNRISE

Jesus comes to Bethany 6 days before Passover.

M	M	L	Jn 12: <i>from p245</i>
			1 Then Jesus <u>six days before the passover came to Bethany</u> , 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:
<p>26:6³⁸⁹ Now when Jesus was in Bethany, in the house of Simon the leper,</p> <p>7 There came unto him a woman having an alabaster box of very precious ointment,</p> <p>and poured it on his <u>head</u>, as he sat <i>at meat</i>.</p> <p>8 But when his disciples saw <i>it</i>, they had indignation, saying, To what purpose <i>is</i> this waste?</p> <p>9 For this ointment might have been sold for much, and given to the poor.</p> <p>10 When Jesus understood <i>it</i>, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.</p>	<p>14:3³⁸⁹ And being in Bethany in the house of Simon the leper, 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 <i>it</i> on his <u>head</u>.</p> <p>4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?</p> <p>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.</p> <p>6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.</p>	<p>7:36¹²⁵ 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.</p> <p>37 And, behold, a woman in the city, which was a sinner, when she knew that <i>Jesus</i> sat at meat in the Pharisee's house, brought an alabaster box of ointment,</p> <p>38 And stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and did wipe <i>them</i> with the hairs of her head, and kissed his feet, and anointed <i>them</i> with the ointment.</p> <p>39 Now when the Pharisee which had bidden him saw <i>it</i>, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman <i>this is</i> that toucheth him: for she is a sinner.</p> <p>40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.</p> <p>41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.</p> <p>42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?</p> <p>43 Simon answered and said, I suppose that <i>he</i>, to whom he forgave most. And he said unto him, Thou hast rightly judged.</p>	<p>2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.</p> <p>3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the <u>feet</u> of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.</p> <p>4 Then saith one of his disciples, Judas Iscariot, Simon's <i>son</i>, which should betray him, {<i>or: who eventually betrayed him,</i> }</p> <p>5 Why was not this ointment sold for three hundred pence, and given to the poor?</p> <p>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.</p> <p>7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.</p>

M	M	L	Jn 12:
<p>11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν</p> <p>ἐμὲ δὲ οὐ πάντοτε ἔχετε</p> <p>12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν</p> <p>13 ἄμην λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς</p> <p>14 Τότε πορευθεῖς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς</p>	<p>7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτούς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε</p> <p>8 ὁ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν</p> <p>9 ἄμην [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς</p> <p>10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῶ αὐτὸν αὐτοῖς</p>	<p>44 καὶ στραφεῖς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα εἰσηλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν</p> <p>45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ' ἧς εἰσηλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας</p> <p>46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας αὕτη δὲ μύρω ἤλειψεν μου τοὺς πόδας</p> <p>47 οὐ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ ὅτι ἠγάπησεν πολὺ ὧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ</p> <p>48 εἶπεν δὲ αὕτη Ἄφέωνταί σου αἱ ἁμαρτίαι</p> <p>49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν δεσ καὶ ἁμαρτίας ἀφίησιν</p> <p>50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην</p>	<p>8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν</p> <p>ἐμὲ δὲ οὐ πάντοτε ἔχετε</p> <p>9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἠγειρεν ἐκ νεκρῶν</p> <p>10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν</p> <p>11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν</p>

SUNRISE

Triumphal entry.

Mt 21: from p326	Mk 11: from p326	Lk 19: from p330	Jn 12:
<p>1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθσαφαὶ πρὸς τὸ ὄρος τῶν Ἐλαιῶν τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς</p> <p>2 λέγων αὐτοῖς Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν</p>	<p>1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ εἰς Βηθσαφαὶ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ</p> <p>2 καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν</p>	<p>29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθσαφαὶ καὶ Βηθανίαν πρὸς τὸ ὄρος τοῦ καλούμενον Ἐλαιῶν ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ</p> <p>30 εἰπὼν Ὑπάγετε εἰς τὴν κατέναντι κώμην</p>	<p>12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα</p> <p>13 ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραζον Ὡσαννά εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου βασιλεὺς τοῦ Ἰσραὴλ</p>

M	M	L	Jn 12:
<p>11 For ye have the poor always with you; but me ye have not always.</p> <p>12 For in that she hath poured this ointment on my body, she did <i>it</i> for my burial.</p> <p>13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, <i>there</i> shall also this, that this woman hath done, be told for a memorial of her.</p> <p>14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,</p>	<p>7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p> <p>8 She hath done what she could: she is come aforehand to anoint my body to the burying.</p> <p>9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, <i>this</i> also that she hath done shall be spoken of for a memorial of her.</p> <p>10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.</p>	<p>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 <i>them</i> with the hairs of her head.</p> <p>45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.</p> <p>46 My head with oil thou didst not anoint: but this woman hath anointed my <u>feet</u> with ointment.</p> <p>47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, <i>the same</i> loveth little.</p> <p>48 And he said unto her, Thy sins are forgiven.</p> <p>49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?</p> <p>50 And he said to the woman, Thy faith hath saved thee; go in peace.</p>	<p>8 For the poor always ye have with you; but me ye have not always.</p> <p>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.</p> <p>10 But the chief priests consulted that they might put Lazarus also to death;</p> <p>11 Because that by reason of him many of the Jews went away, and believed on Jesus.</p>

SUNRISE

Triumphal entry.

Mt 21: <i>from p327</i>	Mk 11: <i>from p327</i>	Lk 19: <i>from p331</i>	Jn 12:
<p>1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,</p> <p>2 Saying unto them, Go into the village over against you,</p>	<p>1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,</p> <p>2 And saith unto them, Go your way into the village over against you:</p>	<p>29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,</p> <p>30 Saying, Go ye into the village over against <i>you</i>;</p>	<p>12 <u>On the next day</u> much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</p> <p>13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.</p>

Mt 21:	Mk 11:	Lk 19:	Jn 12:
καὶ εὐθέως εὐρήσατε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι 3 καὶ ἕαν τις ὑμῖν εἶπη τι ἔρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει εὐθέως δὲ ἀποστέλλει αὐτούς 6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν καὶ ἐπεκάθισεν ἐπάνω αὐτῶν 4 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος 5 Εἶπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου 8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ	καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσατε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν λύσαντες αὐτὸν ἀγάγετε 3 καὶ ἕαν τις ὑμῖν εἶπη Τί ποιεῖτε τοῦτο εἶπατε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθέως αὐτὸν ἀποστέλλει ὡδε 4 ἀπήλθον δὲ καὶ εὐρον [τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἕξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον 6 οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφήκαν αὐτούς 7 καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν καὶ ἐκάθισεν ἐπ' αὐτῷ 7 καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν καὶ ἐκάθισεν ἐπ' αὐτῷ 8 πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν	ἐν ἧ εἰσπορευόμενοι εὐρήσατε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν λύσαντες αὐτόν ἀγάγετε 31 καὶ ἕαν τις ὑμᾶς ἔρωτᾷ Διὰ τί λύετε οὕτως ἔρεῖτε αὐτῷ ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὐρον καθὼς εἶπεν αὐτοῖς 33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε τὸν πῶλον 34 οἱ δὲ εἶπον Ὁ κύριος αὐτοῦ χρεῖαν ἔχει 35 καὶ ἤγαγον αὐτόν πρὸς τὸν Ἰησοῦν καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν 36 πορευομένου δὲ αὐτοῦ ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ	14 εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό καθὼς ἐστὶν γεγραμμένον 15 Μὴ φοβοῦ θύγατερ Σιών ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου

Mt 21:	Mk 11:	Lk 19:	Jn 12:
<p>and straightway ye shall find an ass tied, and a colt with her: loose <i>them</i>, and bring <i>them</i> unto me. 3 And if any <i>man</i> say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. ↗ 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set <i>him</i> 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 {<i>or: even</i>} a colt the foal of an ass. 8 And a very great multitude spread their garments in the way;</p>	<p>and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring <i>him</i>. 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. 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. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way:</p>	<p>in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him hither</i>. 31 And if any man ask you, Why do ye loose <i>him</i>? thus shall ye say unto him, Because the Lord hath need of him. 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. 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way.</p>	<p>14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.</p>

Mt 21:	Mk 11:	Lk 19:	Jn 12:
<p>ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ</p> <p>9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ Δαυὶδ Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p> <p>Ὡσαννὰ ἐν τοῖς ὑψίστοις</p> <p><i>cf. vv14-16, p344</i></p> <p><i>cf. 24:1ff etc., p368</i></p> <p>10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστὶν οὗτος</p> <p>11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας</p>	<p>ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννουν εἰς τὴν ὁδόν</p> <p>9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννὰ Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p> <p>10 Εὐλόγημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου τοῦ πατρὸς ἡμῶν Δαυὶδ</p> <p>Ὡσαννὰ ἐν τοῖς ὑψίστοις</p> <p>39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν Διδάσκαλε ἐπιτίμησον τοῖς μαθηταῖς σου</p> <p>40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι κεκραῖζονται</p> <p>41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ</p> <p>42 λέγων ὅτι Εἰ ἔγνων καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου</p> <p>43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσίν σε πάντοθεν</p> <p>44 καὶ ἑδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοὶ καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου</p> <p>11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς</p> <p>καὶ εἰς τὸ ἱερόν</p> <p>καὶ περιβλεψάμενος πάντα ὄψιας ἤδη οὔσης τῆς ὥρας ἔξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα</p>	<p>37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων</p> <p>38 λέγοντες Εὐλόγημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου</p> <p>εἰρήνη ἐν οὐρανῷ</p> <p>καὶ</p> <p>δόξα ἐν ὑψίστοις</p>	<p>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</p> <p>17 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν</p> <p>18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσεν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον</p> <p>19 οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδὲν ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν</p> <p><i>to p392</i></p>

Mt 21:	Mk 11:	Lk 19:	Jn 12:
<p>others cut down branches from the trees, and strawed <i>them</i> in the way.</p> <p>9 And the multitudes that went before, and that followed, cried, saying, •Hosanna to the Son of David: •Blessed <i>is</i> he that cometh in the name of the Lord;</p> <p>•Hosanna in the highest.</p> <p><i>cf. vv14-16, p345</i></p> <p><i>cf. 24:1ff &c., p369</i></p> <p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?</p> <p>11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.</p>	<p>and others cut down branches off the trees, and strawed <i>them</i> in the way.</p> <p>9 And they that went before, and they that followed, cried, saying, •Hosanna; •Blessed <i>is</i> he that cometh in the name of the Lord: 10 •Blessed <i>be</i> the kingdom of our father David, that cometh in the name of the Lord:</p> <p>•Hosanna in the highest.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>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 <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 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.</p> </div> <p>11 And Jesus entered <u>into Jerusalem</u>, and <u>into the temple</u>:</p> <p>and when he had looked round about upon all things, and now the <u>eventide was come</u>, he went out unto <u>Bethany</u> with the twelve.</p>	<p>37 And when he was come nigh, even now <u>at the descent of the mount of Olives</u>, 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;</p> <p>38 Saying, •Blessed <i>be</i> the King that cometh in the name of the Lord:</p> <p>•peace in heaven, and</p> <p>•glory in the highest.</p>	<p>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 <i>that</i> they had done these things unto him.</p> <p>17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.</p> <p>18 For this cause the people also met him, for that they heard that he had done this miracle.</p> <p>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.</p> <p><i>to p393</i></p>

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
<p>18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέινασεν 19 καὶ ἰδὼν συκὴν 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 <i>verse continues on p346</i></p>	<p>12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέινασεν 13 καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα εὕρησει τι ἐν αὐτῇ καὶ ἐλθὼν ἐπ' αὐτήν 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 <i>cf. Lk 13:6-9, p284</i> καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ</p>		J
<p>12 Καὶ εἰσηλθὼν 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 περιστερὰς 13 καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν</p>	<p>15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν</p>	<p>45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ Καὶ ἀγοράζοντας 46 λέγων αὐτοῖς Γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστίν ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν</p>	
<p>14 Καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ καὶ ἑθεράπευσεν αὐτούς</p>	<p>16 καὶ οὐκ ἤφειεν 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 ἐποιήσατε αὐτὸν σπήλαιον ληστῶν</p>	<p>47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ</p>	
<p>15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυὶδ ἠγανάκτησαν</p>	<p>18 καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτὸν ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ</p>	<p>οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ 48 καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων</p>	
<p>16 καὶ εἶπον αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναὶ οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον</p>			

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
<p>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 <u>grow</u> on thee henceforward for ever. <i>verse continues on p347</i></p> <p>12 And Jesus <u>went into the temple</u> 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, 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.</p> <p>14 And the blind and the lame came to him in the temple; and he healed them.</p>	<p>12 And <u>on the morrow</u>, when they were <u>come from Bethany</u>, 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 <i>yet</i>. 14 And Jesus answered and said unto it, No man <u>eat</u> fruit of thee hereafter for ever.³ <i>cf. Lk 13:6-9, p285</i> And his disciples heard <i>it</i>. 15 And they <u>come to Jerusalem</u>: 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; 16 And <i>{all day}</i> would not suffer that any man should carry <i>any</i> vessel through the temple. 17 And he taught, saying unto them <i>{as needed}</i>, 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.</p> <p>18 And the scribes and chief priests heard <i>it</i>, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.</p>	<p>45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.</p> <p>47 And he taught daily in the temple.</p> <p>But the <u>chief priests</u> and the <u>scribes</u> and the <u>chief of the people</u> sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.</p>	
<p>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?</p>			

Mt 21:	Mk 11:	Lk 19:	J
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἕξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠύλισθη ἐκεῖ ➔	19 Καὶ ὅτε ὄψε ἐγένετο ἐξεπορεύετο ἕξω τῆς πόλεως		

SUNSET - STARTS TUESDAY

Fig tree withers during the night.

Mt 21: <i>from p344</i>	M	L	J
19 ... καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ			

SUNRISE

Fig tree found withered.

Mt 21:	Mk 11:	L	J
20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ	20 Καὶ πρωτὶ παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν		
17.20 ²²⁶ ... ἀμὴν γὰρ λέγω ὑμῖν ἂν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρείτε τῷ ὄρει τούτῳ Μετάβηθι ἔντευθεν ἐκεῖ	21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββὶ ἴδε ἡ συκὴ ἦν κατηράσω ἐξήρανται 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ 23 ἀμὴν γὰρ λέγω ὑμῖν ὅτι <i>cf. below</i>	17.6 ³⁰⁴ εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ	
καὶ μεταβήσεται καὶ οὐδὲν ἀδυνατήσει ὑμῖν	ὅς ἂν εἴπη τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύουσι ὅτι ἂ λέγει γίνεται ἔσται αὐτῷ ὃ ἐὰν εἴπη 24 διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτήσθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν	καὶ ὑπήκουσεν ἂν ὑμῖν <i>cf.</i> <i>Jn 14:13-14, p420, Jn 15:7, p422, Jn 16:23, p424</i>	
6.14 ⁶⁸ Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος 15 ἂν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν	21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἄμην λέγω ὑμῖν ἂν ἔχητε πίστιν καὶ μὴ διακριθῆτε οὐ μόνον τῆς συκῆς ποιήσετε ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπη Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν <i>cf. above</i>		
	25 καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν		

Mt 21:	Mk 11:	Lk 19:	J
17 And <u>he left them</u> , and <u>went out of the city into Bethany</u> ; and he <u>lodged there</u> . ↗	19 And when even was come, <u>he went out of the city</u> .		

SUNSET - STARTS TUESDAY

Fig tree withers during the night.

Mt 21: <i>from p345</i>	M	L	J
19 ... And presently the fig tree withered away.			

SUNRISE

Fig tree found withered.

Mt 21:	Mk 11:	L	J
<p>20 And when the disciples saw <i>it</i>, they marvelled, saying, How soon is the fig tree withered away!</p> <p>17:20²²⁷ ... 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.</p> <p>6:14⁶⁹ 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.</p>	<p>20 And <u>in the morning</u>, as they passed by, they saw the fig tree dried up from the roots.</p> <p>21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.</p> <p>22 And Jesus answering saith unto them, Have faith in God.</p> <p>23 For verily I say unto you, That <i>cf. below</i></p> <p>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.</p> <p>24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive <i>them</i>, and ye shall have <i>them</i>.</p> <p>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.</p> <p>26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</p>	<p>17:6³⁰⁵ 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.</p> <p><i>cf.</i> Jn 14:13-14, p421, Jn 15:7, p423, Jn 16:23, p425</p>	
<p>21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this <i>which is done</i> to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; <i>cf. above</i></p> <p>it shall be done.</p> <p>22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.</p>			

More teaching in the temple.

Mt 21:	Mk 11:	Lk 20:	J
<p>23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν</p> <p>προσῆλθον αὐτῷ διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες</p> <p style="text-align: right;">Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην</p> <p>24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον ὃν ἐάν εἴπητέ μοι καὶ ἐγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ</p> <p>25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἔρει ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ</p> <p>26 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων φοβούμεθα τὸν ὄχλον πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην</p> <p>27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον Οὐκ οἶδαμεν ἔφη αὐτοῖς καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ</p>	<p>27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα</p> <p>καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ</p> <p>ἔρχονται πρὸς αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>28 καὶ λέγουσιν αὐτῷ</p> <p style="text-align: right;">Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς</p> <p>29 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς καὶ ἐγὼ ἓνα λόγον καὶ ἀποκριθήτέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ</p> <p>30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων ἀποκριθήτέ μοι</p> <p>31 καὶ ἐλογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἔρει Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ</p> <p>32 ἀλλ' εἴπωμεν Ἐξ ἀνθρώπων ἐφοβούντο τὸν λαόν ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν</p> <p>33 καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ Οὐκ οἶδαμεν καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ</p>	<p>1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων</p> <p>διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις</p> <p>2 καὶ εἶπον πρὸς αὐτόν λέγοντες εἶπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην</p> <p>3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον καὶ εἴπατέ μοι</p> <p>4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων</p> <p>5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἔρει Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ</p> <p>6 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς πεπεισμένους γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι</p> <p>7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν</p> <p>8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ</p>	

Two vineyard parables: the obedient and disobedient sons, and the wicked husbandmen.

Mt 21:	Mk 12:	Lk 20:	J
<p>28 Τί δὲ ὑμῖν δοκεῖ ἄνθρωπος εἶχεν τέκνα δύο καὶ προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον ὑπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου</p> <p>29 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω ὑστερον δὲ μεταμεληθεὶς ἀπήλθεν</p> <p>30 καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ κύριε καὶ οὐκ ἀπήλθεν</p>	<p>1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν</p>	<p>9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην</p>	

More teaching in the temple.

Mt 21:	Mk 11:	Lk 20	J
<p>23 And when he was come <u>into the temple</u>,</p> <p>the chief priests and the elders of the people came unto him <u>as he was teaching</u>, and said,</p> <p style="padding-left: 40px;">By what authority doest thou these things? and who gave thee this authority?</p> <p>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.</p> <p>25 The baptism of John, whence was it? from heaven, or of men?</p> <p>And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?</p> <p>26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.</p> <p>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.</p>	<p>27 And they <u>come again to Jerusalem</u>:</p> <p>and as he was <u>walking</u> in the temple</p> <p>there come to him the chief priests, and the scribes, and the elders,</p> <p>28 And say unto him,</p> <p style="padding-left: 40px;">By what authority doest thou these things? and who gave thee this authority to do these things?</p> <p>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.</p> <p>30 The baptism of John, was <i>it</i> from heaven, or of men? answer me.</p> <p>31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?</p> <p>32 But if we shall say, Of men; they feared the people: for all <i>men</i> counted John, that he was a prophet indeed.</p> <p>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.</p>	<p>1 And it came to pass, <i>that</i> on one of those days,</p> <p>as he <u>taught</u> the people in the temple, and <u>preached</u> the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,</p> <p>2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?</p> <p>3 And he answered and said unto them, I will also ask you one thing; and answer me:</p> <p>4 The baptism of John, was it from heaven, or of men?</p> <p>5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?</p> <p>6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.</p> <p>7 And they answered, that they could not tell whence <i>it was</i>.</p> <p>8 And Jesus said unto them, Neither tell I you by what authority I do these things.</p>	

Two vineyard parables: the obedient and disobedient sons, and the wicked husbandmen.

Mt 21:	Mk 12:	Lk 20	J
<p>28 But what think ye? A <i>certain</i> man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.</p> <p>29 He answered and said, I will not: but afterward he repented, and went.</p> <p>30 And he came to the second, and said likewise. And he answered and said, I <i>go</i>, sir: and went not.</p>	<p>1 And he began to speak unto them by parables.</p>	<p>9 Then began he to speak to the people this parable;</p>	

Mt 21:	Mk 12:	Lk 20:	J
<p>31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς λέγουσιν αὐτῷ Ὁ πρῶτος λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ</p>			
<p>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</p>		<p>7.29¹²⁰ Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου</p> <p>30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ</p>	
<p>33 Ἄλλην παραβολὴν ἀκούσατε Ἄνθρωπος [τις] ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν</p>	<p>Ἄμπελῶνα ἐφύτευσεν ἄνθρωπος καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν</p>	<p>Ἄνθρωπός ἐφύτευσεν ἀμπελῶνα</p> <p>καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν</p>	
<p>34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ</p>	<p>2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος</p>	<p>10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ</p>	
<p>35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν</p>	<p>3 οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν</p> <p>4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον κάκεινον λιθοβολήσαντες ἐκεφαλαίωσαν καὶ ἀπέστειλαν ἠτίμωμένον</p>	<p>οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν</p> <p>11 καὶ προσέθετο πέμπται ἕτερον δούλον οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν</p>	
<p>36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως</p> <p>37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων</p>	<p>5 καὶ πάλιν ἄλλον ἀπέστειλεν κάκεινον ἀπέκτειναν καὶ πολλοὺς ἄλλους τοὺς μὲν δέροντες τοὺς δὲ ἀποκτείνοντες</p> <p>6 ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητόν αὐτοῦ ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον λέγων ὅτι</p>	<p>12 καὶ προσέθετο πέμπται τρίτον οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον</p> <p>13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω πέμπω τὸν υἱόν μου τὸν ἀγαπητόν ἴσως τοῦτον ἰδόντες ἐντραπήσονται</p>	
<p>Ἐντραπήσονται τὸν υἱόν μου</p> <p>38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατασχώμεν τὴν κληρονομίαν αὐτοῦ</p>	<p>Ἐντραπήσονται τὸν υἱόν μου</p> <p>7 ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτὸν καὶ ἡμῶν ἔσται ἡ κληρονομία</p>	<p>14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτὸν ἵνα ἡμῶν γένηται ἡ κληρονομία</p>	
<p>39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν</p>	<p>8 καὶ λαβόντες αὐτὸν ἀπέκτειναν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος</p>	<p>15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν</p>	
<p>40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος</p>			

Mt 21:	Mk 12:	Lk 20:	J
<p>31 Whether of them twain did the will of <i>his</i> 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.</p>			
<p>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 <i>it</i>, repented not afterward, that ye might believe him.</p>		<p>7:29²¹ And all the people that heard <i>him</i>, 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.</p>	
<p>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:</p>	<p>A <i>certain</i> man planted a vineyard, and set an hedge about <i>it</i>, and digged a <i>place for</i> the winefat, and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>A <i>certain</i> man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.</p>	
<p>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.</p>	<p>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.</p>	<p>10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard:</p>	
<p>35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.</p>	<p>3 And they caught <i>him</i>, and beat him, and sent <i>him</i> away empty.</p>	<p>but the husbandmen beat him, and sent <i>him</i> away empty.</p>	
	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>5 And again he sent another; and him they killed, and many others; beating some, and killing some.</p>	<p>12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p>	
<p>37 But last of all he sent unto them his son, saying, They will reverence my son.</p>	<p>6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.</p>	<p>13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence <i>him</i> when they see him.</p>	
<p>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.</p>	<p>7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.</p>	<p>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.</p>	
<p>39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i>.</p>	<p>8 And they took him, and killed <i>him</i>, and cast <i>him</i> out of the vineyard.</p>	<p>15 So they cast him out of the vineyard, and killed <i>him</i>.</p>	
<p>40 When the lord therefore of the vineyard cometh,</p>			

Mt 21:	Mk 12:	Lk 20:	J
<p>τί ποιήσει τοῖς γεωργοῖς ἐκεῖνοις 41 λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς αὐτῶν</p> <p>42 λέγει αὐτοῖς ὁ Ἰησοῦς</p> <p>Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἄρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιῶντι τοὺς καρπούς αὐτῆς 44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν</p> <p>45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τάς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει 46 καὶ ζητοῦντες αὐτὸν κρατήσαι ἐφοβήθησαν τοὺς ὄχλους ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον</p>	<p>9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος</p> <p><i>{Jesus agrees emphatically}</i> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις</p> <p>10</p> <p>οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας 11 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν</p> <p>12 Καὶ ἐζήτησαν αὐτὸν κρατήσαι</p> <p>καὶ ἐφοβήθησαν τὸν ὄχλον ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς τὴν παραβολὴν εἶπεν καὶ ἀφέντες αὐτὸν ἀπῆλθον</p>	<p>τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος</p> <p><i>{Jesus agrees emphatically}</i> 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις</p> <p>ἀκούσαντες δὲ εἶπον Μὴ γένοιτο</p> <p>17 ὁ δὲ ἐμβλέψας αὐτοῖς <i>{pause}</i></p> <p>εἶπεν Τί οὖν ἐστίν τὸ γεγραμμένον τοῦτο</p> <p>Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p> <p>18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν</p> <p>19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ</p> <p>καὶ ἐφοβήθησαν [τὸν λαόν]^{scr} ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς τὴν παραβολὴν ταύτην εἶπεν</p>	

Mt 21:	Mk 12:	Lk 20	J
<p>what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out <i>his</i> vineyard unto other husbandmen, which shall render him the fruits in their seasons.</p> <p>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? 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.</p> <p>45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.</p>	<p>9 What shall therefore the lord of the vineyard do?</p> <p><i>{Jesus agrees emphatically}</i> he will come and destroy the husbandmen, and will give the vineyard unto others.</p> <p>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?</p> <p>12 And they 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.</p>	<p>What therefore shall the lord of the vineyard do unto them?</p> <p><i>{Jesus agrees emphatically}</i> 16 He shall come and destroy these husbandmen, and shall give the vineyard to others.</p> <p>And when they heard <i>it</i>, they said, God forbid.</p> <p>17 And he beheld them, <i>{pause}</i> and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?</p> <p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.</p> <p>19 And the chief priests and the scribes <u>the same hour</u> sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.</p>	<p>J</p>

What the kingdom of heaven is like.

Mt 22:	M	L	J
<p>1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων</p> <p>2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων βασιλεὶ ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ</p> <p>3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἔλθειν</p> <p>4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἶπατε τοῖς κεκλημένοις Ἴδού τὸ ἄριστόν μου ἡτοιμάσα οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα δεῦτε εἰς τοὺς γάμους</p> <p>5 οἱ δὲ ἀμελήσαντες ἀπήλθον ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ</p> <p>6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν</p> <p>7 καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλωσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν</p> <p>8.11¹¹⁸ λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν</p> <p>12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβλήθησονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p>	<p>8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός ἐστιν οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι</p> <p>9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὔρητε καλέσατε εἰς τοὺς γάμους</p> <p>10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον πονηροὺς τε καὶ ἀγαθοὺς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων</p> <p>11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρώπων οὐκ ἐνδεδυμένων ἔνδυμα γάμου</p> <p>12 καὶ λέγει αὐτῷ Ἐταῖρε πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου ὁ δὲ ἐφίμωθη</p> <p>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</p> <p>14 πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί</p>	<p>14.15²⁹² Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ</p> <p>16 ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπὸς τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς</p> <p>17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις Ἔρχεσθε ὅτι ἦδη ἔτοιμά ἐστιν πάντα</p> <p>18 καὶ ἤρξαντο ἀπὸ μίας παραιτεῖσθαι πάντες ὁ πρῶτος εἶπεν αὐτῷ Ἄγρὸν ἠγόρασα καὶ ἔχω ἀνάγκη ἐξελθεῖν καὶ ἰδεῖν αὐτὸν ἐρωτῶ σε ἔχε με παρητημένον</p> <p>19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτὰ ἐρωτῶ σε ἔχε με παρητημένον</p> <p>20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγγραμμα καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν</p> <p>21 καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε</p> <p>22 καὶ εἶπεν ὁ δοῦλος Κύριε γέγονεν ὡς ἐπέταξας καὶ ἔτι τόπος ἐστίν</p> <p>23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν ἵνα γεμισθῇ ὁ οἶκος μου</p> <p>24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου</p> <p>[πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί]</p>	

What the kingdom of heaven is like.

Mt 22:	M	L	J
<p>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 <i>my</i> fatlings <i>are</i> killed, and all things <i>are</i> ready: come unto the marriage. 5 But they made light of <i>it</i>, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated <i>them</i> spitefully, and slew <i>them</i>. 7 But when the king heard <i>thereof</i>, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.</p> <p>8:11¹¹⁹ And I say : 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 <i>him</i> into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few <i>are</i> chosen.</p> <p>12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.</p>		<p>14:15²⁹³ And when one of them that sat at meat with him heard these things, he said unto him, Blessed <i>is</i> 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 <i>consent</i> 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.</p> <p>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 <i>them</i> 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.</p> <p>{[For many are invited, but few selected.]}</p>	

Herodians and paying taxes to Caesar.

Mt 22:	Mk 12:	Lk 20:	J
<p>15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ</p> <p>16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν</p> <p>λέγοντες</p> <p>Διδάσκαλε οἶδαμεν ὅτι ἀληθῆς εἶ</p> <p>^a καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις</p> <p>^b καὶ οὐ μέλει σοι περὶ οὐδενός</p> <p>^c οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων</p> <p>17 εἰπέ οὖν ἡμῖν τί σοι δοκεῖ ἔξιστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ</p> <p>18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε ὑποκριταί</p> <p>19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου</p> <p>οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον</p> <p>20 καὶ λέγει αὐτοῖς Τίνος ἢ εἰκῶν αὕτη καὶ ἡ ἐπιγραφή</p> <p>21 λέγουσιν αὐτῷ Καίσαρος</p> <p>τότε λέγει αὐτοῖς Ἐπίδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ</p> <p>22 καὶ ἀκούσαντες ἐθαύμασαν</p> <p>καὶ ἀφέντες αὐτὸν ἀπήλθον</p>	<p>13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ</p> <p>14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ</p> <p>Διδάσκαλε οἶδαμεν ὅτι ἀληθῆς εἶ</p> <p>^b καὶ οὐ μέλει σοι περὶ οὐδενός</p> <p>^c οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων</p> <p>^a ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις</p> <p>ἔξιστιν κῆνσον Καίσαρι δοῦναι ἢ οὐ</p> <p>15 δῶμεν ἢ μὴ δῶμεν ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με πειράζετε</p> <p>φέρειτέ μοι δηνάριον ἵνα ἴδω</p> <p>16 οἱ δὲ ἤνεγκαν καὶ λέγει αὐτοῖς Τίνος ἢ εἰκῶν αὕτη καὶ ἡ ἐπιγραφή</p> <p>οἱ δὲ εἶπον αὐτῷ Καίσαρος</p> <p>17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ</p> <p>καὶ ἐθαύμασαν ἐπ' αὐτῷ</p>	<p>20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι ἵνα ἐπιλάβωνται αὐτοῦ λόγου εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος</p> <p>21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες</p> <p>Διδάσκαλε οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις</p> <p>^c καὶ οὐ λαμβάνεις πρόσωπον</p> <p>^a ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις</p> <p>22 ἔξιστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὐ</p> <p>23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς τί μέ πειράζετε</p> <p>24 ἐπιδείξατέ μοι δηνάριον</p> <p>τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν</p> <p>ἀποκριθέντες δὲ εἶπον Καίσαρος</p> <p>25 ὁ δὲ εἶπεν αὐτοῖς ἀπόδοτε Τοῖνον τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ</p> <p>26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν</p>	

Herodians and paying taxes to Caesar.

Mt 22:	Mk 12:	Lk 20:	J
<p>15 Then went the Pharisees, and took counsel how they might entangle him in <i>his</i> talk. 16 And they sent out unto him their disciples with the Herodians,</p> <p style="text-align: right;">saying,</p> <p>Master, we know that thou art true,</p> <p>^a and teachest the way of God in truth, ^b neither carest thou for any <i>man</i>: ^c for thou regardest not the person of men.</p> <p>17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?</p> <p>18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money.</p> <p>And they brought unto him a penny. 20 And he saith unto them, Whose <i>is</i> this image and superscription? 21 They say unto him, 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. 22 When they had heard <i>these words</i>,</p> <p>they marvelled, and left him, and went their way.</p>	<p>13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in <i>his</i> words.</p> <p>14 And when they were come, they say unto him, Master, we know that thou art true,</p> <p>^b and carest for no man: ^c for thou regardest not the person of men, ^a but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me?</p> <p>bring me a penny, that I may see <i>it</i>.</p> <p>16 And they brought <i>it</i>. And he saith unto them, Whose <i>is</i> this image and superscription? And they said unto him, Caesar'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. And</p> <p>they marvelled at him.</p>	<p>20 And they watched <i>him</i>, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.</p> <p>21 And they asked him, saying, Master, we know that thou sayest and teachest rightly,</p> <p>^c neither acceptest thou the person of <i>any</i>, ^a but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no?</p> <p>23 But he perceived their craftiness, and said unto them, Why tempt ye me?</p> <p>24 Shew me a penny.</p> <p>Whose image and superscription hath it? They answered and said, Caesar'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. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.</p>	

Sadducees and the resurrection.

Mt 22:	Mk 12:	Lk 20:	J
<p>23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι [οἱ] λέγοντες μὴ εἶναι ἀνάστασιν καὶ ἐπηρώτησαν αὐτὸν</p> <p>24 λέγοντες Διδάσκαλε Μωσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ</p> <p>25 ἦσαν δὲ παρ ἡμῖν ἑπτὰ ἀδελφοὶ καὶ ὁ πρῶτος γάμψας ἐτελεύτησεν καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ</p> <p>26 ὁμοίως καὶ ὁ δεύτερος</p> <p>καὶ ὁ τρίτος ἕως τῶν ἑπτὰ</p> <p>27 ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνὴ</p> <p>28 ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνὴ πάντες γὰρ ἔσχον αὐτὴν</p> <p>29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ</p> <p>30 ἐν γὰρ* τῇ ἀναστάσει</p>	<p>18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι καὶ ἐπηρώτησαν αὐτὸν λέγοντες</p> <p>19 Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῆ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ</p> <p>20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφήκεν σπέρμα</p> <p>21 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν καὶ οὐδὲ αὐτὸς ἀφήκεν σπέρμα καὶ ὁ τρίτος ὡσαύτως</p> <p>22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ καὶ οὐκ ἀφήκαν σπέρμα ἔσχατη πάντων ἀπέθανεν καὶ ἡ γυνὴ</p> <p>23 ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνὴ οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα</p> <p>24 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ</p> <p>25 ὅταν γὰρ* ἐκ νεκρῶν ἀναστῶσιν</p>	<p>27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν</p> <p>28 λέγοντες Διδάσκαλε Μωσῆς ἔγραψεν ἡμῖν ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ</p> <p>29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος</p> <p>30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος</p> <p>31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον</p> <p>32 ὕστερον [δὲ] πάντων ἀπέθανεν καὶ ἡ γυνὴ</p> <p>33 ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνὴ οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα</p> <p>34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς</p> <p>⁴ Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται</p>	
<p>{ * Sequenced supposing Jesus spoke as shown below at ** }</p> <p>οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται</p> <p>ἀλλ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσιν</p>	<p>35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίσκονται</p> <p>ἀλλ εἰσιν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς</p>	<p>οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται</p> <p>36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται</p> <p>ισάγγελοι γὰρ εἰσιν καὶ</p>	

**34 ...ἐκγαμίσκονται. 30 ἐν δὲ τῇ ἀναστάσει 25 ὅταν ἐκ νεκρῶν ἀναστῶσιν 35 οἱ...

Sadducees and the resurrection.

Mt 22:	Mk 12:	Lk 20:	J
<p>23 <u>The same day</u> came to him the Sadducees, which say that there is no resurrection, and asked him,</p> <p>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.</p> <p>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:</p> <p>26 Likewise the second also, and the third, unto the seventh.</p> <p>27 And last of all the woman died also.</p> <p>28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.</p> <p>29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.</p> <p>30 For* in the resurrection</p>	<p>18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,</p> <p>19 Master, Moses wrote unto us, If a man's brother die, and leave <i>his wife behind him</i>, and leave no children, that his brother should take his wife, and raise up seed unto his brother.</p> <p>20 Now there were seven brethren: and the first took a wife, and dying left no seed.</p> <p>21 And the second took her, and died, neither left he any seed: and the third likewise.</p> <p>22 And the seven had her, and left no seed:</p> <p>last of all the woman died also.</p> <p>23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.</p> <p>24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?</p> <p>25 For* when they shall rise from the dead,</p>	<p>27 Then came to <i>him</i> certain of the Sadducees, which deny that there is any resurrection; and they asked him,</p> <p>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.</p> <p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p> <p>30 And the second took her to wife, and he died childless.</p> <p>31 And the third took her; and in like manner the seven also: and they left no children, and died.</p> <p>32 Last of all the woman died also.</p> <p>33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.</p> <p>34 And Jesus answering said unto them,</p> <p style="text-align: center;">4 The children of this world marry, and are given in marriage:</p>	
<p>{ * Sequenced supposing Jesus spoke as shown below at **. }</p> <p>they neither marry, nor are given in marriage,</p> <p style="text-align: center;">but are as the angels of God in heaven.</p>	<p>35 But they which shall be accounted worthy to obtain that world, and {or: even} the resurrection from the dead,</p> <p>they neither marry, nor are given in marriage;</p> <p style="text-align: center;">but are as the angels which are in heaven.</p>	<p>neither marry, nor are given in marriage:</p> <p>36 Neither can they die any more:</p> <p style="text-align: center;">for they are equal unto the angels; and</p>	

** 34 ...are given in marriage. 30 But in the resurrection, 25 when they shall rise from the dead, 35 they...

Mt 22:	Mk 12:	Lk 20:	J
<p>31 περί δὲ τῆς ἀναστάσεως τῶν νεκρῶν</p> <p>οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ {pause}</p> <p>λέγοντος 32 Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ οὐκ ἔστιν ὁ θεὸς Θεὸς νεκρῶν ἀλλὰ ζώντων</p> <p>33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ</p>	<p>υἱοὶ εἰσὶν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες</p> <p>26 περί δὲ τῶν νεκρῶν ὅτι ἐγείρονται</p> <p>οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ τοῦ βάρου ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ</p> <p>27 οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ Θεὸς ζώντων</p> <p>ὑμεῖς οὖν πολὺ πλανᾶσθε</p>	<p>37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσε ἐπὶ τῆς βάρου ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ</p> <p>{pause}</p> <p>38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν</p> <p>39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον Διδάσκαλε καλῶς εἶπας</p>	

Pharisees and the greatest commandments in the Law.

Mt 22:	Mk 12:	L	J
<p>34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό</p> <p>35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν καὶ λέγων</p> <p>36 Διδάσκαλε ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ</p> <p>37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ</p> <p>Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου</p> <p>38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή</p> <p>39 δευτέρα δὲ ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν</p> <p>40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται</p>	<p>28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη ἐπηρώτησεν αὐτόν</p> <p>Ποία ἐστὶν πρώτη πάντων ἐντολῆ</p> <p>29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν Ἔκουε Ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν</p> <p>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 αὕτη πρώτη ἐντολή</p> <p>31 καὶ δευτέρα ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν</p>		

Mt 22:	Mk 12:	Lk 20:	J
<p>31 But as touching the resurrection of the dead,</p> <p>have ye not read that which was spoken unto you by God, {pause}</p> <p>saying,</p> <p>32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?</p> <p>God is not the God of the dead, but of the living.</p> <p>33 And when the multitude heard <i>this</i>, they were astonished at his doctrine.</p>	<p>are the children of God, being the children of the resurrection.</p> <p>26 And as touching the dead, that they rise:</p> <p>have ye not read in the book of Moses, how in the bush God spake unto him, saying, I <i>am</i> the God of Abraham, and the God of Isaac, and the God of Jacob?</p> <p>27 He is not the God of the dead, but the God of the living:</p> <p>ye therefore do greatly err.</p>	<p>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.</p> <p>{pause}</p> <p>38 For he is not a God of the dead, but of the living: for all live unto him.</p> <p>39 Then certain of the scribes answering said, Master, thou hast well said.</p>	

Pharisees and the greatest commandments in the Law.

Mt 22:	Mk 12:	L	J
<p>34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p> <p>35 Then one of them, <i>which was</i> a lawyer,</p> <p>asked <i>him a question</i>, tempting him, and saying,</p> <p>36 Master, which <i>is</i> the <u>great</u> commandment in the law?</p> <p>37 Jesus said unto him,</p> <p>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>38 This is the <u>first and great</u> commandment.</p> <p>39 And the second <i>is</i> like unto it, Thou shalt love thy neighbour as thyself.</p> <p>40 On these two commandments hang all the law and the prophets.</p>	<p>28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,</p> <p>Which is the <u>first</u> commandment of all?</p> <p>29 And Jesus answered him, The first of all the commandments <i>is</i>, Hear, O Israel; The Lord our God is one Lord:</p> <p>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:</p> <p>this <i>is</i> the first commandment.</p> <p>31 And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p>		

Mt 22:	Mk 12:	L	J
<p>32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς διδάσκαλε ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ</p> <p>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 πλείον ἐστίν πάντων τῶν ὀλοκαυμάτων καὶ θυσιῶν</p> <p>34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ</p>	<p>10.25²⁵⁶ Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων Διδάσκαλε τί ποιήσας ζωὴν αἰώνιον κληρονομήσω</p> <p>26 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγραπται πῶς ἀναγινώσκεις</p> <p>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 σεαυτὸν</p> <p>28 εἶπεν δὲ αὐτῷ Ὅρθῶς ἀπεκρίθης τοῦτο ποιεῖ καὶ ζήση</p>		

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
<p>41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς</p> <p>42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ τίνοσ υἱὸς ἐστίν λέγουσιν αὐτῷ Τοῦ Δαυίδ</p> <p>43 λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ λέγων</p> <p>44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου</p> <p>45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον πῶς υἱὸς αὐτοῦ ἐστίν</p> <p>46 καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον</p> <p>οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι</p>	<p>καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι</p>	<p>40 οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδὲν</p>	

Later the same day, Jesus teaches others about the Messiah using the riddle.

M	Mk 12:	Lk 20:	J
	<p>35 Καὶ <i>{later}</i> ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν <i>{to the people}</i> διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς ἐστίν Δαυίδ</p> <p>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</p> <p>37 αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ ἐστίν</p>	<p>41 Εἶπεν δὲ πρὸς αὐτοὺς Πῶς λέγουσιν τὸν Χριστὸν υἱὸν Δαυίδ εἶναι</p> <p>42 καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν</p> <p>Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου</p> <p>43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου</p> <p>44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ καὶ πῶς υἱὸς αὐτοῦ ἐστίν</p>	

Mt 22:	Mk 12:	L J
<p>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 <i>his</i> 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.</p>	<p>10:25²⁵⁷ 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.</p>	

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
<p>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, <i>The Son</i> 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,</p>			
<p>neither durst any <i>man</i> from that day forth ask him any more <i>questions</i>.</p>	<p>And no man after that durst ask him <i>any question</i>.</p>	<p>40 And after that they durst not ask him any <i>question at all</i>.</p>	

Later the same day, Jesus teaches others about the Messiah using the riddle.

M	Mk 12:	Lk 20:	J
	<p>35 And <i>{later}</i> Jesus answered⁵ and said <i>{to the people}</i>, 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 <i>then</i> his son?</p>	<p>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?</p>	

The common people hear Jesus gladly. *Warnings about and for the scribes and Pharisees.*

Mt 23:	Mk 12:	Lk 20:	J
<p>1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ</p> <p>2 λέγων</p>	<p>καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως</p> <p>38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ</p> <p>Βλέπετε ἀπὸ τῶν γραμματέων</p>	<p>45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς αὐτοῦ</p> <p>46</p> <p>Προσέχετε ἀπὸ τῶν γραμματέων</p>	
<p>Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι</p> <p>3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν</p> <p>4 δεσμεύουσιν γὰρ φορτία βάρεα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτὰ</p> <p>5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις</p>		<p>11.46²⁷² ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοὺς φορτίους</p>	
<p>a πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν</p> <p>b καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν</p> <p>c 6 φιλοῦσιν τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις</p> <p>d καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>e 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>f καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββί Ῥαββί</p>	<p>b τῶν θελότων ἐν στολαῖς περιπατεῖν</p> <p>e καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>d 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις</p>	<p>b τῶν θελότων περιπατεῖν ἐν στολαῖς</p> <p>e καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</p> <p>d καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς</p> <p>c καὶ πρωτοκλισίας ἐν τοῖς δείπνοις</p>	
<p>8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί εἰς γὰρ ἔστιν ὑμῶν ὁ καθηγητὴς ὁ Χριστὸς πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε</p> <p>9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς</p> <p>10 μηδὲ κληθῆτε καθηγηταὶ εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγητὴς ὁ Χριστὸς</p> <p>11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος</p> <p>12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται</p>		<p>cf. 20:26, p324</p>	
<p><i>Jesus continues his discourse with a warning addressed directly to the scribes and Pharisees.</i></p> <p>13 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν</p>		<p>11.52²⁷² οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως αὐτοῦ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους ἐκώλυσατε</p>	
<p>14 Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσότερο κρίμα</p>	<p>40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι οὗτοι λήψονται περισσότερο κρίμα</p>	<p>47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται οὗτοι λήψονται περισσότερο κρίμα</p>	
<p>15 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον καὶ ὅταν γένηται ποιεῖτε αὐτὸν</p>			

The common people hear Jesus gladly. *Warnings about and for the scribes and Pharisees.*

Mt 23:	Mk 12:	Lk 20:	J
<p>1 Then spake Jesus to the multitude, and to his disciples, 2 Saying,</p>	<p>And the common people heard him gladly. 38 And he said unto them in his doctrine, Beware of the scribes,</p>	<p>45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes,</p>	
<p>The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, <i>that</i> 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 <i>them</i> on men's shoulders; but they <i>themselves</i> will not move them with one of their fingers. 5 But all their works they do for to be seen of men:</p>		<p>11:46²⁷³ And he said, Woe unto you also, <i>ye</i> lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.</p>	
<p>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.</p>	<p>b which love to go in long clothing, e and <i>love</i> salutations in the marketplaces, d 39 And the chief seats in the synagogues, c and the uppermost rooms at feasts:</p>	<p>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;</p>	
<p>8 But be not ye called Rabbi: for one is your Master, <i>even</i> Christ; and all ye are brethren. 9 And call no <i>man</i> 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, <i>even</i> Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p>		<p><i>cf. 20:26, p325</i></p>	
<p><i>Jesus continues his discourse with a warning addressed directly to the scribes and Pharisees.</i> 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i>, neither suffer ye them that are entering to go in.</p>		<p>11:52²⁷³ 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.</p>	
<p>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.</p>	<p>40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.</p>	<p>47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.</p>	
<p>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</p>			

Mt 23:	M	L	J
<p>υἱὸν γεέννης διπλότερον ὑμῶν</p> <p>16 Οὐαὶ ὑμῖν ὀδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμῶση ἐν τῷ ναῷ οὐδὲν ἐστὶν ὃς δ' ἂν ὁμῶση ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει</p> <p>17 μωροὶ καὶ τυφλοὶ τίς γὰρ μείζων ἐστὶν ὁ χρυσοῦς ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν</p> <p>18 καὶ Ὅς ἂν ὁμῶση ἐν τῷ θυσιαστηρίῳ οὐδὲν ἐστὶν ὃς δ' ἂν ὁμῶση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει</p> <p>19 μωροὶ καὶ τυφλοὶ τί γὰρ μείζον τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον</p> <p>20 ὁ οὖν ὁμῶσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ</p> <p>21 καὶ ὁ ὁμῶσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν</p> <p>22 καὶ ὁ ὁμῶσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ</p> <p>23 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι ἀποδεκατοῦτε τὸ ἥδυσσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι</p> <p>24 ὀδηγοὶ τυφλοὶ οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες</p> <p>25 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας</p> <p>26 Φαρισαῖε τυφλὲ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν</p> <p>27 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι παρομοιάζετε τάφοις κεκονιαιμένοις οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας</p> <p>28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας</p> <p>29 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων</p> <p>30 καὶ λέγετε Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν</p> <p>31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας</p> <p>32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν</p> <p>33 ὄφεις γεννήματα ἐχιδνῶν πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης</p> <p>34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν</p>		<p>6.39¹¹² Εἶπεν δὲ παραβολὴν αὐτοῖς Μῆτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται</p> <p>Mt 15.14²⁰⁶ ἄφετε αὐτούς ὀδηγοὶ εἰσὶν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν ἔαν ὀδηγῆ ἀμφοτέροι εἰς βόθυνον πεσοῦνται</p> <p>11.42²⁷⁰ ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἥδυσσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι</p> <p>11.39²⁷⁰ εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας</p> <p>40 ἄφρονες οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν</p> <p>41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρά ὑμῖν ἐστὶν</p> <p>11.44²⁷⁰ οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν</p> <p>11.47²⁷² οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς</p> <p>48 ἄρα μάρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα</p> <p>11.49²⁷² διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν</p>	

Mt 23:	M	L	J
<p>twofold more the child of hell than yourselves.</p> <p>16 Woe unto you, <i>ye</i> 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!</p> <p>17 <i>Ye</i> fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?</p> <p>18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.</p> <p>19 <i>Ye</i> fools and blind: for whether <i>is</i> greater, the gift, or the altar that sanctifieth the gift?</p> <p>20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.</p> <p>21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.</p> <p>22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.</p> <p>23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier <i>matters</i> of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.</p> <p>24 <i>Ye</i> blind guides, which strain at a gnat, and swallow a camel.</p> <p>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.</p> <p>26 <i>Thou</i> blind Pharisee, cleanse first that <i>which is</i> within the cup and platter, that the outside of them may be clean also.</p> <p>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 <i>men's</i> bones, and of all uncleanness.</p> <p>28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.</p> <p>29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,</p> <p>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.</p> <p>31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.</p> <p>32 Fill ye up then the measure of your fathers.</p> <p>33 <i>Ye</i> serpents, <i>ye</i> generation of vipers, how can ye escape the damnation of hell?</p> <p>34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and <i>some</i> of them ye shall kill and crucify; and <i>some</i> of them shall ye scourge in your synagogues, and persecute <i>them</i> from city to city:</p>	<p>7:8²⁰⁷ For laying aside the commandment of God, ye hold the tradition of men, <i>as</i> the washing of pots and cups: and many other such like things ye do.</p>	<p>6:39¹¹³ And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?</p> <p>Mt 14:14²⁰⁷ Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.</p> <p>11:42²⁷¹ 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.</p> <p>11:39²⁷¹ 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.</p> <p>40 <i>Ye</i> fools, did not he that made that which is without make that which is within also?</p> <p>41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.</p> <p>11:44²⁷¹ Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over <i>them</i> are not aware of <i>them</i>.</p> <p>11:47²⁷³ Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.</p> <p>48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.</p> <p>11:49²⁷³ Therefore also said the wisdom of God, I will send them prophets and apostles, and <i>some</i> of them they shall slay and persecute:</p>	

Mt 23:	M	L	J
<p>35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος "Αβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου</p> <p>36 ἀμὴν λέγω ὑμῖν ὅτι ἤξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην</p> <p>37 Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ ἀποκτένουσα τοὺς προφῆτας 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</p> <p>38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος</p> <p>39 λέγω γὰρ ὑμῖν οὐ μὴ με ἴδητε ἂν ἄρτι ἕως ἂν εἴπητε</p> <p>Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p>		<p>11.50²⁷² ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης</p> <p>51 ἀπὸ τοῦ αἵματος "Αβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης</p> <p>13.34²⁹⁰ Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ ἀποκτένουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε</p> <p>35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητε ἕως ἂν ἤξει ὅτε εἴπητε</p> <p>Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p>	

A widow's mite.

M	Mk 12:	Lk 21:	J
	<p>41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ πλουσιοὶ ἔβαλλον πολλά</p> <p>42 καὶ ἔλθουσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο ὅ ἐστιν κοδράντης</p> <p>43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἄμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον</p> <p>44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς</p>	<p>1 Ἄναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους</p> <p>2 εἶδεν δὲ τινα καὶ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ</p> <p>3 καὶ εἶπεν Ἄληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν</p> <p>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</p>	

Jesus leaves the temple; foretells the destruction of the temple.

Mt 24:	Mk 13:	Lk 21:	J
<p>1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ</p> <p>2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ βλέπετε πάντα ταῦτα ἀμὴν λέγω ὑμῖν οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται</p>	<p>1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε Ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαὶ</p> <p>2 καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς</p> <p>οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ</p>	<p>5 Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκοσμηταὶ</p> <p>εἶπεν</p> <p>6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται</p>	

Mt 23:	M	L	J
<p>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.</p> <p>36 Verily I say unto you, All these things shall come upon this generation.</p> <p>37 O Jerusalem, Jerusalem, <i>thou</i> 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 <i>her</i> wings, and ye would not!</p> <p>38 Behold, your house is left unto you desolate.</p> <p>39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed <i>is</i> he that cometh in the name of the Lord.</p>		<p>11:50²⁷³ That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;</p> <p>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.</p> <p>13:34²⁹¹ 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 <i>doth gather</i> her brood under <i>her</i> wings, and ye would not!</p> <p>35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until <i>the time</i> come when ye shall say, Blessed <i>is</i> he that cometh in the name of the Lord.</p>	

A widow's mite.

M	Mk 12:	Lk 21:	J
	<p>41 And Jesus <u>sat</u> over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.</p> <p>42 And there came a certain poor widow, and she threw in two mites, which make a farthing.</p> <p>43 And he called <i>unto him</i> 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:</p> <p>44 For all <i>they</i> did cast in of their abundance; but she of her want did cast in all that she had, <i>even</i> all her living.</p>	<p>1 And he looked up, and saw the rich men casting their gifts into the treasury.</p> <p>2 And he saw also a certain poor widow casting in thither two mites.</p> <p>3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:</p> <p>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.</p>	

Jesus leaves the temple, foretells the destruction of the temple.

Mt 24:	Mk 13:	Lk 21:	J
<p>1 And Jesus <u>went out, and departed from the temple</u>: and his disciples came to <i>him</i> for to shew him the buildings of the temple.</p> <p>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.</p>	<p>1 And as he <u>went out of the temple</u>, one of his disciples saith unto him, Master, see what manner of stones and what buildings <i>are here</i>!</p> <p>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.</p>	<p>5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p> <p>6 <i>As for</i> 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.</p>	

Jesus explains while on the way to the mount of Olives. *Cf. Mt 24:3ff &c., p.372.*

M	M	Lk 21:	J
		<p>7 Ἐπρωτήσαν δὲ αὐτὸν λέγοντες Διδάσκαλε πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι</p> <p>8 ὁ δὲ εἶπεν Βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι καὶ Ὁ καιρὸς ἤγγικεν μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν</p> <p>9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ οὐκ εὐθέως τὸ τέλος</p> <p>10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν</p> <p>11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ οὐρανοῦ μεγάλα ἔσται</p> <p>12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου</p> <p>13 ἀποθήσεται δὲ ὑμῖν εἰς μαρτύριον</p> <p>14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι</p> <p>15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνησονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν</p> <p>16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν</p> <p>17 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου</p> <p>18 καὶ θριξὲκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται</p> <p>19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν</p> <p>20 Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς</p> <p>21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν</p> <p>22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα</p> <p>23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργῃ ἐν τῷ λαῷ τούτῳ</p> <p>24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν</p> <p>25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου</p> <p>26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται</p> <p>27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς</p> <p>28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν</p> <p>29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα</p> <p>30 ὅταν προβάλωσιν ἤδη βλέποντες ἀφ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν</p> <p>31 οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ</p> <p>32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται</p> <p>33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν</p> <p>34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρῆθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη</p>	

Jesus explains while on the way to the mount of Olives. *Cf. Mt 24:3ff &c., p373.*

M	M	Lk 21:	J
		<p>7 And they asked him, saying, Master, but when shall these things be? and what sign <i>will there be</i> when these things shall {<i>or: are about to</i>} come to pass?</p> <p>8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i>; and the time draweth near: go ye not therefore after them.</p> <p>9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is</i> not by and by.</p> <p>10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p> <p>11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.</p> <p>12 But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p>13 And it shall turn to you for a testimony.</p> <p>14 Settle <i>it</i> therefore in your hearts, not to meditate before what ye shall answer:</p> <p>15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p> <p>16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.</p> <p>17 And ye shall be hated of all <i>men</i> for my name's sake.</p> <p>18 But there shall not an hair of your head perish.</p> <p>19 In your patience possess ye your souls.</p> <p>20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>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.</p> <p>22 For these be the days of vengeance, that all things which are written may be fulfilled.</p> <p>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.</p> <p>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.</p> <p>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;</p> <p>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.</p> <p>27 And then shall they see the Son of man coming in a cloud with power and great glory.</p> <p>28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.</p> <p>29 And he spake to them a parable; Behold the fig tree, and all the trees;</p> <p>30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p> <p>31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p> <p>32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.</p> <p>33 Heaven and earth shall pass away: but my words shall not pass away.</p> <p>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.</p>	

M	M	Lk 21:	J
		<p>35 ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς</p> <p>36 ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου <i>to p386</i></p>	

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
<p>3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες</p> <p>Εἰπέ ἡμῖν πότε ταῦτα ἔσται καὶ τί</p> <p>τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος</p> <p>4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μὴ τις ὑμᾶς πλανήσῃ</p> <p>5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι ὁ Χριστός</p> <p>καὶ πολλοὺς πλανήσουσιν</p> <p>6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων</p> <p>ὁρᾶτε</p> <p>μὴ θροεῖσθε δεῖ γὰρ πάντα γενέσθαι</p> <p>ἀλλ' οὕτω ἔστιν τὸ τέλος</p> <p>7 ἐγερθῆσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους</p> <p>8 πάντα δὲ ταῦτα ἀρχῇ ᾧδίνων</p> <p>10.17¹⁶⁶ προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς</p> <p>18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν</p> <p>9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς</p>	<p>3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας</p> <p>4 Εἰπέ ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι</p> <p>5 ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν Βλέπετε μὴ τις ὑμᾶς πλανήσῃ</p> <p>6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι</p> <p>καὶ πολλοὺς πλανήσουσιν</p> <p>7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων μὴ θροεῖσθε δεῖ γὰρ γενέσθαι</p> <p>ἀλλ' οὕτω τὸ τέλος</p> <p>8 ἐγερθῆσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους καὶ σεισμοὶ καὶ λοιμοὶ καὶ ταραχαὶ ἀρχαὶ ᾧδίνων ταῦτα</p> <p>9 βλέπετε δὲ ὑμεῖς ἑαυτοῦς παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς</p> <p>Jn 16.2⁴²² ἀποσυναγωγῶς ποιήσουσιν ὑμᾶς ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ</p>	<p>21.7³⁷⁰ Ἐπηρώτησαν δὲ αὐτὸν λέγοντες</p> <p>Διδάσκαλε</p> <p>πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι</p> <p>8 ὁ δὲ εἶπεν</p> <p>Βλέπετε</p> <p>μὴ πλανηθῆτε</p> <p>πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι καὶ ὁ καιρὸς ἤγγικεν</p> <p>μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν</p> <p>9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον</p> <p>10 Τότε ἔλεγεν αὐτοῖς Ἐγερθῆσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν</p> <p>11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται</p> <p>12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου</p> <p>13 ἀποθήσεται δὲ ὑμῖν εἰς μαρτύριον</p>	

M	M	Lk 21:	J
		<p>35 For as a snare shall it come on all them that dwell on the face of the whole earth.</p> <p>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. <i>to p387</i></p>	

Jesus, sitting on the mount of Olives, tells of future things again. *Cf. Lk 17:22ff, p307.*

<p>Mt 24:</p> <p>3 And as he <u>sat upon the mount of Olives</u>, the disciples came unto him <u>privately</u>, saying, Tell us, when shall these things be? and what <i>shall be</i></p> <p>the sign of thy coming, and of the end of the world?</p> <p>4 And Jesus answered and said unto them, Take heed that no man deceive you.</p> <p>5 For many shall come in my name, saying, I am Christ;</p> <p>and shall deceive many.</p> <p>6 And ye shall hear of wars and rumours of wars:</p> <p style="text-align: right;">see that ye</p> <p>be not troubled: for all <i>these things</i> must come to pass, but the end is not yet.</p> <p>7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.</p> <p>8 All these <i>are</i> the beginning of sorrows.</p> <p>10:17¹⁶⁷ But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;</p> <p>18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.</p> <p>9 Then shall they deliver you up to be afflicted, and shall kill you:</p>	<p>Mk 13:</p> <p>3 And as he <u>sat upon the mount of Olives</u> over against the temple, Peter and James and John and Andrew asked him <u>privately</u>,</p> <p>4 Tell us, when shall these things be? and what <i>shall be</i> the sign when all these things shall <i>{or: are about to}</i> be fulfilled?</p> <p>5 And Jesus answering them began to say, Take heed lest any <i>man</i> deceive you:</p> <p>6 For many shall come in my name, saying, I am <i>Christ</i>;</p> <p>and shall deceive many.</p> <p>7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for <i>such things</i> must needs be; but the end <i>shall not be</i> yet.</p> <p>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 <i>are</i> the beginnings of sorrows.</p> <p>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.</p> <p>Jn 16:2⁴²³ They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.</p>	<p><i>cf. first explanation, in Lk 21:</i></p> <p>21:7³⁷¹ And they asked him, saying,</p> <p style="text-align: center;">Master,</p> <p>but when shall these things be? and what sign <i>will there be</i> when these things shall <i>{or: are about to}</i> come to pass?</p> <p>8 And he said,</p> <p style="text-align: center;">Take heed</p> <p>that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i>; and the time draweth near:</p> <p>go ye not therefore after them.</p> <p>9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is not</i> by and by.</p> <p>10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p> <p>11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.</p> <p>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.</p> <p>13 And it shall turn to you for a testimony.</p>	J
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Mt 24:	Mk 13:	cf. first explanation, in Lk21:	J
10 και εις πάντα τα ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον			
<p>10.19¹⁶⁶ ὅταν δὲ παραδιδῶσιν ὑμᾶς μη μεριμνήσητε πῶς ἢ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε</p> <p>20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν</p> <p>21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς</p> <p>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ τὸ ὄνομά μου</p>	<p>11 ὅταν δὲ ἄγαγωσιν ὑμᾶς παραδιδόντες μη προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ ἁγίου</p> <p>12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς</p> <p>13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου</p>	<p>14 θέσθε οὖν εἷς τὰς καρδίας ὑμῶν μη προμελετᾶν ἀπολογηθῆναι</p> <p>15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιπεῖν οὐδὲ ἀντικείμενοι ὑμῖν</p> <p>16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν</p> <p>17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου</p>	<p>12.11²⁷⁶ ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μη μεριμνᾶτε πῶς ἢ τί ἀπολογήσθε ἢ τί εἴπητε</p> <p>12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν</p>
<p>10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους</p> <p>11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς</p> <p>12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν</p>	<p>10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους</p> <p>11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς</p> <p>12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν</p>	<p>18 καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται</p> <p>19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν</p>	
<p>13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται</p>	<p>ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται</p>	<p>19.43³⁴² ὅτι ἤξουσιν ἡμέραι ἐπὶ οὓς καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσίν σε πάντοθεν 44 καὶ ἑδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοὶ καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ ἄνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου 17.30³⁰⁸ κατὰ ταῦτα ἔσται ἡ ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μη καταβάτω ἄραι αὐτὰ καὶ ὁ ἐν τῷ ἀγρῷ ὅμοιος μη ἐπιστρεψάτω εἰς τὰ ὀπίσω</p>	
<p>14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένην εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἥξει τὸ τέλος</p>	<p>14 ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἐστὼς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη</p> <p>15 ὁ δὲ ἐπὶ τοῦ δώματος μη καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ</p> <p>16 καὶ ὁ εἰς τὸν ἀγρὸν ὧν μη ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὰ ἱμάτιον αὐτοῦ</p>	<p>20 Ὅταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλήμ τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς</p> <p>21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μη εἰσερχέσθωσαν εἰς αὐτήν</p> <p>22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα</p>	
<p>15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὼς ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων νοεῖτω</p> <p>16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη</p> <p>17 ὁ ἐπὶ τοῦ δώματος μη καταβαινέτω</p>	<p>14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἐστὼς ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη</p> <p>15 ὁ δὲ ἐπὶ τοῦ δώματος μη καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ</p> <p>16 καὶ ὁ εἰς τὸν ἀγρὸν ὧν μη ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὰ ἱμάτιον αὐτοῦ</p>	<p>20 Ὅταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλήμ τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς</p> <p>21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μη εἰσερχέσθωσαν εἰς αὐτήν</p> <p>22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα</p>	
<p>18 καὶ ὁ ἐν τῷ ἀγρῷ μη ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ</p>	<p>16 καὶ ὁ εἰς τὸν ἀγρὸν ὧν μη ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὰ ἱμάτιον αὐτοῦ</p>	<p>22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα</p>	

<p>Mt 24:</p> <p>10 And the gospel must first be published among all nations.</p> <p>10:19¹⁶⁷ 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.</p> <p>21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p> <p>and ye shall be hated of all nations for my name's sake.</p> <p>10 And then shall many be offended, and shall betray one another, and shall hate one another.</p> <p>11 And many false prophets shall rise, and shall deceive many.</p> <p>12 And because iniquity shall abound, the love of many shall wax cold.</p> <p>13 But he that shall endure unto the end, the same shall be saved.</p> <p>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.</p> <p>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:)</p> <p>16 Then let them which be in Judaea flee into the mountains:</p> <p>17 Let him which is on the housetop not come down to take any thing out of his house:</p> <p>18 Neither let him which is in the field return back to take his clothes.</p>	<p>Mk 13:</p> <p>11 But when they shall lead <i>you</i>, 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.</p> <p>12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put to death.</p> <p>13 And ye shall be hated of all <i>men</i> for my name's sake:</p> <p>but he that shall endure unto the end, the same shall be saved.</p> <p>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:</p> <p>15 And let him that is on the housetop not go down into the house, neither enter <i>therein</i>, to take any thing out of his house:</p> <p>16 And let him that is in the field not turn back again for to take up his garment.</p>	<p>cf. first explanation, in Lk 21:</p> <p>14 Settle <i>if</i> therefore in your hearts, not to meditate before what ye shall answer:</p> <p>15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p> <p>16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.</p> <p>17 And ye shall be hated of all <i>men</i> for my name's sake.</p> <p>18 But there shall not an hair of your head perish.</p> <p>19 In your patience possess ye your souls.</p> <p>19:43³⁴³ 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.</p> <p>17:30³⁰⁹ Even thus shall it be in the day when the Son of man is revealed.</p> <p>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.</p>
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Mt 24:	Mk 13:	cf. first explanation, in Lk21:	J
<p>19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις</p> <p>20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ</p> <p>21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου</p> <p>ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται</p> <p>22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ διὰ δὲ τοὺς ἐκλεκτοὺς</p> <p>κολοβωθήσονται αἱ ἡμέραι ἐκείναι</p> <p>23 τότε ἂν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἢ Ὡδε μὴ πιστεύσητε</p> <p>24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτοὺς</p> <p>25 ἰδοὺ προεῖρηκα ὑμῖν</p>	<p>17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις</p> <p>18 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος</p> <p>19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται</p> <p>20 καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σὰρξ ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας</p> <p>21 [καὶ] τότε ἂν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός ἢ Ἰδοὺ ἐκεῖ μὴ πιστεύετε</p> <p>22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκτοὺς</p> <p>23 ὑμεῖς δὲ βλέπετε ἰδοὺ προεῖρηκα ὑμῖν πάντα</p>	<p>23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις</p> <p>ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῆ ἐν τῷ λαῷ τούτῳ</p> <p>24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν</p> <p>17.23³⁰⁶ καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ὧδε ἢ Ἰδοὺ ἐκεῖ μὴ ἀπέληθε μηδὲ διώξητε</p>	
<p>26 ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶν μὴ ἐξέλθητε Ἰδοὺ ἐν τοῖς ταμείοις μὴ πιστεύσητε</p> <p>27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>28 ὅπου γὰρ ἂν ᾖ τὸ πτώμα ἐκεῖ συναχθήσονται οἱ ἀετοὶ</p>	<p>24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς</p> <p>25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες</p> <p>καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται</p>	<p>17.24³⁰⁶ ὥσπερ γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπὸ οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ</p> <p>17.37³⁰⁸ καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ κύριε ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἀετοὶ</p>	
<p>29 Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ</p> <p>καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται</p>	<p>24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς</p> <p>25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες</p> <p>καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται</p>	<p>25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου</p> <p>26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται</p>	

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
<p>19 And 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: 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. 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 <i>is</i> Christ, or there; believe <i>it</i> not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if <i>it were</i> possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, <i>he is</i> in the desert; go not forth: behold, <i>he is</i> in the secret chambers; believe <i>it</i> 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. 28 For wheresoever the carcass is, there 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:</p>	<p>17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For <i>in</i> 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 <i>is</i> Christ; or, lo, <i>he is</i> there; believe <i>him</i> not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if <i>it were</i> possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 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.</p>	<p>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. 17:23³⁰⁷ And they shall say to you, See here; or, see there: go not after <i>them</i>, nor follow <i>them</i>. 17:24³⁰⁷ For as the lightning, that lighteneth out of the one <i>part</i> under heaven, shineth unto the other <i>part</i> under heaven; so shall also the Son of man be in his day. 17:37³⁰⁹ And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body <i>is</i>, thither will the eagles be gathered together. 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.</p>	

Mt 24:	Mk 13:	cf. first explanation, in Lk21:	J
<p>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</p> <p>31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης καὶ ἐπισυναξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων</p> <p style="text-align: center;">{depth and height ⇔}</p> <p>ἀπ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν</p> <p>32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλδός καὶ τὰ φύλλα ἐκφύη γινώσκετε ὅτι ἐγγὺς τὸ θέρος</p> <p>33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις</p> <p>34 ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται</p> <p>35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν</p> <p>36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν εἰ μὴ ὁ πατὴρ μου ὁ μόνος</p> <p>37 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>38 ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐγκαμίζοντες ἄχρι ἧς ἡμέρας εἰσήλθεν Νῶε εἰς τὴν κιβωτόν</p> <p>39 καὶ οὐκ ἔγνωσαν ἕως ἧλθεν ὁ κατακλισμὸς καὶ ἦρεν ἅπαντας οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου</p> <p>40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραλαμβάνεται καὶ ὁ εἷς ἀφίεται</p> <p>41 δύο ἀλήθουσαι ἐν τῷ μύλωνι μία παραλαμβάνεται καὶ μία ἀφίεται</p> <p>42 γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται</p>	<p>26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης</p> <p>27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυναξέει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ</p> <p style="text-align: center;">{ ⇔ breadth }</p> <p style="text-align: right;">cf. Eph 3:18</p> <p>28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλδός γένηται καὶ ἐκφύη τὰ φύλλα γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν</p> <p>29 οὕτως καὶ ὑμεῖς ὅταν ταῦτα ἴδητε γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις</p> <p>30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὐ πάντα ταῦτα γένηται</p> <p>31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν</p> <p>32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ ὥρα οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ οὐδὲ ὁ υἱὸς εἰ μὴ ὁ πατὴρ</p>	<p>27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς</p> <p>28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν</p> <p>29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα</p> <p>30 ὅταν προβάλωσιν ἦδη βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἦδη ἐγγὺς τὸ θέρος ἐστίν</p> <p>31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ</p> <p>32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται</p> <p>33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν</p> <p>17.26³⁰⁸ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου 27 ἦσθιον ἔπινον ἐγάμου ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας εἰσήλθεν Νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλισμὸς καὶ ἀπόλωσαν ἅπαντας</p> <p>17.34³⁰⁸ λέγω ὑμῖν ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται 35 δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτὸ μία παραληφθήσεται καὶ ἡ ἕτερα ἀφεθήσεται [36 δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται]^{scr}</p> <p>12.35²⁸⁰ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι...36...ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον...</p>	
	<p>33 βλέπετε ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν</p>		

Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
<p>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.</p> <p>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, <small>{depth and height ⇔}</small></p> <p>from one end of heaven to the other.</p> <p>32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer <i>is</i> nigh:</p> <p>33 So likewise ye, when ye shall see all these things, know that it is near, <i>even</i> at the doors.</p> <p>34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.</p> <p>35 Heaven and earth shall pass away, but my words shall not pass away.</p> <p>36 But of that day and hour knoweth no <i>man</i>, no, not the angels of heaven, but my Father only.</p> <p>37 But as the days of Noe <i>were</i>, so shall also the coming of the Son of man be.</p> <p>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,</p> <p>39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.</p> <p>40 Then shall two be in the field; the one shall be taken, and the other left.</p> <p>41 Two <i>women shall be</i> grinding at the mill; the one shall be taken, and the other left.</p> <p>42 Watch therefore: for ye know not what hour your Lord doth come.</p>	<p>26 And then shall they see the Son of man coming in the clouds with great power and glory.</p> <p>27 And then shall he send his angels, and <i>{be}</i> shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. <small>{ ⇔ breadth }</small> <small>cf. Eph 3:18</small></p> <p>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:</p> <p>29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, <i>even</i> at the doors.</p> <p>30 Verily I say unto you, that this generation shall not pass, till all these things be done.</p> <p>31 Heaven and earth shall pass away: but my words shall not pass away.</p> <p>32 But of that day and <i>that</i> hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.</p>	<p>27 And then shall they see the Son of man coming in a cloud with power and great glory.</p> <p>28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.</p> <p>29 And he spake to them a parable; Behold the fig tree, and all the trees;</p> <p>30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p> <p>31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p> <p>32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.</p> <p>33 Heaven and earth shall pass away: but my words shall not pass away.</p> <p>17:26³⁰⁹ And as it was in the days of Noe, so shall it be also in the days of the Son of man.</p> <p>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.</p> <p>17:34³⁰⁹ I tell you, in that night there shall be two <i>men</i> in one bed; the one shall be taken, and the other shall be left.</p> <p>35 Two <i>women</i> shall be grinding together; the one shall be taken, and the other left.</p> <p>36 Two <i>men</i> shall be in the field; the one shall be taken, and the other left.</p> <p>12:35²⁸¹ Let your loins be girded about... 36 ...like unto men that wait for their lord...</p>	

<p>Mt 24:</p> <p>43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ</p> <p>44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται</p> <p>34 ὡς ἄνθρωπος ἀπόδημος ἀφείλξ τὴν οἰκίαν αὐτοῦ καὶ δοῦς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστω τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ</p> <p>45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ</p> <p>46 μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιῶντα οὕτως</p> <p>47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</p> <p>48 ἂν δὲ εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἐλθεῖν</p> <p>49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων</p> <p>50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἧ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἧ οὐ γινώσκει</p> <p>51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p> <p>35 γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὡς ἡ μεσουκτιοῦ ἢ ἀλεκτοροφωνίας ἢ πρωῒ</p> <p>36 μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας</p> <p>37 ἂ δὲ ὑμῖν λέγω πᾶσιν λέγω γρηγορεῖτε</p>	<p>Mk 13:</p> <p>12.39²⁸⁰ τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφήκεν διορυγῆναι τὸν οἶκον αὐτοῦ</p> <p>40 καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται</p> <p>12.42²⁸² εἶπεν δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον</p> <p>43 μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιῶντα οὕτως</p> <p>44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν</p> <p>45 ἂν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι</p> <p>46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἧ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἧ οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει</p> <p>36 ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου</p>	<p>cf. first explanation, in Lk21:</p> <p>34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραπιᾷ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη</p> <p>35 ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς</p>	<p>J</p>
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Jesus continues his discourse.

<p>Mt 25:</p> <p><i>the parable of the ten virgins.</i></p> <p>1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις αἰτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου</p> <p>2 πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραὶ</p> <p>3 αἰτινες μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον</p> <p>4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν</p> <p>5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον</p> <p>6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἴδοὺ ὁ νυμφίος ἔρχεται ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ</p>	<p>M</p>	<p>L</p>	<p>J</p>
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Mt 24:	Mk 13:	cf. first explanation, in Lk 21:	J
<p>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.</p> <p>44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.</p>	<p>12:39²⁸¹ 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.</p> <p>40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.</p>	<p>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.</p> <p>35 For as a snare shall it come on all them that dwell on the face of the whole earth.</p>	
<p>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.</p>			
<p>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?</p> <p>46 Blessed is that servant, whom his lord when he cometh shall find so doing.</p> <p>47 Verily I say unto you, That he shall make him ruler over all his goods.</p> <p>48 But and if that evil servant shall say in his heart, My lord delayeth his coming;</p> <p>49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;</p> <p>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,</p> <p>51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.</p>	<p>12:42²⁸³ 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?</p> <p>43 Blessed is that servant, whom his lord when he cometh shall find so doing.</p> <p>44 Of a truth I say unto you, that he will make him ruler over all that he hath.</p> <p>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;</p> <p>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.</p>		
<p>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:</p> <p>36 Lest coming suddenly he find you sleeping.</p> <p>37 And what I say unto you I say unto all, Watch.</p>	<p>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.</p>		

Jesus continues his discourse.

Mt 25:	M	L	J
<p><i>the parable of the ten virgins.</i></p> <p>1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.</p> <p>2 And five of them were wise, and five were foolish.</p> <p>3 They that were foolish took their lamps, and took no oil with them:</p> <p>4 But the wise took oil in their vessels with their lamps.</p> <p>5 While the bridegroom tarried, they all slumbered and slept.</p> <p>6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.</p>			

Mt 25:	M	L	J
<p>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 ἀρκέση ἡμῖν καὶ ὑμῖν πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἑτοιμοὶ 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 Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς 13 Γρηγορεῖτε οὖν ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται</p>			
<p><i>the parable of the talents.</i> 14 Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ 15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως 16 πορευθεὶς δὲ 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 ἐν λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῇ καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ 19 μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ' αὐτῶν λόγον 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσηύκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς 21 ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ Εὐ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου 22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπεν Κύριε δύο τάλαντά μοι παρέδωκας ἴδε ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὐ δοῦλε ἀγαθὲ καὶ πιστέ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου</p>	<p>19.11³²⁸ Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι 12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς Πραγματεύσασθε ἕως ἔρχομαι 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεύσαι ἐφ' ἡμᾶς 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν [καὶ] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον ἵνα γνῶ τίς τί διεπραγματεύσατο 16 παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς 17 καὶ εἶπεν αὐτῷ Εὐ ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων 18 καὶ ἦλθεν ὁ δευτέρος λέγων κύριε Ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς 19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ γίνου ἐπάνω πέντε πόλεων</p>		

Mt 25:	M	L	J
<p>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, <i>Not so</i>; 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.</p>			
<p><i>the parable of the talents.</i> 14 For <i>the kingdom of heaven is</i> as a man travelling into a far country, <i>who</i> 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. 16 Then he that had received the five talents went and traded with the same, and made <i>them</i> other five talents. 17 And likewise he that <i>had received</i> 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. 19 After a long time the lord of those servants cometh, and reckoneth with them.</p> <p>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, <i>thou</i> 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.</p>	<p>19:11³²⁹ 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. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.</p> <p>14 But his citizens hated him, and sent a message after him, saying, We will not have this <i>man</i> to reign over us.</p> <p>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. 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.</p> <p>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.</p>		

Mt 25:	M	L	J
<p>24 προσελθών δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε ἔγνωσεν σε ὅτι σκληρὸς εἶ ἄνθρωπος θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας</p> <p>25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ ἵδε ἔχεις τὸ σόν</p> <p>26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρὲ ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα</p> <p>27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριον μου τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ</p> <p>28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα</p> <p>29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ</p> <p>30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</p>	<p>20 καὶ ἕτερος ἦλθεν λέγων Κύριε ἰδοὺ ἡ μνά σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ</p> <p>21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας</p> <p>22 λέγει δὲ αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα</p> <p>23 καὶ διὰ τί οὐκ ἔδωκάς τὸ ἀργύριον μου ἐπὶ τράπεζαν καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτὸ</p> <p>24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μνάν καὶ δότε τῷ τὰς δέκα μνάς ἔχοντι</p> <p>25 καὶ εἶπον αὐτῷ Κύριε ἔχει δέκα μνάς</p> <p>26 λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ</p> <p>27 πλὴν τοὺς ἐχθροὺς μου ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου</p> <p>28 Καὶ εἰπὼν ταῦτα ἔπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱερουσόλυμα</p>		
<p><i>judgment of the nations.</i></p> <p>31 Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ</p> <p>32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων ὡςπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων</p> <p>33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων</p> <p>34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου</p> <p>35 ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν ἐδίψησα καὶ ἐποίησατέ με ξένος ἤμην καὶ συνηγάγετέ με</p> <p>36 γυμνὸς καὶ περιεβάλετέ με ἠσθένησα καὶ ἐπεσκέψασθέ με ἐν φυλακῇ ἤμην καὶ ἦλθετε πρὸς με</p> <p>37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν ἢ διψῶντα καὶ ἐποίησαμεν</p> <p>38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν ἢ γυμνὸν καὶ περιεβάλομεν</p> <p>39 πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε</p> <p>40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων ἐμοὶ ἐποιήσατε</p> <p>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</p> <p>42 ἐπέινασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα καὶ οὐκ ἐποίησατέ με</p>			

	M	L	J		
<p>Mt 25:</p> <p>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, <i>there</i> thou hast <i>that is</i> thine. 26 His lord answered and said unto him, <i>Thou</i> 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 <i>then</i> at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give <i>it</i> unto him which hath ten talents.</p> <p>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.</p>		<p>20 And another came, saying, Lord, behold, <i>here is</i> 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.</p> <p>22 And he saith unto him, Out of thine own mouth will I judge thee, <i>thou</i> 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 <i>it</i> 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 <i>them</i> before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem.</p>			
<p><i>judgment of the nations.</i></p> <p>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 <i>his</i> sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.</p> <p>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 <i>thee</i>? or thirsty, and gave <i>thee</i> drink? 38 When saw we thee a stranger, and took <i>thee</i> in? or naked, and clothed <i>thee</i>? 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 <i>it</i> unto one of the least of these my brethren, ye have done <i>it</i> unto me.</p> <p>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:</p>					

Mt 25:	M	L	J
<p>43 ξένος ἤμην καὶ οὐ συνηγάγετέ με γυμνὸς καὶ οὐ περιεβάλετέ με ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με</p> <p>44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι</p> <p>45 τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων οὐδὲ ἐμοὶ ἐποιήσατε</p> <p>46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον</p>			
5.26 ¹⁶²			
ὡσπερ 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 ἣ 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
		<p>37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἠΐλιζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν</p> <p>38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ</p>	

Jesus warns of his crucifixion.

Mt 26:	Mk 14:	Lk 22:	<i>some weeks earlier, Jn</i>
<p>1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους εἶπεν τοῖς μαθηταῖς αὐτοῦ</p> <p>2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι</p>	<p>1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας</p>	<p>1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἄζύμων ἡ λεγομένη πάσχα</p>	<p>11.55²⁴⁴ Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοῦς</p> <p>56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτὴν</p>

The Jewish leaders seek to kill Jesus.

Mt 26:	Mk 14:	Lk 22:	<i>some weeks earlier, Jn</i>
<p>3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα</p> <p>4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν</p> <p>5 ἔλεγον δὲ Μὴ ἐν τῇ ἑορτῇ ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ</p>	<p>καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς</p> <p>αὐτὸν ἐν δόλω κρατήσαντες ἀποκτείνωσιν</p> <p>2 ἔλεγον δὲ Μὴ ἐν τῇ ἑορτῇ μήποτε θόρυβος ἔσται τοῦ λαοῦ</p>	<p>2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς</p> <p>τὸ πῶς ἀνέλωσιν αὐτόν</p> <p>ἐφοβοῦντο γὰρ τὸν λαόν</p>	<p>11.57²⁴⁴ δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα εἰάν τις γνῶ πού ἐστιν μηνύση ὅπως πιάσωσιν αὐτόν</p>

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
<p>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.</p> <p>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?</p> <p>45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did <i>it</i> not to one of the least of these, ye did <i>it</i> not to me.</p> <p>46 And these shall go away into everlasting punishment: but the righteous into life eternal.</p>			
			<p>5:26¹⁶³ For as the Father hath life in himself; so hath he given to the Son to have life in himself;</p> <p>27 And hath given him authority to execute judgment also, because he is the Son of man.</p> <p>28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,</p> <p>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 {<i>or: of judgment</i>}.</p>

On this week Jesus usually was in the temple by day and on the mount of Olives by night.

M	M	Lk 21: <i>from p373</i>	J
		<p>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 <i>the mount</i> of Olives.</p> <p>38 And all the people came early in the morning to him in the temple, for to hear him.</p>	

Jesus warns of his crucifixion.

Mt 26:	Mk 14:	Lk 22:	<i>some weeks earlier, Jn</i>
<p>1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,</p> <p>2 Ye know that <u>after two days</u> is <i>the feast of</i> the passover, and the Son of man is betrayed to be crucified.</p>	<p>1 <u>After two days</u> was <i>the feast of</i> the passover, and {<i>or: even</i>} of unleavened bread:</p>	<p>1 Now the feast of unleavened bread drew nigh, which is called the Passover.</p>	<p>11:55²⁴⁵ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.</p> <p>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?</p>

The Jewish leaders seek to kill Jesus.

Mt 26:	Mk 14:	Lk 22:	<i>some weeks earlier, Jn</i>
<p>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,</p> <p>4 And consulted that they might take Jesus by subtilty, and kill <i>him</i>.</p> <p>5 But they said, Not on the feast <i>day</i>, lest there be an uproar among the people.</p>	<p>and the chief priests and the scribes</p> <p>sought how they might take him by craft, and put <i>him</i> to death.</p> <p>2 But they said, Not on the feast <i>day</i>, lest there be an uproar of the people.</p>	<p>2 And the chief priests and scribes</p> <p>sought how they might kill him;</p> <p>for they feared the people.</p>	<p>11:57²⁴⁵ Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew <i>it</i>; that they might take him.</p>

SUNSET - STARTS WEDNESDAY

Jesus in Bethany, in Simon's house.

Mt 26:	Mk 14:	L	J
<p>6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ</p> <p>7 προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου</p> <p>καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου</p> <p>8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη</p> <p>9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι [τοῖς] πτωχοῖς</p> <p>10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ</p> <p>11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν</p> <p>δὲ οὐ πάντοτε ἔχετε</p>	<p>3 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</p> <p>4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοῦς καὶ λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν</p> <p>5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο αὐτῇ</p> <p>6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτὴν τί αὕτη κόπους παρέχετε καλὸν ἔργον εἰργάσατο ἐν ἐμοί</p> <p>7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῦς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε</p>	<p>7.36¹²⁴ Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη</p> <p>37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἣτις ἦν ἀμαρτωλὸς [καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου κομίσασα ἀλάβαστρον μύρου</p> <p>38 καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ</p> <p>39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἴ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ ὅτι ἀμαρτωλὸς ἐστίν</p> <p>40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων ἔχω σοί τι εἰπεῖν ὁ δὲ φησὶν Διδάσκαλε εἰπέ</p> <p>41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἰς ὠφείλεν δηναρία πεντακόσια ὁ δὲ ἕτερος πενήκοντα</p> <p>42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο τίς οὖν αὐτῶν εἶπέ πλεῖον αὐτόν ἀγαπήσει</p> <p>43 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο ὁ δὲ εἶπεν αὐτῷ Ὅρθῶς ἐκρίνας</p> <p>44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα εἰσηλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν</p>	<p>12.2³³⁶ ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ</p> <p>3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου</p> <p>4 λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι</p> <p>5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς</p> <p>6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχεν καὶ τὰ βαλλόμενα ἐβάσταζεν</p> <p>7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτὴν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό</p> <p>8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν</p> <p>ἐμὲ δὲ οὐ πάντοτε ἔχετε</p>

SUNSET - STARTS WEDNESDAY

Jesus in Bethany, in Simon's house.

Mt 26:	Mk 14:	L	J
<p>6 Now when Jesus was <u>in Bethany, in the house of Simon the leper,</u></p> <p>7 There came unto him a woman having an alabaster box of very precious ointment,</p> <p>and poured it on his <u>head,</u> as he sat <i>at meat.</i></p> <p>8 But when his disciples saw <i>it,</i> they had indignation, saying, To what purpose <i>is</i> this waste?</p> <p>9 For this ointment might have been sold for much, and given to the poor.</p> <p>10 When Jesus understood <i>it,</i> he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.</p> <p>11 For ye have the poor always with you; but me ye have not always.</p>	<p>3 And being <u>in Bethany in the house of Simon the leper,</u> 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 <i>it</i> on his <u>head.</u></p> <p>4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?</p> <p>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.</p> <p>6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.</p> <p>7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>7:36¹²⁵ 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.</p> <p>37 And, behold, a woman in the city, which was a sinner, when she knew that <i>Jesus</i> sat at meat in the Pharisee's house, brought an alabaster box of ointment,</p> <p>38 And stood at his feet behind <i>him</i> weeping, and began to wash his feet with tears, and did wipe <i>them</i> with the hairs of her head, and kissed his feet, and anointed <i>them</i> with the ointment.</p> <p>39 Now when the Pharisee which had bidden him saw <i>it,</i> he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman <i>this is</i> that toucheth him: for she is a sinner.</p> <p>40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee.</p> <p>And he saith, Master, say on.</p> <p>41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.</p> <p>42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?</p> <p>43 Simon answered and said, I suppose that <i>he,</i> to whom he forgave most.</p> <p>And he said unto him, Thou hast rightly judged.</p> <p>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 <i>them</i> with the hairs of her head.</p>	<p>12:2³³⁷ There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.</p> <p>3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the <u>feet</u> of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.</p> <p>4 Then saith one of his disciples, Judas Iscariot, Simon's <i>son,</i> which should betray him, {<i>or: who eventually betrayed him,</i>} } 5 Why was not this ointment sold for three hundred pence, and given to the poor?</p> <p>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.</p> <p>7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.</p> <p>8 For the poor always ye have with you; but me ye have not always.</p>

Mt 26:	Mk 14:	L	J
<p>12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν</p> <p>13 ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς</p>	<p>8 ὃ ἔσχεν αὕτη ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν</p> <p>9 ἀμὴν [δὲ] λέγω ὑμῖν ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς</p>	<p>45 φίλημά μοι οὐκ ἔδωκας αὕτη δὲ ἀφ' ἧς εἰσήλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας</p> <p>46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας αὕτη δὲ μύρῳ ἤλειψεν μου τοὺς πόδας</p> <p>47 οὐ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ ὅτι ἠγάπησεν πολὺ</p> <p>ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ</p> <p>48 εἶπεν δὲ αὕτη Ἐφέωνταί σου αἱ ἁμαρτίαι</p> <p>49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν</p> <p>50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἦ πίστις σου σέσωκέν σε πορευοῦ εἰς εἰρήνην</p>	<p>9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἠγειρεν ἐκ νεκρῶν</p> <p>10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν</p> <p>11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν</p>

Judas, disciplined again, turns against Jesus. *Cf. Jn 12:4,7, p336.*

Mt 26:	Mk 14:	Lk 22:	J
<p>14 Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς</p> <p>15 εἶπεν Τί θέλετέ μοι δοῦναι καγῶ ὑμῖν παραδώσω αὐτόν</p> <p>οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια</p> <p>16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ</p> <p><i>to p408</i></p>	<p>10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν δώδεκα ἀπήλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῶ αὐτὸν αὐτοῖς</p> <p>11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι</p> <p>καὶ ἐζήτει πῶς εὐκαιρῶς αὐτὸν παραδῶ</p> <p><i>to p408</i></p>	<p>3 Εἰσήλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα</p> <p>4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς</p> <p>5 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι</p> <p>6 καὶ ἐξωμολόγησεν καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου</p> <p><i>to p408</i></p>	

SUNRISE

SUNSET - STARTS THURSDAY & 1ST DAY OF UNLEAVENED BREAD

SUNRISE

Mt 26:	Mk 14:	L	J
<p>12 For in that she hath poured this ointment on my body, she did <i>it</i> for my burial.</p> <p>13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, <i>there</i> shall also this, that this woman hath done, be told for a memorial of her.</p>	<p>8 She hath done what she could: she is come aforehand to anoint my body to the burying.</p> <p>9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, <i>this</i> also that she hath done shall be spoken of for a memorial of her.</p>	<p>45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.</p> <p>46 My head with oil thou didst not anoint: but this woman hath anointed my <u>feet</u> with ointment.</p> <p>47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, <i>the same</i> loveth little.</p> <p>48 And he said unto her, Thy sins are forgiven.</p> <p>49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?</p> <p>50 And he said to the woman, Thy faith hath saved thee; go in peace.</p>	<p>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.</p> <p>10 But the chief priests consulted that they might put Lazarus also to death;</p> <p>11 Because that by reason of him many of the Jews went away, and believed on Jesus.</p>

Judas, disciplined again, turns against Jesus. Cf. Jn 12:4,7, p337.

Mt 26:	Mk 14:	Lk 22:	J
<p>14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,</p> <p>15 And said <i>unto them</i>, What will ye give me, and I will deliver him unto you?</p> <p>And they covenanted with him for thirty pieces of silver.</p> <p>16 And from that time he sought opportunity to betray him.</p> <p><i>to p409</i></p>	<p>10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.</p> <p>11 And when they heard <i>it</i>, they were glad, and promised to give him money.</p> <p>And he sought how he might conveniently betray him.</p> <p><i>to p409</i></p>	<p>3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.</p> <p>4 And he went ^{having gone} his way, and ^{he} communed with the chief priests and captains, how he might betray him unto them.</p> <p>5 And they were glad, and covenanted to give him money.</p> <p>6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.</p> <p><i>to p409</i></p>	

SUNRISE

SUNSET - STARTS THURSDAY & 1st DAY OF UNLEAVENED BREAD

SUNRISE

There were certain Greeks.

M	M	L	Jn 12: <i>from p342</i>
			<p>20 Ἦσαν δὲ τινες Ἑλληνέες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ</p> <p>21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες Κύριε θέλομεν τὸν Ἰησοῦν ἰδεῖν</p> <p>22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ</p> <p><i>to the Greeks: the path to glory, fruitfulness, and long-enduring life in the world to come.</i></p> <p>23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου</p>
16.24 ²¹⁸	Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ	Εἴ τις θέλει ὀπίσω μου ἔλθειν ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι	25 ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ
	εὐρήσει αὐτήν	26 τί γὰρ ὠφελεῖται ἄνθρωπος ἂν 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 τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ
26.39 ⁴³⁰	... λέγων 1 Πάτερ μου εἰ δυνατόν ἐστιν παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σὺ	14.36 ⁴³⁰ καὶ ἔλεγεν 2 Ἀββᾶ ὁ πατήρ πάντα δυνατὰ σοι παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ	17.33 ³⁰⁸ ὃς ἂν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἂν ἀπολέσῃ αὐτήν ζωογονήσει αὐτήν
17.5 ²²²	ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς	9.7 ²²² καὶ ἐγένετο νεφέλη ἐπισκίασασα αὐτοὺς	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 υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα	καὶ ἦλθεν φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης λέγουσα Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα	3.22 ³² ...καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα
	καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα	καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης λέγουσα Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα	35 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα
	αὐτοῦ ἀκούετε	αὐτοῦ ἀκούετε	αὐτοῦ ἀκούετε
<i>Jesus now begins to address all that stand by.</i>			
30 ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν ἀλλὰ δι' ὑμᾶς			

There were certain Greeks.

M	M	L	Jn 12: <i>from p343</i>
			<p>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.</p> <p><i>to the Greeks: the path to glory, fruitfulness, and long-enduring life in the world to come.</i></p> <p>23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.</p>
<p>16:24²¹⁹ Then said Jesus unto his disciples,</p> <p>If any <i>man</i> 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.</p> <p>26:39⁴³¹ ... saying, 1 O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.</p> <p>17:5²²³ While he yet spake, behold, a bright cloud overshadowed them:</p> <p>3:17³³ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>	<p>8:34²¹⁹ And when he had called the people <i>unto him</i> 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?</p> <p>14:36⁴³¹ 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.</p> <p>9:7²²³ And there was a cloud that overshadowed them:</p> <p>1:11³³ And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.</p>	<p>9:23²¹⁹ And he said to <i>them</i> all,</p> <p>If any <i>man</i> 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?</p> <p>17: 33³⁰⁹ Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.</p> <p>22:42⁴³¹ Saying, 3 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.</p> <p>9:34²²³ While he thus spake, there came a cloud, and overshadowed them: ...</p> <p>3:22³³ ...and</p> <p>35 And there came a voice out of the cloud, saying, This is my beloved Son: in thee I am well pleased.</p>	<p>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 <i>my</i> Father honour.</p> <p>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. Then came there a voice from heaven, <i>saying</i>, I have both glorified <i>it</i>, and will glorify <i>it</i> again. 29 The people therefore, that stood by, and heard <i>it</i>, said that it thundered: others said, An angel spake to him.</p>
			<p><i>Jesus now begins to address all that stand by.</i></p> <p>30 Jesus answered and said, This voice came not because of me, but for your sakes.</p>

M	M	L	Jn 12:
		10.17 ²⁵⁶ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα 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	<i>Jesus looked to the reward, the results of his crucifixion.</i> 31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω 32 καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἐλκύσω πρὸς ἑμαυτόν 33 τοῦτο δὲ ἔλεγεν σημαίνων ποῖω θανάτῳ ἔμελλεν ἀποθνήσκειν
		8.12 ¹⁹⁴ Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς	<i>Jesus is the light by which we may become children of light.</i> 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 ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστὶν 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
		5.36 ¹⁶² ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ ἔδωκεν μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν	<i>many can and many cannot discern who Jesus is.</i> 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 συνιῶσιν 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα Ἄκοῃ ἀκούσατε καὶ οὐ μὴ συνήτε 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 συνώσωσιν καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι 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 βραχίον 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 ὠμολόγουν ἵνα μὴ ἀποσυναγάγοι γένωνται 43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ

M	M	L	Jn 12:
		<p>10:17²⁵⁷ 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.</p>	<p><i>Jesus looked to the reward, the results of his crucifixion.</i> 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 <i>men</i> unto me. 33 This he said, signifying what death he should die.</p>
		<p>8:12¹⁹⁵ 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.</p>	<p><i>Jesus is the light by which we may become children of light.</i> 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? 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 <u>departed</u>, and did <u>hide</u> himself from <u>them</u> <small>{who stood by}</small>.</p>
		<p>5:36¹⁶³ But I have greater witness than <i>that</i> 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.</p>	<p><i>many can and many cannot discern who Jesus is.</i> 37 But though he had done so many miracles before them, yet they believed not on him:</p>
<p>13:13¹³⁹ 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 <i>their</i> ears are dull of hearing, and their eyes they have closed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should heal them.</p>		<p>4:11¹³⁹ ...all <i>these</i> 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 <i>their</i> sins should be forgiven them.</p>	<p>8:10¹³⁹ ... 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 <i>their</i> eyes, nor understand with <i>their</i> heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.</p>
			<p>42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess <i>him</i>, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.</p>

M	M	L	Jn 12:
			<i>who Jesus is.</i>
		7.28 ¹⁹² ἔκραζεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων Κάμέ οἴδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ ἑμαυτοῦ 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 ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις Δείξον ἡμῖν τὸν πατέρα	44 Ἰησοῦς δὲ ἔκραζεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλ' εἰς τὸν πέμψαντά με 45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με
		3.17 ⁴² οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον ἀλλ ἵνα σωθῆ ὁ κόσμος δι αὐτοῦ 5.45 ¹⁶² μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς εἰς ὃν ὑμεῖς ἠλίπίκατε	46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη 47 καὶ ἕαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ ἐγὼ οὐ κρίνω αὐτόν οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ ἵνα σώσω τὸν κόσμον 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 ἑμαυτοῦ οὐκ ἐλάλησα ἀλλ ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν ἔδωκεν τί εἶπω καὶ τί λαλήσω 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν ἃ οὖν λαλῶ ἐγὼ καθὼς εἶρηκέν μοι ὁ πατήρ οὕτως λαλῶ
		6.63 ¹⁹⁰ τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν ἢ σὰρξ οὐκ ὠφελεῖ οὐδέν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν	το 13:1 p410

M	M	L	Jn 12:
			<i>who Jesus is.</i>
		<p>7:28¹⁹³ 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.</p> <p>14:9⁴¹⁹ 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 <i>then</i>, Shew us the Father?</p> <p>3:17⁴³ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</p> <p>5:45⁶³ Do not think that I will accuse you to the Father: there is <i>one</i> that accuseth you, <i>even</i> Moses, in whom ye trust.</p> <p>6:63¹⁹¹ It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, <i>they</i> are spirit, and <i>they</i> are life.</p>	<p>44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.</p> <p>45 And he that seeth me seeth him that sent me.</p> <p>46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.</p> <p><i>to 13:1 p411</i></p>

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 ἐγγαμίζονται 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 ἐγγαμίσκονται 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγγαμίζονται 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ 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
<p>29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.</p> <p>30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.</p>	<p>24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?</p> <p>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.</p>	<p>34 And Jesus answering said unto them,</p>	
<p>The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and {<i>or: even</i>} 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.</p>			

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.

3

Harmony of the Gospels

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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		
<<<< <i>begin concurrent section: Peter</i> >>>>				
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	
<<<< <i>begin concurrent section: Jesus</i> >>>>				
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	
<<<< <i>end concurrent sections</i> >>>>				
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."

DURING THURSDAY, THE 1ST DAY OF UNLEAVENED BREAD**Disciples make ready for the Passover meal.**

Mt 26: <i>from p390</i>	Mk 14: <i>from p390</i>	Lk 22: <i>from p390</i>	J
<p>17 Τῇ δὲ πρώτῃ τῶν ἀζύμων</p> <p>προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ</p> <p>λέγοντες αὐτῷ Ποῦ θέλεις ἐτοιμάσομεν σοι φαγεῖν τὸ πάσχα</p> <p>18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν</p> <p>πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρὸς μου ἐγγύς ἐστιν πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου</p> <p>19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς</p> <p>καὶ ἠτοίμασαν τὸ πάσχα</p>	<p>12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθουον</p> <p><i>cf. v13</i></p> <p>λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα</p> <p>13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ</p> <p>14 καὶ ὅπου ἂν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει</p> <p>Ποῦ ἐστιν τὸ κατάλυμά ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω</p> <p>15 καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἕτοιμον ἐκεῖ ἐτοιμάσατε ἡμῖν</p> <p>16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα</p>	<p>7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα</p> <p>8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν</p> <p>9 οἱ δὲ εἶπον αὐτῷ Ποῦ θέλεις ἐτοιμάσομεν</p> <p><i>cf. v8</i></p> <p>10 ὁ δὲ εἶπεν αὐτοῖς Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται</p> <p>11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας Λέγει σοι ὁ διδάσκαλος</p> <p>Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω</p> <p>12 κάκεινος ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον</p> <p>ἐκεῖ ἐτοιμάσατε</p> <p>13 ἀπελθόντες δὲ εὔρον καθὼς εἶρηκεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα</p>	

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: <i>from p391</i>	Mk 14: <i>from p391</i>	Lk 22: <i>from p391</i>	J
<p>17 Now the <u>first</u> <i>day</i> of the <i>feast of unleavened bread</i></p> <p>the disciples came to Jesus,</p> <p>saying unto him, Where wilt thou that we prepare for thee to eat the passover?</p> <p>18 And he said, Go into the city</p> <p>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.</p> <p>19 And the disciples did as Jesus had appointed them;</p> <p>and they made ready the passover.</p>	<p>12 And the <u>first</u> day of unleavened bread, when they <i>{usually}</i> killed the passover,</p> <p><i>cf. v13</i></p> <p>his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?</p> <p>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.</p> <p>14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>15 And he will shew you a large upper room furnished <i>and</i> prepared: there make ready for us.</p> <p>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.</p>	<p>7 Then came the day of unleavened bread, when the passover <u>must</u> <i>{i.e. should (according to the Law)}</i> be killed.</p> <p>8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.</p> <p>9 And they said unto him, Where wilt thou that we prepare?</p> <p><i>cf. v8</i></p> <p>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.</p> <p>11 And ye shall say unto the goodman of the house, The Master saith unto thee,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>12 And he shall shew you a large upper room furnished: there make ready.</p> <p>13 And they went, and found as he had said unto them: and they made ready the passover.</p>	

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
<p>20 Now when the even was come, he sat down with the twelve.</p>	<p>17 And in the evening he cometh with the twelve.</p> <p><i>cf. v25, p417</i></p>	<p>14 And when the hour was come, he sat down, and the twelve apostles with him.</p> <p>15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:</p> <p>16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.</p> <p>17 And he took the cup, and gave thanks, and said, Take this, and divide <i>it</i> among yourselves:</p> <p>18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.</p>	

During the meal, Jesus washes the feet of the disciples.

M	M	L	Jn 13: <i>from p397</i>
			<p>1 Now before the feast of the passover {<i>was celebrated by most—see footnote on p402</i>}, 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.</p> <p>2 And supper <u>being ended</u> {<i>or: being in progress</i>}, the devil having now put into the heart of Judas Iscariot, Simon's <i>son</i>, to betray him; <i>cf. Lk 22:3 p391</i></p> <p>3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;</p> <p>4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.</p> <p>5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe <i>them</i> with the towel wherewith he was girded.</p> <p>6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?</p> <p>7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.</p> <p>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.</p> <p>9 Simon Peter saith unto him, Lord, not my feet only, but also <i>my</i> hands and <i>my</i> head.</p> <p>10 Jesus saith to him, He that is washed needeth not save to wash <i>his</i> feet, but is clean every whit: and ye are clean, but not all.</p> <p>11 For he knew who should betray him; therefore said he, Ye are not all clean.</p> <p>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?</p> <p>13 Ye call me Master and Lord: and ye say well; for <i>so</i> I am.</p> <p>14 If I then, <i>your</i> Lord and Master, have washed your feet; ye also ought to wash one another's feet.</p> <p>15 For I have given you an example, that ye should do as I have done to you.</p>

M	M	L	Jn 13:
10.24 ¹⁶⁸ Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δούλος 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 δούλος 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 οὐς ἐξελεξάμην ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπήρην ἐπ' ἐμέ τὴν πέραν αὐτοῦ 19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ 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 Ἄμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με	18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἄμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ		21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν Ἄμην 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 Μῆτι ἐγὼ 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 παραδίδους αὐτὸν εἶπεν Μῆτι ἐγὼ εἰμι ῥαββί λέγει αὐτῷ Σὺ εἶπας	19 οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς καθ' εἷς Μῆτι ἐγὼ καὶ ἄλλος μῆτι ἐγὼ 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἷς τὸ τρυβλίον 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		

At meal end, Jesus blesses and passes bread and wine, announces the new covenant.

Mt 26:	Mk 14:	Lk 22:	J	1 Corinthians 11:
<p>26 Ἐσθιόντων δὲ αὐτῶν</p> <p>λαβῶν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Λάβετε φάγετε τοῦτό ἐστιν τὸ σῶμά μου</p> <p>27 καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων</p> <p>Πίετε ἐξ αὐτοῦ πάντες</p> <p>28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν</p>	<p>22 Καὶ ἐσθιόντων αὐτῶν</p> <p>λαβὼν ὁ Ἰησοῦς ἄρτον εὐλόγησας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε φάγετε τοῦτό ἐστιν τὸ σῶμά μου</p> <p>23 καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς</p> <p>καὶ εἶπεν αὐτοῖς</p> <p>24 καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον</p>	<p>19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν</p> <p>20 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων Τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον</p> <p>Ex 24:8 וַיִּקַּח אֱלֹהִים אֶת-הַדָּם וַיָּצַק אֹתוֹ עַל-הַבְּרִית וַיִּקַּח אֱלֹהִים אֶת-הַדָּם וַיָּצַק אֹתוֹ עַל-הַבְּרִית וַיִּקַּח אֱלֹהִים אֶת-הַדָּם וַיָּצַק אֹתוֹ עַל-הַבְּרִית וַיִּקַּח אֱלֹהִים אֶת-הַדָּם וַיָּצַק אֹתוֹ עַל-הַבְּרִית</p>	<p>23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὁ καὶ παρέδωκα ὑμῖν ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον 24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Λάβετε φαγετε Τοῦτό μου ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν</p> <p>25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων Τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι</p> <p>Ex 24:8 λαβὼν δὲ Μωϋσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν ἰδοὺ τὸ αἷμα τῆς διαθήκης ἣς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων τοῦτο ποιεῖτε ὡσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν</p>	
	<p>6.32¹⁸⁶ 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 ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ ... 35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε ...</p> <p>6.51¹⁸⁸ ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ἢ ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς ...</p> <p>6.56¹⁸⁸ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ ...</p> <p>6.63¹⁹⁰ τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν ἢ σὰρξ οὐκ ὠφελεῖ οὐδὲν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστὶν</p>			<p>cf. Jn 6:25-63 p186</p>

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:
<p>26 And <u>as</u> they were eating,</p> <p>Jesus took bread, and blessed <i>it</i>, and brake <i>it</i>, and gave <i>it</i> to the disciples, and said, Take, eat; this is my body.</p> <p>27 And he took the cup, and gave thanks, and gave <i>it</i> to them, saying,</p> <p>Drink ye all of it; {<i>All of you, drink of it.</i>}</p> <p>28 For this is my blood of the new testament, which is shed for <u>many</u> for the remission of sins.</p>	<p>22 And <u>as</u> they did eat,</p> <p>Jesus took bread, and blessed, and brake <i>it</i>, and gave to them, and said, Take, eat: this is my body.</p> <p>23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them:</p> <p>and they all drank of it.</p> <p>24 And he said unto them, This is my blood of the new testament, which is shed for <u>many</u>.</p>	<p>19 And he took bread, and gave thanks, and brake <i>it</i>, and gave unto them, saying, This is my body which is <u>given</u> for you: this do in remembrance of me.</p> <p>20 Likewise also the cup <u>after</u> supper, saying, This cup <i>is</i> the new testament in my blood, which is shed for <u>you</u>.</p>	<p>23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the <i>same</i> night in which he was betrayed took bread: 24 And when he had given thanks, he brake <i>it</i>, and said, Take, eat: this is my body, which is <u>broken</u> for you: this do in remembrance of me.</p> <p>25 After the same manner also <i>he took</i> the cup, when he had supped, saying, This cup is the new testament in my blood:</p> <p>Ex 24:8 And Moses took the blood, and sprinkled <i>it</i> on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.</p> <p>this do ye, as oft as ye drink <i>it</i>, in remembrance of me.</p>
<p>6:32¹⁸⁷ 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. ... 6:51¹⁸⁹ 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. ... 6:56¹⁸⁹ He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ... 6:63¹⁹¹ It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, <i>they are</i> spirit, and <i>they are</i> life.</p> <p style="text-align: right;"><i>cf. Jn 6:25-63 p187</i></p>			

Mt 26:	Mk 14:	Lk 22:	J	1 Corinthians 11:
<p>29 λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου</p> <p><i>to p428</i></p>	<p>25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ</p> <p><i>to p428</i></p>	<p><i>cf. v18 p410</i></p>		

Jesus again says someone will betray him; Judas leaves; greatness; a new commandment.

M	M	Lk 22:	Jn 13:
		<p>21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται 23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν</p> <p>23 ἦν δὲ ἀνακειμένος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ ὃν ἠγάπα ὁ Ἰησοῦς 24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἶη περὶ οὗ λέγει 25 ἐπιπεσὼν δὲ ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε τίς ἐστίν 26 ἀποκρίνεται ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδύσω καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη 27 καὶ μετὰ τὸ ψωμίον τότε εἰσηλθεν εἰς ἐκείνον ὁ Σατανᾶς <i>cf. 13:2 p410, Lk 22:3 p390</i> λέγει οὖν αὐτῷ ὁ Ἰησοῦς Ὁ 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 χρεῖαν ἔχομεν εἰς τὴν ἑορτὴν ἢ τοῖς πτωχοῖς ἵνα τι δῶ 30 λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθέως ἐξῆλθεν. ἦν δὲ νύξ.</p> <p>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</p>	
		<p>24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων <i>cf. 9:46ff p228</i> 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 ἀνακειμένος ἢ ὁ διακονῶν οὐχὶ ὁ ἀνακειμένος ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν 28 ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου <i>cf. Mt 19:27ff p318</i> 29 καγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν</p>	

Mt 26:29 — Mk 14:25 — Lk 22:21-29 — Jn 13:23-32

Mt 26:	Mk 14:	Lk 22:	J	I Corinthians 11:
<p>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.</p> <p><i>to p429</i></p>	<p>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</p> <p>in the kingdom of God.</p> <p><i>to p429</i></p>	<p><i>cf. v18 p411</i></p>		

Jesus again says someone will betray him; Judas leaves; greatness; a new commandment.

M	M	Lk 22:	Jn 13:
		<p>21 But, behold, the hand of him that betrayeth me <i>is</i> 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.</p> <p>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 <i>it</i>. And when he had dipped the sop, he gave <i>it</i> to Judas Iscariot, <i>the son</i> of Simon. 27 And after the sop Satan entered into him. <i>cf. 13:2 p411, Lk 22:3 p391</i> 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 <i>of them</i> thought, because Judas had the bag, that Jesus had said unto him, Buy <i>those things</i> 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.</p> <p>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.</p> <p>24 And there was also a strife among them, <i>cf. 9:46ff p229</i> 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 <i>shall</i> not <i>be</i> 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 <i>is</i> greater, he that sitteth at meat, or he that serveth? <i>is</i> 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. <i>cf. Mt 19:27ff p319</i> 29 And I appoint unto you a kingdom, as my Father hath appointed unto me;</p>	

M	M	Lk 22:	Jn 13:
		<p>30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου [ἐν τῇ βασιλείᾳ μου] καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ</p> <p>33 τεκνία ἔτι μικρὸν μεθ ὑμῶν εἰμι ζητήσετέ με καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν καὶ ὑμῖν λέγω ἄρτι</p> <p>34 ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους</p> <p>35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις</p> <p>36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε ποῦ ὑπάγεις ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι ὕστερον δὲ ἀκολουθήσεις μοι</p> <p>37 λέγει αὐτῷ Πέτρος Κύριε διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω</p> <p>38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις</p> <p>31 εἶπεν δὲ ὁ Κύριος Σίμων Σίμων ἰδοὺ ὁ Σατανᾶς ἐζητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σίτον</p> <p>32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου</p> <p>33 ὁ δὲ εἶπεν αὐτῷ Κύριε μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι</p> <p>34 ὁ δὲ εἶπεν λέγω σοι Πέτρε οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με</p> <p>35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων μὴ τινος ὑστερήσατε οἱ δὲ εἶπον Οὐθενός</p> <p>36 εἶπεν οὖν αὐτοῖς Ἄλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω ὁμοίως καὶ πήραν καὶ ὁ μὴ ἔχων πωλήσει τὸ ἱμάτιον αὐτοῦ καὶ ἀγοράσει μάχαιραν</p> <p>37 λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει</p> <p>38 οἱ δὲ εἶπον Κύριε ἰδοὺ μάχαιραι ὠδε δύο ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν ἐστιν</p>	<p>ἀμὴν ἀμὴν <i>cf. Mk 14:30 ec. p428</i></p> <p>λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρὶς</p>
			<i>to p428</i>

M	M	L	Jn 14:
			<p>1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε</p> <p>2 ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν εἰ δὲ μὴ εἶπον ἂν ὑμῖν πορεύομαι ἔτοιμάσαι τόπον ὑμῖν</p> <p>3 καὶ ἐὰν πορευθῶ [καὶ] ἐτοιμάσω ὑμῖν τόπον πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε</p> <p>4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε</p> <p>5 Λέγει αὐτῷ Θωμᾶς Κύριε οὐκ οἶδαμεν ποῦ ὑπάγεις καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι</p> <p>6 λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι ἐμοῦ</p> <p>7 εἰ ἐγνώκετέ με καὶ τὸν πατέρα μου ἐγνώκετε ἂν καὶ ἂπ ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν</p> <p>8 λέγει αὐτῷ Φίλιππος Κύριε δεῖξον ἡμῖν τὸν πατέρα καὶ ἀρκεῖ ἡμῖν</p> <p>9 λέγει αὐτῷ ὁ Ἰησοῦς τοσοῦτον χρόνον μεθ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με Φίλιππε ὁ ἐωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα</p>

M	M	Lk 22:	Jn 13:
		<p>30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.</p> <p>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.</p> <p>34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.</p> <p>35 By this shall all <i>men</i> know that ye are my disciples, if ye have love one to another.</p> <p>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.</p> <p>37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.</p> <p>38 Jesus answered him, Wilt thou lay down thy life for my sake?</p> <p>31 And the Lord said, Simon, Simon, behold, Satan hath desired <i>to have</i> you^{pl}, that he may sift <i>you</i>^{pl} as wheat:</p> <p>32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.</p> <p>33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.</p> <p>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.</p> <p>35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.</p> <p>36 Then said he unto them, But now, he that hath a purse, let him take <i>it</i>, and likewise <i>his</i> scrip: and he that hath no sword, let him sell his garment, and buy one.</p> <p>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.</p> <p>38 And they said, Lord, behold, here <i>are</i> two swords.</p> <p>And he said unto them, It is enough.</p>	<p>Verily, verily, <small>cf. Mk 14:30 &c. p429</small></p> <p>I say unto thee, The cock shall not crow , till thou hast denied me thrice</p>
			<small>to p429</small>

M	M	L	Jn 14:
			<p>1 Let not your heart be troubled: ye believe in God, believe also in me.</p> <p>2 In my Father's house are many mansions: <i>if it were not so</i>, I would have told you. I go to prepare a place for you.</p> <p>3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, <i>there</i> ye may be also.</p> <p>4 And whither I go ye know, and the way ye know.</p> <p>5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?</p> <p>6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.</p> <p>7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.</p> <p>8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.</p> <p>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 <i>then</i>, Shew us the Father?</p>

M	M	L	Jn 14:
			<p>10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστὶν τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα</p> <p>11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ εἰ δὲ μὴ διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι</p> <p>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</p> <p>13 καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ</p> <p>14 εἴαν τι αἰτήσητέ [με] ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω</p> <p>15 Ἐὰν ἀγαπάτε με τὰς ἐντολάς τὰς ἐμὰς τηρήσατε</p> <p>16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα</p> <p>17 τὸ πνεῦμα τῆς ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτὸ ὑμεῖς δὲ γινώσκετε αὐτὸ ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται</p> <p>18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς ἔρχομαι πρὸς ὑμᾶς</p> <p>19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ ὑμεῖς δὲ θεωρεῖτέ με ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε</p> <p>20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς</p> <p>21 ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν ὅτι ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν</p> <p>22 Λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης Κύριε καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ</p> <p>23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεν</p> <p>24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς</p> <p>25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων</p> <p>26 ὁ δὲ παράκλητος τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου ἐκεῖνος ὑμᾶς διδάξει πάντα ἃ εἶπον ὑμῖν καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν</p> <p>27 Εἰρήνην ἀφήμι ὑμῖν εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν μὴ ταρασσεσθῶ ὑμῶν ἢ καρδία μηδὲ δειλιάτω</p> <p>28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς εἰ ἡγαπάτέ με ἐχάρητε ἂν ὅτι εἶπον πορεύομαι πρὸς τὸν πατέρα ὅτι ὁ πατὴρ μου μείζων μου ἐστὶν</p> <p>29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι ἵνα ὅταν γένηται πιστεύσητε</p> <p>30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν</p> <p>31 ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐνετείλατο μοι ὁ πατὴρ οὕτως ποιῶ Ἐγείρεσθε ἄγωμεν ἐντεῦθεν</p>

M	M	L	Jn 15:
			<p>1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν</p> <p>2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτὸ καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ</p> <p>3 ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν</p> <p>4 μείνατε ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ εἰ μὴ μείνη ἐν τῇ ἀμπέλῳ οὕτως οὐδὲ ὑμεῖς εἰ μὴ ἐν ἐμοὶ μείνητε</p>

Mt 26:29^ — Mk 14:25^ — Lk 22:38^ — Jn 14:10-31, 15:1-4

M	M	L	Jn 14:
			<p>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.</p> <p>11 Believe me that I <i>am</i> in the Father, and the Father in me: or else believe me for the very works' sake.</p> <p>12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater <i>works</i> than these shall he do; because I go unto my Father.</p> <p>13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.</p> <p>14 If ye shall ask any thing in my name, I will do <i>it</i>.</p> <p>15 If ye love me, keep my commandments.</p> <p>16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;</p> <p>17 <i>Even</i> 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.</p> <p>18 I will not leave you comfortless: I will come to you.</p> <p>19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.</p> <p>20 At that day ye shall know that I <i>am</i> in my Father, and ye in me, and I in you.</p> <p>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.</p> <p>22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?</p> <p>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.</p> <p>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.</p> <p>25 These things have I spoken unto you, being <i>yet</i> present with you.</p> <p>26 But the Comforter, <i>which is</i> 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.</p> <p>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.</p> <p>28 Ye have heard how I said unto you, I go away, and come <i>again</i> unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.</p> <p>29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.</p> <p>30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.</p> <p>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.</p>

M	M	L	Jn 15:
			<p>1 I am the true vine, and my Father is the husbandman.</p> <p>2 Every branch in me that beareth not fruit he taketh away: and every <i>branch</i> that beareth fruit, he purgeth it, that it may bring forth more fruit.</p> <p>3 Now ye are clean through the word which I have spoken unto you.</p> <p>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.</p>

M	M	L	Jn 15:
			<p>5 ἐγὼ εἰμι ἡ ἄμπελος ὑμεῖς τὰ κλήματα ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν</p> <p>6 ἐὰν μὴ τις μείνη ἐν ἐμοὶ ἐβλήθη ἔξω ὡς τὸ κλημα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται</p> <p>7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη ὃ ἐὰν θέλητε αἰτήσεσθε καὶ γενήσεται ὑμῖν</p> <p>8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί</p> <p>9 καθὼς ἠγάπησέν με ὁ πατήρ καὶ ἐγὼ ἠγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ</p> <p>10 ἐὰν τὰς ἐντολάς μου τηρήσητε μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ</p> <p>11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμῆ ἐν ὑμῖν μείνη καὶ ἡ χαρὰ ὑμῶν πληρωθῇ</p> <p>12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμῆ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς</p> <p>13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ</p> <p>14 ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν</p> <p>15 οὐκέτι ὑμᾶς λέγω δούλους ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα φίλους ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν</p> <p>16 οὐχ ὑμεῖς με ἐξελέξασθε ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν</p> <p>17 ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους</p> <p>18 εἰ ὁ κόσμος ὑμᾶς μισεῖ γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν</p> <p>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</p> <p>20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐτήρησαν καὶ τὸν ὑμέτερον τηρήσουσιν</p> <p>21 ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου ὅτι οὐκ οἶδασιν τὸν πέμψαντά με</p> <p>22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἁμαρτίαν οὐκ εἶχον νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν</p> <p>23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ</p> <p>24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν ἁμαρτίαν οὐκ εἶχον νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου</p> <p>25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν</p> <p>26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρός ἐκπορεύεται ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ</p> <p>27 καὶ ὑμεῖς δὲ μαρτυρεῖτε ὅτι ἂπ ἀρχῆς μετ' ἐμοῦ ἐστε</p>

M	M	L	Jn 16:
			<p>1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε</p> <p>2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ</p>

Mt 26:29^ — Mk 14:25^ — Lk 22:38^ — Jn 15:5-27, 16:1-2

M	M	L	Jn 15:
			<p>5 I am the vine, ye <i>are</i> the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.</p> <p>6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast <i>them</i> into the fire, and they are burned.</p> <p>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.</p> <p>8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.</p> <p>9 As the Father hath loved me, so have I loved you: continue ye in my love.</p> <p>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.</p> <p>11 These things have I spoken unto you, that my joy might remain in you, and <i>that</i> your joy might be full.</p> <p>12 This is my commandment, That ye love one another, as I have loved you.</p> <p>13 Greater love hath no man than this, that a man lay down his life for his friends.</p> <p>14 Ye are my friends, if ye do whatsoever I command you.</p> <p>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.</p> <p>16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and <i>that</i> your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.</p> <p>17 These things I command you, that ye love one another.</p> <p>18 If the world hate you, ye know that it hated me before <i>it hated</i> you.</p> <p>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.</p> <p>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.</p> <p>21 But all these things will they do unto you for my name's sake, because they know not him that sent me.</p> <p>22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.</p> <p>23 He that hateth me hateth my Father also.</p> <p>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.</p> <p>25 But <i>this cometh to pass</i>, that the word might be fulfilled that is written in their law, They hated me without a cause.</p> <p>26 But when the Comforter is come, whom I will send unto you from the Father, <i>even</i> the Spirit of truth, which proceedeth from the Father, he shall testify of me:</p> <p>27 And ye also shall bear witness, because ye have been with me from the beginning.</p>

M	M	L	Jn 16:
			<p>1 These things have I spoken unto you, that ye should not be offended.</p> <p>2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.</p>

M	M	L	Jn 16:
			<p>3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ</p> <p>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</p> <p>5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις</p> <p>6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν</p> <p>7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλω ἂν γὰρ ἐγὼ μὴ ἀπέλω ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἂν δὲ πορευθῶ πέμψω αὐτὸν πρὸς ὑμᾶς</p> <p>8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως</p> <p>9 περὶ ἁμαρτίας μὲν ὅτι οὐ πιστεύουσιν εἰς ἐμέ</p> <p>10 περὶ δικαιοσύνης δὲ ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με</p> <p>11 περὶ δὲ κρίσεως ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται</p> <p>12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι</p> <p>13 ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀληθειάν οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν</p> <p>14 ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν</p> <p>15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν</p> <p>16 Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με ὅτι ὑπάγω πρὸς τὸν πατέρα</p> <p>17 εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστίν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με καὶ Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα</p> <p>18 ἔλεγον οὖν τοῦτο Τί ἐστίν ὃ λέγει τὸ μικρὸν οὐκ οἶδαμεν τί λαλεῖ</p> <p>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</p> <p>20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς ὁ δὲ κόσμος χαρήσεται ὑμεῖς δὲ λυπηθήσεσθε ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται</p> <p>21 ἡ γυνὴ ὅταν τίκτη 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</p> <p>22 καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε πάλιν δὲ ὄψομαι ὑμᾶς καὶ χαρήσεται ὑμῶν ἡ καρδία καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν</p> <p>23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν</p> <p>24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε καὶ λήψεσθε ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη</p> <p>25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρησιάζω περὶ τοῦ πατρὸς ἀναγγελάω ὑμῖν</p> <p>26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν</p> <p>27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον</p> <p>28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον</p>

M	M	L	Jn 16:
			<p>3 And these things will they do unto you, because they have not known the Father, nor me.</p> <p>4 But these things have I told you, that when the time shall come, ye may remember that I told you of them.</p> <p>And these things I said not unto you at the beginning, because I was with you.</p> <p>5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?</p> <p>6 But because I have said these things unto you, sorrow hath filled your heart.</p> <p>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.</p> <p>8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:</p> <p>9 Of sin, because they believe not on me;</p> <p>10 Of righteousness, because I go to my Father, and ye see me no more;</p> <p>11 Of judgment, because the prince of this world is judged.</p> <p>12 I have yet many things to say unto you, but ye cannot bear them now.</p> <p>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, <i>that</i> shall he speak: and he will shew you things to come.</p> <p>14 He shall glorify me: for he shall receive of mine, and shall shew <i>it</i> unto you.</p> <p>15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew <i>it</i> unto you.</p> <p>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.</p> <p>17 Then said <i>some</i> 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?</p> <p>18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.</p> <p>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?</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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 <i>it</i> you.</p> <p>24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.</p> <p>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.</p> <p>26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:</p> <p>27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.</p> <p>28 I came forth from the Father, and am come into the world:</p>

M	M	L	Jn 16:
			<p>πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις 30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξήλθες 31 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄρτι πιστεύετε 32 ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφήτε καὶ οὐκ εἰμὶ μόνος ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλίψιν ἔχετε ἀλλὰ θαρσεῖτε ἐγὼ νενίκηκα τὸν κόσμον</p>

M	M	L	Jn 17:
			<p>1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ ἐπήρην τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν Πάτερ ἐλήλυθεν ἡ ὥρα δόξασόν σου τὸν υἱόν ἵνα καὶ ὁ υἱὸς 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 ζωὴ ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον ετελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω 5 καὶ νῦν δόξασόν με σύ πάτερ παρὰ σεαυτῷ τῆ δόξῃ ἣ 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 ἐξήλθον καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας 9 ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι ὅτι σοὶ εἰσιν 10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ καὶ δεδόξασμαι ἐν αὐτοῖς 11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ καὶ οὗτοι ἐν τῷ κόσμῳ εἰσιν καὶ ἐγὼ πρὸς σέ ἔρχομαι Πάτερ ἅγιε τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ὧ δέδωκάς μοι ἵνα ὡσιν ἐν καθὼς ἡμεῖς 12 ὅτε ἦμην 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 σέ 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 εἰσιν 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 εἰσιν καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ 17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν ἵνα καὶ αὐτοὶ ὡσιν ἡγιασμένοι ἐν ἀληθείᾳ 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ</p>

Mt 26:29^ — Mk 14:25^ — Lk 22:38^ — Jn 16:29-33, 17:1-20

M	M	L	Jn 16:
			<p>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.</p>

M	M	L	Jn 17:
			<p>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 <i>them</i>, 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 <i>are</i>. 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;</p>

M	M	L	Jn 17:
			<p>21 ἵνα πάντες ἐν ὧσιν καθὼς σύ πάτερ ἐν ἐμοὶ καὶ ἐγὼ ἐν σοὶ ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας</p> <p>22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν ἐσμεν</p> <p>23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ ἵνα ὧσιν τετελειωμένοι εἰς ἐν καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας</p> <p>24 Πάτερ οὕς δέδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ καὶ οἱ ἄλλοι ὧσιν μετ' ἐμοῦ ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου</p> <p>25 πάτερ δίκαιε καὶ ὁ κόσμος σε οὐκ ἔγνω ἐγὼ δὲ σε ἔγνω καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας</p> <p>26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐγὼ ἐν αὐτοῖς</p>

They sing a hymn, then go to the mount of Olives.

Mt 26: <i>from p416</i>	Mk 14: <i>from p416</i>	Lk 22: <i>from p418</i>	Jn 18:
30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν	26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν	39 Καὶ ἐξελθὼν	1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ

Mt 26:	Mk 14:	L	J
<p>31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ γέγραπται γάρ Πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς</p> <p>32 μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν</p> <p>33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ ἐγὼ [δὲ] οὐδέποτε σκανδαλισθήσομαι</p> <p>34 ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με</p> <p>35 λέγει αὐτῷ ὁ Πέτρος Κἂν δέη με σὺν σοὶ ἀποθανεῖν οὐ μὴ σε ἀπαρνήσωμαι ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον</p>	<p>27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ ὅτι γέγραπται Πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα</p> <p>28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν</p> <p>29 ὁ δὲ Πέτρος ἔφη αὐτῷ καὶ Εἰ πάντες σκανδαλισθήσονται ἀλλ' οὐκ ἐγὼ</p> <p>30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με <i>cf. Lk 22:34 ec. p418</i></p> <p>31 ὁ δὲ ἐκ περισσοῦ ἔλεγεν μᾶλλον Ἐὰν με δέη συναποθανεῖν σοι οὐ μὴ σε ἀπαρνήσωμαι ὡσαύτως δὲ καὶ πάντες ἔλεγον</p>		

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 μαθηταὶ αὐτοῦ	πέραν τοῦ χειμάρρου τῶν Κεδρῶν ὅπου ἦν κήπος 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:
			<p>21 That they all may be one; as thou, Father, <i>art</i> in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.</p> <p>22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:</p> <p>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.</p> <p>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.</p> <p>25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.</p> <p>26 And I have declared unto them thy name, and will declare <i>it</i>: that the love wherewith thou hast loved me may be in them, and I in them.</p>

They sing a hymn, then go to the mount of Olives.

Mt 26: <i>from p417</i>	Mk 14: <i>from p417</i>	Lk 22: <i>from p419</i>	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
<p>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.</p> <p>32 But after I am risen again, I will go before you into Galilee.</p> <p>33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, <i>yet</i> will I never be offended.</p> <p>34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.</p> <p>35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.</p>	<p>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.</p> <p>28 But after that I am risen, I will go before you into Galilee.</p> <p>29 But Peter said unto him, Although all shall be offended, yet <i>will</i> not I.</p> <p>30 And Jesus saith unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow <i>twice</i>, thou shalt deny me thrice. <i>cf. Lk 22:34 &c. p419</i></p> <p>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 <i>all</i>.</p>		

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:	Mk 14:	Lk 22:	Jn 18:
<p>καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως οὗ ἀπελθῶν προσεύξωμαι ἐκεῖ 37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου</p> <p>ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν 38 τότε λέγει αὐτοῖς ὁ Ἰησοῦς Περίλυπός ἐστὶν ἡ ψυχὴ μου ἕως θανάτου μείνατε ὦδε καὶ γρηγορεῖτε μετ' ἐμοῦ</p> <p>39 καὶ προσελθῶν μικρὸν</p> <p>ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος</p> <p>καὶ λέγων Πάτερ μου εἰ δυνατόν ἐστὶν παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο πλὴν οὐχ ὡς ἐγώ θέλω ἀλλ' ὡς σύ</p>	<p>καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὦδε ἕως προσεύξωμαι 33 καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν 34 καὶ λέγει αὐτοῖς Περίλυπός ἐστὶν ἡ ψυχὴ μου ἕως θανάτου μείνατε ὦδε καὶ γρηγορεῖτε</p> <p>35 καὶ προσελθῶν μικρὸν</p> <p>ἔπεσεν ἐπὶ τῆς γῆς καὶ προσήχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα 36 καὶ ἔλεγεν</p> <p>Αββα ὁ πατήρ πάντα δυνατά σοι παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο ἀλλ' οὐ τί ἐγώ θέλω ἀλλὰ τί σύ</p>	<p>40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς</p> <p>Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν 41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολῆν καὶ θείς τὰ γόνατα</p> <p>προσηύχετο</p> <p>42 λέγων</p> <p>Πάτερ εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω 43 ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν</p>	<p>2 ἦδεν δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλάκις συνήχθη [καὶ] ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ</p> <p>3 ὁ οὖν Ἰούδας</p> <p>λαβῶν</p> <p>τὴν σπεῖραν</p> <p>καὶ</p> <p>ἐκ τῶν ἀρχιερέων</p> <p>καὶ Φαρισαίων</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>and saith unto the disciples, Sit ye here, while I go and pray yonder.</p> <p>37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.</p> <p>38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.</p> <p>39 And he went a little further,</p> <p>and fell on his face, and prayed,</p> <p>saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou <i>wilt</i>.</p>	<p>and he saith to his disciples, Sit ye here, while I shall pray.</p> <p>33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;</p> <p>34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.</p> <p>35 And he went forward a little,</p> <p>and fell on the ground, and prayed that, if it were possible, the hour might pass from him.</p> <p>36 And he said,</p> <p>Abba, Father, all things <i>are</i> possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.</p>	<p>40 And when he was at the place, he said unto them,</p> <p>Pray that ye enter not into temptation.</p> <p>41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p> <p>42 Saying,</p> <p>Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.</p> <p>43 And there appeared an angel unto him from heaven, strengthening him.</p> <p>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.</p>	<p>2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.</p> <p>3 Judas then,</p> <p>having received</p> <p>a band <i>of men</i></p> <p>and</p> <p>officers</p> <p>from the chief priests</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>40 και ἔρχεται πρὸς τοὺς μαθητὰς και εὐρίσκει αὐτοὺς καθεύδοντας</p> <p>και λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ ἐμοῦ</p> <p>41 γρηγορεῖτε και προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής</p> <p>42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ ἐμοῦ ἐὰν μὴ αὐτὸ πῖω γενηθήτω τὸ θέλημά σου</p> <p>43 και ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι</p> <p>44 και ἀφείς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν</p> <p>45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ και λέγει αὐτοῖς Καθεύδετε τὸ λοιπὸν και ἀναπαύεσθε ἰδοὺ ἤγγικεν ἡ ὥρα και ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν</p>	<p>37 και ἔρχεται και εὐρίσκει αὐτοὺς καθεύδοντας</p> <p>και λέγει τῷ Πέτρῳ Σίμων καθεύδεις οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι</p> <p>38 γρηγορεῖτε και προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής</p> <p>39 και πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν</p> <p>40 και ὑποστρέψας εὐρεν αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι και οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν</p> <p>41 και ἔρχεται τὸ τρίτον και λέγει αὐτοῖς Καθεύδετε λοιπὸν και ἀναπαύεσθε ἀπέχει ἡλθεν ἡ ὥρα ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν</p>	<p>45 και ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὐρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης</p> <p>46 και εἶπεν αὐτοῖς Τί καθεύδετε ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν</p>	<p>ὑπηρετάς</p> <p>ἔρχεται</p> <p>ἐκεῖ</p> <p>μετὰ φανῶν</p> <p>και λαμπάδων</p> <p>και ὄπλων</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could <u>ye</u> not watch with me one hour?</p> <p>41 Watch {<i>ye</i>} and pray, that ye enter not into temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.</p> <p>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.</p> <p>43 And he came and found them asleep again: for their eyes were heavy.</p> <p>44 And he left them, and went away again, and prayed the third time, saying the same words.</p> <p>45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take <i>your</i> rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.</p>	<p>37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest <u>thou</u>? couldst not <u>thou</u> watch one hour?</p> <p>38 Watch ye and pray, lest ye enter into temptation. The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.</p> <p>39 And again he went away, and prayed, and spake the same words.</p> <p>40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.</p> <p>41 And he cometh the third time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.</p>	<p>45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,</p> <p>46 And said unto <u>them</u>, Why sleep ye? rise and pray, lest ye enter into temptation.</p>	<p>and Pharisees,</p> <p>cometh</p> <p>thither</p> <p>with lanterns</p> <p>and torches</p> <p>and weapons.</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>46 ἐγείρεσθε ἄγωμεν ἰδοὺ ἤγγικεν ὁ παραδιδούς με</p> <p>47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ</p> <p>48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων Ὅν ἂν φιλήσω αὐτός ἐστιν κρατήσατε αὐτόν</p> <p>49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαίρε ῥαββί</p> <p>καὶ κατεφίλησεν αὐτόν</p> <p>50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐταῖρε ἐφ' ᾧ πάρει</p>	<p>42 ἐγείρεσθε ἄγωμεν ἰδοὺ ὁ παραδιδούς με ἤγγικεν</p> <p>43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς ὧν τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων</p> <p>44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων Ὅν ἂν φιλήσω αὐτός ἐστιν κρατήσατε αὐτόν καὶ ἀπαγάγετε ἀσφαλῶς</p> <p>45 καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ λέγει αὐτῷ</p> <p>Ῥαββί Ῥαββί καὶ κατεφίλησεν αὐτόν</p>	<p>47 Ἐτι δὲ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς</p> <p>καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν</p> <p>48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως</p>	<p>4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξεληθὼν</p> <p><i>{Jesus holds Judas away momentarily, giving him a last chance to change his mind.}</i></p> <p><i>{Judas persists}</i></p> <p><i>{Jesus immediately calls Judas to repentance.}</i></p>
<i>Jesus seized the first time:</i>			
<p>τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν</p>	<p>46 οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν</p>	<p>εἶπεν αὐτοῖς Τίνα ζητεῖτε</p> <p>5 ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον λέγει αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτόν μετ' αὐτῶν</p> <p>6 ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί</p>	
<i>Jesus now free and crowd afraid of Jesus.</i>			

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>46 Rise, let us be going: behold, he is at hand that doth betray me.</p> <p>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.</p> <p>48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.</p> <p>49 And forthwith he came to Jesus, and said, Hail, master;</p> <p>and kissed him.</p> <p>50 And Jesus said unto him, Friend, wherefore art thou come?</p>	<p>42 Rise up, let us go; lo, he that betrayeth me is at hand.</p> <p>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.</p> <p>44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.</p> <p>45 And as soon as he was come, he goeth straightway to him, and saith,</p> <p>Master, master; and kissed him.</p>	<p>47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them,</p> <p>and drew near unto Jesus to kiss him.</p> <p>48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?</p>	<p>4 Jesus therefore, knowing all things that should come upon him, <u>went forth</u>,</p> <p><i>{Jesus holds Judas away momentarily, giving him a last chance to change his mind.}</i></p> <p><i>{Judas persists}</i></p> <p><i>{Jesus immediately calls Judas to repentance.}</i></p>
<p><i>Jesus seized the first time:</i></p>			
<p>Then came they, and laid hands on Jesus, and took him.</p>	<p>46 And they laid their hands on him, and took him.</p>	<p>and said unto them, Whom seek ye?</p> <p>5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i>. And Judas also, which betrayed him, stood with them.</p> <p>6 As soon then as he had said unto them, I am <i>he</i>, they went backward, and fell to the ground.</p>	
<p><i>Jesus now free and crowd afraid of Jesus.</i></p>			

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>51 καὶ ἰδοὺ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον</p> <p>52 τότε λέγει αὐτῷ ὁ Ἰησοῦς</p> <p>Ἀπόστρεψον σου τὴν μάχαιράν εἰς τὸν τόπον αὐτῆς πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀποθανοῦνται</p>	<p>47 εἰς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον</p>	<p>49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ Κύριε εἰ πατάξομεν ἐν μαχαίρᾳ</p> <p>50 καὶ ἔπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν</p> <p>51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐὰν ἐγὼ εἴπω τούτου καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἴασατο αὐτόν</p>	<p>7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν Τίνα ζητεῖτε οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον</p> <p>8 ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι εἰ οὖν ἐμὲ ζητεῖτε ἄφετε τούτους ὑπάγειν</p> <p>9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὕς δέδωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα</p> <p>10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος</p> <p>11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν σου εἰς τὴν θήκην</p>
<i>Jesus explains.</i>			
<p>53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων</p> <p>54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι</p>			<p>18.36⁴⁵² ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ οἱ ὑπέρταται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν</p> <p>τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πῖω αὐτό</p>
<i>Jesus talks at length (note "In that same hour" in Mt 26:55a). Only opening remarks (above) and concluding remarks (below) have been reported.</i>			

Mt 26:51-54 — Mk 14:47 — Lk 22:49-51 — Jn 18:7-11

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.</p> <p>52 Then said Jesus unto him,</p> <p>Put up again thy sword into his place: for all they that take the sword shall perish with the sword.</p>	<p>47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.</p>	<p>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 <i>he</i>: 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.</p> <p>49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?</p> <p>50 And one of them smote the servant of the high priest, and cut off his right ear.</p> <p>51 And Jesus answered and said, Suffer ye thus far.</p> <p>And he touched his ear, and healed him.</p>	<p>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.</p> <p>11 Then said Jesus unto Peter,</p> <p>Put up thy sword into the sheath:</p>
<p><i>Jesus explains.</i></p>			
<p>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?</p>			<p>18:36⁴⁵³ 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.</p> <p>the cup which my Father hath given me, shall I not drink it?</p>
<p><i>Jesus talks at length (note "In that same hour" in Mt 26:55a). Only opening remarks (above) and concluding remarks (below) have been reported.</i></p>			

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<i>In conclusion, Jesus castigates the crowd for their cowardice, and explains again that the scriptures must be fulfilled.</i>			
<p>55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις</p> <p>Ἵως ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με καθ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ καὶ οὐκ ἐκρατήσατέ με</p> <p>56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν</p>	<p>48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς</p> <p>Ἵως ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με</p> <p>49 καθ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με</p> <p>ἀλλ ἵνα πληρωθῶσιν αἱ γραφαὶ</p>	<p>52 εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους</p> <p>Ἵως ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων</p> <p>53 καθ ἡμέραν ὄντος μου μεθ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ ἐμέ</p> <p>ἀλλ αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους</p>	<p>18.19⁴⁴⁶ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ</p> <p>20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς</p> <p>Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν</p> <p>21 τί με ἐπερωτᾶς ἐπερώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ</p>
<i>Disciples flee (Jesus won't fight and provokes crowd!)</i>			
<p>Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον</p>	<p>50 καὶ ἀφέντες αὐτὸν πάντες ἔφυγον</p>		
<i>Jesus seized the second time. Writer of gospel of Mark also seized, but escapes.</i>			
<p>57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον</p> <p><i>verse continues on p446</i></p>	<p>51 Καὶ εἰς τις νεανίσκος ἠκολούθησεν αὐτῷ περιβεβλημένος σινδῶνα ἐπὶ γυμνοῦ καὶ κρατοῦσιν αὐτόν οἱ νεανίσκοι</p> <p>52 ὁ δὲ καταλιπὼν τὴν σινδῶνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν</p> <p>53 Καὶ ἀπήγαγον τὸν Ἰησοῦν</p> <p><i>verse continues on p446</i></p>	<p>54 Συλλαβόντες δὲ αὐτόν</p> <p>ἤγαγον</p> <p><i>verse continues on p446</i></p>	<p>12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπῆρται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν</p> <p>13 καὶ ἀπήγαγον αὐτόν</p> <p><i>verse continues on p446</i></p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<i>In conclusion, Jesus castigates the crowd for their cowardice, and explains again that the scriptures must be fulfilled.</i>			
<p>55 In that same hour said Jesus to the multitudes,</p> <p>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.</p> <p>56 But all this was done, that the scriptures of the prophets might be fulfilled.</p>	<p>48 And Jesus answered and said unto them,</p> <p>Are ye come out, as against a thief, with swords and <i>with</i> staves to take me?</p> <p>49 I was daily with you in the temple teaching, and ye took me not:</p> <p>but <i>{that}</i> the scriptures must^{might} be fulfilled.</p>	<p>52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,</p> <p>Be ye come out, as against a thief, with swords and staves?</p> <p>53 When I was daily with you in the temple, ye stretched forth no hands against me:</p> <p>but this is your hour, and the power of darkness.</p>	<p>18:19⁴⁴⁷ The high priest then asked Jesus of his disciples, and of his doctrine.</p> <p>20 Jesus answered him,</p> <p>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.</p> <p>21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.</p>
<i>Disciples flee (Jesus won't fight and provokes crowd!)</i>			
<p>Then all the disciples forsook him, and fled.</p>	<p>50 And they all forsook him, and fled.</p>		
<i>Jesus seized the second time. Writer of gospel of Mark also seized, but escapes.</i>			
<p>57 And they that had laid hold on Jesus led <i>him</i> away</p> <p><i>verse continues on p447</i></p>	<p>51 And there followed him a certain young man, having a linen cloth cast about <i>his</i> naked <i>body</i>; and the young men laid hold on him:</p> <p>52 And he left the linen cloth, and fled from them naked.</p> <p>53 And they led Jesus away</p> <p><i>verse continues on p447</i></p>	<p>54 Then took they him,</p> <p>and led <i>him</i>,</p> <p><i>verse continues on p447</i></p>	<p>12 Then the band and the captain and officers of the Jews took Jesus, and bound him,</p> <p>13 And led him away</p> <p><i>verse continues on p447</i></p>

Harmony of the Gospels
Mt 26:58, 69 — Mk 14:54, 66-67 — Lk 22:55-57 — Jn 18:15-17
Concurrent section, Peter

Mt 26: <i>from p446</i>	Mk 14: <i>from p446</i>	Lk 22: <i>from p446</i>	Jn 18: <i>from p446</i>
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 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητῆς
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;"> <p>ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως 16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον</p> </div>			
καὶ εἰσελθὼν ἕως ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος <i>vv59-68 start on p446</i>	ἕως ἕσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς <i>vv55-65 start on p446</i>	55 ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν {-----first denial-----} 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν <i>{to others}</i> Καὶ οὗτος σὺν αὐτῷ ἦν 57 ὁ δὲ ἠρνήσατο αὐτὸν λέγων γύναι Οὐκ οἶδα αὐτὸν	<i>cf. v18.</i> 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς
69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα <i>{to Peter}</i>	66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει <i>{to Peter}</i>	56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν <i>{to others}</i> Καὶ οὗτος σὺν αὐτῷ ἦν 57 ὁ δὲ ἠρνήσατο αὐτὸν λέγων γύναι Οὐκ οἶδα αὐτὸν	17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς
Καὶ σὺ ἦσθα μετὰ τοῦ Γαλιλαίου Ἰησοῦ	Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα		τῷ Πέτρῳ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου λέγει ἐκεῖνος <i>{rising.}</i> Οὐκ εἰμί

Concurrent section, Peter

Mt 26: <i>from p447</i>	Mk 14: <i>from p447</i>	Lk 22: <i>from p447</i>	Jn 18: <i>from p447</i>				
<p>58 But Peter followed him afar off unto the high priest's palace,</p>	<p>54 And Peter followed him afar off,</p>	<p>54 ... And Peter followed afar off.</p>	<p>15 And Simon Peter followed Jesus, and so <i>did</i> another disciple:</p>				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20px; height: 20px;"></td> <td style="width: 20px; height: 20px;"></td> <td colspan="2" style="padding: 5px;"> 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. </td> </tr> </table>						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.	
		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.					
<p>and went in,</p> <p style="text-align: right;">and <u>sat</u></p> <p>with the servants, to see the end.</p> <p><i>vv59-68 start on p447</i></p> <p>69 Now Peter <u>sat</u> without in the palace:</p> <p>and a damsel <u>came unto him</u>, saying <i>{to Peter}</i>,</p> <p>Thou also wast with Jesus of Galilee. <i>{or: Indeed thou wast with Jesus of Galilee.}</i></p>	<p style="text-align: center;">even</p> <p>into the palace of the high priest:</p> <p style="text-align: right;">and he <u>sat</u></p> <p>with the servants, and warmed himself at the fire.</p> <p><i>vv55-65 start on p447</i></p> <p style="text-align: center;"><i>{-----first denial-----}</i></p> <p>66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him,</p> <p>and said <i>{to Peter}</i>,</p> <p>And thou also wast with Jesus of Nazareth. <i>{or: Indeed thou wast with the Nazarene, Jesus .}</i></p>	<p>55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter <u>sat</u> down among them.</p> <p style="text-align: center;"><i>{-----denial-----}</i></p> <p>56 But a certain maid beheld him as he <u>sat</u> by the fire, and earnestly looked upon him, and said <i>{to others}</i>, This man was also with him. 57 And he denied him, saying, Woman, I know him not.</p>	<p style="text-align: center;"><i>cf. v18</i></p> <p>17 Then saith the damsel that kept the door</p> <p style="text-align: right;">unto Peter, Art not thou also <i>one</i> of this man's disciples? He <i>{ rising. }</i> saith, I am not.</p>				

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>70 ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων λέγων Οὐκ οἶδα τί λέγεις</p>	<p>68 ὁ δὲ ἠρνήσατο λέγων Οὐκ οἶδα οὐδέ ἐπίσταμαι τί σὺ λέγεις</p>	<p><i>cf. v55</i></p>	<p>18 εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιᾶν πεποηκότες ὅτι ψῦχος ἦν καὶ ἐθερμαίνοντο ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος <i>vv19-24 are on p446</i></p>
<p>71 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα</p>	<p>{-----second denial-----} καὶ <i>{soon}</i> ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν</p>	<p><i>denial-----}</i></p>	<p>25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος <i>{at a second fire}</i></p>
<p>εἶδεν αὐτὸν ἄλλη καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου</p>	<p>69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν</p>	<p>58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη <i>{to Peter}</i></p>	<p>εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ</p>
<p>72 καὶ πάλιν ἠρνήσατο μεθ' ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον</p>	<p>70 ὁ δὲ πάλιν ἠρνεῖτο</p>	<p>ὁ δὲ Πέτρος εἶπεν Ἄνθρωπε οὐκ εἰμί</p>	<p>ἠρνήσατο οὖν ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί</p>
<p>73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες</p>	<p>{-----third denial-----} καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἄληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει</p>	<p><i>denial-----}</i> 59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς</p>	<p>26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὄτιον <i>{to Peter}</i> Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ 27 πάλιν οὖν ἠρνήσατο ὁ Πέτρος</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>70 But he denied before <i>them</i> all, saying, I know not what thou sayest.</p>	<p>68 But he denied, saying, I know not, neither understand I what thou sayest.</p>	<p><i>cf. v55</i></p>	<p>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 <u>stood</u> with them, and warmed himself.</p>
<p>71 And when he was gone out into the porch,</p>	<p>{-----second denial-----} And {soon} he went <u>out into the porch</u>; and the cock crew.</p>	<p>{-----second denial-----}</p>	<p><i>vv19-24 are on p447</i></p>
<p>another <i>maid</i> saw him, and said <u>unto them that were there</u>, This <i>fellow</i> was also with Jesus of Nazareth.</p>	<p>69 And a {<i>the</i>} maid saw him again, and began to say <u>to them that stood by</u>, This is <i>one</i> of them.¹</p>	<p>58 And after a little while another saw him, and said, {<i>to Peter</i>}</p>	<p>25 And Simon Peter <u>stood</u> and warmed himself. {<i>at a second fire</i>}</p>
<p>72 And again he denied with an oath, I do not know the man.</p>	<p>70 And he denied it again.</p>	<p>Thou art also of them. {<i>or: Indeed thou art of them.</i>} And Peter</p>	<p>They said therefore <u>unto him</u>, Art not thou also <i>one</i> of his disciples?</p>
<p>73 And after a while <u>came unto him</u> they that stood by,</p>	<p>{-----third denial-----} And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilaean, and thy speech agreeth <i>thereto</i>.²</p>	<p>said, Man, I am not. 59 And about the space of one hour after</p>	<p>He denied <i>it</i>, and said, I am not.</p>
			<p>26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, {<i>to Peter</i>} Did not I see thee in the garden with him? 27 Peter then denied again:</p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>εἶπον τῷ Πέτρῳ Ἰαληθῶς καὶ σὺ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ 74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι</p> <p>Οὐκ οἶδα τὸν ἄνθρωπον</p> <p>καὶ εὐθέως</p> <p>ἀλέκτωρ ἐφώνησεν</p> <p>75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι</p> <p>τρὶς ἀπαρνήση με καὶ</p> <p>ἔξελθὼν ἕξω ἔκλαυσεν πικρῶς <i>to 27:1 p448</i></p>	<p>71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι</p> <p>Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε</p> <p>72 καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν</p> <p>καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δὶς ἀπαρνήση με τρίς καὶ ἐπιβαλὼν</p> <p>ἔκλαιεν <i>to 15:1 p448</i></p>	<p>ἄλλος τις διῖσχυρίζετο λέγων {<i>to others</i>} Ἐπ ἀληθείας καὶ οὗτος μετ αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν</p> <p>60 εἶπεν δὲ ὁ Πέτρος</p> <p>Ἄνθρωπε οὐκ οἶδα ὃ λέγεις</p> <p>καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ</p> <p>61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι</p> <p>ἀπαρνήση με τρίς 62 καὶ</p> <p>ἔξελθὼν ἕξω ὁ Πέτρος ἔκλαυσεν πικρῶς <i>to p448</i></p>	<p>καὶ εὐθέως</p> <p>ἀλέκτωρ ἐφώνησεν</p> <p><i>to v28 p450</i></p>

Mt 26:	Mk 14:	Lk 22:	Jn 18:
<p>and said to Peter, Surely thou also art <i>one</i> of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, <i>saying</i>,</p> <p>I know not the man.</p> <p>And immediately the cock crew.</p> <p>75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly. <i>to 27:1 p449</i></p>	<p>71 But he began to curse and to swear, <i>saying</i>,</p> <p>I know not this man of whom ye speak. 72 And the second time the cock crew.</p> <p>And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept. <i>to 15:1 p449</i></p>	<p>another confidently affirmed, <i>saying, {to others}</i> Of a truth this <i>fellow</i> also was with him: for he is a Galilaean.</p> <p>60 And Peter said, Man, I know not what thou sayest.</p> <p>And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly. <i>to p449</i></p>	<p>and immediately the cock crew.</p> <p><i>to v28 p451</i></p>

Interrogation before Annas.

M	M	L	Jn 18: from p438
			<p>13 ... πρὸς Ἄνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου</p> <p>14 ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ <i>vv15-18 start on p440</i></p> <p>19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκαλίας αὐτοῦ</p> <p>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 ἐλάλησα οὐδέν</p> <p>21 τί με ἐπερωτᾷς ἐπερώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγὼ</p> <p>22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ</p> <p>23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ κακοῦ εἰ δὲ καλῶς τί με δέρεις</p> <p>24 ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον</p>

Interrogation before Caiaphas.

Mt 26: from p438	Mk 14: from p438	Lk 22: from p438	Jn 18:
<p>57 ...πρὸς Καϊάφην τὸν ἀρχιερέα ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν <i>v58 is at p440</i></p>	<p>53 ...πρὸς τὸν ἀρχιερέα καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς <i>v54 is at p440</i></p>	<p>54 ...καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως <i>verse continues on p440</i></p>	<p>πρὸς Καϊάφην τὸν ἀρχιερέα <i>to v25 p442</i></p>

Mt 26: from p440	Mk 14: from p440	L	J
<p>59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως θανατώσωσιν αὐτὸν</p> <p>60 καὶ οὐχ εὔρον καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὔρον</p> <p>61 ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες εἶπον Οὗτος ἔφη Δύναμι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάμενος αὐτόν</p> <p>62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδέν ἀποκρίνη τί οὗτοί σου καταμαρτυροῦσιν</p>	<p>55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν καὶ οὐχ εὔρισκον</p> <p>56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ καὶ ἴσαι αὐτῶν μαρτυρίαι οὐκ ἦσαν</p> <p>57 καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες 58 ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω</p> <p>59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν</p> <p>60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνη οὐδέν τί οὗτοί σου καταμαρτυροῦσιν</p>		
	<p>2.19⁴⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν</p> <p>20 εἶπον οὖν οἱ Ἰουδαῖοι τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν</p> <p>21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ</p>		

Mt 26:75^, 57, 59-62 — Mk 14:72^, 53, 55-60 — Lk 22:62^, 54 — Jn 18:27^13-14, 19-24
 Concurrent section, Jesus

Interrogation before Annas.

M	M	L	Jn 18: <i>from p439</i>
			<p>13 ...to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.</p> <p>14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. <i>vv15-18 start on p441</i></p> <p>19 The high priest {Annas} then asked Jesus of his disciples, and of his doctrine.</p> <p>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.</p> <p>21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.</p> <p>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?</p> <p>23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?</p> <p>24 Now Annas had sent him bound {Or: Annas [then] sent him bound}</p>

Interrogation before Caiaphas.

Mt 26: <i>from p439</i>	Mk 14: <i>from p439</i>	Lk 22: <i>from p439</i>	Jn 18:
<p>57 ...to Caiaphas the high priest, where the scribes and the elders were assembled. <i>v58 is at p441</i></p>	<p>53 ...to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <i>v54 is at p441</i></p>	<p>54 ...and brought him into the high priest's house. <i>verse continues on p441</i></p>	<p>unto Caiaphas the high priest. <i>to v25 p443</i></p>

Mt 26: <i>from p441</i>	Mk 14: <i>from p441</i>	L	J
<p>59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;</p> <p>60 But found none: yea, though many false witnesses came, yet found they none.</p> <p>At the last came two false witnesses,</p> <p>61 And said, {one said:} This fellow said, I am able to destroy the temple of God, and to build it in three days.</p> <p>62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?</p>	<p>55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.</p> <p>56 For many bare false witness against him, but their witness agreed not together.</p> <p>57 And there arose certain, and bare false witness against him, saying, {the other said:}</p> <p>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.</p> <p>59 But neither so did their witness agree together.</p> <p>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?</p>	<p>2:19⁴¹ Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.</p> <p>20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?</p> <p>21 But he spake of the temple of his body.</p>	

Mt 26:	Mk 14:	L	J
<p>63 ὁ δὲ Ἰησοῦς ἐσιώπα</p> <p>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</p> <p>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</p> <p>65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων ὅτι Ἐβλασφήμησεν τί ἔτι χρειᾶν ἔχομεν μαρτύρων ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ</p> <p>66 τί ὑμῖν δοκεῖ οἱ δὲ ἀποκριθέντες εἶπον Ἦνοχος θανάτου ἐστίν</p>	<p>61 ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο</p> <p>πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ</p> <p>Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ</p> <p>62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι καὶ</p> <p>ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ</p> <p>63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει</p> <p>Τί ἔτι χρειᾶν ἔχομεν μαρτύρων</p> <p>64 ἠκούσατε τῆς βλασφημίας τί ὑμῖν φαίνεται οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου</p>		

Mt 26:	Mk 14:	Lk 22: from p444	J
<p>67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν οἱ δὲ ἔρράπισαν</p> <p>68 λέγοντες Προφήτευσον ἡμῖν Χριστέ τίς ἐστίν ὁ παῖσας σε <i>to p440</i></p>	<p>65 Καὶ ἤρξαντό τινες ἐμπτεύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ Προφήτευσον καὶ οἱ ὑπηρεταὶ ῥαπίσμασιν αὐτόν ἔβαλλον <i>to p440</i></p>	<p>63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες</p> <p>64 καὶ περικαλύψαντες αὐτόν ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ ἐπηρώτων αὐτόν λέγοντες Προφήτευσον τίς ἐστίν ὁ παῖσας σε</p> <p>65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν</p>	

End concurrent sections.

SUNRISE

Trial.

Mt 27: from p444	Mk 15: from p444	Lk 22:	J
<p>1 Πρωΐας δὲ γενομένης</p>	<p>1 Καὶ εὐθὺς ἐπὶ τὸ πρωῒ</p>	<p>66 Καὶ ὡς ἐγένετο ἡμέρα</p>	
<p>συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς καὶ γραμματεῖς καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν λέγοντες</p> <p>67 Εἰ σὺ εἶ ὁ Χριστὸς εἶπέ ἡμῖν εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε</p> <p>68 εἰ δὲ καὶ ἐρωτήσω οὐ μὴ ἀποκριθῆτε μοι ἢ ἀπολύσητε</p> <p>69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ</p> <p>70 εἶπον δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι</p> <p>71 οἱ δὲ εἶπον Τί ἔτι χρειᾶν ἔχομεν μαρτυρίας αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ</p>	<p>συνβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ</p> <p>κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν</p>	<p>συνβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον</p> <p>{Note: Jn 19:7 p458 and 18:31 p450 set forth the difficulty which required taking counsel at this juncture.}</p>	

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
<p>63 But Jesus held his peace.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>66 What think ye? They answered and said, He is guilty of death.</p>	<p>61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him,</p> <p style="text-align: right;">Art thou the Christ, the Son of the Blessed?</p> <p>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.</p> <p>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.</p>		

Mt 26:	Mk 14:	Lk 22: <i>from p445</i>	J
<p>67 Then did they spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands,</p> <p>68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee? <i>to p441</i></p>	<p>65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. <i>to p441</i></p>	<p>63 And the men that held Jesus mocked him, and smote <i>him</i>.</p> <p>64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.</p>	

End concurrent sections.

SUNRISE

Trial.

Mt 27: <i>from p445</i>	Mk 15: <i>from p445</i>	Lk 22:	J
<p>1 When the morning was come,</p>	<p>1 And straightway in the morning</p>	<p>66 And as soon as it was day</p>	
<p>the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,</p> <p>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 <i>you</i>, ye will not answer me, nor let <i>me</i> 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.</p>			
<p>all the chief priests and elders of the people took counsel against Jesus to put him to death:</p>	<p>the chief priests held a consultation with the elders and scribes and the whole council,</p>	<p>{Note: Jn 19:7 p459 and 18:31 p451 set forth the difficulty which required taking counsel at this juncture. }</p>	

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: <i>from p444</i>
2 καὶ δῆσαντες 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 Πιλάτον	28 Ἔγουν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πρῶτῃ καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον ἵνα μὴ μιανθῶσιν ἀλλ' ἵνα φάγωσιν τὸ πάσχα

Meanwhile, Judas

Mt 27:	M	L	J	Acts 1:
<p>3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἀπέστρεψέν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις</p> <p>4 λέγων Ἥμαρτον παραδούς αἷμα ἀθῶον οἱ δὲ εἶπον Τί πρὸς ἡμᾶς σὺ ὄψει</p> <p>5 καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν καὶ ἀπελθὼν ἀπήγατο</p> <p><i>{Meanwhile, the priests purchase a different field...}</i></p> <p>6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν ἐπεὶ τιμὴ αἱματός ἐστιν</p> <p>7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμῆως εἰς ταφὴν τοῖς ξένοις</p> <p>8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος Ἄγρος Αἱματος ἕως τῆς σήμερον</p> <p>9 τότε ἐπληρώθη τὸ ρῆθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ</p> <p>10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμῆως καθὰ συνέταξεν μοι κύριος</p>				<p>18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας <i>{stolen money? cf. Jn 12:6, p336}</i> καὶ πρηγῆς γενόμενος <i>{perhaps from falling down a hillside when he was taken down or the rope broke or came untied}</i> ἐλάκησεν μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ</p> <p>19 καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά τοῦτ' ἐστὶν Χωρίον Αἱματος</p>

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:
			<p>29 ἐξήλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπεν Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου</p> <p>30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος κακὸποιός οὐκ ἂν σοι παρεδώκαμεν αὐτόν</p> <p>31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν</p> <p>εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα</p> <p>32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποῖω θανάτῳ ἤμελλεν ἀποθνήσκειν</p>

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: <i>from p445</i>
2 And when they had bound him, they led <i>him</i> away, and delivered him to Pontius Pilate the governor.	and bound Jesus, and carried <i>him</i> away, and delivered <i>him</i> to Pilate.	1 And the whole multitude of <u>them</u> arose, and led him unto Pilate.	28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and <u>they themselves went not into the judgment hall</u> , lest they should be defiled; but that they might eat the passover.

Meanwhile, Judas

Mt 27:	M	L	J	Acts 1:
<p>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,</p> <p>4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What <i>is that</i> to us? see thou <i>to that</i>.</p> <p>5 And he cast down the pieces of silver in the temple, and departed, and went</p> <p>and hanged himself.</p> <p><i>{Meanwhile, the priests purchase a different field...}</i></p> <p>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.</p> <p>7 And they took counsel, and bought with them the potter's field, to bury strangers in.</p> <p>8 Wherefore that field was called, The field of blood, unto this day.</p> <p>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;</p> <p>10 And gave them for the potter's field, as the Lord appointed me.</p>				<p>18 Now this man purchased a field with the reward of ³iniquity <i>{stolen money? cf. Jn 12:6, p337}; and falling headlong {down a hillside, 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.</i></p> <p>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.</p>

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:
			<p>29 Pilate then <u>went out unto them</u>, and said, What accusation bring ye against this man?</p> <p>30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</p> <p>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:</p> <p>32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</p>

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:
<p>11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων</p> <p>ὁ δὲ Ἰησοῦς ἔφη αὐτῷ Σὺ λέγεις</p>	<p>2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων</p> <p>ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Σὺ λέγεις</p>	<p>3 ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων</p> <p>ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη Σὺ λέγεις</p> <p>4 ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους {<i>who had begun to gather</i>}</p> <p>Οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ</p>	<p>33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν</p> <p>καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων</p> <p>34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς ἄφ' ἑαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι σοι εἶπόν περὶ ἐμοῦ</p> <p>35 ἀπεκρίθη ὁ Πιλάτος Μῆτι ἐγὼ Ἰουδαίος εἰμι τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί τί ἐποίησας</p> <p>36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου εἶ ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἡ ἐμὴ οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν</p> <p>37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος Οὐκοῦν βασιλεὺς εἶ σὺ ἀπεκρίθη [ὁ] Ἰησοῦς</p> <p>Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγὼ 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</p> <p>38 λέγει αὐτῷ ὁ Πιλάτος Τί ἐστὶν ἀλήθεια</p> <p>Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς</p> <p>Ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ</p> <p>39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα</p>

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 <i>fellow</i> perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is <u>Christ</u> a <u>King</u> .	

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:
<p>11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?</p> <p>And Jesus said unto him, Thou sayest.</p>	<p>2 And Pilate asked him, Art thou the King of the Jews?</p> <p>And he answering said unto him, Thou sayest <i>it</i>.</p>	<p>3 And Pilate asked him, saying, Art thou the King of the Jews?</p> <p>And he answered him and said, Thou sayest <i>it</i>.</p> <p>4 Then said Pilate to the chief priests and <i>to</i> the people <i>{who had begun to gather}</i>, I find no fault in this man.</p>	<p>33 Then Pilate <u>entered into the judgment hall again</u>, and called Jesus,</p> <p>and said unto him, Art thou the King of the Jews?</p> <p>34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?</p> <p>35 Pilate answered, Am I a Jew? Thine own nation and^{even} the chief priests have delivered thee unto me: what hast thou done?</p> <p>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.</p> <p>37 Pilate therefore said unto him, Art thou a king then?</p> <p>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.</p> <p>38 Pilate saith unto him, What is truth?</p> <p>And when he had said this, he <u>went out again unto the Jews</u>, and saith unto them,</p> <p>I find in him no fault <i>at all</i>.</p> <p>39 But ye have a custom, that I should release unto you one at the passover:</p>

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:
<p>12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο</p> <p>13 τότε λέγει αὐτῷ ὁ Πιλάτος</p> <p>Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν</p> <p>14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥήμα ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν</p>	<p>3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά</p> <p>[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο]^{scr}</p> <p>4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων Οὐκ ἀποκρίνη οὐδὲν ἰδε</p> <p>πόσα σου καταμαρτυροῦσιν</p> <p>5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη ὥστε θαυμάζειν τὸν Πιλάτου</p>		<p>40 ἐκραύγασαν οὖν πάλιν πάντες λέγοντες Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν ἦν δὲ ὁ Βαραββᾶς ληστής</p>

Pilate learns that Jesus is from Galilee, sends him to Herod. Herod soon sends him back to Pilate.

M	M	Lk 23:	J
		<p>5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἄνασειεὶ τὸν λαὸν διδάσκων καθ ὅλης τῆς Ἰουδαίας ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε</p> <p>6 Πιλάτος δὲ ἀκούσας Γαλιλαῖαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν</p> <p>7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις</p> <p>8 ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλά περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ αὐτοῦ γινόμενον</p> <p>9 ἐπρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ</p> <p>10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ</p> <p>11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ</p> <p>12 ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ ἀλλήλων προὔπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτοῦς</p>	

Meanwhile, the common people have gathered for the customary prisoner release. Pilate now queries them.

Mt 27:	Mk 15:	L	J
<p>15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἠθελον</p> <p>16 εἶχον δὲ τότε δέσμιον ἐπίσημον</p>	<p>6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὄνπερ ἠτοῦντο</p> <p>7 ἦν δὲ ὁ</p>		

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:
<p>12 And when he was accused of the chief priests and elders, he answered nothing.</p> <p>13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?</p> <p>14 And he answered him to never a word; insomuch that the governor marvelled greatly.</p>	<p>3 And the chief priests accused him of many things:</p> <p>but he answered nothing.</p> <p>4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.</p> <p>5 But Jesus yet answered nothing; so that Pilate marvelled.</p>		<p>40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.</p>

Pilate learns that Jesus is from Galilee, sends him to Herod. Herod soon sends him back to Pilate.

M	M	Lk 23:	J
		<p>5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p> <p>6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.</p> <p>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.</p> <p>8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i>, because he had heard many things of him; and he hoped to have seen some miracle done by him.</p> <p>9 Then he questioned with him in many words; but he answered him nothing.</p> <p>10 And the chief priests and scribes stood and vehemently accused him.</p> <p>11 And Herod with his men of war set him at nought, and mocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p>	

Meanwhile, the common people have gathered for the customary prisoner release. Pilate now queries them.

Mt 27:	Mk 15:	L	J
<p>15 Now at <i>that</i> feast the governor was wont to release unto <u>the people</u> a prisoner, whom they would.</p> <p>16 And they had then a notable prisoner,</p>	<p>6 Now at <i>that</i> feast he released unto them one prisoner, whomsoever they desired.</p> <p>7 And there was <i>one</i></p>		

<p>Mt 27:</p> <p>called Barabbas.</p> <p>17 Therefore when <u>they</u> were gathered together, Pilate said unto <u>them</u> <i>{i.e. the common people}</i>, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?</p> <p>18 For he knew that for envy they <i>{i.e. the Jewish leaders}</i> had delivered him.</p>	<p>Mk 15:</p> <p>named Barabbas, <i>which lay</i> bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the <u>multitude</u> crying aloud began to desire <i>him to do</i> as he had ever done unto them. 9 But Pilate answered <u>them</u> <i>{i.e. the multitude}</i>, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy.</p>	<p>L</p>	<p>J</p>
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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.

<p>Mt 27:</p> <p>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.</p>	<p>Mk 15:</p> <p>11 But the chief priests moved the people, that he should rather release Barabbas unto them.</p>	<p>L</p>	<p>J</p>
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When the common people are ready to answer, Pilate repeats his question. The people request Barabbas.

<p>Mt 27:</p> <p>21 The governor answered and said unto them <i>{the multitude}</i>, Whether of the twain will ye that I release unto you? They <i>{the multitude}</i> said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? <i>They</i> all say unto him, Let him be crucified.</p>	<p>Mk 15:</p> <p>12 And Pilate answered and said again unto them, What will ye then that I shall do <i>unto</i> <i>him</i> whom ye call the King of the Jews? 13 And they cried out again, Crucify him.</p>	<p>L</p>	<p>J</p>
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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.

<p>Mt 27:</p>	<p>Mk 15:</p>	<p>Lk 23:</p> <p>13 And Pilate, when he had <u>called together</u> the <u>chief priests</u> and the <u>rulers</u> and <u>the people</u>, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined <i>him</i> 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>{i.e., charged}</i> unto him. <i>{or: done by him.}</i> 16 I will therefore chastise him, and release <i>him</i>. 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 <i>man</i>, and release unto us Barabbas:</p>	<p>J</p>
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Mt 27:	Mk 15:	Lk 23:	J
	19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν 20 πάλιν οὖν ὁ Πιλάτος προσεφώνησεν θέλων ἀπολύσαι τὸν Ἰησοῦν 21 οἱ δὲ ἐπεφώνουν λέγοντες Σταύρωσον σταύρωσον αὐτόν		
23 ὁ δὲ ἡγεμὼν ἔφη Τί γὰρ κακὸν ἐποίησεν	14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς Τί γὰρ κακὸν ἐποίησεν	22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτοῦς Τί γὰρ κακὸν ἐποίησεν οὗτος οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ παιδεύσας οὖν αὐτὸν ἀπολύσω 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι	
οἱ δὲ περισσῶς ἔκραζον λέγοντες Σταυρωθήτω	οἱ δὲ περισσοτέρως ἔκραζαν Σταύρωσον αὐτόν		

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 Πιλάτος 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 ἕξω ὁ Πιλάτος Καὶ λέγει αὐτοῖς Ἔγω ἄγω ὑμῖν αὐτὸν ἕξω ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὗρίσκω 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἕξω 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 αὐτόν λέγει αὐτοῖς ὁ Πιλάτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ γὰρ οὐχ εὗρίσκω 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 ἔκ. 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 Πιλάτος τοῦτον τὸν λόγον μάλλον 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 Πιλάτος Ἐμοὶ οὐ λαλεῖς οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαι σε καὶ ἐξουσίαν ἔχω ἀπολύσαι 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 ἐζητεῖ ὁ Πιλάτος ἀπολύσαι αὐτόν

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 <i>him</i> , 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 <i>him</i> 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 <i>him</i> . 2 And the soldiers platted a crown of thorns, and put <i>it</i> 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 <u>went forth again</u> , 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 <i>Pilate</i> saith unto them, Behold the man! 6 When the <u>chief priests</u> therefore <u>and officers</u> saw him, <u>they</u> cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . Pilate saith unto them <i>{i.e. the Jewish leaders}</i> , Take ye him, and crucify <i>him</i> : 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 <i>at all</i> 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:

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 βασιλεὺς 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 Πιλάτος ἀκούσας τοῦτον τὸν λόγον 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 Ἄρον ἄρον σταύρωσον αὐτόν λέγει αὐτοῖς ὁ Πιλάτος Τὸν βασιλεὺς ὑμῶν σταυρώσω ἀπεκρίθησαν οἱ ἄρχιερεῖς Οὐκ ἔχομεν βασιλεὺς 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 Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων Ἀθῶός 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	15 ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι 24 ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ	καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἄρχιερέων 25 ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ἤτουνο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν	16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ
26 τότε ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ	25 ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ	25 ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ἤτουνο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν	16 τότε οὖν παρέλαβον δὲ τὸν Ἰησοῦν
19.1 ⁴⁵⁸ Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσε			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 Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν ἀνέπεμψε αὐτὸν τῷ Πιλάτῳ 19.2 ⁴⁵⁸ καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν	16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς ὃ ἐστὶν πραιτώριον καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν 17 καὶ ἐνδύουσιν αὐτὸν πορφύραν {⇐ garment two}		
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	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>{i.e. the Jewish leaders}</i> 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 <u>sixth hour</u> : and he saith unto the Jews <i>{i.e. the Jewish leaders}</i> , Behold your King! 15 But they cried out, Away with <i>him</i> , away with <i>him</i> , crucify him. Pilate saith unto them, Shall I crucify your King? The <u>chief priests</u> 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 <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands <u>before the multitude</u> , 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 <i>be</i> on us, and on our children.	15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had <i>{again}</i> scourged <i>him</i> , to be crucified.	And the voices of them <u>and</u> of the chief priests prevailed. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.	16 Then therefore ⁴ delivered he him unto them to be crucified. And they took Jesus,
26 Then released he Barabbas unto them: and when he had scourged Jesus <i>{again}</i> , he delivered <i>him</i> to be crucified.	24 And Pilate gave sentence that it should be as they required. released Barabbas unto them, and delivered Jesus, when he had <i>{again}</i> scourged <i>him</i> , to be crucified.	25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.	delivered he him unto them to be crucified. And they took Jesus,
	19:1 ⁴⁵⁹ Then Pilate therefore took Jesus, and scourged <i>him</i> .		

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 <i>him</i> , 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 <i>it</i> 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 <u>whole band of soldiers</u> . 28 And they stripped him, <i>{garment one ⇔}</i> and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put <i>it</i> upon his head,	16 And the soldiers led him away into the hall, called Praetorium; and they call together the <u>whole band</u> . 17 And they clothed him with purple, <i>{ ⇔ garment two }</i> and platted a crown of thorns, and put it about his <i>head</i> ,		

Mt 27:	Mk 15:	L	J
19.3 ⁴⁵⁸ καὶ ἔλεγον Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων καὶ εἰδίδουν αὐτῷ ῥαπίσματα			
καὶ κάλαμον ἐπὶ τὴν δεξιάν αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ	18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων 19 καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσαν αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ		

Jesus is led away.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
31 καὶ ὅτε ἐνέπαιζαν αὐτῷ ἐξέδυσαν αὐτόν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρώσασθαι	20 καὶ ὅτε ἐνέπαιζαν αὐτῷ ἐξέδυσαν αὐτόν τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν	<i>{Jesus bears the cross first, but soon...}</i> 26 Καὶ ὡς ἀπήγαγον αὐτόν ἐπιλαβόμενοι Σίμωνος τινος Κυρηναίου ἐρχόμενου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ	καὶ ἤγαγον 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν
32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ	21 Καὶ ἀγαγεῖν αὐτὸν παράγοντά τινα Σίμωνα Κυρηναίου ἐρχόμενον ἀπ' ἀγροῦ τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ	27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν 28 στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν Θυγατέρες Ἱερουσαλήμ μὴ κλαίετε ἐπ' ἐμέ πλην ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στείραι καὶ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ 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 Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι	
33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ ὃ ἐστὶν λεγόμενος Κρανίου Τόπος	22 καὶ φέρουσιν αὐτόν ἐπὶ Γολγοθᾶ τόπον ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος	33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίου	εἰς τόπον λεγόμενον Κρανίου τόπον ὃς λέγεται Ἑβραϊστὶ Γολγοθα

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 <i>their</i> 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 <i>him</i> .	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 <i>him</i> away.
32 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.	{ <i>Jesus bears the cross first, but soon...</i> } 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 <i>it</i> after Jesus.	17 And he bearing his cross went forth
	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 <i>are</i> 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 <i>the place</i> of a skull, which is called in the Hebrew Golgotha:

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 ἐσμυρнисέμενον οἶνον ὃ δὲ οὐκ ἔλαβεν			
<i>cf. v38</i>	<i>cf. v27</i>	ἐκεῖ ἑσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν	18 ὅπου αὐτὸν ἑσταύρωσαν καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν μέσον δὲ τὸν Ἰησοῦν ↗	
35 σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον	24 καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρη	34 ὃ δὲ Ἰησοῦς ἔλεγεν Πάτερ ἄφες αὐτοῖς οὐ γὰρ οἶδασιν τί ποιούσιν	23 Οἱ οὖν στρατιῶται ὅτε ἑσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη ἐκάστῳ στρατιῶτῃ μέρος καὶ τὸν χιτῶνα ἦν δὲ ὁ χιτῶν ἄραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου 24 εἶπον οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται	
[ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον] ^{scr}		ἵνα ἡ γραφὴ πληρωθῇ ἢ λέγουσα Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν		
36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ				
	25 ἦν δὲ ὥρα τρίτη καὶ ἑσταύρωσαν αὐτόν			
37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένη	26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη	38 ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαικοῖς καὶ Ἑβραϊκοῖς οὗτος ἐστὶν Ὁ βασιλεὺς τῶν Ἰουδαίων	19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων	
Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων	Ὁ βασιλεὺς τῶν Ἰουδαίων	Ὁ βασιλεὺς τῶν Ἰουδαίων		
		20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων ὅτι ἕγγυς ἦν ὁ τόπος τῆς πόλεως ὅπου ἑσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἑβραϊστί Ἑλληνιστί Ῥωμαϊστί 21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς εἰμι τῶν Ἰουδαίων 22 ἀπεκρίθη ὁ Πιλάτος Ὁ γέγραφα γέγραφα		
38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων	27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λησταί ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ	<i>cf. v33</i>	<i>cf. v18</i>	
28 καὶ ἐπληρώθη ἡ γραφὴ ἢ λέγουσα Καὶ μετὰ ἀνόμων ἐλογίσθη				

Mt 27:	Mk 15:	Lk 23:	Jn 19:
<p>34 They gave him vinegar to drink mingled with <u>gall</u>: and when he had tasted <i>thereof</i>, he would not drink.</p>			
<p>23 And they gave him to drink wine mingled with <u>myrrh</u>: but he received <i>it</i> not.</p>			
<p><i>cf. v38</i></p> <p>35 And {<i>after</i>} they crucified him, and^{they} parted his garments, casting lots:</p>	<p><i>cf. v27</i></p> <p>24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.</p>	<p>there they crucified him, and the malefactors, one on the right hand, and the other on the left.</p> <p>And they parted his raiment, and cast lots.</p>	<p>18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. ↷</p> <p>34 Then said Jesus, Father, forgive them; for they know not what they do.</p> <p>23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.</p> <p>24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be:</p>
<p>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.</p>			
<p>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.</p>			
<p>36 And sitting down they watched him there;</p> <p>25 And it was the <u>third hour</u>, and they crucified him.</p> <p>37 And set up over his head his accusation written,</p> <p>THIS IS JESUS THE KING OF THE JEWS.</p>	<p>26 And the superscription of his accusation was written over,</p> <p>THE KING OF THE JEWS.⁷</p>	<p>38 And a superscription ↶ also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.</p>	<p>19 And Pilate wrote a title, and put <i>it</i> on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ↷</p>
<p>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, <i>and</i> Greek, <i>and</i> Latin.</p>			
<p>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.</p>			
<p>22 Pilate answered, What I have written I have written.</p>			
<p>38 Then were there two thieves crucified with him, one on the right hand, and another on the left.</p>	<p>27 And with him they crucify two thieves; the one on his right hand, and the other on his left.</p>	<p><i>cf. v33</i></p>	<p><i>cf. v18</i></p>
<p>28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</p>			

Jesus reviled by some.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
<p>39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν</p> <p>40 καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν εἰ υἱὸς εἶ τοῦ θεοῦ κατὰβηθι ἀπὸ τοῦ σταυροῦ</p> <p>41 ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον</p> <p>42 Ἄλλους ἔσωσεν ἑαυτὸν οὐ δύναται σῶσαι</p>	<p>29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν</p> <p>30 σῶσον σεαυτὸν καὶ κατὰβα ἀπὸ τοῦ σταυροῦ</p> <p>31 ὁμοίως καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον</p> <p>Ἄλλους ἔσωσεν ἑαυτὸν οὐ δύναται σῶσαι</p> <p><i>{to Jesus}</i></p> <p>32 ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ ἵνα ἴδωμεν καὶ πιστεύσωμεν [αὐτῷ]</p>	<p>35 καὶ εἰστήκει ὁ λαὸς θεωρῶν</p> <p>ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες</p> <p>Ἄλλους ἔσωσεν</p> <p>σωσάτω ἑαυτὸν εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός</p>	
<p><i>{cbuckling}</i></p> <p>εἰ βασιλεὺς Ἰσραὴλ ἐστὶν καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτῷ</p> <p>43 πέποιθεν ἐπὶ τὸν θεόν ῥυσάσθω νῦν αὐτὸν εἰ θέλει αὐτόν εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός</p>			
	<p>36 ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ</p> <p>37 καὶ λέγοντες</p> <p>Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτὸν</p>	<p>39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων</p> <p>Εἰ σὺ εἶ ὁ Χριστὸς σῶσον σεαυτὸν καὶ ἡμᾶς</p>	
<p>44 τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν</p>	<p>καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν</p>		
	<p>40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπέτιμα αὐτῷ λέγων Οὐδὲ φοβῆ σὺ τὸν θεόν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ</p> <p>41 καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν</p> <p>42 καὶ ἔλεγεν τῷ Ἰησοῦ μνήσθητί μου Κύριε ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου</p> <p>43 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ</p>		
<p>45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης</p> <p><i>cf. Joel 2:30-31</i></p>	<p>33 γενομένης δὲ ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης</p> <p><i>cf. Acts 2:19-20</i></p>	<p>44 ἦν δὲ ὡσεὶ ὥρα ἕκτη Καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης</p> <p>45 καὶ ἐσκοτίσθη ὁ ἥλιος</p>	
	<p>25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ</p>		

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:
<p>39 And they that passed by <i>{some of them}</i> reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest <i>it</i> in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking <i>him</i>, with the scribes and elders, said, 42 He saved others; himself he cannot save.</p> <p><i>{buckling}</i></p>	<p>29 And they that passed by <i>{some of them}</i> railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.</p> <p><i>{to Jesus}</i> 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.</p>	<p>35 And the people stood beholding.</p> <p>And the rulers also with them derided <i>him</i>,</p> <p>saying, He saved others; let him save himself, if he be Christ, the chosen of God.</p>	
<p>If he be the King of Israel, let him now come down from the cross, and we <u>will</u> believe him.</p>			
<p>43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the <i>{a}</i> Son of God. <i>{or: of God am I son.}</i></p>			
	<p>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.</p>	<p>↗</p>	
<p>44 The thieves also, which were crucified with him, cast the same in his teeth.</p>	<p>And they that were crucified with him reviled him.</p>	<p>39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.</p>	
<p>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.</p>			
<p>45 Now from the <u>sixth hour</u> there was darkness over all the land unto the <u>ninth hour</u>. <i>cf. Joel 2:30-31</i></p>	<p>33 And when the <u>sixth hour</u> was come, there was darkness over the whole land until the <u>ninth hour</u>. <i>cf. Acts 2:19-20</i></p>	<p>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 <i>{or: Indeed,}</i> the sun was darkened, ↘</p>	
<p>25 Now there stood by the cross of Jesus his mother,</p>			

Mt 27:	Mk 15:	Lk 23:	Jn 19:
v56	v40	p470	
καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ Μαρία ἢ τοῦ Κλωπᾶ καὶ Μαρία ἢ Μαγδαληνὴ 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρὶ 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 Ἡλι ἠλι λιμὰ σαβαχθανι τοῦτ' ἔστιν Θεέ μου θεέ μου ἵνα τί με ἐγκατέλιπες 47 τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον ὅτι Ἴηλιαν φωνεῖ οὗτος	34 καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Εἰλω εἰλω λιμὰ σαβαχθανι ὃ ἔστιν μεθερμηνεύομενον Ὁ θεός μου ὁ θεός μου εἰς τί με ἐγκατέλιπες 35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον Ἰδοὺ Ἴηλιαν φωνεῖ	28 Μετὰ τοῦτο ἰδὼν ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ 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 ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι
48 καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν 49 οἱ δὲ λοιποὶ ἔλεγον Ἄφες ἴδωμεν εἰ ἔρχεται Ἴηλιὰς σώσωσιν αὐτόν λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται Ἴηλιὰς καθελεῖν αὐτόν	36 δραμῶν δέ εἰς καὶ γεμίσας σπόγγον ὄξους περιθεὶς τε καλάμῳ ἐπότιζεν αὐτόν	29 σκεῦος οὖν ἔκειτο ὄξους μεστόν οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι 30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν Τετέλεσται	30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν Τετέλεσται
50 ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα 51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω	37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω	46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου καὶ ταῦτα εἶπὼν ἐξέπνευσεν 45...καὶ ἐσχίσθη τὸ <M> καταπέτασμα τοῦ ναοῦ μέσον	καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα
καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν 52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη 53 καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσήλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς			v53 is on p486

Mt 27:			Mk 15:	Lk 23:	Jn 19:
v56	v40	p471	and his mother's sister, Mary the <i>wife</i> 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 <i>home</i> .		

And about the ninth hour.

Mt 27:		Mk 15:	Lk 23:	Jn 19:
46 And about the <u>ninth hour</u> Jesus cried with a <u>loud</u> voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard <i>that</i> , said, This <i>man</i> calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with vinegar, and put <i>it</i> on a reed, and gave him to drink. 49 The rest said <i>{to him}</i> , Let be, <i>{thou}</i> ; let us see whether Elias will come to save <i>{sustain}</i> him. saying <i>{to them}</i> , Let alone <i>{, ye}</i> ; let us see whether Elias will come to take him down. 50 Jesus, when he had cried <u>again</u> with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; 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.		34 And at the <u>ninth hour</u> Jesus cried with a <u>loud</u> voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard <i>it</i> , said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put <i>it</i> on a reed, and gave him to drink, 37 And <i>{when}</i> Jesus <i>{bad}</i> cried with a loud voice, and ^{he} gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom.	28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 23:36 ⁴⁶⁷ And the soldiers also mocked him, coming to him, and offering him vinegar, {Jesus cries this loudly} ⇒ 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. 45 ...and the veil of the temple was rent in the midst.	29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put <i>it</i> upon hyssop, and put <i>it</i> to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
v53 is on p487				

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 Ἄληθῶς θεοῦ υἱὸς ἦν οὗτος	39 Ἴδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν εἶπεν Ἄληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ	47 Ἴδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασεν τὸν θεὸν λέγων Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν <i>cf. Mt 27:43⁴⁶⁶ 458</i>	19:7
48 καὶ πάντες οἱ συμπαραγενομένοι 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 Ἰωσὴ μήτηρ καὶ Σαλώμη	49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα	
41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα			

Because it was the day of preparation.

M	M	L	Jn 19:
			31 Οἱ οὖν Ἰουδαῖοι ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ ἐπεὶ παρασκευὴ ἦν ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ἠρώτησαν τὸν Πιλάτον ἵνα κατεργάσῃ αὐτῶν τὰ σκέλη καὶ ἀρθώσιν 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' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν καὶ ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία κα' κείνος οἶδεν ὅτι ἀληθὴ λέγει ἵνα ὑμεῖς πιστεύσητε 36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὅστοῦν οὐ συντριβήσεται ἀπ' αὐτοῦ 37 καὶ πάλιν ἕτερα γραφὴ λέγει Ὅψονται εἰς ὃν ἐξεκέντησαν

When the even was come.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσήφ ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ	42 Καὶ ἤδη ὄψιας γενομένης ἐπεὶ ἦν παρασκευὴ ὃ ἐστὶν προσάββατον 43 ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς	50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος	38 Μετὰ ταῦτα ἠρώτησεν τὸν Πιλάτον [ὁ] Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας ὢν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων

Now when the centurion.

Mt 27:	Mk 15:	Lk 23:	J
<p>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,</p> <p style="text-align: center;">Truly this was the {a} Son of {a?} God.</p>	<p>39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said,</p> <p style="text-align: center;">Truly this man was the {a} Son of {a?} God.</p>	<p>47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.</p> <p style="text-align: right;"><i>cf. Mt 27:43⁴⁶⁷ 459</i></p>	19:7
<p>48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.</p>	<p>40 There were also women looking on afar off:</p> <p style="text-align: center;">among whom was Mary Magdalene, and Mary the mother of James the less and of Josés, and Salome;</p>	<p>49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.</p>	
<p>55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:</p> <p>56 Among which was Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children.</p>	<p>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.</p>		

Because it was the day of preparation.

M	M	L	Jn 19:
			<p>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 <i>that</i> they might be taken away.</p> <p>32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.</p> <p>33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:</p> <p>34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p> <p>35 And he that saw <i>it</i> bare record, and his record is true: and he knoweth that he saith true, that ye might believe.</p> <p>36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.</p> <p>37 And again another scripture saith, They shall look on him whom they pierced.</p>

When the even was come.

Mt 27:	Mk 15:	Lk 23:	Jn 19:
<p>57 When the even was come,</p> <p>there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:</p>	<p>42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,</p> <p>43 Joseph of Arimathaea, an honourable counsellor,</p>	<p>50 And, behold, <i>there was</i> a man named Joseph, a counsellor; <i>and he was</i> a good man, and a just:</p>	<p>38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews,</p>

Mt 27:	Mk 15:	Lk 23:	Jn 19:
<p>ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ</p> <p>58 οὗτος προσελθὼν τῷ Πιλάτῳ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ</p> <p>44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν</p> <p>45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος</p> <p>τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα</p> <p>59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ</p> <p>60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν</p> <p>61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαριά καθήμεναι ἀπέναντι τοῦ τάφου</p>	<p>ὃς καὶ αὐτὸς ἐθελήσας εἰσῆλθεν πρὸς Πιλάτον καὶ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ</p> <p>46 καὶ ἀγοράσας σινδὸνα καὶ καθελῶν αὐτὸν</p> <p>ἐνείλησεν τῇ σινδόνι</p> <p>καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου</p> <p>47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν ποῦ τίθεται</p>	<p>51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ</p> <p>52 οὗτος προσελθὼν τῷ Πιλάτῳ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ</p> <p>53 καὶ καθελῶν αὐτὸ</p> <p>39 ἦλθεν δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν</p> <p>ἐνετύλιξεν αὐτὸ σινδόνι</p> <p>μετὰ τῶν ἀρωμάτων καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν</p> <p>41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη</p> <p>καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος</p> <p>54 καὶ ἡμέρα ἦν παρασκευὴ σάββατον ἐπέφωσκεν</p> <p>55 Κατακολουθήσασαι δὲ γυναῖκες αἵτινες ἦσαν συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ</p> <p>56 ὑποστρέψασαι δὲ ἠτόίμασαν ἀρώματα καὶ μύρα</p>	<p>ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ</p> <p>καὶ ἐπέτρεψεν ὁ Πιλάτος ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ Ἰησοῦ</p> <p>40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδωκαν αὐτὸ ἐν ὀθονίοις</p> <p>42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων ὅτι ἐγγὺς ἦν τὸ μνημεῖον ἔθηκεν τὸν Ἰησοῦν</p>

SUNSET - STARTS 3rd DAY OF UNLEAVENED BREAD & GREAT DAY of Jn 19:31 & SABBATH

Now the next day.

Mt 27:	M	Lk 23:	J
<p>62 Τῇ δὲ ἐπαύριον ἥτις ἐστὶν μετὰ τὴν παρασκευὴν συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον</p> <p>63 λέγοντες Κύριε ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος</p>		<p>{immediately after sunset}</p> <p>{before dark}</p>	

Mt 27:58-63 — Mk 15:44-47 — Lk 23:51-56 — Jn 19:39-42

Mt 27:	Mk 15:	Lk 23:	Jn 19:
	which also waited for the kingdom of God, came,	51 (The same had not consented to the counsel and deed of them;) <i>he was</i> of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.	
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 <i>man</i> 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: the centurion, he asked him whether he had been any while dead. 45 And when he knew <i>it</i> of the centurion,		and calling <i>unto him</i>	
Then Pilate commanded the body to be delivered.	he gave the body to Joseph.		and Pilate gave <i>him</i> 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.
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.	
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.	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.	
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.	47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.	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 <i>day</i> ; for the sepulchre was nigh at hand.
		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, the chief priests and Pharisees came together unto Pilate 63 Saying, Sir, we remember that that deceiver	{ <i>immediately after sunset</i> } { <i>before dark</i> }	

Mt 27:	M Lk 23:	J
<p>εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ἥγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης 65 ἔφη δὲ αὐτοῖς ὁ Πιλάτος Ἔχετε κουστωδῖαν ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε 66 οἱ δὲ πορευθέντες ἠσφάλισαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας</p>	<p>Καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν</p>	

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
<p>said, while he was yet alive, After three days I will rise again. <i>cf. 17:22ff Ec. Ec. p229</i> 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 <i>it</i> as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.</p>			
		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 מנורת 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.

3

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.)

SUNDAY MORNING SHORTLY BEFORE SUNRISE

And when the Sabbath was past.

Mt 28:	Mk 16:	Lk 24:	Jn 20:
1 Ὁψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρήσαι 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
<i>{Meanwhile, before the women arrive.}</i>			
2 καὶ ἰδοὺ σεισμός ἐγένετο μέγας ἄγγελος γὰρ κυρίου καταβάς 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 χιῶν			
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί			

SUNRISE

M	Mk 16:	Lk 24:	Jn 20:
	2 καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου	ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα	πρωὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον
	3 καὶ ἔλεγον πρὸς ἑαυτάς Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου	φέρουσαι ἃ ἠτοίμασαν ἀρώματα καὶ τινές σὺν αὐταῖς	
	4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλιςται ὁ λίθος ἦν γὰρ μέγας σφόδρα	2 εὗρον δὲ τὸν λίθον ἀποκεκλιςμένον ἀπὸ τοῦ μνημείου	καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου

Mary Magdalene leaves the other women, and runs to tell the disciples.

Mt 28:	M	L	Jn 20:
<i>{The other women wait at a distance from the tomb.}</i>			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 οἶδαμεν ποῦ ἔθηκαν αὐτόν
			3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο 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 εἰσήλθεν
			6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσήλθεν 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 εἰσήλθεν 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

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, <u>as it began to dawn</u> toward the first <i>day</i> 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 <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him.	1 Now upon the first <i>day</i> of the week,	1 The first <i>day</i> of the week cometh Mary Magdalene
<p>{<i>Meanwhile, before the women arrive.</i>}</p> <p>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.</p> <p>3 His countenance was like lightning, and his raiment white as snow:</p> <p>4 And for fear of him the keepers did shake, and became as dead <i>men</i>.</p>			

SUNRISE

M	Mk 16:	Lk 24:	Jn 20:
	2 And very early in the morning the first <i>day</i> of the week, they came unto the sepulchre <u>at the rising of the sun</u> .	very early in the morning, they came unto the sepulchre,	early, ¹ <u>when it was yet dark</u> ^{<i>gloomy</i>} , 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 <i>others</i> 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 { <i>had been</i> } taken away from the sepulchre.

Mary Magdalene leaves the other women, and runs to tell the disciples.

Mt 28:	M	L	Jn 20:
{ <i>The other women wait at a distance from the tomb.</i> }			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 <u>we</u> 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, <i>and looking in</i> , 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:	M	L	Jn 20:
{The other women, still at a distance, begin to approach the tomb.}			<p>11 Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον</p> <p>12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ</p> <p>13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι τί κλαίεις λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν</p>

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...}	{meamobile, Mary...}
<p>5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν Μὴ φοβεῖσθε ὑμεῖς οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε</p> <p>6 οὐκ ἔστιν ὧδε ἡγέρθη γὰρ καθὼς εἶπεν δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος {the women approach}</p>	<p>5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον</p> <p>εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν καὶ ἔξεθαμβήθησαν</p> <p>6 ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον</p> <p>ἡγέρθη οὐκ ἔστιν ὧδε</p> <p>ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν {shows place}</p>	<p>3 καὶ εἰσελθοῦσαι οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ</p> <p>4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις {Both resume their seats.}</p> <p>5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν εἶπον πρὸς αὐτάς</p> <p>Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν</p> <p>6 οὐκ ἔστιν ὧδε ἀλλ' ἡγέρθη</p> <p>μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὦν ἐν τῇ Γαλιλαίᾳ</p>	<p>14 καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω</p> <p>καὶ</p> <p>θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν</p> <p>15 λέγει αὐτῇ ὁ Ἰησοῦς Γύναι τί κλαίεις τίνα ζητεῖς</p>

Mt 28:	M	L	Jn 20:
{The other women, still at a distance, begin to approach the tomb.}			<p>11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre,</p> <p>12 And seeth <u>two angels</u> in white <u>sitting</u>, the one at the head, and the other at the feet, where the body of Jesus had lain.</p> <p>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.</p>

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...}
<p>5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.</p> <p>6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.</p> <p>{the women approach}</p>	<p>5 And entering into the sepulchre,</p> <p>they saw <u>a young man sitting</u> on the right side, clothed in a long white garment; and they were affrighted.</p> <p>6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here:</p> <p>behold the place where they laid him.</p> <p>{shows place}</p>	<p>3 And they entered in, and found not the body of the Lord Jesus.</p> <p>4 And it came to pass, as they were much perplexed thereabout, behold, <u>two men stood by</u> them in shining garments:</p> <p>{Both resume their seats.}</p> <p>5 And as they were afraid, and bowed down <i>their</i> faces to the earth, they said unto them,</p> <p>Why seek ye the living among the dead?</p> <p>6 He is not here, but is risen:</p> <p>remember how he spake unto you when he was yet in Galilee,</p>	<p>14 And when she had thus said, she turned herself back,</p> <p>and saw Jesus standing, and knew not that it was Jesus.</p> <p>15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou?</p>

Mt 28:	Mk 16:	Lk 24:	Jn 20:
<p>{the other women...}</p> <p>7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε</p> <p>ἰδοὺ εἶπον ὑμῖν</p> <p>8 καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ</p> <p>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</p> <p>10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν καὶ ἐκεῖ με ὄψονται</p> <p>{Meanwhile, the guard...}</p> <p>11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστῳδίας ἐλθόντες εἰς τὴν πόλιν</p>	<p>{the other women...}</p> <p>7 ἀλλ' ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι</p> <p>Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε καθὼς εἶπεν ὑμῖν</p> <p>8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδὲν εἶπον ἐφοβοῦντο γὰρ</p> <p>9 Ἀναστὰς δὲ πρῶτῃ πρῶτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια</p> <p>10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν</p>	<p>{the other women...}</p> <p>7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι</p> <p>8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ</p> <p>16 λέγει αὐτῇ ὁ Ἰησοῦς Μαρία στραφεῖσα ἐκείνη λέγει αὐτῷ Ῥαββουνι ὃ λέγεται Διδάσκαλε</p> <p>17 λέγει αὐτῇ ὁ Ἰησοῦς Μὴ μου ἄπτου οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπέ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν</p> <p>9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς</p>	<p>{meanwhile, Mary...}</p> <p>ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστὶν λέγει αὐτῷ</p> <p>Κύριε εἰ σὺ ἐβάστασας αὐτόν εἰπέ μοι ποῦ ἔθηκας αὐτόν κἀγὼ αὐτόν ἀρῶ</p> <p>{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.}</p> <p>18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακεν τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ</p>

Mt 28:	Mk 16:	Lk 24:	Jn 20:
<p>{<i>the other women...</i>}</p> <p>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:</p> <p>lo, I have told you.</p> <p>8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.</p>	<p>{<i>the other women...</i>}</p> <p>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.</p> <p>8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any <i>man</i>; for they were afraid.</p> <p>9 Now when <i>Jesus</i> was risen early the first <i>day</i> of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.</p>	<p>{<i>the other women...</i>}</p> <p>7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.</p> <p>8 And they remembered his words,</p> <p>16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.</p> <p>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 <i>to my God</i>, and your God.</p>	<p>{<i>meanwhile, Mary...</i>}</p> <p>She, supposing him to be the gardener, saith unto him,</p> <p>Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.</p>
<p>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.</p> <p>10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.</p>	<p>10 <i>And</i> she went and told them that had been with him, as they mourned and wept.</p>	<p>9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.</p>	<p>{<i>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.</i>}</p>
<p>{<i>Meanwhile, the guard...</i>}</p> <p>11 Now when they were going, behold, some of the watch came into the city, and</p>			<p>18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.</p>

Mt 28:	Mk 16:	Lk 24:	Jn 20:
<p>ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα</p> <p>12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις</p> <p>13 λέγοντες Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμημένων</p> <p>14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν</p> <p>15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον</p> <p><i>to p490</i></p>	<p>11 κἀκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ αὐτῆς</p> <p>ἠπίστησαν</p>	<p>10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα</p> <p>11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν καὶ ἠπίστουν αὐταῖς</p> <p>12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν <i>{again}</i> ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός</p> <p><i>{Peter sees Jesus later this same day. Cf. v34 and 1 Cor 15:4-5 p488}</i></p>	

Meanwhile, risen holy ones appear to many.

Mt 27: <i>from p468</i>	M	L	J
<p>52 καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη</p> <p>53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς</p> <p><i>to p471</i></p>			

On road to Emmaus, Jesus talks with two disciples.

M	Mk 16:	Lk 24:	Jn 20:
	<p>12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἄγρον</p>	<p>13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ ἢ ὄνομα Ἐμμαοῦς</p> <p>14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων</p> <p>15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς</p> <p>16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν</p> <p>17 εἶπεν δὲ πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες καὶ ἐστὲ σκυθρωποὶ</p> <p>18 ἀποκριθεὶς δὲ ὁ εἰς ᾧ ὄνομα Κλεοπᾶς εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις</p> <p>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</p> <p>20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν</p> <p>21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ ἀλλὰ γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο</p> <p>22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθριαὶ ἐπὶ τὸ μνημεῖον</p> <p>23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἑωρακέναι οἱ λέγουσιν αὐτὸν ζῆν</p> <p>24 καὶ ἀπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον</p>	

Mt 28:	Mk 16:	Lk 24:	Jn 20:
<p>shewed unto the chief priests all the things that were done.</p> <p>12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,</p> <p>13 Saying, Say ye, His disciples came by night, and stole him <i>away</i> while we slept.</p> <p>14 And if this come to the governor's ears, we will persuade him, and secure you.</p> <p>15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.</p> <p><i>to p491</i></p>	<p>11 And they, when they had heard that he was alive, and had been seen of her, believed not.</p>	<p>10 It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women that were</i> with them, which told these things unto the apostles.</p> <p>11 And their words seemed to them as idle tales, and they believed them not.</p> <p>12 Then arose Peter, and <i>{again}</i> 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.</p> <p><i>{Peter sees Jesus later this same day. Cf. v34 and 1 Cor 15:4-5 p489}</i></p>	

Meanwhile, risen holy ones appear to many.

Mt 27: <i>from p469</i>	M	L	J
<p>52 And the graves were opened; and many bodies of the saints which slept arose,</p> <p>53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.</p> <p><i>to p471</i></p>			

On road to Emmaus, Jesus talks with two disciples.

M	Mk 16:	Lk 24:	Jn 20:
	<p>12 After that he appeared in another form unto two of them, as they walked, and went into the country.</p>	<p>13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i> threescore furlongs.</p> <p>14 And they talked together of all these things which had happened.</p> <p>15 And it came to pass, that, while they communed <i>together</i> and reasoned, Jesus himself drew near, and went with them.</p> <p>16 But their eyes were holden that they should not know him.</p> <p>17 And he said unto them, What manner of communications <i>are</i> these that ye have one to another, as ye walk, and are sad?</p> <p>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?</p> <p>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:</p> <p>20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.</p> <p>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.</p> <p>22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;</p> <p>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.</p> <p>24 And certain of them which were with us went to the sepulchre,</p>	

M	Mk 16:	Lk 24:	Jn 20:
		καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον αὐτὸν δὲ οὐκ εἶδον 25 καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν 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 οὐ ἐπορεύοντο καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες Μείνον μεθ ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσήλθεν τοῦ μείναι σὺν αὐτοῖς 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς 31 αὐτῶν δὲ διηνοιχθῆσαν 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 διηνοιγεν ἡμῖν τὰς γραφάς 33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς 34 λέγοντας {some of them,} ὅτι ἠγέρθη ὁ κύριος ὅντως καὶ ὤφθη Σίμωνι 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου	
13	κἀκεῖνοι ἀπελθόντες		
	ἀπήγγειλαν τοῖς λοιποῖς		
	οὐδὲ ἐκεῖνοις ἐπίστευσαν {i.e., some did not believe them}		
		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 Εἰρήνῃ ὑμῖν 37 πτοηθέντες δὲ καὶ ἔμβοβοι 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 σὰρκα 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 Ἔχετε τι βρώσιμον ἐνθάδε 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν	ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν 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 Κηφᾶ εἶτα τοῖς δώδεκα
		<i>1st Jerusalem commission.</i> 21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνῃ ὑμῖν	

M	Mk 16:	Lk 24:	Jn 20:
		and found <i>it</i> 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 <i>it</i> , 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? 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, { <i>some of them.</i> } The Lord is risen indeed, and hath appeared to Simon.	
	13 And they went		
	and told <i>it</i> unto the residue:	35 And they told what things <i>were done</i> 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 <i>day</i> of the week, when the doors were shut where the disciples were assembled for fear of the Jews,
	neither believed they them. { <i>i.e., some did not believe them</i> }	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 <i>be</i> 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 <i>his</i> hands and <i>his</i> 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 <i>it</i> , and did eat before them.	came Jesus and stood in the midst, and saith unto them, Peace <i>be</i> unto you. 20 And when he had so said, he shewed unto them <i>his</i> hands and his side. Then were the disciples glad, when they saw the Lord. 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:
		1 st Jerusalem commission. 21 Then said Jesus to them again, Peace <i>be</i> unto you:	

M	M	Lk 24:	Jn 20:
		<p>καθὼς ἀπέσταλκέν με ὁ πατήρ καὶ γὰρ πέμπω ὑμᾶς 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον 23 ἂν τινων ἀφήτε τὰς ἁμαρτίας ἀφιένται αὐτοῖς ἂν τινων κρατῆτε κεκράτηται 24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν 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 πιστεῦσω</p>	

Still in Jerusalem: Jesus visits the assembled disciples the second time; comment on signs.

M	Mk 16:	L	Jn 20:
	<p>14 Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερῶθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγμένον οὐκ ἐπίστευσαν</p>		<p>26 Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνῃ ὑμῖν 27 εἶτα λέγει τῷ Θωμᾶ Φέρε τὸν δάκτυλόν σου καὶ βάλε εἰς τὴν πλευρὰν 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 ἐώρακάς με [Θωμᾶ]^{scr} πεπίστευκας μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες</p>
			<p>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 ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ</p> <p>Acts 1:1 Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων ᾧ Θεόφιλε ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν 2 ἄχρι ἧς ἡμέρας ἐντεταμένους τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὐδὲ ἐξελέξατο ἀνεληφθῆναι 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ 1 Cor 15:6 ἔπειτα ᾤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι τινὲς δὲ καὶ ἐκοιμήθησαν 7 ἔπειτα ᾤφθη Ἰακώβῳ εἶτα τοῖς ἀποστόλοις πᾶσιν</p>

The eleven go to Galilee and receive a commission.

Mt 28: <i>from p486</i>	Mk 16:	L	J
<p>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</p>	<p>15 καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει <i>cf. Col 1:23</i></p>		

M	M	Lk 24:	Jn 20:
		<p>as <i>my</i> Father hath sent me, even so send I you. 22 And when he had said this, he breathed on <i>them</i>, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> 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.</p>	

Still in Jerusalem: Jesus visits the assembled disciples the second time; comment on signs.

M	Mk 16:	L	Jn 20:
	<p>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.</p>	<p>26 And <u>after eight days</u> again his disciples were within, and Thomas with them: <i>then</i> came Jesus, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust <i>it</i> 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 <i>are</i> they that have not seen, and <i>yet</i> have believed.</p>	
		<p>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.</p> <p>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.</p>	

The eleven go to Galilee and receive a commission.

Mt 28: <i>from p487</i>	Mk 16:	L	J
<p>16 Then the eleven disciples went away into <u>Galilee</u> into a <i>{the}</i> 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</p>	<p>15 And he said unto them, Go ye into all the world, and preach the gospel³ to every creature. <i>cf. Col 1:23</i></p>		

<p>Mt 28:</p> <p>εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν</p> <p>καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος Ἀμήν</p> <p><i>end of Mt</i></p>	<p>Mk 16:</p> <p>16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται 17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν γλώσσαις λαλήσουσιν καιναῖς 18 ὄφεις ἄρουσιν κἄν θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς βλάβῃ ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν</p>	L	J
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While in Galilee, Peter returns to his former occupation. Jesus calls Peter the 4th time.

M	M	L	<p>Jn 21:</p> <p>1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν ἄλλοις ὁ Ἰησοῦς τοῖς μαθηταῖς [αὐτοῦ] ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφάνερωσεν 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 ἀλιεῦν λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοὶ ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν 4 πρωΐας δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλὸν οὐ μόντοι ἦδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς Παιδιά μὴ τι προσφάγιον ἔχετε ἀπεκρίθησαν αὐτῷ Οὐ 6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον καὶ εὐρήσετε ἔβαλον οὖν καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων 7 λέγει οὖν ὁ μαθητῆς 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 ἀνθρακίαν κειμένην καὶ ὄψαριον ἐπικείμενον καὶ ἄρτον 10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὄψαριων ὧν ἐπίασατε νῦν 11 ἀνέβη Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν καὶ τοσοῦτων 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 ὄψαριον ὁμοίως 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν</p> <p><i>on love and service.</i></p> <p>15 Ὅτε οὖν ἤρισθησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων Ἰωνᾶ ἀγαπᾷς με πλεῖον τούτων λέγει αὐτῷ Ναὶ κύριε σὺ οἶδας ὅτι φιλῶ σε</p>
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Mt 28:	Mk 16:	L	J
<p>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:</p> <p>and, lo, I am with you alway, <i>even</i> unto the end of the world. Amen. <i>end of Mt</i></p>	<p>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.</p>		

While in Galilee, Peter returns to his former occupation. Jesus calls Peter the 4th time.⁴

M	M	L	Jn 21:
			<p>1 After these things Jesus shewed himself again to the disciples at the <u>sea of Tiberias</u>; and on this wise shewed he <i>himself</i>. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the <i>sons</i> 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 <i>his</i> fisher's coat <i>unto him</i>, (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 <i>and</i> 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} <u>third</u>⁷ time that Jesus shewed himself to his disciples, after that he was risen from the dead.</p> <p><i>on love and service.</i></p> <p>15 So when they had dined, Jesus saith to Simon Peter, Simon, <i>son</i> of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee.</p>

M	M	L	Jn 21:
			<p>λέγει αὐτῷ Βόσκει τὰ ἀρνία μου</p> <p>16 λέγει αὐτῷ πάλιν δεύτερον Σίμων Ἰωνᾶ ἀγαπᾷς με λέγει αὐτῷ Ναί κύριε σὺ οἶδας ὅτι φιλῶ σε λέγει αὐτῷ Ποίμαινε τὰ πρόβατά μου</p> <p>17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωνᾶ φιλεῖς με ἔλυπήθη 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 Βόσκει τὰ πρόβατά μου</p> <p>18 ἀμὴν ἀμὴν λέγω σοι ὅτε ἡς νεώτερος ἐζώνυες σεαυτὸν καὶ περιπάτεις ὅπου ἤθελες ὅταν δὲ γηράσῃς ἐκτενεῖς τὰς χεῖράς σου καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις</p> <p>19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι</p> <p>20 Ἐπιστραφεῖς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα ὃς καὶ ἀνέπεσεν ἐν τῷ δείπῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν Κύριε τίς ἐστίν ὁ παραδιδούς σε</p> <p>21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε οὗτος δὲ τί</p> <p>22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ σὺ ἀκολούθει μοι</p> <p>23 ἐξήλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι τί πρὸς σέ</p> <p>24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ</p> <p>25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς ἅτινα ἐὰν γράφηται καθ' ἓν οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμὴν</p> <p style="text-align: right;"><i>end of Jn</i></p>

The eleven return to Jerusalem for the Feast of Weeks (Pentecost).

M	M	Lk 24:	J	Acts 1:
		<p><i>2nd Jerusalem commission.</i></p> <p>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</p> <p>45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς</p> <p>46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ</p> <p>47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρχαίμενον ἀπὸ Ἱερουσαλήμ</p> <p>48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων</p> <p>49 καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει Ἱερουσαλήμ ἕως οὗ ἐνδύσηθε δύναμιν ἐξ ὕψους</p> <p>περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου</p> <p>5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας</p> <p>6 Οἱ μὲν οὖν συνελθόντες ἐπήρωτων αὐτὸν λέγοντες</p>		<p>4 καὶ συναλιζόμενος</p> <p>παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι</p> <p>ἀλλὰ</p>

M	M	L	Jn 21:
			<p>He saith unto him, Feed my lambs.</p> <p>16 He saith to him again the second time, Simon, <i>son</i> of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.</p> <p>17 He saith unto him the third time, Simon, <i>son</i> 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.</p> <p>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 <i>thee</i> whither thou wouldest not.</p> <p>19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.</p> <p>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?</p> <p>21 Peter seeing him saith to Jesus, Lord, and what <i>shall</i> this man <i>do</i>?</p> <p>22 Jesus saith unto him, If I will that he tarry till I come, what <i>is that</i> to thee? follow thou me.</p> <p>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 <i>is that</i> to thee?</p> <p>24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.</p> <p>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.</p> <p style="text-align: right;"><i>end of Jn</i></p>

The eleven return to Jerusalem for the Feast of Weeks (Pentecost).

M	M	Lk 24:	J	Acts 1:
		<p><i>2nd Jerusalem commission.</i></p> <p>44 And he said unto them, These <i>are</i> 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 <i>in</i> the prophets, and <i>in</i> the psalms, concerning me.</p> <p>45 Then opened he their understanding, that they might understand the scriptures,</p> <p>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:</p> <p>47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</p> <p>48 And ye are witnesses of these things.</p> <p>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.</p> <p>wait for the promise of the Father, which, <i>saith he</i>, ye have heard of me.</p> <p>5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</p> <p>6 When they therefore were come together, they asked of him, saying,</p>		<p>4 And, being assembled together with <i>them</i>,</p> <p>commanded them that they should not depart from Jerusalem, but</p>

M	M	Lk 24:	J	Acts 1:
		<p>Κύριε εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ</p> <p>7 εἶπεν δὲ πρὸς αὐτούς Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ</p> <p>8 ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς</p>		

Ascension.

M	Mk 16:	Lk 24:	J	Acts 1:
	<p>19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν</p> <p>καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ</p>	<p>50 Ἐξήγαγεν δὲ αὐτούς ἕξω ἕως εἰς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς</p> <p>51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν</p> <p>52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν</p> <p>καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν</p> <p>10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ</p> <p>11 οἱ καὶ εἶπον Ἄνδρες Γαλιλαῖοι τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον θεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν</p> <p>ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης</p> <p>53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ αἰνούντες καὶ εὐλογοῦντες τὸν θεόν Ἀμήν</p> <p style="text-align: center;"><i>end of Lk</i></p>		<p>2 ἄχρι ἣς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήφθη</p> <p>9 καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη</p> <p>12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν</p> <p>13 καὶ ὅτε εἰσῆλθον ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας Φίλιππος καὶ Θωμᾶς Βαρθολομαῖος καὶ Ματθαῖος Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου</p> <p>14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναιξίν καὶ Μαριᾷ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ</p> <p>{Acts 1:15-26, Matthias enrolled in place of Judas Iscariot.}</p> <p>{Acts 2, the Holy Spirit comes upon the disciples.}</p>

Proclaiming.

M	Mk 16:	L	J
	<p>20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων Ἀμήν</p> <p style="text-align: center;"><i>end of Mk</i></p>		

Mt 28:20^ — Mk 16:19-20 — Lk 24:50-53 — Jn 21:25^

M	M	Lk 24:	J	Acts 1:
		<p>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.</p>		

Ascension.

M	Mk 16:	Lk 24:	J	Acts 1:
	<p>19 So then after the Lord had spoken unto them, he was received up into heaven,</p> <p>and sat on the right hand of God.</p>	<p>50 And <u>he led them out as far as {the road} to Bethany</u>, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him,</p> <p>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.</p> <p>and returned to Jerusalem with great joy:</p> <p>53 And were continually in the temple, praising and blessing God. Amen.</p> <p><i>end of Lk</i></p>		<p>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:</p> <p>9 And when he had spoken these things, while they beheld, he was taken up;</p> <p>12 Then <u>returned they unto Jerusalem from the mount called Olivet</u>, 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 <i>the son</i> of Alphaeus, and Simon Zelotes, and Judas <i>the brother</i> of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. {Acts 1:15-26, Matthias enrolled in place of Judas Iscariot. } {Acts 2, the Holy Spirit comes upon the disciples. }</p>

Proclaiming.

M	Mk 16:	L	J
	<p>20 And they went forth, and preached every where, the Lord working with <i>them</i>, and confirming the word with signs following. Amen.</p> <p><i>end of Mk</i></p>		

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 ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ 56 καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνωγμένους
καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα 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 Σαοὺλ τί
με διώκεις 5 εἶπεν δὲ Τίς εἶ κύριε ὁ δὲ Κύριος εἶπεν Ἐγὼ 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. ἀλλά]^{maj} ἀνάστηθι καὶ
εἴσελθε εἰς τὴν πόλιν καὶ λαληθήσεται 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 [Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ]^{scr} Ὁ 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 ἣτις ἐλάλει μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
χρυσᾶς 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον ὑιῷ ἀνθρώπου ἐνδεδυμένον
ποδήρη καὶ περιεζωσμένον πρὸς τοὺς μαστοὺς ζώνην χρυσοῦν 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
τρίχες λευκαὶ ὡς ἔριον λευκῶν ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλῶξ 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 χεὶρὶ ἀστέρας ἑπτὰ 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 *πρωῖ* (“early”) with *σκοτίας* ἔτι οὐσης (“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 is on the way 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 is arriving 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 *πρωῖ* (“early”) that explicitly indicate less than full darkness, consider Mt 16:3 (the sky is red) and Mk 16:2 (*λίαν πρωῖ*, “very early in the morning” is at sunrise.) For a use of *πρωῖ* (“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*}^{ma} 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. (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.

3

Harmony of the Gospels



Appendix A

Saul of Tarsus

Stephen

Acts
<p>6.7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανεν καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει</p> <p>8 Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ</p> <p>9 ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ</p> <p>10 καὶ οὐκ ἴσχυον ἀντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει</p> <p>11 τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν</p> <p>12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον</p> <p style="text-align: center;">• • •</p> <p>7.54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας ἐπ' αὐτόν</p> <p>55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ</p> <p>56 καὶ εἶπεν Ἴδὸν θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ</p> <p>57 κρᾶξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν</p> <p>58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν</p> <p>καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια παρὰ τοὺς πόδας νεανίου καλουμένου Σαῦλου</p> <p>59 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ πνεῦμά μου</p> <p>60 θεὸς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην καὶ τοῦτο εἰπὼν ἐκοιμήθη</p> <p style="text-align: center;">• • •</p> <p>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</p>

Saul of Tarsus.

Acts 22:	Gal 1:
<p>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</p> <p>1 Ἄνδρες ἀδελφοὶ καὶ πατέρες ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας</p> <p>2 ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν καὶ φησὶν</p> <p>3 Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιηλ παιδευμένος κατὰ ἀκριβείαν τοῦ πατρῴου νόμου ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον</p>	<p>1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν</p> <p style="text-align: center;">• • •</p> <p>11 Γνωρίζω δὲ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον</p> <p>12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ</p> <p>13 Ἐκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν</p> <p>14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοῦς συνηλικιώτας ἐν τῷ γένει μου</p>

Stephen

Acts
<p>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.</p> <p>8 And Stephen, full of faith and power, did great wonders and miracles among the people.</p> <p>9 Then there arose certain of the synagogue, which is called <i>the synagogue</i> of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.</p> <p>10 And they were not able to resist the wisdom and the spirit by which he spake.</p> <p>11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and <i>against</i> God.</p> <p>12 And they stirred up the people, and the elders, and the scribes, and came upon <i>him</i>, and caught him, and brought <i>him</i> to the council,</p> <p style="text-align: center;">• • •</p> <p>7:54 When they heard these things {<i>Stephen's defense</i>}, they were cut to the heart, and they gnashed on him with <i>their</i> teeth.</p> <p>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,</p> <p>56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.</p> <p>57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,</p> <p>58 And cast <i>him</i> out of the city, and stoned <i>him</i>: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.</p> <p>59 And they stoned Stephen, calling upon <i>God</i>, and saying, Lord Jesus, receive my spirit.</p> <p>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.</p> <p style="text-align: center;">• • •</p> <p>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.</p>

Saul of Tarsus.

Acts 22:	Gal 1:
<p>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</p> <p>1 Men, brethren, and fathers, hear ye my defence <i>which I make</i> now unto you.</p> <p>2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)</p> <p>3 I am verily a man <i>which am</i> a Jew, born in Tarsus, <i>a city</i> in Cilicia, yet brought up in this city at the feet of Gamaliel, <i>and</i> taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.</p>	<p>1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)</p> <p style="text-align: center;">• • •</p> <p>11 But I certify you, brethren, that the gospel which was preached of me is not after man.</p> <p>12 For I neither received <i>it</i> of man, neither was I taught <i>it</i>, but by the revelation of Jesus Christ.</p> <p>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:</p> <p>14 And profited in the Jews' religion above many my equals in mine own nation,</p>

Acts 22:	Gal 1:
<p>4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας</p> <p>5 ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον</p>	<p>περισσότερως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων</p>

Saul obtains letters to Damascus and sets out to enforce them. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
<p>1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου προσελθὼν τῷ ἀρχιερεῖ</p> <p>2 ἤτήσατο παρ αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς ὅπως εἴαν τινὰς εὕρῃ τῆς ὁδοῦ ὄντας ἀνδρας τε καὶ γυναῖκας δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ</p> <p>3 ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ</p>	<p>παρ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν</p> <p>6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ</p>	<p><i>cf. v12</i></p> <p>12 Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων</p>

Jesus appears to Saul on the road to Damascus. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
<p>καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ</p> <p>4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ</p> <p>Σαοὺλ Σαοὺλ τί με διώκεις</p> <p>5 εἶπεν δέ Τίς εἶ κύριε ὁ δὲ Κύριος εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις [σκληρόν σοι πρὸς κέντρα λακτίζειν]^{scr}</p> <p>6 [τρέμων τε καὶ θαμβῶν εἶπε Κύριε τί με θέλεις ποιῆσαι</p>	<p>περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς ἱκανὸν περὶ ἐμέ</p> <p>7 ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι</p> <p>Σαοὺλ Σαοὺλ τί με διώκεις</p> <p>8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ κύριε εἶπέν τε πρὸς με Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις</p> <p>9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμβοβοι ἐγένοντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι</p> <p>10 εἶπον δέ Τί ποιήσω κύριε</p>	<p>13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον βασιλεῦ οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους</p> <p>14 πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ Σαοὺλ Σαοὺλ τί με διώκεις</p> <p>σκληρόν σοι πρὸς κέντρα λακτίζειν</p> <p>15 ἐγὼ δὲ εἶπον Τίς εἶ κύριε ὁ δὲ εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις</p>

Acts 22:	Gal 1:
<p>4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.</p> <p>5 As also the high priest doth bear me witness, and all the estate of the elders:</p>	<p>being more exceedingly zealous of the traditions of my fathers.</p>

Saul obtains letters to Damascus and sets out to enforce them. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
<p>1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,</p> <p>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.</p> <p>3 And as he journeyed, he came near Damascus:</p>	<p>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.</p> <p>6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus</p>	<p><i>cf. v12</i></p> <p>12 Whereupon as I went to Damascus with authority and commission from the chief priests,</p>

Jesus appears to Saul on the road to Damascus. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:
<p>and suddenly there shined round about him a light from heaven:</p> <p>4 And he fell to the earth, and heard a voice saying unto him,</p> <p>Saul, Saul, why persecutest thou me?</p> <p>5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: <i>it is hard for thee to kick against the pricks.</i>¹</p> <p>6 And he trembling and astonished said, Lord, what wilt thou have me to do?</p>	<p>about noon, suddenly there shone from heaven a great light round about me.</p> <p>7 And I fell unto the ground, and heard a voice saying unto me,</p> <p>Saul, Saul, why persecutest thou me?</p> <p>8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.</p> <p>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.</p> <p>10 And I said, What shall I do, Lord?</p>	<p>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.</p> <p>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?</p> <p><i>it is hard for thee to kick against the pricks.</i></p> <p>15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.</p>

<p>Acts 9:</p> <p>καὶ ὁ Κύριος πρὸς αὐτόν]^{scr} vs. [ἀλλὰ]^{maj} ἀνάστηθι</p> <p>καὶ εἰσελθε εἰς τὴν πόλιν καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν</p> <p>7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοὶ ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες</p> <p>8 ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἀνεωγμένων τε τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν</p> <p>9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν</p>	<p>Acts 22:</p> <p>ὁ δὲ κύριος εἶπεν πρὸς με Ἄναστας</p> <p>πορεύου εἰς Δαμασκόν κακεῖ σοι λαληθήσεται περὶ πάντων ῶν τέτακται σοι ποιῆσαι</p> <p>11 ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν</p>	<p>Acts 26:</p> <p>16 ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας σου</p>
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Jesus sends Ananias to Saul. perhaps A.D. 36

<p>Acts 9:</p> <p>10 Ἦν δὲ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὄραματι Ἀνανία ὁ δὲ εἶπεν Ἴδου ἐγὼ κύριε</p> <p>11 ὁ δὲ κύριος πρὸς αὐτόν Ἀναστας πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα ἰδοὺ γὰρ προσεύχεται</p> <p>12 καὶ εἶδεν ἐν ὄραματι ἄνδρα ὀνόματι Ἀνανιαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα ὅπως ἀναβλέψῃ</p> <p>13 ἀπεκρίθη δὲ Ἀνανίας Κύριε ἤκῃκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ</p> <p>14 καὶ ὡδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου</p> <p>15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου ὅτι σκευὸς ἐκλογῆς μοι ἐστίν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱῶν τε Ἰσραὴλ</p> <p>16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν</p> <p>17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς ἐπ αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ ὁ κύριος ἀπέσταλκέν με ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἧ ἤρχου ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου</p> <p>18 καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες ἀνέβλεψέν τε [παραχρήμα]</p>	<p>Acts 22:</p> <p>12 Ἀνανίας δὲ τις ἀνὴρ εὐσεβῆς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων</p> <p>13 ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ ἀνάβλεψον</p>	<p>Acts 26:</p>	<p>Gal 1:</p>
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Acts 9:	Acts 22:	Acts 26:
<p>And the Lord <i>said</i> unto him, Arise,</p> <p>and go into the city, and it shall be told thee what thou must do.</p> <p>7 And the men which journeyed with him stood speechless, <u>hearing</u> a voice, but seeing no <u>man</u>.</p> <p>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 <i>him</i> into Damascus.</p> <p>9 And he was three days without sight, and neither did eat nor drink.</p>	<p>And the Lord said unto me, Arise,</p> <p>and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.</p> <p>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.</p>	<p>16 But rise, and stand upon thy feet:</p>

Jesus sends Ananias to Saul. *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
<p>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 <i>am here</i>, Lord.</p> <p>11 And the Lord <i>said</i> unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for <i>one</i> called Saul, of Tarsus: for, behold, he prayeth,</p> <p>12 And hath seen in a vision a man named Ananias coming in, and putting <i>his</i> hand on him, that he might receive his sight.</p> <p>13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:</p> <p>14 And here he hath authority from the chief priests to bind all that call on thy name.</p> <p>15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the <u>Gentiles</u>, and kings, and the children of Israel:</p> <p>16 For I will shew him how great things he must suffer for my name's sake.</p>			
<p>17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, <i>even</i> 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.</p>	<p>12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt <i>there</i>,</p> <p>13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight.</p>		
<p>18 And immediately {or: soon} there fell from his eyes as it had been scales: and he received sight forthwith,</p>			

Acts 9:	Acts 22:	Acts 26:	Gal 1:
<p>15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορείου ὅτι σκευὸς ἐκλογῆς μοι ἐστίν οὗτος</p> <p>τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱὸν τε Ἰσραήλ</p> <p>18 ...καὶ ἀναστὰς ἐβαπτίσθη</p> <p>19 καὶ λαβὼν τροφήν ἐνίσχυσεν</p>	<p>καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν</p> <p>14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων ἡμῶν προχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ</p> <p>15 ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας</p> <p>16 καὶ νῦν τί μέλλεις ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου</p>	<p>16 ...εἰς τοῦτο γὰρ ὤφθην σοι</p> <p>προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἰδές ὧν τε ὀφθήσομαί σοι</p>	<p>15 ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ</p> <p>16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί</p>

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:
<p>16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν</p>	<p><i>cf. v21</i></p>	<p>16 ...καὶ μάρτυρα ὧν τε εἰδές ὧν τε ὀφθήσομαί σοι</p> <p>17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν εἰς οὓς ἐγὼ σε ἀποστέλλω</p> <p>18 ἀνοιξαὶ ὀφθαλμοὺς αὐτῶν τοῦ ὑποστρέψαι ἀπὸ σκοτόντος εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεὸν τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστευι τῇ εἰς ἐμέ</p>	<p>ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι</p> <p>17 οὐδὲ ἀνῆλθον εἰς Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν</p> <p>11⁵⁰² Γνωρίζω δὲ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον τὸ εὐαγγελισθῆν ὑπ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον</p> <p>12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι ἀποκαλύψεως Ἰησοῦ Χριστοῦ</p>

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:
<p>15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me,</p> <p>to bear my name before the <u>Gentiles</u>, and kings, and the children of Israel:</p> <p>18 ...and arose, and was baptized. 19 And when he had received meat, he was strengthened.</p>	<p>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.</p>	<p>16 ...for I have appeared unto thee for this purpose,</p> <p>to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I <u>will</u> appear unto thee;</p>	<p>15 But when it pleased God, who separated me from my mother's womb, and called <i>me</i> by his grace, 16 To reveal his Son in me,</p>

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:
<p>16 For I <u>will</u> shew him how great things he must suffer for my name's sake.</p>	<p><i>cf. v21</i></p>	<p>16 ...and of those things in the which I <u>will</u> appear unto thee;</p> <p>17 Delivering thee from the people, and <i>from</i> the <u>Gentiles</u>, unto <i>{both of}</i> whom now I send thee, 18 To open their eyes, <i>and</i> to turn <i>them</i> from darkness to light, and <i>from</i> 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.</p>	<p>that I might preach him among the <u>heathen</u>; <u>immediately</u> 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 <u>Arabia</u>,</p> <p>11⁵⁰³ 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.</p>

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 <u>Damascus</u> .

Upon returning, Saul immediately preaches to the Jews (not Gentiles). perhaps A.D. 36

Acts 9:	Acts 22:	Acts 26:	Gal 1:	
<p>Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῶ μαθητῶν ἡμέρας τινάς 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Χριστὸν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ</p> <p>21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο καὶ ὧδε εἰς τοῦτο ἐλήλυθεν ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς</p> <p>22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῶ συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός</p> <p>23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν</p> <p>24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν παρετηροῦν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν</p> <p>25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθήκων διὰ τοῦ τείχους χαλάσαντες ἐν σπυρίδι</p>		<p>19 Ὅθεν βασιλεῦ Ἀγρίππα οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀψασιᾷ</p> <p>20 ἀλλὰ τοῖς ἐν Δαμασκῶ πρῶτόν</p>	<p>2 Cor 11.32 ἐν Δαμασκῶ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με θέλων</p> <p>33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ</p>	

Saul returns to Jerusalem after three years absence; stays fifteen days. perhaps A.D. 39

Acts 9:	Acts 22:	Acts 26:	Gal 1:
<p>26 Παραγενόμενος δὲ ὁ Σαῦλος ἐν Ἱερουσαλὴμ ἐπείρατο κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦντο αὐτὸν μὴ πιστεύοντες ὅτι ἐστὶν μαθητὴς</p> <p>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 Δαμασκῶ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ</p> <p>28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος [καὶ ἐκπορευόμενος] εἰς Ἱερουσαλὴμ καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ</p> <p>29 ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν</p> <p>30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν</p>	<p>17 Ἐγένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει</p> <p>18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ ἕξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ</p> <p>19 κἀγὼ εἶπον Κύριε αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ</p> <p>20 καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην ἐφροστῶς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ [καὶ] φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν</p> <p>21 καὶ εἶπεν πρὸς με Πορεύου ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε</p>	<p>18 Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε</p> <p>19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου</p> <p>20 ...καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας</p> <p><i>{this portion of the verse is repeated below on p514}</i></p>	

Upon returning, Saul immediately preaches to the Jews (not Gentiles). *perhaps A.D. 36*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
<p>Then was Saul <u>certain days</u> with the disciples which were at <u>Damascus</u>. 20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard <i>him</i> 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 <u>Jews</u> <i>{not the Gentiles yet}</i> which dwelt at <u>Damascus</u>, proving that this is very Christ. 23 And after that <u>many days</u> were fulfilled, the <u>Jews</u> 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 <i>him</i> down by the wall in a basket.</p>		<p>19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of <u>Damascus</u>, 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.</p>	

Saul returns to Jerusalem after three years absence; stays fifteen days. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 1:
<p>26 And when Saul was come to <u>Jerusalem</u>, he assayed to join himself to the <u>disciples</u>: but they were all afraid of him, and believed not that he was a disciple. 27 But <u>Barnabas</u> took him, and brought <i>him</i> to <i>{two of}</i> the <u>apostles</u>, and declared unto <u>them</u> 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 <u>them</u> coming in and going out <u>at Jerusalem</u>. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the <u>Grecians</u>: but they went about to slay him. 30 <i>Which</i> when the brethren knew, they brought him down to <u>Caesarea</u>, and sent him forth to <u>Tarsus</u>.</p>	<p>17 And it came to pass, that, when I was come again to <u>Jerusalem</u>, 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 <u>Jerusalem</u>: 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.</p>	<p>18 Then <u>after three years</u> I went up to <u>Jerusalem</u> to see Peter, and abode with him <u>fifteen days</u>. 19 But other of the apostles saw I none, save James the Lord's brother. 20 ...and at <u>Jerusalem</u>, and throughout all the coasts of Judaea, <i>{this portion of the verse is repeated below on p515}</i></p>	

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:
			<p>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 ἀγνοοῦμενος 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</p>

Churches of Judaea, Galilee, and Samaria have rest. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 2:
<p>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</p>			

Barnabas goes to Tarsus and brings Saul to Antioch. *perhaps A.D. 42*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
<p>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 δὲ 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 πολὺς 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 ἰκανὸς τῷ κυρίῳ 25 ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον 26 καὶ εὐρῶν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς</p>			

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:
			<p>20 Now the things which I write unto you, behold, before God, I lie not.</p> <p>21 Afterwards I came into the regions of <u>Syria</u> and <u>Cilicia</u>;</p> <p>22 And was <u>unknown by face</u>⁴ unto the churches of Judaea which were in Christ:</p> <p>23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.</p> <p>24 And they glorified God in me.</p>

Churches of Judaea, Galilee, and Samaria have rest. *perhaps A.D. 39*

Acts 9:	Acts 22:	Acts 26:	Gal 2:
<p>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.</p>			

Barnabas goes to Tarsus and brings Saul to Antioch. *perhaps A.D. 42*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
<p>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.</p> <p>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.</p> <p>21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.</p> <p>22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth <u>Barnabas</u>, that he should go as far as <u>Antioch</u>.</p> <p>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.</p> <p>24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.</p> <p>25 Then departed Barnabas to <u>Tarsus</u>, for to seek <u>Saul</u>:</p> <p>26 And when he had found him, <u>he brought him unto Antioch</u>. And it came to pass, that <u>a whole year</u> they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.</p>			

Barnabas and Saul carry relief from Antioch to Judea. perhaps A.D. 44

Acts 11:	Acts 22:	Acts 26:	Gal 2:
<p>27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν</p> <p>28 ἀναστὰς δὲ εἰς ἕξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος</p> <p>29 τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς</p> <p>30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου</p>		<p>20 ...καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας</p>	

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:
<p>25 Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλήμ πληρώσαντες τὴν διακονίαν συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον</p>			

Barnabas and Saul commissioned. perhaps A.D. 46

Acts 13:	Acts 22:	Acts 26:	Gal 2:
<p>1 Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι ὃ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος Μαυαῖν τε Ἡρώδου τοῦ τετράρχου σύντροφος καὶ Σαῦλος</p> <p>2 λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς</p> <p>3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν</p>		<p>καὶ τοῖς ἔθνεσιν ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν ἄξια τῆς μετανοίας ἔργα πράσσοντας</p>	

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:
			<p>1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον</p> <p>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</p> <p>3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί Ἕλλην ὧν ἠναγκάσθη περιτμηθῆναι</p> <p>4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ ἵνα ἡμᾶς καταδουλώσωσιν</p> <p>5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς</p>

Barnabas and Saul carry relief from Antioch to Judea. *perhaps A.D. 44*

Acts 11:	Acts 22:	Acts 26:	Gal 2:
<p>27 And in these days came prophets from <u>Jerusalem</u> unto Antioch.</p> <p>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.</p> <p>29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in <u>Judaea</u>:</p> <p>30 Which also they did, and sent it to the elders by the hands of <u>Barnabas</u> and <u>Saul</u>.</p>		<p>20 ...and at <u>Jerusalem</u>, and throughout all the coasts of <u>Judaea</u>,</p>	

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:
<p>25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.</p>			

Barnabas and Saul commissioned. *perhaps A.D. 46*

Acts 13:	Acts 22:	Acts 26:	Gal 2:
<p>1 Now there were in the church that was at <u>Antioch</u> certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.</p> <p>2 As they ministered to the Lord, and fasted, the Holy Ghost said, <u>Separate me Barnabas and Saul for the work whereunto I have called them.</u></p> <p>3 And when they had fasted and prayed, and laid <i>their</i> hands on them, <u>they sent them</u> away.</p>		<p>and <i>then</i>² to the Gentiles, that they should repent and turn to God, and do works meet for repentance.</p>	

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:
			<p>1 Then <u>fourteen years</u> after I went up <u>again</u> to <u>Jerusalem</u> with <u>Barnabas</u>, and took Titus with <i>me</i> also.</p> <p>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.</p> <p>3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:</p> <p>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:</p> <p>5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.</p>

Acts 13:	Acts 22:	Acts 26:	Gal 2:
			<p>6 ἀπὸ δὲ τῶν δοκούντων εἶναι τι ὁποῖοί ποτε ἦσαν οὐδὲν μοι διαφέρει πρόσωπον θεοῦ ἀνθρώπου οὐ λαμβάνει ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο</p> <p>7 ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς</p> <p>8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη</p> <p>9 καὶ γνόντες τὴν χάριν τὴν δοθεισάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στῦλοι εἶναι δεξιᾶς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας ἵνα ἡμεῖς [μέν] εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν</p> <p>10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι</p>

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:
			<p>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 <i>to be somewhat</i> in conference added nothing to me:</p> <p>7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as <i>the gospel</i> of the circumcision <i>was</i> unto Peter;</p> <p>8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)</p> <p>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 <i>should go</i> unto the heathen, and they unto the circumcision.</p> <p>10 Only <i>they would</i> that we should remember the poor; the same which I also was forward to do.</p>

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.

3

