

MARK WITHOUT MARK:
PROBLEMATIZING THE RELIABILITY OF A
RECONSTRUCTED TEXT OF Q

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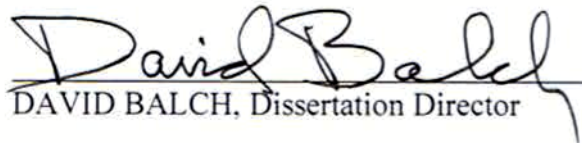
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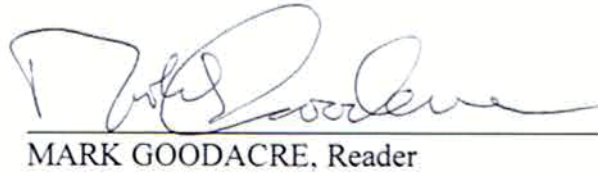
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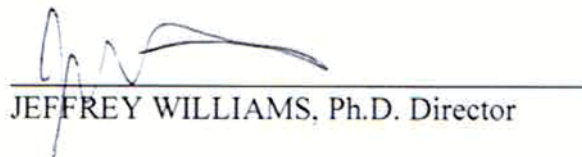
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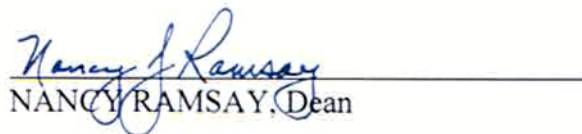
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To Dawn

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SIGLA

Two large tables (Table 3, pg. 43 and Table 4 , pg. 138) contain a reconstructed text of the gospel of Mark. The reconstruction comes from material in Matthew and Luke, and inline markings in the reconstructed text highlight which material comes from Matthew and which from Luke and which from both.

Dotted underscore = material that comes from Luke alone

Solid underscore = material that comes from Matthew alone

Bold_dashed_underscore = a "minor agreement" where Matthew and Luke have common material not found in Mark

Normal unaltered text = double attestation in Matthew and Luke.

[] = empty brackets indicate a common omission of Marcan material by Matthew and Luke

[text] = brackets around text indicate verses out of Marcan order

. . . = elipses indicate incomplete syntax within the reconstruction.

Partial markings of suffixes are used to indicate different lexical forms, though a minor agreement in lexical form supersedes suffix differences.

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Scholars use widely accepted criteria for reconstructing source texts within the gospels in order to “get behind the text” for the sake of historical inquiry. As these reconstructed sources are relied upon with greater frequency, sound scholarship needs a model that helps scholars assess the reliability of a text that has been reconstructed from presumably independent witnesses that used it as a source. This study reconstructs a text of Mark based upon the evidence in Matthew and Luke in triple tradition pericopes. The aim is to create a hypothetical, parallel situation that the gospel sayings source Q survived instead of Mark. So then, the task at hand is to identify all the places where Matthew and Luke share material that they did not get from Q. Furthermore, the present approach achieves the best possible reconstruction of Mark, one that benefits from the privileged position of knowledge of Mark’s canonical text, in order to amplify the significance of the differences found when comparing this reconstructed text with the canonical form of Mark.

Examination of the resulting text, including a comprehensive comparative stylographic statistical analysis between the reconstructed Mark and canonical Mark, will provide a means for evaluating the reconstruction process. Assessing what is lost in the reconstruction, what is introduced, and what is changed in relation to canonical Mark, highlights what limits may also apply to the study and use of a reconstructed text of Q.

Among the conclusions are the determinations that a reconstructed text will lack features pervasive in the real text it is approximating, a reconstructed text will bear its own characteristics that have no correlation to the historical text, and that a reconstructed narrative text will contain more sayings material than did the historical original.

CHAPTER I

THE QUEST FOR A RECONSTRUCTED TEXT

For more than a century the Two-source Hypothesis and the Q-proposal has grown in sophistication among NT scholarship to become the predominantly accepted solution to the synoptic problem.¹ While the textual evidence regarding the full extent of this early Christian document remains unchanged, the reliance upon and use of Q as a source of early Christian studies has solidified.² Scholarship on the synoptic problem has presented a text of Q which is now used as the starting place for scholars working on gospel redaction,³ historical Jesus studies,⁴ and other early Christian

¹ Paul Foster, "Is it Possible to Dispense With Q?," *Novum Testamentum* 45, no. 4 (2003): 313-37. See Foster's discussion of Weiss and Holzmann.

² See Nicholas Perrin, "The Limits of a Reconstructed Q," in *Questioning Q: A Multidimensional Critique*, ed. Mark S. Goodacre, and Nicholas Perrin (Downers Grove, Illinois: InterVarsity Press, 2004), 71 for a tracing of the gradual shift in affirming the text of Q.

³ François. Bovon, *Luke 1: A Commentary on the Gospel of Luke 1:1-9:50*, trans. Christine M. Thomas, Hermeneia (Minneapolis, MN: Fortress Press, 2002). In this Luke commentary: "[Luke] uses the source Q in particular, but also draws from Mark, and knows still other traditions." Bovon's commentary on the first nine chapters of Luke contains over 110 explicit references to the Q source.

⁴ John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (San Francisco: HarperSanFrancisco, 1991), 234. On the content of John the Baptist's message: "The earliest text is from the Sayings Gospel Q but without the Lucan frames. . ."

historical inquiry.⁵ The text of Q as it has been reconstructed heavily influences these fields. Popular editions of the text of Q are marketed to the public as “the first full account of the lost gospel of Jesus’ original followers, revealing” Jesus in a way never known before.⁶ The Q sayings source is being introduced in the local church as a text it needs to reclaim alongside the canon. The Q document is now primary and essential in the most rudimentary discussions of early Christian history.⁷ Today, when used as source material in gospel studies, scholars proceed with it alongside the extant gospel material with no reservation. And, since the arrival of the International Q Project’s (IQP) “Critical Edition of Q,”⁸ the precise working text of Q has lost the tenuous nature that once characterized it, becoming all but canonized.⁹

⁵ Richard A. Burridge, *What Are the Gospels?: A Comparison With Graeco-Roman Biography*, 2nd ed., vol. The biblical resource series (Grand Rapids, Michigan: W.B. Eerdmans Pub. Co, 2004). See 18 pages where Burridge refers to Q in his discussions of gospel genre.

⁶ Burton L. Mack, *The Lost Gospel: The Book of Q & Christian Origins* (San Francisco: HarperSanFrancisco, 1993). For more on Q’s popular reception, see Mark S. Goodacre, *The Case Against Q: Studies in Marcan Priority and the Synoptic Problem* (Harrisburg, Pa: Trinity Press International, 2002), 1-2.

⁷ Raymond Edward. Brown, *An Introduction to the New Testament*, 1st ed. ed., vol. Anchor Bible reference library (New York: Doubleday, 1997). In Brown’s 878 page tome, students are first introduced to Q on page 7.

⁸ James M. Robinson et al., eds. *The Critical Edition of Q: A Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas With English, German and French Translations of Q and Thomas*, Hermeneia (Minneapolis: Fortress Press, 2000).

⁹ Contrast this with Marshall in 1978: “we must be cautious in drawing conclusions about Luke’s redactional activity from his use of Q material.” I. Howard Marshall, *The Gospel of Luke*, The New International Greek Testament Commentary (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1978), 31.

Analysis of Q plays an increasing role in defining the landscape of early Christian studies. The theology of Q is explored and utilized for normative descriptions of early Christian communities.¹⁰ The document Q is redacted between different strata,¹¹ tracing the history and development of the earliest Christian communities from this hypothetical source.¹² In conducting research on the historical Jesus, Q is used as source material earlier and more reliable than the canonical gospels.¹³ The generic features of the "sayings gospel" are providing a paradigm for understanding how the earliest Christians embraced the kerygma of Jesus and the disciples.¹⁴

The importance of these evaluations, and the significant role that Q plays in them, suggests the urgency of improving scholars' understanding of how reliable a

¹⁰ The resulting assertion is that since we in fact do find a distinct, coherent theology of Q as scholars go looking for one, the veritable existence of Q is once more attested to. Cf. Richard Alan Edwards, *A Theology of Q: Eschatology, Prophecy, and Wisdom* (Philadelphia: Fortress Press, 1976), 150.

¹¹ Migaku Sato, "The Shape of the Q-Source," in *The Shape of Q: Signal Essays on the Sayings Gospel*, ed. John S. Kloppenborg (Minneapolis: Augsburg Fortress Press, 1994).

¹² For example, see Kloppenborg's discussion in John S. Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Fortress Press, 2000), 143.

¹³ So, for Crossan, the Q form of a saying takes priority over a canonical form. John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*.

¹⁴ M. Eugene Boring, *The Continuing Voice of Jesus: Christian Prophecy and the Gospel Tradition* (Louisville, Ky: Westminster/John Knox Press, 1991), 191. In his study of primitive Christian prophecy, Boring begins with the "oldest of" our sources with sayings of Jesus, namely, Q.

reconstructed text of Q is as an early Christian source. How reliable is a reconstructed text of the Q source?

The Use of Q

Typically, when utilizing a reconstructed text of Q for these historical, literary or redactional inquiries, scholars analyze and draw conclusions from a reconstructed text of Q in the same manner they do from the critically constructed gospel texts.¹⁵ The designation of the International Q Project's tome as the "critical" edition asserts that Q has been constructed in the same manner, or at least with the same reliability, as a critical text of Mark. In *Excavating Q*, J. Kloppenborg compares the process that derives a text of Q and one that establishes a text of the NT. He rightfully characterizes both as a "matter of probabilities." He concludes that "this fact does not make the resultant text any less usable than the text of the NT."¹⁶ Is this a satisfactory conclusion? The process of deriving a text of Q is "de-redaction," reconstructing back to the text from two and only two sources that have made use of the text. When the

¹⁵ The crux of the problem is that the reconstructed text of Q is treated as a cohesive and complete text. The critical edition of Q "makes it possible not only to use individual Q sayings to talk about Jesus, as has been the custom in previous scholarship, but also, perhaps even more importantly, one can now see this Sayings Gospel in its own right." James M. Robinson et al., "Jesus' Theology in the Saying Gospel Q," in *The Sayings Gospel Q: Collected Essays*, Bibliotheca Ephemeridum Theologicarum Lovaniensium: 189 (Leuven: Leuven University Press; Peeters, 2005), 689.

¹⁶ John S Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel*, 104.

text of Q is reconstructed, the text being reclaimed has undergone two degradations in quality. The first filter was the selective use each witness made of the source. The second filter is the source-critical process of culling the remnants out of the gospel that used it, limited by comparative usage in a second gospel. The process of establishing a text of the NT involves critically constructing a multiply attested NT document from actual copies of it. The starting material, how it is obtained, and how it relates to the source text is very different between the two processes, to the extent that a logical argument equating the two is not easily sustained. While both processes do consist of negotiating probabilities, the nature of those probabilities may be so layered in one case that it renders the results substantially more tenuous.

Commonalities certainly exist between the criteria used for textual criticism and source criticism, and this particular strain in source criticism of “de-redaction.” H. Shin has explored the common threads between the criteria used in textual criticism, synoptic problem studies, and historical Jesus studies.¹⁷ But while some similar criteria are used whether one is constructing an extant text from multiple attestations or attempting to reconstruct Q from two sources that used it, this does not speak to

¹⁷ Hyeon Woo Shin, *Textual Criticism and the Synoptic Problem in Historical Jesus Research: The Search for Valid Criteria*, vol. 36, Contributions to Biblical Exegesis and Theology (Leuven: Peeters, 2004). Shin’s study is a good survey of criteria and a good paradigm for thinking through the distinctive application of them across fields. He adopts the terminology of the criteria for originality (Textual Criticism), the criteria for priority (Synoptic Problem), and the criteria for authenticity (Historical Jesus Studies).

how similar the two processes are in every aspect, especially regarding the confidence in the result. Shin cites the ambiguity with which source critics have applied criteria related to the synoptic problem.¹⁸ The criteria are tools.¹⁹ In the world of hammers and drills and miter boxes, there are many types of projects that require the same tools, but this does not speak to broader commonality, difficulty and reliability among each project, between, say, building a table and constructing a house. A scribe copying a source document into a new manuscript is engaging in a very different process than an author/redactor using one of many source documents in creating their own new literary work. It follows then, that the process to undo each of those processes would be equally diverse, and that “source-critically reconstructed documents are inherently much less usable than text-critically reconstructed ones, lacking direct witness to their character, contents and parameters.”²⁰ As the text of Q increasingly is relied upon with the same confidence as the text of the NT, the need to evaluate sufficiently this reconstruction process grows stronger.

¹⁸ Hyeon Woo Shin, *Textual Criticism and the Synoptic Problem in Historical Jesus Research: The Search for Valid Criteria*, 2. Shin cites the ambiguity in how criteria are used in the Synoptic Problem. He must create his own nomenclature to distinguish it from the criteria of Textual Criticism.

¹⁹ Morna D. Hooker, “On Using the Wrong Tool,” *Theology* 75, no. 629 (1972), 571.

²⁰ Mark S. Goodacre, “When is a Text Not a Text? The Quasi Text-Critical Approach of the International Q Project,” in *Questioning Q: A Multidimensional Critique*, ed. Mark S. Goodacre, and Nicholas Perrin (Downers Grove, Illinois: InterVarsity Press, 2004), 126. Goodacre’s entire essay is a full discussion on the shortcoming of conflating these two processes.

The difficulty with the current use of Q as a primary source in gospel studies is that there is little in the way of an established method for evaluating the reliability of the activity. When a reconstructed text of Q is used as source material in gospel studies in the same way that the gospel of Matthew or even the gospel of Thomas is used, is it known whether the process of reconstruction does not render such use of the resulting text dubious? When scholars refer to the frequency or absence of identifying phrases, or when they point to a structural feature of Q, are these summary evaluations possible given the nature of a reconstructed text? Is the text of Q a house of cards?

This question should not be confused with M. Goulder's question of whether the Q-theory itself is sustainable, a "house built on sand."²¹ Goulder is a chief opponent against the need for postulating the existence of Q. In the present study, I am not directly discussing the existence of Q or the merits of the Two-Source Hypothesis. Though the results may have implications for the Synoptic Problem in general, the precise interest here focuses on the reliability of the text of Q being reconstructed.

To answer the question, this project reconstructs Mark and uses it as a parallel paradigm for understanding just what one has (and does not have) available when working from a reconstructed text, such as Q.

²¹ Michael Douglas Goulder, "A House Built on Sand," in *Alternative Approaches to New Testament Study*, ed. A. E. Harvey (London: SPCK, 1985).

Recent Related Work

For a century at least, scholars have brought forth the comparison between the reconstruction of Q and a similar process applied to Mark. The academic exercise was proposed as early as B. Streeter:

If Mark had been lost but Q preserved, and we could therefore only reconstruct Mark by taking all the common matter of Matthew and Luke and deducting that belonging to Q, assigning the rest to the lost (Marcan) document we were reconstructing (the converse of the actual state of things), only those passages of Mark which *both* Matthew and Luke reproduce could have been identified as belonging to this source. But these only amount to about two-thirds of Mark. We infer therefore that the passages which we can *identify as Q* by the fact that *both* Matthew and Luke reproduce them *may* possibly only represent about two-thirds of the original total matter in Q.²²

The same question regarding the relationship between Q and a parallel, reconstructed gospel of Mark has arisen since then. In the last decade, three scholarly conversations have championed the merits of the analogy.

In 1999, C. Evans discussed the concept of a reconstructed Mark as a check and balance towards authenticating the words of Jesus within Q material.²³ Evans' essay is the introductory chapter in the edited volume *Authenticating the Words of Jesus* in

²² Burnett Hillman Streeter, "The Original Extent of Q," in *Studies in the Synoptic Problem, By Members of the University of Oxford*, ed. William Sanday (Oxford: Clarendon Press, 1911), 185. (Emphasis original) His two-thirds approximation will be demonstrated to be overly optimistic.

²³ Craig A. Evans, "Authenticating the Words of Jesus," in *Authenticating the Words of Jesus*, ed. Bruce Chilton, and Craig A. Evans, *New Testament Tools and Studies* (Leiden: Brill, 1999).

which scholars using varying methodologies explore the limitations of reconstructing the historical sayings of Jesus. Evans emphasizes the assured incompleteness of Q. While Matthew preserves nearly all of Mark (90%), Luke preserves only 60%. Evans clarifies an important aspect of the reconstruction process that sometimes is overlooked. It does not matter how much of Mark that Matthew preserves; what matters is how much of the source document they both preserve in common. He surveys the pericopes that would clearly be omitted from a reconstruction of Mark. He ends by arguing that the Christology unique to Mark would be absent from a reconstruction of Mark. Evans concludes that the incompleteness of the Marcan reconstruction demonstrates the poor status of the text of Q. “If a reconstruction of Mark based solely on what can be extracted from Matthew and Luke is missing so many important elements, then why should we assume that in the case of Q, which must be reconstructed from Matthew and Luke, the situation is different in any significant sense?”²⁴ If one reconstructs Mark based upon the non-Q material common to both Matthew and Luke, Evans concludes that between a third and a fourth of Mark is lost.²⁵

Two years later, C. Rodd, on the occasion of his exit as editor for *The Expository Times*, wrote an article proposing that reconstructing Mark by example

²⁴ Craig A. Evans, “*Authenticating the Words of Jesus*,” 10.

²⁵ This study will show that closer to half of Mark is lost.

negates much of the theology claimed of Q.²⁶ Rodd calls the reconstruction of Mark a “comparative example.”²⁷ Rodd argues that it would be necessary to take a minimal approach to reconstructing Mark for the process to parallel that of obtaining Q.²⁸ Rodd looks at two example passages: the account of the healing of the paralyzed man (Luke 5:17-26/Matt 9:1-8) and the Parable of the Wicked Husbandmen (Luke 20:9-19/Matt 21:33-46). In the first example, Matthew does not mention the lowering of the sick man through the roof. And in the second example, too much material will falsely seem to be redactional, shortening the reconstruction. Rodd concludes that in nearly every pericope, the reconstruction will be shorter than Mark’s canonical form. He demonstrates that even in cases where Matthew and Luke share Marcan material, it is only possible to reconstruct common agreement between them both. Rodd also shows the results of Mark 1:1 missing from any reconstruction, as well as difficulties with the Passion story.²⁹ Rodd points out extreme difficulties in reconstructing Mark 15 or 16. There would be no questions regarding whether or not Matthew’s and Luke’s common source **had** the Passion narrative, only questions regarding whether

²⁶ Cyril S. Rodd, “The End of the Theology of Q?,” *The Expository Times* 113, no. 1 (2001), 5.

²⁷ Cyril S. Rodd, “The End of the Theology of Q?,” 5.

²⁸ Cyril S. Rodd, “The End of the Theology of Q?,” 6. He lists the Marcan verses that could be recovered as 1:7-8a, 9-11, 22, 29-31, 40-45; 2:2-12, 13-17, 18-22, 23-28; 3:1-6, 13-19, 31-35; 4:1-20, 25, 30-32, 35-41; 5:1-43; 6:1-11, 14, 31-44; 8:27-31, 34-9:1; 9:2-8, 14-37, 42, 50a; 10:13-34, 41-52; 11:1-10, 15-19, 27-33; 12:1-40; 13:1-9, 13a, 14, 17, 25-26, 28-31 with questionable problems in chs. 15 and 16.

²⁹ Cyril S. Rodd, “The End of the Theology of Q?,” 7-8.

or not scholars had any criteria to be able to **reconstruct** it reliably. Rodd's conclusions, which direct his objections to work done with Q as well, are that not only would Mark's theology be lost, but that the remaining reconstruction would "present a very different theology from the theologies that are commonly drawn from Mark's Gospel."³⁰ According to Rodd, since this reconstructed Mark is hardly indicative of canonical Mark, it follows that a reconstructed Q is not a good representation of the historical document Q. The evidence of silence, so often relied upon when constructing a theology of Q, simply ignores the overwhelming evidence that much of Q must not have survived in a manner recognizable within Matthew and Luke.

Rodd's article prompted published responses from C. Tuckett and P. Foster, at the invitation of the new editor of *The Expository Times*.³¹ Both have provided good clarity regarding the possible limits of the parallel between reconstructing Mark and reconstructing Q. Those objections will be addressed at the end of this study. Tuckett's main objections have to do with the burden of proof. As Rodd has suggested that Matthew and Luke each contain Marcan material that the other does not, Tuckett argues that there is no evidence they did the same for Q. He proposes

³⁰ Cyril S. Rodd, "The End of the Theology of Q?", 10.

³¹ Christopher M. Tuckett, "The Search for a Theology of Q: A Dead End?," *Expository Times* 113, no. 9 (2002): 291-94.; Paul Foster, "In Defence of the Study of Q," *Expository Times* 113, no. 9 (2002): 295-300.

that Luke reconstructs Q as faithfully as Matthew reconstructs Mark.³² He repeats his claim that any Q material that was found in special M or special L material likely only would reinforce the theology already discerned from the text of Q. Finally, he suggests that current reconstruction criteria would do a better job at reclaiming Mark than Rodd suggests.³³

In Foster's response, he begins by rightly correcting Rodd's assertion that Tuckett and others do not appreciate the speculative nature of the Q source. Foster describes the way scholars who reconstruct Q do recognize the nuanced nature of the text.³⁴ He suggests that any Q material in the Matthean or Lucan *Sondergut* is "probably" quite small,³⁵ and he further argues, similar to Tuckett, that Luke seems to have included most of Q. He repeats the same 90% that Tuckett quotes as well; the consensus among Q specialists is that approximately 90% of Q has been successfully reconstructed, mostly because Luke was determined to include the bulk of it.

Rodd's discussion holds in common with Evans' piece a concern about discerning the theologies internal to Q. When statistics for Q are utilized, they are

³² Christopher M. Tuckett, "The Search for a Theology of Q: A Dead End?", 292-93.

³³ Christopher M. Tuckett, "The Search for a Theology of Q: A Dead End?", 294.

³⁴ Paul Foster, "In Defence of the Study of Q," 295.

³⁵ Paul Foster, "In Defence of the Study of Q," 296. His justification for this conclusion remains ambiguous.

devoid of meaning, due to the incomplete nature of the text.³⁶ Statements about what is in Q and what is not in Q are, for these authors, unreliable. In summary, they voice a common concern that the analysis and use of the text of Q have proceeded unchecked.

Also of interest is a discussion among scholars started in that same year, 2001, by E. Eve in the online academic Historical Jesus discussion group, CrossTalk.³⁷ Eve went on to publish an essay based upon the debate, where he establishes his own list of pericopes which would potentially find inclusion in a reconstruction of Mark. He then focuses on whether the theme of the disciples' ignorance can be sustained from the resulting reconstruction.³⁸ Eve's essay is the most thorough examination of the present reconstruction analogy. He sets out the reasoning behind reconstructing Mark, as well as the prolegomena regarding how it might/should be done. He contrasts his approach with Evans and Rodd, though they all propose similar models, one similar to the method adopted in this study as well.

³⁶ And as will be seen at the end of the present study, it is erroneous to treat the text of as a random sample from the original full text of Q, since, far from random, the text is only that which Matthew and Luke both intentionally use.

³⁷ Eve, Eric and others, "Worries About Q," 25 July, 2001, Crosstalk 2. <http://groups.yahoo.com/group/crosstalk2/message/7208>.

³⁸ Eric Eve, "Reconstructing Mark: A Thought Experiment," in *Questioning Q: A Multidimensional Critique*, ed. Mark S. Goodacre, and Nicholas Perrin (Downers Grove, Illinois: InterVarsity Press, 2004), 84. I was unaware of Eve's online academic discussion until the arrival of his "Reconstructing Mark" essay the year after I had already begun my own detailed reconstruction of Mark, but was grateful to see his well-articulated methodology.

Eve produces a list of pericopes that would be included in a reconstructed Mark.³⁹ He then examines the list with an eye for Marcan features that would be lost from the reconstruction. Eve is the first to give thorough thought regarding how to proceed with portions of text that have both Q and Marcan material, the so-called Q and Mark overlap.⁴⁰ Eve ends his essay by taking one exemplary Marcan feature to ask whether or not the reconstructed Mark still contains that characteristic. He concludes that the disciples' persistent failure to understand that is so unique in Mark will no longer be present in the reconstructed text.

Despite the fact that the idea of reconstructing Mark is not new, and despite the fact that three scholars have taken up the subject in the last decade, an actual complete reconstruction of Mark from Matthew and Luke has never been substantially attempted nor followed through to completion. One may wonder why this is, but Eve states the obstacle with clarity.

We should need to produce the full text of a reconstructed Mark with the same kind of care and labour that has gone into the International Q Project, and then investigate all the consequences of this reconstruction for the reliability of reconstructed Q. Since it is most unlikely that anyone is going to devote the many monographs and articles that would be needed to see

³⁹ Eric Eve, "Reconstructing Mark: A Thought Experiment," 92-95.

⁴⁰ Nicholas Perrin, "The Limits of a Reconstructed Q," 97-98. We agree that sections must have substantive Matthew and Luke agreement against Q before an "overlap" text is detected. See fuller discussion below.

this thought experiment through to that extent, the best that can be attempted here is an exploratory probe.⁴¹

Perhaps the most valuable contribution that this dissertation represents is the distilling of a methodology that arrives at a full text of a reconstructed Mark with greater expediency, and with results that end up even more reliable than a 10-year International Mark Project.

⁴¹ Eric Eve, "Reconstructing Mark: A Thought Experiment," 91-92.

CHAPTER II

THE SEARCH FOR A METHODOLOGY

To fulfill the goal of this project, I will adopt a methodology for reconstructing Mark that enables the keenest comparison with the canonical text that it in theory represents. The process of conducting the reconstruction is parallel to the process used in reconstructing Q. A synopsis of all triple-tradition pericopes is created in Lucan order as a matter of convention. Verbal agreements between Matthew and Luke are aligned with an empty column in between for reconstructing the text.⁴² Under the assumption that Matthew and Luke share no direct literary dependency, the material common between them unaccounted for by Q is examined to enumerate variation units and discern their shared source. The process of reconstruction follows.

Current Methods of Reconstruction

With the combined release of the International Q Project's *Critical Edition of Q*, in conjunction with the promising appearance of a few volumes of the follow-up

⁴² For a good discussion regarding the issues involved with creating a synopsis, see H C van Zyl, "Objective Display Or Textual Engineering? Hermeneutical Aspects in Making and Using a Synopsis of the Synoptic Gospels," *Neotestamentica: Journal of the New Testament Society of South Africa* 31, no. 2 (1997): 361-88. I agree that there is no neutral synoptic presentation. The benefit of this method is that the synopsis is created with the goal in mind that falls in line with the proposed methodology in general.

Documenta Q series,⁴³ the involved process of evaluating pericopes for inclusion in reconstructions of Q is as transparent and informed as it has ever been. The reconstruction process is one that takes seriously the accumulation of scholarship through the years, and it considers potentially diverse views on each minute decision. But while the process is designed so that the merits of each individual case may win the day, the nature of those merits remains unclear. The first of the *Documenta Q* volumes did not open with a delineation of the criteria used in selecting variants, or even clear explanation of which scholar's opinions do and do not make it into the

⁴³ To date, these volumes are Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven: Peeters, 2007), Steven R. Johnson, *Q 7:1-10. The Centurion's Faith in Jesus' Word*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven; Sterling, Va: Peeters, 2002)., Hieke, Thomas, *Q 6:20-21. The Beatitudes for the Poor, Hungry, and Mourning*. *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven: Peeters, 2001)., Paul Hoffmann et al., *Q 22:28, 30. You Will Judge the Twelve Tribes of Israel*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven: Peeters, 1998)., Paul Hoffmann et al., *Q 12:8-12. Confessing Or Denying; Speaking Against the Holy Spirit; Hearing Before Synagogues*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven, Belgium: Peeters, 1997)., Albrecht Garsky et al., *Q 12:49-59. Children Against Parents; Judging the Time; Settling Out of Court*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven, Belgium: Peeters, 1997)., Shawn Carruth et al., *Q 4:1-13, 16. The Temptations of Jesus – Nazara*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven: Peeters, 1996)., Shawn Carruth et al., *Q 11:2b-4*, *Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated* (Leuven, Belgium: Peeters, 1996).

opinion-database that is used in the deliberations. As J. Cousland explains in a review of the first volume:

The introduction, as perhaps befits a work devoted to Q, is cryptic and short. The selection procedure of their Database is left unexplained. While for the most part the bibliography is apt and representative, it would still be useful for the prospective user to know what the selection criteria were.⁴⁴

While there is no prioritized list of the criteria used in discerning among variation units, several standard criteria are explicitly used during the evaluations.

One key criterion is identifying the Matthean/Lucan affinity for particular themes and terminologies (Propensity). In the discussion of Q7:3, Luke's tradition of Jewish elders being sent by the centurion is deemed a redaction by P. Judge, "By having the Jews intercede for the centurion Luke has underlined his Gentile identity as well as his favorable disposition. . . We discover this same motif operating in Acts' story of Cornelius."⁴⁵ When the redactor's voice can be heard in a variant, then this particular form is deemed most likely a creation of the later redactor.

Likewise, one can assess aversions in Matthew or Luke to other specific themes or terminology (Dissimilarity). So in the deliberations on the Fearless Confession in 12:8⁸, D. Sim is cited as saying, "Matthew replaces 'before the angels of God' with

⁴⁴ J.R.C. Cousland, Review of Shawn Carruth and Albrecht Garsky, Stanley D. Anderson, ed., *Q 11:2b-4: Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted and Evaluated. Review of Biblical Literature* [<http://www.bookreviews.org/bookdetail.asp?TitleId=369>] (2001).

⁴⁵ Steven R. Johnson, *Q 7:1-10. The Centurion's Faith in Jesus' Word*, 111.

‘before my heavenly Father’. His motivation here is obviously to maintain the status of Jesus within the divine hierarchy. In Matthew’s view the angels belong to the Son of Man and are consequently lower down the rung of authority.’⁴⁶ A variant containing a term that the redactor typically avoids surely also must be from an original text as opposed to the redactor’s creation. The criterion of dissimilarity often “dominates the discussion”⁴⁷ throughout the deliberations in the *Documenta Q* volumes.

A criterion of Primitivity serves as the contrapositive to the criteria of Propensity and Dissimilarity. The appeal to Primitivity is exemplified in the debate over primitive verb tenses regarding Q9⁸.⁴⁸ If a form shows fewer signs of development—in grammar, in history, in length, in theology, in inter-textual awareness—then it becomes a good candidate for the original form. A related criterion is that of preferring a reading that can explain the occurrence of the other (Explainability). So, the overwhelming consensus regarding the beginning of the

⁴⁶ Paul Hoffmann et al., *Q 12:8-12. Confessing Or Denying; Speaking Against the Holy Spirit; Hearing Before Synagogues*, 273. The superscript in 12:8⁸ indicates the 8th variation discussion of that verse within the IQP notation.

⁴⁷ Michael Douglas Goulder, “Self-Contradiction in the IQP,” *Journal of Biblical Literature* 118 (1999), 506. Goulder’s prototype example to cite is the discussion of the Lord’s Prayer in Matt 5:45, where τοῦ ἐν οὐρανοῖς is omitted from Q for being clearly Matthean.

⁴⁸ Shawn Carruth et al., *Q 4:1-13, 16. The Temptations of Jesus – Nazara*, 210-12.

Lord's Prayer at Q11:2b⁴ is that the presence of ἡμῶν with πατήρ is explained if the original form had only πατήρ.⁴⁹

At this point, it is evident how these criteria relate to those used in Textual Criticism, as discussed above (pg. 5f.). But, it is worth noting that there still remains no clear prioritizing and standardizing of these criteria. Unfortunately, while Shin does examine the criteria used in the search for originality, priority, and authenticity, he does not address a fourth process, that of source reconstruction. Shin's discussion of the Synoptic Problem is particularly aimed at the criteria used in making final judgment regarding the literary dependency of whole gospels.⁵⁰ The process of determining priority, which reading is the earliest, closely relates to but does not fully encompass the constructive process of navigating these prior readings in order to reconstruct the source behind two texts that made use of it.

These primary criteria, along with their nuances, dictate the conversation regarding each reading. However, according to the IQP process, the most important criterion in the evaluation of which reading is to be preferred in the text of Q comes through the accumulation of scholarship from across the decades. The IQP process utilizes a "Sense of the Assembly" as a primary criterion. For each reading, culling

⁴⁹ Shawn Carruth et al., *Q 11:2b-4*, 75-80.

⁵⁰ Hyeon Woo Shin, *Textual Criticism and the Synoptic Problem in Historical Jesus Research: The Search for Valid Criteria*, 123. In some ways, this omission speaks to the difficulty in defining clear criteria for source reconstruction.

the learned opinions from scholars over the decades is to be the deciding factor in each case, so that the conclusions represent a century's worth of collected wisdom. The result of this method is a mixed bag. It does overcome the judgments of a single scholar regarding a single reading. It also allows for, and maybe even furthers, the ambiguity of how the criteria are to be applied. With this "sense of the assembly" criterion, the final decision is given in the evaluations but infrequently does the evaluation address all points pro and con. In the example of Luke's redaction at Q7:3 above (pg. 18), current scholarship has argued for a clear Gentile mission evident in Matthew as well.⁵¹ How, then, does the criterion of Luke's redactional interests contrast with that of Matthew in this instance? It is difficult to move towards the consensus of the assembly without being privy to the full conversation. As a result, the "sense of the assembly" criterion increases ambiguity regarding the consistency and hence reliability of the reconstruction process as a whole.

Looking at one sample from *Document Q* will demonstrate how a variant is discussed with the arguments for and against inclusion, along with final evaluations. At the occasion of the saying at Luke 12:33-34/Matt 6:19-20 on storing up treasures, one variant to decide (Q12:33²) focuses on whether Matthew's or Luke's introductory statement was part of Q. Luke begins the saying with Πωλήσατε τὰ ὑπάρχοντα

⁵¹ Warren Carter, "Matthew and the Gentiles: Individual Conversion and/Or Systemic Transformation?," *Journal for the Study of the New Testament* 26, no. 3 (2004): 259-82.

ὑμῶν καὶ δότε ἐλεημοσύνην· (“Sell your possessions and give alms”). Matthew begins with Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς (“Do not store up for yourselves treasures on earth”). Before they share significant verbal agreement including the content words θησαυρός, κλέπτῃς, and σῆς, each gospel takes a different approach to avoiding wealth. Often, at this point, a minimally reconstructed text of Q will contain only the portions with verbal agreement. But here, redactional characteristics abound, and the conclusion of the IQP was to include Matthew’s reading, because they felt they could do so with some degree of certainty.

The IQP process can be traced in the combined resources of the *Critical Edition of Q*⁵² and the *Documenta Q*⁵³ publications made available. The options are to include Matthew’s statement, Luke’s statement, or neither. In the section in favor of Luke’s inclusion (Luke = Q Pro), the database cites A. Jacobson: “The association of alms with heavenly treasures is a traditional theme, not simply a Lucan one.”⁵⁴ He argues that Luke’s version which give alms as the reason for parting with wealth is more primitive, since it appeals to the historic, traditional Jewish practice of alms-giving. The database contains more arguments in favor of Matthew’s reading than Luke’s. Among the arguments against Luke’s inclusion (Luke=Q Con), K. Mineshige looks at the same data, but draws the opposite conclusion from Jacobson: “Die Aufforderung

⁵² James M. Robinson et al., *The Critical Edition of Q*.

⁵³ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*.

⁵⁴ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, 61.

zum Almosengeben ist wahrscheinlich lukanische Redaktion.”⁵⁵ Mineshige suggests that the giving of alms is Luke’s interest, over and above any tradition he inherits. Also in the same section, the database provides a quote from C. Heil: “Lukas schreibt also auch aus Perspektive von Menschen, die die Not ihrer Mitmenschen lindern können. Um diese Menschen zu Besitzveräußerung and Wohltätigkeit gegenüber Armen und Kranken zu motivieren, wendet Lukas besonders den Lohngedanken an.”⁵⁶ Heil is arguing that Luke’s creative process can clearly be seen when he takes the “treasures in heaven” Jesus saying, and introduces it in a way that supports his redactional interest, encouraging hearers to consider the plight of their neighbors and give of their wealth to the poor. The suggestion is that the author has a sayings tradition to pass on, and tells the story in a way that supports a broader interest (=agenda?) that permeates the whole of the literary work.

Another scholar’s suggestion is particularly interesting because it makes an argument from the internal, structural cohesion of the pericope. Klein is quoted: “Luke hat den antithetischen Parallelismus von Q, der in Mt 6.19 weitgehend intakt erhalten ist, sprachlich und sachlich verändert. Innerhalb von Q will der bei Mt ursprünglicher erhaltene Spruch dazu aufrufen, sich den Himmel durch Almosen zu

⁵⁵ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, 83.

⁵⁶ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, 82.

verdienen, wie es in der Weisheit Israels Tradition hat.”⁵⁷ Here, the key for Matthew’s inclusion is that it preserved an antithetical parallelism within the Q saying. Klein points out a cohesion in the unit that breaks down when Luke manipulates the opening of the saying to include the appeal to alms-giving.

In the evaluations which conclude each deliberation in the *Documenta Q* volumes, Matthew’s reading is preferred, based upon the merits of the arguments and the criterion of “Sense of the Assembly.” In this case, there are enough redactional cues to favor Matthew’s reading with some degree of certainty. These cumulative, summary evaluations are how the IQP process reconstructs the text.⁵⁸ Choices are made with a degree of certainty according to the IQP methods adapted from Text Criticism.⁵⁹

But when evaluating a singly attested phrase or clause that lacks overwhelming internal evidence to the contrary, more often than not, the decision is to adhere minimally to the shared material in constituting the text of Q. In the absence of cues, the safest assumption is an absence from Q. The result is a minimally reconstructed, conservative text. The Q text from the IQP is just such a conservative process. And beyond that, though logic dictates that Matthew or Luke would at least in some places

⁵⁷ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, 94.

⁵⁸ For more examples on the IQP process, see Robert A Derrenbacker, Jr, and John S. Kloppenborg, “Self-Contradiction in the IQP? A Reply to Michael Goulder,” *Journal of Biblical Literature* 120, no. 1 (2001): 57-76.

⁵⁹ Shawn Carruth et al., *Q 11:2b-4*, xi.

use a portion of Q that the other did not, these minimal reconstructions contain little inclusion of singly attested material. Would it be best, then, to take this minimally reconstructed approach to a parallel study of a reconstructed Mark?

A minimalist approach to reconstructing Mark would weaken the impact of the results once the text has been analyzed. For each argument made, that argument would be only as strong as the confidence with which each variant decision was made. If one were to reconstruct a minimal text, then for every discovery made regarding Marcan words that drop out, or perhaps the reconstruction's similarities to Matthew over against Mark, each conclusion would only be as certain as, and the findings would only be as valuable as, the degree of certainty behind each of the variant decisions. If it is discovered that the reconstructed text of Mark is missing a key Marcan feature, the question would linger, "Could that feature have been included if a different decision were made at that point in the reconstruction? How certain is it that a genuinely reconstructed text would not include that feature?" It is unhelpful to constrain the present study in this way.

The ultimate goal of this study is not analyzing how well one is able to implement the reconstruction process, but rather, administering comparative analysis on the text once it has been reconstructed. So in order to glean the most benefit from this study, I have employed an idealized reconstruction process that moves beyond the limitations of degrees of certainty. Instead of being restricted to analyzing a

reconstructed text plagued by varying degrees of certainty, I have reconstructed the best possible text, one from which conclusions can be drawn with full confidence.

On Seeking “The Best Possible Reconstruction”

I will use a reconstruction process that is informed by the methods and criteria utilized by reconstructions of Q such as the IQP version, but the present reconstruction of Mark should not be only an implementation of them. Any attempt to reconstruct the Marcan source used by Matthew and Luke using the IQP’s approach will fall short of the quality of Q’s reconstruction because it lacks the years of study and collective wisdom of the scholars database. Despite the fact that the proposal to reconstruct Mark was made at least a hundred years ago, no scholar has attempted this immense undertaking. And further, in addition to this shortcoming, being familiar with the text of Mark makes it difficult to attempt a blind reconstruction of its text in any respect. How objective can a scholar be in assessing a reading variant in places where she or he knows that one option better reflects the text of Mark? Is it possible to avoid consciously or subconsciously choosing one reading to align the text with Mark, or even over-compensate by favoring a reading that differentiates the text? The only way for a genuine traditional reconstruction is to employ a scholar who possesses the critical tools, but for some reason is quite unfamiliar with Mark. Scholars going through the process for their own research will have an interest in validating either the resulting text’s similarity or dissimilarity with canonical Mark. Circular reasoning is inevitable. Given this circumstance, it becomes difficult to

attempt to discern neutrally whether a reconstructed Mark is similar or different from Mark.

In order to avoid these obstacles, this project restricts itself to exploring the ways that a reconstructed text of Mark is substantively differentiated from the canonical text of Mark. The project assumes that the text will have some differences (a safe assumption by any standard!), and then moves forward with a sound method for bringing some of those difference to light. The most effective way to establish whether the texts are significantly dissimilar is to work with the best reconstruction theoretically possible, in place of one riddled with degrees of uncertainty.

Since the proposed method moves forward from the hypothesis that these texts will have some differences, the most foolproof way to highlight those differences is to attempt to disprove the hypothesis by creating a reconstruction that is as good as could possibly be achieved. Once a synopsis for doing the reconstruction has been created, and the potential readings from Matthew and Luke aligned synoptically, this ideal reconstruction proceeds such that at every variant when either Matthew or Luke preserves the Marcan tradition, that variant is chosen as long as it is possible that a scholar could claim so within the bounds of present standard criteria. The process will take advantage of a privileged knowledge of the text of canonical Mark. The decision among variants need not be the most probable or at times even plausible, but if they are merely possible then they are preferred for the purposes of ending up with the best reconstruction one can do of Mark using Matthew and Luke. This idealistic, if

improbable, reconstruction of Mark will be as representative of Mark as one could hope to obtain. If the traditional source-critical criteria were perfected and implemented perfectly, this idealized reconstruction would still result in a better approximation of Mark. As such, in the analysis phase, any differentiations that are found between Mark and its reconstruction are all the more profound.

This method of achieving the best reconstruction will preserve canonical Mark at all points where possible. The introduction of false material is restricted as much as can be. Minor agreements where Matthew and Luke share verbiage will produce false positives included in reconstruction—to not include them would be disingenuous. No standard criteria allow for the sifting out of doubly attested material. As demonstrated in the Q12:33-34 example above (pg. 21f.), extreme generosity is used for the many times where only Matthew or Luke preserves the beginning or ending of a pericope. Many times, one or two singly attested sentences in these circumstances are incorporated into the reconstruction. The result is the best reconstruction possible. It is not a realistic result; it is an idealistic one. In my work, I call the resulting reconstructed document “MarQ”. While “Q” is a source (*Quelle*) of unknown name, MarQ is a reconstructed source of Marcan material.⁶⁰

⁶⁰ Other conventions suggested have been ‘Mark’ (Rodd) and RcMk (Eves). A suitable moniker should a. give a unique and descriptive name to the text, b. identify the text in relationship with Mark, c. associate the text with Q, with which it shares a parallel origin, and d. demonstrate good usability in discourse. The current work uses the notation “MarQ” (pronounced “mar-cue” or simply “reconstructed mark”). The

Limitations of the Proposed Method

Throughout the study, it will be important to remember the model upon which it is founded. This study is designed to allow for conclusions regarding the disparity between canonical Mark and this newly reconstructed text, MarQ. The study allows for the strongest evaluations for how MarQ may be differentiated from Mark, and by comparison, how any reconstructed text may be differentiated from the original source. The textual model does not sustain observation on how the two texts are similar. Conclusions can not be drawn from their similarities because the resulting reconstruction is artificially similar. In order to conduct that study using this same approach, it would be necessary to reconstruct as poor a text of Mark as possible, choosing variants that align with the text of Mark only when current criteria would leave the scholar with no other choice. That is a study for another day.

The present study reveals little about how well the traditional criteria used in Q have been and can be implemented. This method is less a study of the criteria used when reconstructing a source, and more a study of how representative of the original source text that result could possibly be. This method uses the traditional criteria to set up the data, but then circumvents the criteria used for each text and arrives at a result far better than one could reasonably achieve using those traditional criteria. In fact, the differences that may be found between MarQ and Mark would be an

name meets all these criteria, quickly and clearly identifying it as the Marcan Source (Quelle) used by Matthew and Luke.

indictment not only on the specific criteria used in source criticism today, but upon any perfect criteria perfectly applied.

One initial concern might be that this project will result in something larger than a minimal reconstruction of Mark. It is true that an attempt to reconstruct a conservative text of Mark from Matthew and Luke will without a doubt be shorter. Some non-Marcian material will be introduced into the text in the efforts to gain as much Marcian material as possible. In order to bring some Marcian features over from Matthew and Luke into MarQ, it has necessitated the introduction of non-Marcian material as well. As I have chosen variants that best recreate the text of Mark, I still restricted the method to identifying only those readings that seemed possible choices by a scholar using typical criteria. It was not permissible, for instance, to merely pick and choose single words from within singly attested Matthean and Lucan material.

However, in each instance, the decision to include singly attested readings came if and only if it increased the similarity with Mark on the whole.⁶¹ A maximum MarQ will contain a higher number of non-Marcian words than a minimally reconstructed text, but it will still decrease the frequency of them. All of the subsequent evaluations are savvy enough to work with frequency numbers. The result will look as much like

⁶¹ By way of contrast, see Albert Fuchs, *Sprachliche Untersuchungen zu Matthäus und Lukas. Ein Beitrag Zur Quellenkritik* (Rome: Biblical Institute Press, 1971). Fuchs proposes an edited version of Mark that was used as a common starting point, "gemeinsamer Ausgangspunkt," (pg. 13) for Matthew and Luke which includes variants from Matthew and Luke.

Mark as possible. An approximation of a minimally reconstructed Mark can be seen in the reconstruction presented here in the markings that will show doubly-attested material. A less-generous reconstruction of MarQ will be even more differentiated from Mark in its size, its extent, and the vocabulary and subject matter it contains.

Finally, this work is not a study on Matthew's use of Mark or Luke's use of Mark. It spends no energy on the places where either gospel is alone in preserving Mark.

CHAPTER III

THE ANATOMY OF THE RECONSTRUCTION

The reconstruction of Mark takes place in a hypothetical situation where it is Matthew, Luke and Q that are extant. Under the assumption of literary independence between Matthew and Luke, they clearly share a common source, MarQ. The first step in the reconstruction process is selecting all pericopes where Matthew and Luke share major agreement not originating from Q. In the standard synopses, these are the triple-tradition passages. The process utilizes Luke's order, as a convention that mimics the one used for Q, and works through the pericope subdivisions as standardized in the Aland's *Synopsis Quattuor Evangeliorum*.⁶² In the *Synopsis*, pericopes are duplicated when they occur in a different order in one or more books. So, for instance, the section on the Lawyer's Question and the Greatest Commandment in Matt 22:34-40/Mark 12:28-34/Luke 10:25-28 is provided in two sections, once at §182 and once at §282, since the parable occurs in one place in Matthew and Mark and a later position in Luke. Every section will be taken from the version that falls under Luke's order, which means instances such as the saying of the

⁶² Kurt Aland, ed. *Synopsis Quattuor Evangeliorum: Locis parallelis evangeliorum apocryphorum et patrum adhibitis edidit*, 15th (Stuttgart: Deutsche Bibelgesellschaft, 1985).

Great Commandment will be treated out of Mark's order. When that occurs, those sections will be set off by brackets [] in the reconstruction.

The Greek portions of Mark and Matthew and Luke are that of the *Novum Testamentum Graece*, 27th edition.⁶³ The English translation of the text of MarQ is my own, done specifically to highlight the differences between it and the NRSV translation of Mark.⁶⁴

Here is the full list of potential triple-tradition pericopes used as the starting place to work with on the reconstruction. Section numbers and scripture references are from Luke: §1, 1:1-4; §7, 2:1-7; §8, 2:8-20; §11, 2:39-40; §13, 3:1-6; §14, 3:7-9; §16, 3:15-18; §17, 3:19-20; §18, 3:21-22; §19, 3:23-38; §20, 4:1-13; §30, 4:14; §32, 4:14-15; §33, 4:16-30; §35, 4:31-32; §36, 4:33-37; §37, 4:38-39; §38, 4:40-41; §39, 4:42-43; §40, 4:44; §41, 5:1-11; §42, 5:12-16; §43, 5:17-26; §44, 5:27-32; §45, 5:33-39; §46, 6:1-5; §47, 6:6-11; §49, 6:12-16; §77, 6:17-20; §78, 6:20-23; §80, 6:27-36; §81, 6:37-42; §82, 6:43-45; §83, 6:46-49; §85, 7:1-10; §106, 7:18-23; §107, 7:24-35; §114, 7:36-50; §115, 8:1-3; §122, 8:4-8; §123, 8:9-10; §124, 8:11-15; §125, 8:16-18; §135, 8:19-21; §136, 8:22-25; §137, 8:26-39; §138, 8:40-56; §142, 9:1-6; §143, 9:7-

⁶³ Eberhard Nestle, and Kurt Aland, *Novum Testamentum Graece* [Electronic Resource], Accordance Bible Software ed., 27th ed, 8th repr. (Stuttgart: Deutsche Bibelgesellschaft, 2004).

⁶⁴ *New Revised Standard Version of the Bible* [Electronic Version], Division of Christian Education of the National Council of the Churches of Christ in the United States of America," (1989) Accordance Bible Software 8.4.

9; §145, 9:10; §146, 9:10-17; §158, 9:18-21; §159, 9:22; §160, 9:23-27; §161, 9:28-36; §163, 9:37-43; §164, 9:43-45; §166, 9:46-48; §167, 9:49-50; §174, 9:51; §176, 9:57-62; §177, 10:1-12; §178, 10:13-15; §179, 10:16; §180, 10:17-20; §181, 10:21-24; §182, 10:25-28; §185, 11:1-4; §187, 11:9-13; §188, 11:14-23; §189, 11:24-26; §191, 11:29-32; §192, 11:33; §193, 11:34-36; §194, 11:37-54; §195, 12:1; §196, 12:2-9; §197, 12:10; §198, 12:11-12; §201, 12:22-32; §202, 12:33-34; §203, 12:35-48; §204, 12:49-53; §205, 12:54-56; §206, 12:57-59; §207, 13:1-9; §209, 13:18-19; §210, 13:20-21; §211, 13:22-30; §213, 13:34-35; §215, 14:7-14; §216, 14:15-24; §217, 14:25-33; §218, 14:34-35; §219, 15:1-7; §224, 16:13; §226, 16:16-17; §227, 16:18; §229, 17:1-3; §230, 17:3-4; §231, 17:5-6; §234, 17:20-21; §235, 17:22-37; §237, 18:9-14; §253, 18:15-17; §254, 18:18-23; §255, 18:24-30; §262, 18:31-34; §264, 18:35-43; §265, 19:1-10; §266, 19:11-27; §269, 19:28-40; §273, 19:45-46; §274, 19:47-48; §276, 20:1-8; §278, 20:9-19; §280, 20:20-26; §281, 20:27-40; §283, 20:41-44; §284, 20:45-47; §286, 21:1-4; §287, 21:5-6; §288, 21:7-11; §289, 21:12-19; §290, 21:20-24; §292, 21:25-28; §293, 21:29-33; §295, 21:34-36; §305, 22:1-2; §307, 22:3-6; §308, 22:7-14; §311, 22:15-20; §312, 22:21-23; §313, 22:24-30; §315, 22:31-34; §330, 22:39-46; §331, 22:47-53; §332, 22:54-71; § 334, 23:1; §336, 23:2-5; §337, 23:6-12; §339, 23:17-23; §341, 23:24-25; §343, 23:26-32; §344, 23:33-34; §345, 23:35-38; §346, 23:39-43; §347, 23:44-48; §348, 23:49; §350, 23:50-56; §352, 24:1-12; §355, 24:13-35; §356, 24:36-43; §365, 24:44-53.

The working synoptic table used for doing the reconstruction has five columns. The first column is for the text of Matthew, the third column is for Luke, and between them is a blank column into which the text of MarQ will be reconstructed. The fourth and fifth columns contain the text of Mark and Q.⁶⁵ Q is assumed to be a written source, and while the text seems to be much shorter than Mark,⁶⁶ the fact is that the original length of Q is unknown. All of the material is lined up synoptically, enabling the close observation needed for conducting the reconstruction.⁶⁷

The fifth column with Q will be mostly empty after removing all sections other than those where Matthew, Mark and Luke share material. However, a handful of the sections will contain some of the “about 235 verses” in Q.⁶⁸ These are the special cases where a literary tradition has both a version from Mark and a version from Q, the so-called “Q and Mark Overlap” sections. So, what special considerations should be made for these overlap sections?

⁶⁵ James M. Robinson et al., *The Critical Edition of Q*.

⁶⁶ For a discussion of the role written sources play in early Christian kerygma, see Helmut Koester, “Written Gospel or Oral Tradition,” *Journal of Biblical Literature* 113 (1994): 293-97.

⁶⁷ For more on the challenges of creating a synopsis, see David L Dungan, “Synopses of the Future,” in *The Interrelations of the Gospels*, ed. David L Dungan, Bibliotheca Ephemeridum Theologicarum Lovaniensium: 95 (Leuven: Leuven University Press, 1990).

⁶⁸ John S Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel*, 12-13. Space limits the display of the Q text in the following table.

There are two key clarifications regarding these overlap passages. First, to maintain an ideal text, the reconstruction in these sections will be done in the same way they are for every passage in which Matthew and Luke used a common source other than Q. The reconstruction proceeds by establishing the text closest to Mark wherever possible. As a result, at times words and phrasing will be included in MarQ for these overlaps sections that are also in Q. But secondly, before a pericope can be identified as containing portions of MarQ, there must be some detectable source outside of Q. In these overlap sections, the Q reconstruction often incorporates not only the places Matthew and Luke agree but also the places where Mark agrees as well. The result is that these Q and Mark overlap passages are most often quadruple tradition pericopes where all four texts share substantial material. An essential principle of doing a valid reconstruction of Mark is that one can only take material from pericopes where there is an identifiable second source. And in these overlap sections, where the Q text has absorbed all that Matthew and Luke share, there is no probability of detecting a Marcan source.

The text for §209 The Parable of the Mustard Seed in Matt 13:31-32/ Luke 13:18-19/Mark 4:30-32/Q 13:18-19 is one such example, as seen in Table 1.

Table 1 §209 Parable of the Mustard Seed				
Mt 13:31-32	MarQ 4:30-32	Lk 13:18-19	Mk 04:30-32	Q 13:18-19
Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· <u>ὁμοία ἐστὶν</u> <u>ἡ βασιλεία τῶν</u>	[Undetectable]	Ἔλεγεν οὖν· <u>τίτι ὁμοία ἐστὶν</u> <u>ἡ βασιλεία τοῦ</u>	Καὶ ἔλεγεν· πὼς ὁμοιώσωμεν τὴν βασιλείαν τοῦ	18 <u>τίτι ὁμοία ἐστὶν</u> <u>ἡ βασιλεία τοῦ</u>

οὐρανῶν	<u>θεοῦ καὶ τίνι</u> <u>ὁμοιώσω αὐτήν;</u>	θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θώμεν;	<u>θεοῦ καὶ τίνι</u> <u>ὁμοιώσω αὐτήν;</u>
<u>κόκκῳ σινάπεως,</u> <u>ὃν λαβὼν</u> <u>ἄνθρωπος</u> ἔσπειρεν ἐν τῷ ἀγρῷ <u>αὐτοῦ</u> . 32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν <u>δὲ αὐξηθῇ</u>	19 <u>ὁμοία ἐστὶν</u> <u>κόκκῳ σινάπεως,</u> <u>ὃν λαβὼν</u> <u>ἄνθρωπος</u> <u>ἔβαλεν εἰς κῆπον</u> <u>ἑαυτοῦ,</u>	31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὃν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	19 <u>ὁμοία ἐστὶν</u> <u>κόκκῳ σινάπεως,</u> <u>ὃν λαβὼν</u> <u>ἄνθρωπος</u> <u>ἔβαλεν εἰς κῆπον</u> <u>αὐτοῦ,</u> καὶ <u>ἠὔξησεν καὶ</u>
μείζον τῶν λαχάνων ἐστὶν καὶ <u>γίνεται</u> <u>δένδρον,</u>	<u>ἔγένετο εἰς</u> <u>δένδρον,</u>	τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	καὶ <u>ἠὔξησεν καὶ</u> <u>ἔγένετο εἰς</u> <u>δένδρον,</u>
ὥστε ἐλθεῖν <u>τὰ πετεινὰ</u> <u>τοῦ οὐρανοῦ</u> καὶ <u>κατασκηνοῦν ἐν</u> <u>τοῖς κλάδοις</u> <u>αὐτοῦ.</u>	<u>καὶ τὰ πετεινὰ</u> <u>τοῦ οὐρανοῦ</u> <u>κατεσκήνωσεν ἐν</u> <u>τοῖς κλάδοις</u> <u>αὐτοῦ.</u>	καὶ <u>τὰ πετεινὰ</u> <u>τοῦ οὐρανοῦ</u> <u>κατεσκήνωσεν ἐν</u> <u>τοῖς κλάδοις</u> <u>αὐτοῦ.</u>	

All 21 words that Matthew and Luke share in this parable are also in the text of Q. For the purposes here, this indicates that Matthew and Luke are getting all of their common material from Q. So, the only overlap pericopes that make it into the reconstruction of MarQ are those where Matthew and Luke have at least some agreement against Q.⁶⁹ This process of discernment mimics the process used when

⁶⁹ The overlap passages where Matthew and Luke never agree against Q are not displayed in the full presentation of MarQ's reconstruction in Table 3.

reconstructing Q.⁷⁰ It is when minor agreements become major that a section is labeled an overlap text and included in a reconstruction of Q. Each overlap passage will be evaluated independently. The key criterion for each of these Q and Mark overlap passages is whether or not a second source is determinable.

Having established the pericopes to work with and placed them in order, then the process identifies each potential variant for inclusion in MarQ. At each juncture, if it is possible to have chosen a reconstruction that is closely aligned with the text of Mark, then that reading is preferred. The versification of the text of MarQ will be adapted to correspond with the reference of its Marcan parallel. Using Marcan versification will allow for easy reference when comparing the text to that of Mark. For instance, the pericope reconstructed from the John the Baptist section in Matt 3:1-3 and Luke 3:2-4 will be labeled MarQ 1:2-4 since it stands in parallel to Mark 1:2-4. The pericope on The Healing of Peter's Mother-in-Law will serve as a good example for walking through the steps of the reconstruction.

Table 2 §37 The Healing of Peter's Mother-in-Law

Mt 8:14-15	MarQ 1:29-31	Lk 4:38-39	Mk 1:29-31
Καὶ	29 <u>Καὶ</u>	Ἀναστάς δὲ	Καὶ εὐθὺς
ἔλθων ὁ Ἰησοῦς	ἀπὸ τῆς συναγωγῆς	ἀπὸ τῆς συναγωγῆς	ἐκ τῆς συναγωγῆς
εἰς τὴν οἰκίαν Πέτρου	εἰσηλθεῖν	εἰσηλθεν	ἐξελθόντες ἦλθον
	εἰς τὴν οἰκίαν Σίμωνος.	εἰς τὴν οἰκίαν Σίμωνος.	εἰς τὴν οἰκίαν Σίμωνος
			καὶ Ἀνδρέου μετὰ

⁷⁰ On the relationship between Mark and Q in the overlap texts, see Harry T Fleddermann, and F Neiryck, *Mark and Q: A Study of the Overlap Texts*, vol. 122, Bibliotheca Ephemeridum Theologiarum Lovaniensium (Leuven, Belgium: University Press; Uitgeverij Peeters, 1995), 9-15, 209-218.

είδεν τὴν πενθερὰν αὐτοῦ βεβλημένην	30 πενθερὰ δὲ τοῦ Σίμωνος	πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη	Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο
καὶ πυρέσσουσάν·	<u>πυρέσσουσάν</u> καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	πυρετῶ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
15 καὶ	31 καὶ	39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμησεν τῷ πυρετῷ	31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφήκεν αὐτὴν ὁ πυρετός,
ἦψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη	<u>ἦψατο</u> <u>τῆς χειρὸς αὐτῆς,</u> καὶ ἀφήκεν αὐτὴν ὁ πυρετός,	καὶ ἀφήκεν αὐτὴν· παραχρῆμα δὲ ἀναστάσα	καὶ ἀφήκεν αὐτὴν ὁ πυρετός,
καὶ διηκόνει αὐτῷ.	<u>καὶ</u> διηκόνει αὐτοῖς.	διηκόνει αὐτοῖς.	καὶ διηκόνει αὐτοῖς.

To introduce the passage, καὶ is preferred to δὲ given that Matthew is more economical in using conjunctions, καὶ in particular (54 times per thousand words, or 54‰,⁷¹ to Luke's 63‰). Then an introduction from Luke follows with the prepositional phrase mentioning departing from the synagogue. This phrase makes sense in Luke's context, but Matthew has Jesus visiting Capernaum later in his gospel, and never mentions his entering the synagogue there.

Both texts have a form of the verb ἔρχομαι, though Luke's form is prefixed similar to Mark's form of the verb. Matthew's is a participle form like Mark's but would lose a finite verb, so it is difficult to imagine how it could be chosen. Both Matthew and Luke have Jesus going into the house, but Luke's reference to Simon is

⁷¹ Note the use of the “per mille” sign “‰” distinct from the “per cent” sign “%.” A term with a frequency of 2.1‰ will occur 2.1 times for every 1,000 words in the corpus.

preferred. Matthew would have changed Simon to Peter, given his clear preference for the name (Matthew uses Σίμων and Πέτρος .41‰ and 1.04‰, respectively, while Luke uses them .73‰ and .81‰).

Luke's wording in MarQ 1:30 is preferable though Matthew's πυρέσσουσιν is chosen over Luke's more complicated and more developed verb structure with its hyperbolic μεγάλην. Luke's ἠρώτησαν αὐτὸν περὶ αὐτῆς is structurally sound, and only one of the four words in that phrase, ἐρωτάω, is a non-match for Mark's λέγω. For v. 31, Matthew's wording is to be preferred. The verb ἐπιτιμάω is a Lucan word, occurring twice as often in Luke as it does in Matthew (12x to 6x). It is likely that Matthew would have added the allusion to resurrection ἠγέθη, which he often does, having used ἐγείρω twice as often as Luke (36x to 18x). At the end of the verse, Luke's final dative pronoun is preferred. Matthew began the pericope by focusing the story on an audience of one by mentioning Jesus by name. Luke has left the wider audience, including other disciples, in the group.

While I have been able to articulate a source-critical basis for each of the variant decisions, the reason I chose each variant was because it established the closest alignment with the text of Mark. Variant by variant, whenever a reading in parallel with Mark is a potential choice due to its structural integrity or its distance from Matthew's or Luke's redactional tendencies, then this idealized process makes use of that reading in its reconstruction of MarQ. The goal is to achieve a reconstructed text as close to Mark as could possibly be achieved.

As was detailed in the Sigla (pg. viii), there are markings to highlight which material comes from Matthew and which from Luke and which from both. The marking for Lukan material is a dotted underscore, though Matthew may have a parallel structure. Likewise, the Matthean material is marked with a solid underscore. Other material is indicated with a bold dashed underscore as a "minor agreement" that introduces a non-Marcian word/phrase into MarQ since both Matthew and Luke agree against Mark. Normal, unaltered text in the reconstruction of MarQ indicates double attestation in Matthew and Luke. Partial indications of suffixes are used to indicate different lexical forms, though a minor agreement in lexical form supersedes suffix differences. Brackets [] around material in MarQ are used to indicate verses occurring out of Marcan order, as well as a few notes in the text. An empty bracket [] in MarQ indicates a common omission in Matthew and Luke of Marcan material. Ellipses . . . are used in the reconstruction of MarQ where the text results in incomplete syntax. Since the width of the columns is limited by size, the column with the text of Mark is not included in Table 3, Table 3 though parallel Marcan passages are found in the Table 4.

What follows are two tables. Table 3 contains the synopsis which provided the working palette for reconstructing MarQ. Table 4 (pg. 138) contains the full text of MarQ alongside a close comparison with the text of Mark. Each pericope in this second table is given in Greek and in English translation. The translation of MarQ is my own, though it was constructed in a way that accentuates the places where the

underlying Greek texts differ when viewed alongside the New Revised Standard
Version in particular.

Table 3 The Text of MarQ, Reconstructed from Matthew and Luke

Matthew	MarQ	Luke
§13 John the Baptist		
Mt 3:1-6	MarQ 1:2-6	Lk 3:1-6
1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [5 . . . πάσα ἡ περίχωρος τοῦ Ἰορδάνου] 2 [καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 οὗτος γὰρ ἐστὶν ὁ ῥηθεις διὰ Ἡσαίου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	[4 ἐγένετο Ἰωάννης ὁ βαπτιστῆς ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.] 2 ὡς γέγραπται ἐν βίβλῳ Ἡσαίου τοῦ προφήτου· 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, 4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 5 πάσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
4 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἢ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.	[6 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἢ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.]	
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, 6 καὶ	5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ	

ἐβαπτίζοντο ἐν τῷ
Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ
ἐξομολογούμενοι τὰς
ἀμαρτίας αὐτῶν.

ἐβαπτίζοντο ἐν τῷ
Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ
ἐξομολογούμενοι τὰς
ἀμαρτίας αὐτῶν.

§17 The Imprisonment of John

Mt 14:3-4

3 Ὁ γὰρ Ἡρώδης

κρατήσας
τὸν Ἰωάννην
ἔδησεν [αὐτὸν] καὶ ἐν
φυλακῇ ἀπέθετο
διὰ Ἡρωδιάδα τὴν
γυναῖκα Φιλίππου
τοῦ ἀδελφοῦ αὐτοῦ·

4 ἔλεγεν γὰρ ὁ
Ἰωάννης αὐτῷ·
οὐκ ἔξεστίν σοι
ἔχειν αὐτήν.

MarQ 6:17-18

17 Ὁ γὰρ Ἡρώδης

κρατήσας
τὸν Ἰωάννην
ἔδησεν αὐτὸν καὶ ἐν
φυλακῇ ἀπέθετο
διὰ Ἡρωδιάδα τὴν
γυναῖκα Φιλίππου
τοῦ ἀδελφοῦ αὐτοῦ·

18 ἔλεγεν γὰρ ὁ
Ἰωάννης αὐτῷ·
οὐκ ἔξεστίν σοι
ἔχειν αὐτήν.

Lk 3:19-20

19 Ὁ δὲ Ἡρώδης
ὁ τετραάρχης,

ἐλεγχόμενος ὑπ' αὐτοῦ

περὶ Ἡρωδιάδος τῆς
γυναίκος
τοῦ ἀδελφοῦ αὐτοῦ
καὶ περὶ πάντων ὧν
ἐποίησεν πονηρῶν ὁ
Ἡρώδης,

20 προσέθηκεν καὶ
τοῦτο ἐπὶ πᾶσιν [καὶ]
κατέκλεισεν τὸν
Ἰωάννην ἐν φυλακῇ.

§18 The Baptism of Jesus

Mt 3:13-17

13 Τότε παραγίνεται
ὁ Ἰησοῦς ἀπὸ
τῆς Γαλιλαίας
ἐπὶ τὸν Ἰορδάνην
πρὸς τὸν Ἰωάννην τοῦ
βαπτισθῆναι ὑπ' αὐτοῦ.
14 ὁ δὲ Ἰωάννης
διεκώλυεν αὐτὸν
λέγων· ἐγὼ χρεῖαν ἔχω
ὑπὸ σοῦ βαπτισθῆναι,
καὶ σὺ ἔρχῃ πρὸς με; 15
ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν πρὸς αὐτόν· ἄφες
ἄρτι, οὕτως γὰρ πρόπον
ἐστὶν ἡμῖν πληρῶσαι
πᾶσαν δικαιοσύνην.
16 τότε ἀφήσιν αὐτόν. 16
βαπτισθεὶς δὲ ὁ Ἰησοῦς
εὐθύς ἀνέβη ἀπὸ
τοῦ ὕδατος· καὶ ἰδοὺ

MarQ 1:9-11

9 Ἐγένετο παραγίνεται
ὁ Ἰησοῦς ἀπὸ
τῆς Γαλιλαίας
ἐπὶ τὸν Ἰορδάνην
πρὸς τὸν Ἰωάννην
βαπτισθῆναι.

10 καὶ
βαπτισθεὶς ὁ Ἰησοῦς
εὐθύς ἀνέβη ἀπὸ
τοῦ ὕδατος· καὶ

Lk 3:21-22

21 Ἐγένετο δὲ ἐν τῷ

βαπτισθῆναι ἅπαντα
τὸν λαὸν

καὶ
Ἰησοῦ βαπτισθέντος
καὶ προσευχομένου

ἤνεώχθησαν [αὐτῶ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	ἤνεώχθησαν οἱ οὐρανοί καὶ εἶδεν τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐπ' αὐτόν· 11 καὶ φωνὴν <u>ἐκ τῶν οὐρανῶν</u> γενέσθαι· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	ἀνεωχθῆναι τὸν οὐρανὸν 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
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§20 The Temptation

Mt 4:1-11 1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ἕσπερον ἐπείνασεν. 3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ	MarQ 1:12-13 [Possibly undetectable] 13 ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ <u>διαβόλου</u> .	Lk 4:1-13 1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. 3 εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 4 καὶ ἀπεκρίθη πρὸς αὐτόν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.
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στόματος θεοῦ.
 [8 Πάλιν παραλαμβάνει
 αὐτὸν ὁ διάβολος εἰς
 ὄρος ὑψηλὸν λίαν καὶ
 δείκνυσιν αὐτῷ πάσας
 τὰς βασιλείας τοῦ
 κόσμου καὶ τὴν δόξαν
 αὐτῶν
 9 καὶ εἶπεν αὐτῷ·
 ταῦτά
 σοι πάντα δώσω,

ἐὰν πεσῶν
 προσκυνήσης
 μοι.
 10 τότε λέγει αὐτῷ
 ὁ Ἰησοῦς· ὕπαγε,
 σατανᾶ·
 γέγραπται γάρ· κύριον
 τὸν θεόν σου
 προσκυνήσεις καὶ αὐτῷ
 μόνῳ λατρεύσεις.]
 5 Τότε παραλαμβάνει
 αὐτὸν ὁ διάβολος
 εἰς τὴν ἁγίαν πόλιν
 καὶ ἔστησεν αὐτὸν ἐπὶ
 τὸ περὺγιον τοῦ ἱεροῦ
 6 καὶ λέγει αὐτῷ·
 εἰ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν
 κάτω·
 γέγραπται γὰρ ὅτι
 τοῖς ἀγγέλοις αὐτοῦ
 ἐντελεῖται περὶ σοῦ

καὶ ἐπὶ χειρῶν
 ἀροῦσίν σε,
 μήποτε προσκόψης
 πρὸς λίθον τὸν πόδα
 σου. 7 ἔφη αὐτῷ ὁ
 Ἰησοῦς· πάλιν
 γέγραπται·
 οὐκ ἐκπειράσεις κύριον

5 Καὶ ἀναγαγὼν
 αὐτὸν

ἔδειξεν αὐτῷ πάσας
 τὰς βασιλείας τῆς
 οἰκουμένης ἐν στιγμῇ
 χρόνου
 6 καὶ εἶπεν αὐτῷ ὁ
 διάβολος·
 σοὶ δώσω τὴν ἐξουσίαν
 ταύτην ἅπασαν καὶ τὴν
 δόξαν αὐτῶν, ὅτι ἐμοὶ
 παραδέδοται καὶ ὧ ἂν
 θέλω δίδωμι αὐτήν· 7
 σὺ οὖν ἐὰν
 προσκυνήσης ἐνώπιον
 ἐμοῦ, ἔσται σοῦ πάσα.
 8 καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν αὐτῷ·

γέγραπται· κύριον
 τὸν θεόν σου
 προσκυνήσεις καὶ αὐτῷ
 μόνῳ λατρεύσεις.

9 Ἦγαγεν δὲ αὐτὸν
 εἰς Ἱερουσαλὴμ
 καὶ ἔστησεν ἐπὶ
 τὸ περὺγιον τοῦ ἱεροῦ
 καὶ εἶπεν αὐτῷ·
 εἰ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν
 ἐντεῦθεν κάτω·
 10 γέγραπται γὰρ ὅτι
 τοῖς ἀγγέλοις αὐτοῦ
 ἐντελεῖται περὶ σοῦ
 τοῦ διαφυλάξαι σε 11
 καὶ ὅτι ἐπὶ χειρῶν
 ἀροῦσίν σε,
 μήποτε προσκόψης
 πρὸς λίθον τὸν πόδα
 σου. 12 καὶ ἀποκριθεὶς
 εἶπεν αὐτῷ ὁ Ἰησοῦς
 ὅτι εἴρηται·
 οὐκ ἐκπειράσεις κύριον

τὸν θεόν σου.
11 Τότε
ἀφίησιν αὐτὸν
ὁ διάβολος,
καὶ ἰδοὺ ἄγγελοι
προσήλθον καὶ
διηκόνουν αὐτῷ.

καὶ ἄγγελοι

διηκόνουν αὐτῷ.

τὸν θεόν σου.
13 Καὶ συντελέσας
πάντα πειρασμὸν
ὁ διάβολος ἀπέστη ἀπ'
αὐτοῦ ἄχρι καιροῦ.

§30 The Journey to Galilee

Mt 4:12

12 Ἀκούσας δὲ ὅτι
Ἰωάννης παρεδόθη
ἀνεχώρησεν
εἰς τὴν Γαλιλαίαν.

MarQ 1:14

14 Ἀκούσας δὲ
Ἰωάννης παρεδόθη
ὁ Ἰησοῦς ἐξήλθεν
εἰς τὴν Γαλιλαίαν.

Lk 4:14

14 Καὶ ὑπέστρεψεν ὁ
Ἰησοῦς ἐν τῇ δυνάμει
τοῦ πνεύματος
εἰς τὴν Γαλιλαίαν.
καὶ φήμη ἐξήλθεν καθ'
ὅλης τῆς περιχώρου
περὶ αὐτοῦ.

§33 Jesus' Preaching at Nazareth

Mt 13:53-58

53 Καὶ ἐγένετο ὅτε
ἐτέλεσεν ὁ Ἰησοῦς τὰς
παραβολὰς ταύτας,
μετήρην ἐκεῖθεν.
54 καὶ ἐλθὼν
εἰς τὴν
πατρίδα αὐτοῦ

MarQ 6:1-6

1 Καὶ ἦλθεν
εἰς τὴν
πατρίδα αὐτοῦ 2 καὶ

ἐδίδασκεν αὐτοὺς
ἐν τῇ συναγωγῇ αὐτῶν,

ἐδίδασκεν
ἐν τῇ συναγωγῇ.

Lk 4:16-30

16 Καὶ ἦλθεν εἰς
Ναζαρά, οὗ ἦν
τεθραμμένος, καὶ
εἰσήλθεν κατὰ τὸ
εἰωθὸς αὐτῷ ἐν τῇ
ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγὴν καὶ
ἀνέστη ἀναγνῶναι. 17
καὶ ἐπέδότη αὐτῷ
βιβλίον τοῦ προφήτου
Ἡσαίου καὶ ἀναπύξας
τὸ βιβλίον εὗρεν τὸν
τόπον οὗ ἦν
γεγραμμένον· 18
πνεῦμα κυρίου ἐπ' ἐμὲ
οὐ εἵνεκεν ἔχρισέν με
εὐαγγελίσασθαι
πτωχοῖς, ἀπέσταλκέν
με, κηρύξαι
αἰχμαλώτοις ἄφεςιν
καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι
τεθραυμένους ἐν

ὥστε ἐκπλήσσεσθαι
αὐτοὺς
καὶ λέγειν· πόθεν τούτῳ
ἡ σοφία αὕτη
καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ
τοῦ τέκτονος υἱός;
οὐχ ἡ μήτηρ αὐτοῦ
λέγεται Μαριάμ
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωσήφ
καὶ
Σίμων καὶ Ἰούδας;
56 καὶ αἱ
ἀδελφαὶ αὐτοῦ οὐχὶ
πάσαι πρὸς ἡμᾶς εἰσιν;
πόθεν οὖν τούτῳ ταῦτα
πάντα;
57 καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.

ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς·
οὐκ ἔστιν προφήτης
ἄτιμος εἰ μὴ
ἐν τῇ πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

πόθεν τούτῳ
ἡ σοφία αὕτη
καὶ αἱ δυνάμεις;

3 οὐχ οὗτός ἐστιν ὁ
τοῦ τέκτονος υἱός;
οὐχ ἡ μήτηρ αὐτοῦ
λέγεται Μαριάμ
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωσήφ
καὶ
Σίμων καὶ Ἰούδας;
καὶ αἱ
ἀδελφαὶ αὐτοῦ οὐχὶ
πάσαι πρὸς ἡμᾶς εἰσιν;

καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.

4 εἶπεν δέ·
αὐτοῖς ὅτι
οὐχ ἔστιν προφήτης
ἄτιμος εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

ἀφέσει, 19 κηρύξαι
ἐνιαυτὸν κυρίου
δεκτόν. 20 καὶ πύξας
τὸ βιβλίον ἀποδοὺς τῷ
ὑπηρέτῃ ἐκάθισεν· καὶ
πάντων οἱ ὀφθαλμοὶ ἐν
τῇ συναγωγῇ ἦσαν
ἀπενίζοντες αὐτῷ. 21
ἤρξατο δὲ λέγειν πρὸς
αὐτοὺς ὅτι σήμερον
πεπλήρωται ἡ γραφή
αὕτη ἐν τοῖς ὠσὶν
ὑμῶν. 22 Καὶ πάντες
ἐμαρτύρουν αὐτῷ καὶ
ἐθαύμαζον ἐπὶ τοῖς
λόγοις τῆς χάριτος τοῖς
ἐκπορευομένοις ἐκ τοῦ
στόματος αὐτοῦ
καὶ ἔλεγον·
οὐχὶ υἱὸς ἐστιν Ἰωσήφ
οὗτος;

23 καὶ εἶπεν πρὸς
αὐτούς· πάντως ἐρεῖτέ
μοι τὴν παραβολὴν
ταύτην· ἰατρέ,
θεράπευσον σεαυτὸν·
ὅσα ἠκούσαμεν
γενόμενα εἰς τὴν
Καφαρναοὺμ ποίησον
καὶ ὧδε ἐν τῇ πατρίδι
σου. 24 εἶπεν δέ·
ἀμὴν λέγω ὑμῖν ὅτι
οὐδεὶς προφήτης
δεκτός ἐστιν
ἐν τῇ πατρίδι αὐτοῦ.
25 ἐπ' ἀληθείας δὲ λέγω
ὑμῖν, πολλαὶ χήραι
ἦσαν ἐν ταῖς ἡμέραις
Ἰησοῦ ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς
ἐπὶ ἔτη τρία καὶ μῆνας

58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.	5 <u>καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις</u> 6a <u>διὰ τὴν ἀπιστίαν αὐτῶν.</u>	ἔξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεππα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμᾶν 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 ᾠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.
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§35 Teaching in the Synagogue at Capernaum

Mt 7:28-29 28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,	MarQ 1:21-22 21 Καὶ κατήλθεν εἰς <u>Καφαρναοὺμ</u>	Lk 4:31-32 31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.
ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.	<u>τοῖς σάββασιν·</u> 22 <u>καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.</u>	καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

§37 The Healing of Peter's Mother in Law

Mt 8:14-15 14 Καὶ ἐλθὼν ὁ Ἰησοῦς	MarQ 1:29-31 29 <u>Καὶ</u>	Lk 4:38-39 38 Ἀναστὰς δὲ
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εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·	ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. 30 πενθερὰ δὲ τοῦ Σίμωνος <u>πυρέσσουσαν</u> καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 31 καὶ	ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστάς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῶ καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
15 καὶ		
ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτήν ὁ πυρετός, καὶ ἠγέρθη	<u>ἤψατο τῆς χειρὸς αὐτῆς.</u> καὶ ἀφήκεν αὐτήν ὁ πυρετός,	
καὶ διηκόνει αὐτῷ.	<u>καὶ</u> διηκόνει αὐτοῖς.	

§38 The Sick Healed at Evening

Mt 8:16-17 16 Ὁψίας δὲ γενομένης προσῆνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	MarQ 1:32-34 32 <u>Ὁψίας δὲ γενομένης</u> <u>προσῆνεγκαν</u> πρὸς αὐτόν <u>δαιμονιζομένους</u> <u>πολλούς.</u> 34 ἐθεράπευεν καὶ <u>δαιμόνια ἀπὸ πολλῶν</u> <u>ἐξέβαλεν</u> <u>καὶ ἐπιτιμῶν οὐκ</u> <u>λαλεῖν,</u> <u>ὅτι ἤδεισαν</u> <u>αὐτόν.</u>	Lk 4:40-41 40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.
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§40 First Preaching Tour In Galilee

Mt 4:23 23 Καὶ περιῆγεν	MarQ 1:39 39 Καὶ ἦν	Lk 4:44 44 Καὶ ἦν
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ἐν ὅλῃ τῇ Γαλιλαίᾳ
 διδάσκων
 ἐν ταῖς συναγωγαῖς
 αὐτῶν καὶ κηρύσσων
 τὸ εὐαγγέλιον τῆς
 βασιλείας
 καὶ θεραπεύων πᾶσαν
 νόσον καὶ πᾶσαν
 μαλακίαν ἐν τῷ λαῷ.

ἐν ὅλῃ τῇ Γαλιλαίᾳ

κηρύσσων
 εἰς τὰς συναγωγὰς.

κηρύσσων
 εἰς τὰς συναγωγὰς
 τῆς Ἰουδαίας.

§41 The Miraculous Draught of Fish

Mt 4:18-22

18 Περιπατῶν δὲ παρὰ
 τὴν θάλασσαν
 τῆς Γαλιλαίας εἶδεν
 δύο ἀδελφοὺς,

Σίμονα τὸν λεγόμενον
 Πέτρον καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ,
 βάλλοντας
 ἀμφίβληστρον εἰς τὴν
 θάλασσαν·
 ἦσαν γὰρ ἀλιεῖς.
 19 καὶ λέγει αὐτοῖς·

δεῦτε ὀπίσω μου, καὶ
 ποιήσω ὑμᾶς
 ἀλιεῖς ἀνθρώπων.
 20 οἱ δὲ εὐθέως
 ἀφέντες τὰ δίκτυα
 ἠκολούθησαν αὐτῷ. 21
 καὶ προβὰς ἐκεῖθεν
 εἶδεν ἄλλους δύο
 ἀδελφοὺς,
 Ἰάκωβον τὸν τοῦ
 Ζεβεδαίου καὶ
 Ἰωάννην τὸν ἀδελφὸν
 αὐτοῦ,
 ἐν τῷ πλοίῳ μετὰ
 Ζεβεδαίου τοῦ πατρὸς
 αὐτῶν
 καταρτίζοντας τὰ

MarQ 1:16-20

[Nearly undetectable]

[16 Περιπατῶν δὲ παρὰ
τὴν θάλασσαν
τῆς Γαλιλαίας εἶδεν

Σίμονα
καὶ Ἀνδρέαν
τὸν ἀδελφὸν,
βάλλοντας
ἀμφίβληστρον εἰς τὴν
θάλασσαν·
ἦσαν γὰρ ἀλιεῖς.
 17 καὶ λέγει αὐτοῖς·

δεῦτε ὀπίσω μου, καὶ
ποιήσω ὑμᾶς
ἀλιεῖς ἀνθρώπων.
 18 εὐθέως
ἀφέντες τὰ δίκτυα
ἠκολούθησαν αὐτῷ.
 19 καὶ προβάς ἐκεῖθεν
εἶδεν

Ἰάκωβον τὸν τοῦ
 Ζεβεδαίου καὶ
 Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ,
 ἐν τῷ πλοίῳ

καταρτίζοντας τὰ

Lk 5:9-11

9 θάμβος γὰρ
 περιέσχεν αὐτὸν καὶ
 πάντας τοὺς σὺν αὐτῷ
 ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
 ὧν συνέλαβον, 10
 ὁμοίως δὲ καὶ Ἰάκωβον
 καὶ Ἰωάννην υἱοὺς
 Ζεβεδαίου, οἱ ἦσαν
 κοινοὶ τῷ Σίμωνι.

καὶ εἶπεν πρὸς τὸν
 Σίμονα ὁ Ἰησοῦς·
 μὴ φοβοῦ·
 ἀπὸ τοῦ νῦν
 ἀνθρώπους ἔση
 ζωγρῶν.

[10 ὁμοίως δὲ καὶ

Ἰάκωβον καὶ Ἰωάννην
 υἱοὺς Ζεβεδαίου]

11 καὶ καταγαγόντες
 τὰ πλοῖα ἐπὶ τὴν γῆν

δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	<u>δίκτυα</u> , 20 καὶ <u>ἐκάλεσεν αὐτούς</u> .	ἀφέντες <u>τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν</u> αὐτῷ.] ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
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§42 The Cleansing of the Leper

Mt 8:1-4	MarQ 1:40-45	Lk 5:12-16
1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	40 Καὶ <u>ἰδοὺ</u> λεπρὸς <u>προσελθὼν</u> αὐτῷ λέγων· <u>κύριε</u> , ἐὰν θέλῃς δύνασαί με καθαρίσαι. 41 καὶ ἐκτείνας τὴν χεῖρα <u>ἤψατο αὐτοῦ</u> λέγων· θέλω, καθαρίσθητι· 42 καὶ εὐθέως <u>ἀπῆλθεν ἀπ'</u> αὐτοῦ ἡ λέπρα <u>καὶ ἐκαθαρίσθη</u> .	12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. 13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 15 διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν
4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὄρα μηδενὶ εἴπῃς, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.	44 καὶ <u>λέγει</u> αὐτῷ· <u>ὄρα</u> μηδενὶ εἴπῃς, ἀλλὰ <u>ὑπάγε</u> σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκε <u>περὶ τοῦ καθαρισμοῦ σου</u> ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.	14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 15 διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν

ἐν ταῖς ἐρήμοις καὶ
προσευχόμενος.

§43 The Healing of the Paralytic

Mt 9:1-8

1 Καὶ ἐμβὰς εἰς πλοῖον
διεπέρασεν καὶ ἦλθεν
εἰς τὴν ἰδίαν πόλιν.

2 καὶ ἰδοὺ
προσέφερον αὐτῷ
παραλυτικὸν
ἐπὶ κλίνης
βεβλημένον.

καὶ ἰδὼν ὁ Ἰησοῦς
τὴν πίστιν αὐτῶν εἶπεν
τῷ παραλυτικῷ·
θάρσει, τέκνον,
ἀφίενταί σου
αἱ ἁμαρτίαι.
3 καὶ ἰδοὺ
τινες τῶν
γραμματέων εἶπαν ἐν
ἑαυτοῖς·

MarQ 2:1-12

3 καὶ ἰδοὺ
προσέφερον αὐτῷ
παραλυτικὸν
ἐπὶ κλίνης.

5 καὶ ἰδὼν ὁ Ἰησοῦς
τὴν πίστιν αὐτῶν εἶπεν
τῷ παραλυτικῷ·

ἀφίενταί σου
αἱ ἁμαρτίαι.

6 τινες τῶν
γραμματέων
ἤρξαντο
διαλογίζεσθαι·

Lk 5:17-26

17 Καὶ ἐγένετο ἐν μιᾷ
τῶν ἡμερῶν καὶ αὐτὸς
ἦν διδάσκων, καὶ ἦσαν
καθήμενοι Φαρισαῖοι
καὶ νομοδιδάσκαλοι οἱ
ἦσαν ἐληλυθότες ἐκ
πάσης κώμης τῆς
Γαλιλαίας καὶ
Ἰουδαίας καὶ
Ἱερουσαλήμ· καὶ
δύναμις κυρίου ἦν εἰς
τὸ ἰᾶσθαι αὐτόν.
18 καὶ ἰδοὺ ἄνδρες
φέροντες

ἐπὶ κλίνης ἄνθρωπον ὃς
ἦν παραλελυμένος
καὶ ἐζήτουν αὐτόν
εἰσενεγκεῖν καὶ θεῖναι
[αὐτόν] ἐνώπιον αὐτοῦ.
19 καὶ μὴ εὐρόντες
ποιίας
εἰσενέγκωσιν αὐτόν διὰ
τὸν ὄχλον, ἀναβάντες
ἐπὶ τὸ δῶμα διὰ τῶν
κεράμων καθήκαν
αὐτόν σὺν τῷ κλινιδίῳ
εἰς τὸ μέσον ἔμπροσθεν
τοῦ Ἰησοῦ.

20 καὶ ἰδὼν
τὴν πίστιν αὐτῶν εἶπεν·

ἄνθρωπε,
ἀφένονται σοι
αἱ ἁμαρτίαι σου.

21 καὶ ἤρξαντο
διαλογίζεσθαι οἱ
γραμματεῖς καὶ οἱ
Φαρισαῖοι λέγοντες·

οὗτος βλασφημεί.	7 τίς ἐστὶν οὗτος ὃς λαλεῖ; βλασφημεί· τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ ὁ θεός; 8 <u>καὶ</u> ἐπιγνοὺς ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν	τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς
4 καὶ ιδῶν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν	<u>εἶπεν</u> · τί <u>διαλογίζεσθε</u> ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν· <u>ἀφίενται</u> σου αἱ ἀμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ	εἶπεν πρὸς αὐτούς· τί <u>διαλογίζεσθε</u> ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνται σοι αἱ ἀμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ
περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου	□ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου	□ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει
ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας – τότε λέγει τῷ παραλυτικῷ·	□ ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας – <u>λέγει</u> τῷ παραλυτικῷ·	□ ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας – εἶπεν τῷ παραλελυμένῳ·
ἐγερθεὶς ἄρὸν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς	11 σοὶ λέγω, ἔγειρε <u>ἄρὸν</u> <u>τὸ κλινίδιον</u> σου <u>καὶ</u> <u>ὑπάγε</u> εἰς τὸν οἶκόν σου. 12 καὶ ἐγερθεὶς	σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	<u>ἄρας</u> <u>ἀπῆλθεν εἰς τὸν οἶκον</u> <u>αὐτοῦ.</u>	<u>ἄρας</u> ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.
8 ιδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.	8 <u>ἐκστασις</u> ἔλαβεν <u>ἅπαντας</u> καὶ <u>ἐδόξαζον</u> τὸν θεὸν <u>λέγοντες ὅτι</u> <u>εἶδομεν παράδοξα.</u>	26 καὶ <u>ἐκστασις</u> ἔλαβεν <u>ἅπαντας</u> καὶ <u>ἐδόξαζον</u> τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

§44 The Call of Levi

Mt 9:9-13

MarQ 2:13-17

Lk 5:27-32

<p>13 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθηαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ</p>	<p>13 Καὶ ἐξῆλθεν. 14 καὶ <u>παράγων εἶδεν Λευὴν</u> καθήμενον ἐπὶ τὸ τελώνιον, καὶ <u>λέγει</u> αὐτῷ· ἀκολούθει μοι. καὶ</p>	<p>32 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. 28 καὶ καταλιπὼν πάντα</p>
<p>ἀναστὰς ἠκολούθησεν αὐτῷ. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου</p>	<p>ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ <u>αὐτοῦ ἀνακειμένου</u></p>	<p>ἀναστὰς ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὴς αὐτῷ</p>
<p>ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι</p>	<p>ἐν τῇ οἰκίᾳ <u>αὐτοῦ</u>, καὶ πολλοὶ <u>τελώναι</u> καὶ <u>ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ</u>. 16 καὶ <u>οἱ Φαρισαῖοι</u></p>	<p>ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.</p>
<p>ἔλεγον τοῖς μαθηταῖς αὐτοῦ·</p>	<p>ἔλεγον τοῖς μαθηταῖς αὐτοῦ·</p>	<p>30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες·</p>
<p>διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν·</p>	<p><u>διὰ τί</u> μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;</p>	<p>διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;</p>
<p>οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.</p>	<p>17 <u>καὶ ὁ ἀκούσας εἶπεν</u> πρὸς αὐτούς· οὐ χρειαν ἔχουσιν οἱ <u>ισχύοντες</u> ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.</p>	<p>31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.</p>

§45 The Question About Fasting

Mt 9:14-17

MarQ 2:18-22

Lk 5:33-39

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
ἔστιν ὁ νυμφίος;

ἐλεύσονται δὲ
ἡμέραι ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, καὶ τότε
νηστεύσουσιν.

16 οὐδεὶς δὲ ἐπιβάλλει
ἐπίβλημα ῥάκους
ἀγνάφου
ἐπὶ ἱματίῳ
παλαιῷ·
αἶρει γὰρ τὸ πλήρωμα
αὐτοῦ ἀπὸ τοῦ ἱματίου

καὶ χειρόν σχίσμα
γίνεται.

17 οὐδὲ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς
παλαιούς· εἰ δὲ μή γε,
ῥήγγυνται οἱ ἀσκοὶ
καὶ
ὁ οἶνος ἐκχέεται καὶ
οἱ ἀσκοὶ ἀπόλλυνται·

18 προσέρχονται

οἱ μαθηταὶ Ἰωάννου
λέγοντες·
καὶ
οἱ Φαρισαῖοι
νηστεύουσιν,

οἱ δὲ σοὶ μαθηταὶ οὐ
νηστεύουσιν; 19 καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς·

μὴ δύνανται οἱ υἱοὶ
τοῦ νυμφῶνος ἐν ῷ ὁ
νυμφίος μετ' αὐτῶν
ἔστιν ποιῆσαι
νηστεύσαι;

20 ἐλεύσονται δὲ
ἡμέραι ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, καὶ τότε
νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις.

21 Οὐδεὶς
ἐπίβλημα ῥάκους
ἀγνάφου
ἐπιβάλλει ἐπὶ ἱμάτιον
παλαιόν· εἰ δὲ μή,
αἶρει τὸ πλήρωμα
αὐτοῦ

καὶ χειρόν σχίσμα
γίνεται.

22 καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς
παλαιούς· εἰ δὲ μή γε,
ῥήξει ὁ οἶνος
τοὺς ἀσκοὺς καὶ
ὁ οἶνος ἐκχέεται καὶ
οἱ ἀσκοὶ ἀπόλλυνται·

33 Οἱ δὲ
εἶπαν πρὸς αὐτόν·
οἱ μαθηταὶ Ἰωάννου

νηστεύουσιν πυκνὰ καὶ
δεήσεις ποιοῦνται
ὁμοίως καὶ οἱ τῶν
Φαρισαίων,
οἱ δὲ σοὶ ἐσθίουσιν καὶ
πίνουσιν. 34 ὁ δὲ
Ἰησοῦς εἶπεν πρὸς
αὐτούς·

μὴ δύνασθε τοὺς υἱοὺς
τοῦ νυμφῶνος ἐν ῷ ὁ
νυμφίος μετ' αὐτῶν
ἔστιν ποιῆσαι
νηστεύσαι;

35 ἐλεύσονται δὲ
ἡμέραι, καὶ ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, τότε
νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις.
36 Ἐλεγεν δὲ καὶ
παραβολὴν πρὸς
αὐτούς ὅτι

οὐδεὶς
ἐπίβλημα ἀπὸ ἱματίου
καινοῦ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον
παλαιόν· εἰ δὲ μή γε,
καὶ τὸ καινὸν σχίσει
καὶ τῷ παλαιῷ οὐ
συμφωνήσει τὸ
ἐπίβλημα τὸ ἀπὸ τοῦ
καινοῦ.

37 καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς
παλαιούς· εἰ δὲ μή γε,
ῥήξει ὁ οἶνος ὁ νέος
τοὺς ἀσκοὺς καὶ
αὐτὸς ἐκχυθήσεται καὶ
οἱ ἀσκοὶ ἀπολοῦνται·

ἀλλὰ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς
καινοὺς,
καὶ ἀμφότεροι
συντηροῦνται.

ἀλλὰ
οἶνον νέον εἰς ἀσκοὺς
καινοὺς.

38 ἀλλὰ
οἶνον νέον εἰς ἀσκοὺς
καινοὺς βλητέον. 39
[καὶ] οὐδεὶς πῶν
παλαιὸν θέλει νέον·
λέγει γάρ· ὁ παλαιὸς
χρηστός ἐστίν.

§46 Plucking Grain on the Sabbath

Mt 12:1-8

1 Ἐν ἐκείνῳ τῷ καιρῷ
ἐπορεύθη ὁ Ἰησοῦς
τοῖς σάββασιν

διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ
αὐτοῦ ἐπέινασαν καὶ
ἤρξαντο
τίλλειν
στάχυας καὶ ἐσθίειν.

2 οἱ δὲ
Φαρισαῖοι ἰδόντες
εἶπαν αὐτῷ·
ἰδοὺ οἱ μαθηταὶ σου
ποιοῦσιν
ὃ οὐκ ἔξεστιν ποιεῖν
ἐν σαββάτῳ.
3 ὁ δὲ εἶπεν αὐτοῖς·

οὐκ ἀνέγνωτε τί
ἐποίησεν Δαυὶδ ὅτε
ἐπέινασεν καὶ
οἱ μετ' αὐτοῦ,
4 πῶς εἰσηλθεν εἰς τὸν
οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς
προθέσεως
ἔφαγον,

ὃ οὐκ ἔξδον ἦν αὐτῷ
φαγεῖν οὐδὲ τοῖς μετ'
αὐτοῦ εἰ μὴ
τοῖς ἱερεῦσιν μόνοις;
5 ἢ οὐκ ἀνέγνωτε ἐν τῷ
νόμῳ ὅτι τοῖς σάββασιν

MarQ 2:23-28

23 Ἐγένετο

ἐν τοῖς σάββασιν
διαπορεύεσθαι
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ
αὐτοῦ
ἤρξαντο
τίλλειν
στάχυας καὶ ἐσθίειν.

24 οἱ δὲ
Φαρισαῖοι
εἶπαν αὐτῷ·
ἰδοὺ τί
ποιοῦσιν
ὃ οὐκ ἔξεστιν
τοῖς σάββασιν;
25 καὶ εἶπεν αὐτοῖς·

οὐδὲ ἀνέγνωτε τί
ἐποίησεν Δαυὶδ ὅτε
ἐπέινασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ,
26 πῶς εἰσηλθεν εἰς τὸν
οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς
προθέσεως
ἔφαγον,

οὐκ οὐκ ἔξεστιν φαγεῖν
εἰ μὴ
τοῖς ἱερεῦσιν μόνοις;

Lk 6:1-5

1 Ἐγένετο δὲ

ἐν σαββάτῳ
διαπορεύεσθαι αὐτὸν
διὰ σπορίμων,
καὶ ἔτιλλον οἱ μαθηταὶ
αὐτοῦ

καὶ ἤσθιον τοὺς
στάχυας ψύχοντες ταῖς
χερσίν.

2 τινὲς δὲ τῶν
Φαρισαίων
εἶπαν·
τί
ποιεῖτε ὃ οὐκ
ἔξεστιν
τοῖς σάββασιν;
3 καὶ ἀποκριθεὶς πρὸς
αὐτοὺς εἶπεν ὁ Ἰησοῦς·
οὐδὲ τοῦτο ἀνέγνωτε ὃ
ἐποίησεν Δαυὶδ ὅτε
ἐπέινασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ [ὄντες],
4 [ὡς] εἰσηλθεν εἰς τὸν
οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς
προθέσεως λαβὼν
ἔφαγεν καὶ ἔδωκεν τοῖς
μετ' αὐτοῦ,
οὐκ οὐκ ἔξεστιν φαγεῖν
εἰ μὴ
μόνους τοὺς ἱερεῖς;

οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
 σάββατον βεβηλοῦσιν
 καὶ ἀναίτιοί εἰσιν; 6
 λέγω δὲ ὑμῖν ὅτι τοῦ
 ἱεροῦ μείζον ἐστὶν ὧδε.
 7 εἰ δὲ ἐγνώκειτε τί
 ἐστίν· ἔλεος θέλω καὶ
 οὐ θυσίαν, οὐκ ἂν
 κατεδικάσατε τοὺς
 ἀναιτίους.
 8 κύριος γὰρ ἐστὶν τοῦ
 σαββάτου ὁ υἱὸς τοῦ
 ἀνθρώπου.

27 καὶ ἔλεγεν αὐτοῖς·
 28 κύριός ἐστιν **τοῦ**
σαββάτου ὁ υἱὸς τοῦ
ἀνθρώπου.

5 καὶ ἔλεγεν αὐτοῖς·
 κύριός ἐστιν τοῦ
 σαββάτου ὁ υἱὸς τοῦ
 ἀνθρώπου.

§47 The Man with the Withered Hand

Mt 12:9-14

9 Καὶ μεταβὰς ἐκεῖθεν
 ἦλθεν
 εἰς τὴν συναγωγὴν
 αὐτῶν·
 10 καὶ ἰδοὺ ἄνθρωπος
 χεῖρα ἔχων ξηράν.
 καὶ ἐπηρώτησαν
 αὐτὸν λέγοντες·
 εἰ
 ἔξεστιν τοῖς σάββασιν
 θεραπεύσαι; ἵνα
 κατηγορήσωσιν αὐτοῦ.
 11 ὁ δὲ εἶπεν
 αὐτοῖς·
 τίς ἔσται ἐξ ὑμῶν
 ἄνθρωπος ὃς ἔξει
 πρόβατον ἐν καὶ ἐὰν
 ἐμπέσῃ τοῦτο τοῖς
 σάββασιν εἰς βόθυνον,
 οὐχὶ κρατήσῃ αὐτὸ καὶ
 ἐγερεῖ; 12 πόσω οὖν
 διαφέρει ἄνθρωπος
 προβάτου. ὥστε
 ἔξεστιν τοῖς σάββασιν
 καλῶς ποιεῖν.

MarQ 3:1-6

1 **Καὶ**
 εἰσηλθεν
 εἰς τὴν συναγωγὴν
 καὶ ἦν ἄνθρωπος
 ἐκεῖ
 χεῖρα **ἔχων ξηράν.**
 2 **καὶ παρετηροῦντο**
 αὐτὸν
 εἰ
 τοῖς σάββασιν
 θεραπεύει, ἵνα
 κατηγορήσωσιν αὐτοῦ.
 3 **εἶπεν δὲ**
τῷ ἀνδρὶ τῷ
ξηράν ἔχοντι τὴν χεῖρα·
ἐγειρε
εἰς τὸ μέσον.
 4 **εἶπεν**
αὐτοῖς·
 ἔξεστιν τοῖς σάββασιν
 ἀγαθοποιῆσαι ἢ
 κακοποιῆσαι, ψυχὴν

Lk 6:6-11

6 Ἐγένετο δὲ ἐν ἐτέρῳ
 σαββάτῳ
 εἰσελθεῖν αὐτὸν
 εἰς τὴν συναγωγὴν καὶ
 διδάσκειν.
 καὶ ἦν ἄνθρωπος
 ἐκεῖ καὶ
 ἡ χεῖρ αὐτοῦ
 ἡ δεξιὰ ἦν ξηρά.
 7 παρετηροῦντο δὲ
 αὐτὸν οἱ γραμματεῖς
 καὶ οἱ Φαρισαῖοι εἰ
 ἐν τῷ σαββάτῳ
 θεραπεύει, ἵνα εὕρωσιν
 κατηγορεῖν αὐτοῦ.
 8 αὐτὸς δὲ ἤδει τοὺς
 διαλογισμοὺς αὐτῶν,
 εἶπεν δὲ
 τῷ ἀνδρὶ τῷ
 ξηράν ἔχοντι τὴν χεῖρα·
 ἐγειρε καὶ στήθι
 εἰς τὸ μέσον· καὶ
 ἀναστὰς ἔστη.
 9 εἶπεν δὲ ὁ Ἰησοῦς
 πρὸς αὐτούς·
 ἐπερωτῶ ὑμᾶς εἰ
 ἔξεστιν τῷ σαββάτῳ
 ἀγαθοποιῆσαι ἢ
 κακοποιῆσαι, ψυχὴν

	σῶσαι ἢ ἀπολέσαι; 5 καὶ περιβλεψάμενος αὐτούς	σῶσαι ἢ ἀπολέσαι; 10 καὶ περιβλεψάμενος πάντας αὐτούς
13 τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὕγιης ὡς ἡ ἄλλη. 14 ἐξεληθόντες δὲ οἱ Φαρισαῖοι	<u>λέγει τῷ ἀνθρώπῳ·</u> ἔκτεινόν σου τὴν χεῖρα. <u>καὶ ἐξέτεινεν</u> καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ. 6 ἐξεληθόντες δὲ <u>οἱ Φαρισαῖοι</u>	εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ. 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.	<u>συμβούλιον ἔλαβον</u> <u>κατ' αὐτοῦ ὅπως</u> <u>αὐτὸν ἀπολέσωσιν.</u>	

§49 The Choosing of the Twelve

Mt 10:1-4	MarQ 3:13-19	Lk 6:12-16
1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ	13 καὶ <u>προσκαλεσάμενος</u> <u>μαθητὰς αὐτοῦ,</u>	12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελεθῆναι αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος	14 δώδεκα, οὓς καὶ <u>ἀποστόλους ὠνόμασεν·</u> <u>ἔδωκεν αὐτοῖς</u> 15 <u>ἐξουσίαν</u> <u>ἐκβάλλειν . . .</u>	μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν·
	16 Σίμονα ὠνόμασεν Πέτρον, <u>καὶ Ἀνδρέαν τὸν</u> <u>ἀδελφὸν αὐτοῦ,</u> 17 καὶ Ἰάκωβον	14 Σίμονα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον

ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,	<u>τοῦ Ζεβεδαίου</u> καὶ Ἰωάννην <u>ἀδελφὸν αὐτοῦ,</u> □	καὶ Ἰωάννην
3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος	18 καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον <u>τοῦ</u> Ἀλφαίου καὶ <u>Θαδδαῖον,</u> καὶ Σίμονα <u>τὸν</u> <u>Καναναῖον.</u>	καὶ Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμονα τὸν καλούμενον ζηλωτὴν 16 καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.
καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.	19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς <u>παραδοὺς αὐτόν.</u>	

§77 Occasion of the Sermon

Mt 4:24-5:2	MarQ 3:7-12 [Nearly undetectable, Mt&Lk only have 9 words in common]	Lk 6:17-20
25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως	7 [. . . <u>ὄχλοι</u> πολλοὶ ἀπὸ <u>τῆς Γαλιλαίας</u>	17 Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλήθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, 18 οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ιαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο, 19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο
καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.	<u>καὶ</u> 8 Ἱεροσολύμων καὶ Ἰουδαίας <u>καὶ πέραν τοῦ</u> <u>Ἰορδάνου. . .]</u>	
5:1 ἰδὼν δὲ τοὺς		

ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·	[See previous pericope]	πάντας. 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·
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§114 The Woman with the Ointment

Mt 26:6-13	MarQ 14:3-9	Lk 7:36-50
6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα	[Tenuous guess Mat best preserves Mark] 3 ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ <u>λεπροῦ</u> , <u>προσῆλθεν αὐτῷ</u> γυνὴ <u>ἔχουσα</u>	36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἀμαρτωλὸς, καὶ ἐπγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἥτις ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν.
ἀλάβαστρον μύρου βαρυτίμου	ἀλάβαστρον μύρου <u>βαρυτίμου</u>	
καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.	καὶ <u>κατέχεεν</u> <u>ἐπὶ</u> τῆς κεφαλῆς <u>αὐτοῦ</u> ἀνακειμένου.	
8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη;	4 <u>ιδόντες</u> δὲ <u>ἠγανάκτησαν λέγοντες</u> · <u>εἰς τί ἡ ἀπώλεια αὕτη;</u>	
9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.	5 <u>ἐδύνατο γὰρ τοῦτο</u> <u>πραθῆναι πολλοῦ</u> <u>καὶ δοθῆναι</u> <u>πτωχοῖς</u> .	

10 γνούς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς· τί
κόπους παρέχετε τῇ
γυναικί;
ἔργον γὰρ καλὸν
ἠργάσατο εἰς ἐμέ·
11 πάντοτε γὰρ τοὺς
πτωχοὺς ἔχετε μεθ'
ἐαυτῶν,

ἐμὲ δὲ οὐ πάντοτε
ἔχετε·
12 βαλοῦσα γὰρ αὕτη
τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου πρὸς
τὸ ἐνταφιάσαι με
ἐποίησεν.
13 ἀμὴν λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ
τὸ εὐαγγέλιον τοῦτο
ἐν ὅλῳ τῷ κόσμῳ,
λαληθήσεται καὶ ὁ
ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς.

6 ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς· τί
κόπους παρέχετε τῇ
γυναικί;
ἔργον γὰρ καλὸν
ἠργάσατο εἰς ἐμέ·
7 πάντοτε γὰρ τοὺς
πτωχοὺς ἔχετε μεθ'
ἐαυτῶν.

ἐμὲ δὲ οὐ πάντοτε
ἔχετε·
8 βαλοῦσα γὰρ αὕτη
τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου πρὸς
τὸ ἐνταφιάσαι με
ἐποίησεν.
9 ἀμὴν λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ
τὸ εὐαγγέλιον τοῦτο
ἐν ὅλῳ τῷ κόσμῳ,
λαληθήσεται καὶ ὁ
ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς.

40 καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν πρὸς
αὐτόν· Σίμων, ἔχω σοί
τι εἰπεῖν. ὁ δέ·
διδάσκαλε, εἰπέ, φησὶν.
41 δύο χρεοφειλέται
ἦσαν δανιστῆτινι· ὁ εἰς
ὄφειλεν δηνάρια
πεντακόσια, ὁ δὲ
ἕτερος πενήκοντα. 42
μὴ ἐχόντων αὐτῶν
ἀποδοῦναι ἀμφοτέροις
ἐχαρίσατο. τίς οὖν
αὐτῶν πλείον ἀγαπήσει
αὐτόν; 43 ἀποκριθεὶς
Σίμων εἶπεν·
ὑπολαμβάνω ὅτι ὃ τὸ
πλείον ἐχαρίσατο. ὁ δὲ
εἶπεν αὐτῷ· ὀρθῶς
ἔκρινας. 44 καὶ
στραφεὶς πρὸς τὴν
γυναῖκα τῷ Σίμωνι ἔφη·
βλέπεις ταύτην τὴν
γυναῖκα; εἰσήλθόν σου
εἰς τὴν οἰκίαν, ὕδωρ
μοι ἐπὶ πόδας οὐκ
ἔδωκας· αὕτη δὲ τοῖς
δάκρυσιν ἔβρεξέν μου
τοὺς πόδας καὶ ταῖς
θριξίν αὐτῆς ἐξέμαξεν.
45 φίλημά μοι οὐκ
ἔδωκας· αὕτη δὲ ἀφ' ἧς
εἰσήλθον οὐ διέλιπεν
καταφιλοῦσά μου τοὺς
πόδας. 46 ἐλαίῳ τὴν
κεφαλὴν μου οὐκ
ἤλειψας· αὕτη δὲ
μύρω ἤλειψεν
τοὺς πόδας μου.
47 οὐ χάριν λέγω σοι,
ἀφέωνται αἱ ἁμαρτίαι
αὐτῆς αἱ πολλαί, ὅτι
ἠγάπησεν πολὺ· ὃ δὲ
ὀλίγον ἀφίεται, ὀλίγον
ἀγαπᾷ. 48 εἶπεν δὲ
αὕτῃ· ἀφέωνταί σου αἱ

ἀμαρτία. 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἀμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

§115 Teaching Among the Villages (Ministering Women)

Mt 9:35	MarQ 6:6b	Lk 8:1-3
35 Καὶ περιήγεν ὁ Ἰησοῦς	6b [. . . Καὶ <u>περιήγεν</u>	1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην
τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας	<u>τὰς πόλεις καὶ τὰς κώμας διδάσκων</u>	κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,
καὶ	<u>καὶ</u>	Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεροι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	<u>θεραπεύων.]</u>	

§122 The Parable of the Sower

Mt 13:1-9	MarQ 4:1-9	Lk 8:4-8
1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο	1 <u>ἐκάθητο</u>	

παρὰ τὴν θάλασσαν·
2 καὶ συνήχθησαν πρὸς
αὐτὸν ὄχλοι πολλοί,
ὥστε αὐτὸν εἰς πλοῖον
ἐμβάντα καθῆσθαι,

καὶ πᾶς ὁ ὄχλος
ἐπὶ τὸν αἰγιαλὸν
εἰστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς
πολλὰ ἐν παραβολαῖς
λέγων·

ἰδοὺ
ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν.

4 καὶ
ἐν τῷ σπείρειν αὐτὸν
ἃ μὲν ἔπεσεν παρὰ τὴν
ὁδὸν,
καὶ ἐλθόντα τὰ πετεινὰ
κατέφαγεν
αὐτά.

5 ἄλλα δὲ ἔπεσεν
ἐπὶ τὰ πετρώδη ὅπου
οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν
διὰ τὸ μὴ ἔχειν βάθος
γῆς·

6 ἡλίου δὲ
ἀνατείλαντος
ἐκαυματίσθη καὶ
διὰ τὸ μὴ ἔχειν ῥίζαν
ἐξηράνθη.

7 ἄλλα δὲ ἔπεσεν
ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ
ἐπνίξαν αὐτά.

8 ἄλλα δὲ ἔπεσεν ἐπὶ
τὴν γῆν τὴν καλήν καὶ
ἐδίδου καρπὸν,
ὃ μὲν ἑκατόν,
ὃ δὲ ἐξήκοντα,
ὃ δὲ τριάκοντα.

παρὰ τὴν θάλασσαν·
καὶ συνήχθησαν πρὸς
αὐτὸν ὄχλοι πολλοί,
ὥστε αὐτὸν εἰς πλοῖον
ἐμβάντα καθῆσθαι,

καὶ πᾶς ὁ ὄχλος
ἐπὶ τὸν αἰγιαλὸν
εἰστήκει.

2 καὶ ἐλάλησεν αὐτοῖς
πολλὰ ἐν παραβολαῖς
λέγων·

3 ἰδοὺ
ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν.

4 καὶ
ἐν τῷ σπείρειν αὐτὸν
ὃ μὲν ἔπεσεν παρὰ τὴν
ὁδὸν,
καὶ ἐλθόντα τὰ πετεινὰ
κατέφαγεν
αὐτό.

5 καὶ ἄλλα ἔπεσεν
ἐπὶ τὰ πετρώδη ὅπου
οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν
διὰ τὸ μὴ ἔχειν βάθος
γῆς·

6 ἡλίου δὲ
ἀνατείλαντος
ἐκαυματίσθη καὶ
διὰ τὸ μὴ ἔχειν ῥίζαν
ἐξηράνθη.

7 καὶ ἄλλα ἔπεσεν
ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ
ἐπνίξαν αὐτό.

8 καὶ ἄλλα ἔπεσεν εἰς
τὴν γῆν τὴν καλήν καὶ
ἐδίδου καρπὸν,
... ἑκατόν
... ἐξήκοντα
... τριάκοντα.

9 ... λέγων...

4 Συνιόντος δὲ
ὄχλου πολλοῦ
καὶ τῶν κατὰ πόλιν
ἐμπορευομένων πρὸς
αὐτὸν

εἶπεν
διὰ παραβολῆς·

5 ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν τὸν σπόρον
αὐτοῦ. καὶ
ἐν τῷ σπείρειν αὐτὸν
ὃ μὲν ἔπεσεν παρὰ τὴν
ὁδὸν καὶ κατεπατήθη,
καὶ τὰ πετεινὰ τοῦ
οὐρανοῦ κατέφαγεν
αὐτό.

6 καὶ ἕτερον κατέπεσεν
ἐπὶ τὴν πέτραν,

καὶ φυὲν

ἐξηράνθη
διὰ τὸ μὴ ἔχειν ἰκμάδα.

7 καὶ ἕτερον ἔπεσεν
ἐν μέσῳ τῶν ἀκανθῶν,
καὶ συμφυεῖσαι
αἱ ἄκανθαι
ἀπέπνιξαν αὐτό.
8 καὶ ἕτερον ἔπεσεν εἰς
τὴν γῆν τὴν ἀγαθὴν καὶ
φυὲν ἐποίησεν καρπὸν
ἑκατονταπλασίονα.

ταῦτα λέγων ἐφώνει·

9 ὁ ἔχων ὠτα ἀκουέτω.	<u>ὁ ἔχων ὠτα ἀκούειν</u> ἀκουέτω.	ὁ ἔχων ὠτα ἀκούειν ἀκουέτω.
§123 The Reason for Speaking in Parables		
Mt 13:10-14 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 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 ἀναπληροῦνται αὐτοῖς ἢ προφητεία Ἡσαΐου ἢ λέγουσα· ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. . .	MarQ 4:10-12 10 <u>Καὶ ἐπηρώτων αὐτὸν οἱ μαθηταὶ</u> <u>διὰ τί ἐν παραβολαῖς λαλεῖς;</u> 11 <u>ὁ δὲ εἶπεν αὐτοῖς· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,</u> <u>ἐκείνοις δὲ . . . ἐν παραβολαῖς.</u> 12 ἵνα βλέποντες <u>μὴ βλέπωσιν</u> <u>καὶ ἀκούοντες μὴ συνιώσιν.</u>	Lk 8:9-10 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. 10 ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιώσιν.
§124 Interpretation of the Parable of the Sower		
Mt 13:18-23 18 ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. 19 παντὸς ἀκούοντος	MarQ 4:13-20 13 . . . τὴν παραβολὴν. 14 ὁ σπόρος ἐστίν	Lk 8:11-15 11 Ἔστιν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστίν

τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος	ὁ λόγος. 15 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον	ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον
ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ	<u>τὸν ἐσπαρμένον</u> <u>ἐν τῇ καρδίᾳ</u> <u>αὐτοῦ.</u> 16 οἱ δὲ ἐπὶ τὰ πετρώδη <u>σπαρεῖς,</u> <u>οἱ ὅταν ἀκούσωσιν</u>	ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας
τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμβάνων αὐτόν, 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν,	τὸν λόγον, <u>εὐθύς μετὰ χαρᾶς</u> <u>λαμβάνων αὐτόν,</u> 17 <u>καὶ</u> οὐκ ἔχει ῥίζαν <u>ἐν ἑαυτῷ</u> <u>ἀλλὰ πρόσκαιρός ἐστιν,</u>	οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν,
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζεται. 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἢ μέριμνα τοῦ αἰῶνος καὶ ἢ ἀπάτη τοῦ πλούτου	<u>γενομένης δὲ</u> <u>θλίψεως ἢ διωγμοῦ</u> <u>διὰ τὸν λόγον εὐθύς</u> <u>σκανδαλίζεται.</u> 18 <u>ὁ δὲ</u> εἰς τὰς ἀκάνθας <u>σπαρεῖς,</u> οὗτοί εἰσιν <u>οἱ τὸν λόγον</u> <u>ἀκούσαντες,</u> 19 καὶ <u>ἢ μέριμνα τοῦ αἰῶνος</u> <u>καὶ ἢ ἀπάτη</u> <u>τοῦ πλούτου</u>	οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ
συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς,	<u>πορευόμενοι</u> συμπνίγονται καὶ <u>ἄκαρπος γίνεται.</u> 20 <u>ὁ δὲ</u> <u>ἐπὶ τὴν καλὴν γῆν</u> <u>σπαρεῖς,</u>	πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῆ,

οὗτός ἐστιν ὁ	οἴτινες	οὗτοί εἰσιν οἴτινες ἐν
τὸν λόγον ἀκούων	ἀκούσαντες τὸν λόγον	καρδία καλῆ καὶ ἀγαθῆ
καὶ συνιείς, ὅς δὴ		ἀκούσαντες τὸν λόγον
καρποφορεῖ καὶ ποιεῖ	καὶ καρποφοροῦσιν	κατέχουσιν
ὃ μὲν ἑκατόν,	<u>ὃ μὲν ἑκατόν,</u>	καὶ καρποφοροῦσιν
ὃ δὲ ἑξήκοντα,	<u>ὃ δὲ ἑξήκοντα,</u>	ἐν ὑπομονῇ.
ὃ δὲ τριάκοντα.	<u>ὃ δὲ τριάκοντα.</u>	

§125 “He Who Has Ears”

Mt 5:15, 10:26, 13:12	MarQ 4:21-25	Lk 8:16-18
15 οὐδὲ	21 οὐδὲ	16 Οὐδεὶς δὲ
καίουσιν λύχνον	<u>καίουσιν</u> λύχνον	λύχνον ἄψας
καὶ	<u>καὶ</u>	
τιθέασιν αὐτὸν	<u>τιθέασιν αὐτὸν</u>	καλύπτει αὐτὸν σκεύει
ὑπὸ τὸν μόδιον	<u>ὑπὸ τὸν μόδιον</u>	ἢ ὑποκάτω κλίνης
	ἢ ὑποκάτω κλίνης,	τίθησιν,
ἀλλ' ἐπὶ τὴν λυχνίαν,	<u>ἀλλ'</u> ἐπὶ <u>τὴν</u> λυχνίαν	ἀλλ' ἐπὶ λυχνίας
	<u>τίθησιν,</u>	τίθησιν,
καὶ λάμπει πᾶσιν τοῖς		ἵνα οἱ εἰσπορευόμενοι
ἐν τῇ οἰκίᾳ.		βλέπωσιν τὸ φῶς.
26 Μὴ οὖν φοβηθῆτε		
αὐτούς·		
οὐδὲν γὰρ ἐστὶν	22 οὐ γὰρ ἐστὶν	17 οὐ γὰρ ἐστὶν
κεκαλυμμένον ὃ οὐκ	<u>κρυπτόν</u> ὃ οὐ	κρυπτόν ὃ οὐ
ἀποκαλυφθήσεται	<u>φανερὸν</u>	φανερὸν
καὶ	<u>γενήσεται οὐδὲ</u>	γενήσεται οὐδὲ
κρυπτόν ὃ οὐ	<u>ἀπόκρυφον ὃ οὐ</u> μὴ	ἀπόκρυφον ὃ οὐ μὴ
γνωσθήσεται.	<u>γνωσθῆ</u> καὶ	γνωσθῆ καὶ
	<u>εἰς φανερόν</u> ἔλθῃ.	εἰς φανερόν ἔλθῃ.
	24 <u>βλέπετε οὖν πῶς</u>	18 <u>Βλέπετε οὖν πῶς</u>
	<u>ἀκούετε·</u>	<u>ἀκούετε·</u>
12 ὅστις γὰρ ἔχει,	25 ὅς γὰρ ἔχει,	ὅς ἂν γὰρ ἔχη,
δοθήσεται αὐτῷ καὶ	δοθήσεται αὐτῷ·	δοθήσεται αὐτῷ·
περισσευθήσεται·		
ὅστις δὲ οὐκ ἔχει,	<u>καὶ</u> ὅς οὐκ ἔχει,	καὶ ὅς ἂν μὴ ἔχη,
καὶ ὃ ἔχει	καὶ ὃ <u>ἔχει</u>	καὶ ὃ δοκεῖ ἔχειν
ἀρθήσεται ἀπ' αὐτοῦ.	ἀρθήσεται ἀπ' αὐτοῦ.	ἀρθήσεται ἀπ' αὐτοῦ.

§135 Jesus' True Kindred

Mt 12:46-50	MarQ 3:31-35	Lk 8:19-21
46 Ἔτι αὐτοῦ		19 Παρεγένετο δὲ πρὸς
λαλοῦντος τοῖς ὄχλοις		αὐτὸν
ιδού		

ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ

εἰστήκεισαν ἔξω
ζητοῦντες αὐτῷ
λαλήσαι.

47 [εἶπεν δέ τις αὐτῷ·
ἰδοὺ ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου
ἔξω ἐστήκασιν
ζητοῦντές σοι
λαλήσαι.] 48 ὁ δὲ
ἀποκριθεὶς
εἶπεν τῷ λέγοντι αὐτῷ·
τίς ἐστὶν ἡ μήτηρ μου
καὶ τίνες εἰσὶν
οἱ ἀδελφοί μου;
49 καὶ ἐκτείνας τὴν
χεῖρα αὐτοῦ ἐπὶ
τοὺς μαθητὰς αὐτοῦ
εἶπεν·

ἰδοὺ ἡ μήτηρ μου
καὶ οἱ ἀδελφοί μου.
50 ὅστις γὰρ ἂν ποιήσῃ
τὸ θέλημα τοῦ πατρὸς
μου τοῦ ἐν οὐρανοῖς
αὐτός μου ἀδελφός καὶ
ἀδελφή καὶ μήτηρ
ἐστίν.

31 ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ
καὶ
εἰστήκεισαν ἔξω

32 διὰ τὸν ὄχλον.
εἶπεν δέ αὐτῷ·
ἰδοὺ ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου
ἐστήκασιν ἔξω
ζητοῦντές σε.

33 ὁ δὲ
ἀποκριθεὶς
εἶπεν τῷ λέγοντι αὐτῷ·
τίς ἐστὶν ἡ μήτηρ μου
καὶ τίνες εἰσὶν
οἱ ἀδελφοί μου;

34 ἰδοὺ ἡ μήτηρ μου
καὶ οἱ ἀδελφοί μου.
35 ὅστις γὰρ ἂν ποιήσῃ
τὸ θέλημα τοῦ πατρὸς
μου
αὐτός μου ἀδελφός καὶ
ἀδελφή καὶ μήτηρ
ἐστίν.

ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ
καὶ οὐκ ἠδύναντο
συντυχεῖν αὐτῷ

διὰ τὸν ὄχλον.
20 ἀπηγγέλη δὲ αὐτῷ·
ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου
ἐστήκασιν ἔξω
ἰδεῖν θέλοντές σε.
21 ὁ δὲ
ἀποκριθεὶς
εἶπεν πρὸς αὐτούς·

μήτηρ μου
καὶ ἀδελφοί μου
οὗτοί εἰσιν οἱ
τὸν λόγον τοῦ θεοῦ
ἀκούοντες καὶ
ποιῶντες.

§136 Stilling the Storm

Mt 8:23-27

23 Καὶ ἐμβάντι αὐτῷ
εἰς τὸ πλοῖον
ἠκολούθησαν αὐτῷ
οἱ μαθηταὶ αὐτοῦ.

24 καὶ ἰδοὺ
σεισμός μέγας ἐγένετο

MarQ 4:35-41

35 ἐν μᾶ τῶν ἡμερῶν
καὶ αὐτός ἐνέβη
εἰς πλοῖον

καὶ οἱ μαθηταὶ αὐτοῦ
καὶ εἶπεν
διέλθωμεν εἰς τὸ πέραν.

37 καὶ κατέβη
λαίλαψ ἀνέμου.

Lk 8:22-25

22 Ἐγένετο δὲ
ἐν μᾶ τῶν ἡμερῶν
καὶ αὐτὸς ἐνέβη
εἰς πλοῖον

καὶ οἱ μαθηταὶ αὐτοῦ
καὶ εἶπεν πρὸς αὐτούς·
διέλθωμεν εἰς τὸ πέραν
τῆς λίμνης,
καὶ ἀνήχθησαν.
23 πλεόντων δὲ αὐτῶν
ἀφύπνωσεν.
καὶ κατέβη
λαίλαψ ἀνέμου

ἐν τῇ θαλάσῃ,
ὥστε τὸ πλοῖον
καλύπτεσθαι ὑπὸ τῶν
κυμάτων,

αὐτὸς δὲ
ἐκάθευδεν.

25 καὶ προσελθόντες
ἤγειραν αὐτὸν
λέγοντες·
κύριε, σῶσον,
ἀπολλύμεθα.

26 καὶ λέγει αὐτοῖς·
τί δειλοί ἐστε,
ὀλιγόπιστοι;
τότε ἐγερθεῖς
ἐπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσῃ,

καὶ ἐγένετο γαλήνη
μεγάλη.

27 οἱ δὲ ἄνθρωποι
ἐθαύμασαν
λέγοντες·

ποταπὸς ἐστὶν οὗτος
ὅτι καὶ οἱ ἄνεμοι
καὶ ἡ θάλασσα
αὐτῷ ὑπακούουσιν;

38 αὐτὸς δὲ
ἐκάθευδεν.

καὶ προσελθόντες
ἤγειραν αὐτὸν
λέγοντες·
κύριε, σῶσον,
□ ἀπολλύμεθα.

39 διεγερθεῖς
ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῇ θαλάσῃ,

καὶ ἐγένετο γαλήνη
μεγάλη.
40 εἶπεν δὲ αὐτοῖς·

ποῦ ἡ πίστις ὑμῶν;
41 φοβηθέντες δὲ
ἐθαύμασαν
λέγοντες πρὸς
ἀλλήλους·
τίς ἄρα οὗτος ἐστὶν
ὅτι καὶ οἱ ἄνεμοι
καὶ ἡ θάλασσα
ὑπακούουσιν αὐτῷ;

εἰς τὴν λίμνην

καὶ συνεπληροῦντο καὶ
ἐκινδύνευον.

24 προσελθόντες δὲ
διήγειραν αὐτὸν
λέγοντες·
ἐπιστάτα ἐπιστάτα,
ἀπολλύμεθα.

ὁ δὲ διεγερθεῖς
ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ
ὑδατος·
καὶ ἐπαύσαντο
καὶ ἐγένετο γαλήνη.

25 εἶπεν δὲ αὐτοῖς·

ποῦ ἡ πίστις ὑμῶν;
φοβηθέντες δὲ
ἐθαύμασαν
λέγοντες πρὸς
ἀλλήλους·
τίς ἄρα οὗτος ἐστὶν
ὅτι καὶ τοῖς ἀνέμοις
ἐπιτάσσει καὶ τῷ ὑδατι,
καὶ ὑπακούουσιν αὐτῷ;

§137 The Gerasene Demoniac

Mt 8:28-34

28 Καὶ ἐλθόντος αὐτοῦ
εἰς τὸ πέραν
εἰς τὴν χώραν τῶν
Γαδαρηνῶν

ὑπήντησαν αὐτῷ

δύο
δαιμονιζόμενοι

MarQ 5:1-20

1 Καὶ κατέπλευσαν
εἰς τὴν χώραν τῶν
Γερασηνῶν.

2 . . . δαιμόνια . . .

Lk 8:26-39

26 Καὶ κατέπλευσαν
εἰς τὴν χώραν τῶν
Γερασηνῶν, ἧτις ἐστὶν
ἀντιπέρα τῆς
Γαλιλαίας.
27 ἐξελθόντι δὲ αὐτῷ
ἐπὶ τὴν γῆν
ὑπήντησεν
ἀνὴρ τις ἐκ τῆς πόλεως
ἔχων δαιμόνια καὶ

ἐκ τῶν μνημείων
ἐξερχόμενοι,
χαλεποὶ λίαν,
ὥστε μὴ ἰσχύειν τινὰ
παρελθεῖν διὰ τῆς ὁδοῦ
ἐκείνης.
29 καὶ ἰδοὺ
ἔκραξαν

λέγοντες·
τί ἡμῖν καὶ σοί,
υἱὲ τοῦ θεοῦ; ἦλθες
ὧδε πρὸ καιροῦ
βασανίσαι ἡμᾶς;

30 ἦν δὲ μακρὰν ἀπ'
αὐτῶν
ἀγέλη χοίρων
πολλῶν βοσκομένη. 31
οἱ δὲ δαίμονες

3 . . . ἐν τοῖς μνήμασιν .
..

6 καὶ ἰδὼν τὸν Ἰησοῦν
7 ἀνακράξας

φωνῇ μεγάλη εἶπεν·
τί ἐμοὶ καὶ σοί, Ἰησοῦ
υἱὲ τοῦ θεοῦ τοῦ
ὑψίστου;
μὴ με βασανίσῃς.

11 ἀγέλη χοίρων
πολλῶν βοσκομένη.
12 καὶ

χρόνῳ
ικανῶ οὐκ ἐνεδύσατο
ἱμάτιον καὶ
ἐν οἰκίᾳ οὐκ ἔμενεν
ἀλλ' ἐν τοῖς μνήμασιν.

28 ἰδὼν δὲ τὸν Ἰησοῦν
ἀνακράξας
προσέπεσεν αὐτῷ
καὶ
φωνῇ μεγάλη εἶπεν·
τί ἐμοὶ καὶ σοί, Ἰησοῦ
υἱὲ τοῦ θεοῦ τοῦ
ὑψίστου; δέομαί σου,
μὴ με βασανίσῃς.
29 παρήγγειλεν γὰρ τῷ
πνεύματι τῷ ἀκαθάρτῳ
ἐξελθεῖν
ἀπὸ τοῦ ἀνθρώπου.
πολλοῖς γὰρ χρόνοις
συνηρπάκει αὐτὸν καὶ
ἐδεσμεύετο ἀλύσειν
καὶ πέδαις
φυλασσόμενος καὶ
διαρρήσων τὰ δεσμὰ
ἠλαύνετο ὑπὸ τοῦ
δαμονίου εἰς τὰς
ἐρήμους.
30 ἐπηρώτησεν δὲ
αὐτὸν ὁ Ἰησοῦς·
τί σοι ὄνομά ἐστιν; ὁ δὲ
εἶπεν· λεγιών, ὅτι
εἰσῆλθεν δαιμόνια
πολλὰ εἰς αὐτόν. 31 καὶ
παρεκάλουν αὐτόν ἵνα
μὴ ἐπιτάξῃ αὐτοῖς εἰς
τὴν ἄβυσσον ἀπελθεῖν.
32 ἦν δὲ ἐκεῖ

ἀγέλη χοίρων
ικανῶν βοσκομένη
ἐν τῷ ὄρει· καὶ

παρεκάλουν αὐτὸν
λέγοντες·
εἰ ἐκβάλλεις ἡμᾶς,
ἀπόστειλον ἡμᾶς εἰς
τὴν ἀγέλην τῶν χοίρων.
32 καὶ εἶπεν αὐτοῖς·
ὑπάγετε.

οἱ δὲ ἐξεληθόντες

ἀπῆλθον
εἰς τοὺς χοίρους· καὶ
ἰδοὺ ὥρμησεν πᾶσα
ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν
θάλασσαν
καὶ ἀπέθανον ἐν τοῖς
ὔδασι.

33 οἱ δὲ
βόσκοντες
ἔφυγον, καὶ
ἀπελθόντες
εἰς τὴν πόλιν
ἀπήγγειλαν πάντα καὶ
τὰ τῶν
δαιμονιζομένων.
34 καὶ ἰδοὺ πᾶσα ἡ
πόλις
ἐξῆλθεν εἰς ὑπάντησιν
τῷ Ἰησοῦ καὶ ἰδόντες

αὐτὸν παρεκάλεσαν

παρεκάλεσαν αὐτὸν
λέγοντες·

ἀπόστειλον ἡμᾶς εἰς
τὴν ἀγέλην τῶν χοίρων.

13 καὶ ἐπέτρεψεν
αὐτοῖς.
ἐξεληθόντα δὲ τὰ
δαιμόνια
εἰσῆλθον
εἰς τοὺς χοίρους, καὶ
ὥρμησεν
ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν
θάλασσαν
καὶ ἀπεπνίγη.

14 οἱ δὲ
βόσκοντες □
ἔφυγον καὶ

ἀπήγγειλαν
εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς.

ἐξῆλθον δὲ ἰδεῖν
τὸ γεγονός
15 καὶ ἦλθον πρὸς
τὸν Ἰησοῦν καὶ
εὖρον
καθήμενον τὸν
ἄνθρωπον

ἱματισμένον καὶ
σωφρονοῦντα παρὰ
τοὺς πόδας τοῦ Ἰησοῦ,
καὶ ἐφοβήθησαν. 16
ἀπήγγειλαν δὲ αὐτοῖς
οἱ ἰδόντες πῶς ἐσώθη ὁ
δαιμονισθεὶς.

17 καὶ
αὐτὸν παρεκάλεσαν

παρεκάλεσαν αὐτὸν
ἵνα
ἐπιτρέψη αὐτοῖς
εἰς ἐκείνους
εἰσελθεῖν·

καὶ ἐπέτρεψεν
αὐτοῖς.
33 ἐξεληθόντα δὲ τὰ
δαιμόνια ἀπὸ τοῦ
ἀνθρώπου εἰσῆλθον
εἰς τοὺς χοίρους, καὶ
ὥρμησεν
ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν
λίμνην
καὶ ἀπεπνίγη.

34 ἰδόντες δὲ οἱ
βόσκοντες τὸ γεγονός
ἔφυγον καὶ

ἀπήγγειλαν
εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδεῖν
τὸ γεγονός
καὶ ἦλθον πρὸς
τὸν Ἰησοῦν καὶ
εὖρον
καθήμενον τὸν
ἄνθρωπον ἀφ' οὗ τὰ
δαιμόνια ἐξῆλθεν
ἱματισμένον καὶ
σωφρονοῦντα παρὰ
τοὺς πόδας τοῦ Ἰησοῦ,
καὶ ἐφοβήθησαν. 36
ἀπήγγειλαν δὲ αὐτοῖς
οἱ ἰδόντες πῶς ἐσώθη ὁ
δαιμονισθεὶς.

37 καὶ
ἠρώτησεν αὐτὸν ἅπαν
τὸ πλῆθος τῆς

ὅπως μεταβῆ
ἀπὸ τῶν ὀρίων αὐτῶν.

ἀπελθεῖν
ἀπὸ τῶν ὀρίων αὐτῶν.

περιχώρου τῶν
Γερασηνῶν
ἀπελθεῖν
ἀπ' αὐτῶν, ὅτι φόβῳ
μεγάλῳ συνείχοντο·
...

§138 Jairus' Daughter and the Woman with a Hemorrhage

Mt 9:18-26

18 Ταῦτα αὐτοῦ
λαλοῦντος αὐτοῖς,
ἰδοὺ ἄρχων εἰς ἐλθῶν

προσεκύνει αὐτῷ

λέγων

ὅτι ἡ θυγάτηρ μου

ἄρτι ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθες τὴν
χειρά σου ἐπ' αὐτήν,
καὶ ζήσεται.

19 καὶ ἐγεροθῆς ὁ
Ἰησοῦς ἠκολούθησεν
αὐτῷ καὶ οἱ μαθηταὶ
αὐτοῦ.

20 Καὶ ἰδοὺ γυνὴ
αἰμορροοῦσα
δώδεκα ἔτη

προσελθοῦσα
ὀπισθεν ἤψατο
τοῦ κρασπέδου

MarQ 5:21-43

22 καὶ ἰδοὺ ἦλθεν

ἄρχων τῆς
συναγωγῆς
πεσῶν
παρὰ τοὺς πόδας
Ἰησοῦ

23 λέγων

ὅτι ἡ θυγάτηρ μου

ἄρτι ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθες τὴν
χειρά σου ἐπ' αὐτήν,
καὶ ζήσεται.

24 ὁ Ἰησοῦς
ἠκολούθησεν
αὐτῷ καὶ οἱ ὄχλοι
συνέπνιγον αὐτόν.

25 Καὶ γυνὴ οὐσα ἐν
ῥύσει αἵματος
δώδεκα ἔτη

27 προσελθοῦσα □
ὀπισθεν ἤψατο
τοῦ κρασπέδου

Lk 8:40-56

40 Ἐν δὲ τῷ
ὑποστρέφειν τὸν
Ἰησοῦν
ἀπεδέξατο αὐτὸν ὁ
ὄχλος· ἦσαν γὰρ πάντες
προσδοκῶντες αὐτόν.

41 καὶ ἰδοὺ ἦλθεν ἀνὴρ
ὃ ὄνομα Ἰαῖρος καὶ
οὗτος ἄρχων τῆς
συναγωγῆς ὑπῆρχεν,
καὶ πεσῶν

παρὰ τοὺς πόδας
[τοῦ] Ἰησοῦ

παρεκάλει αὐτὸν
εἰσελθεῖν εἰς τὸν οἶκον
αὐτοῦ,

42 ὅτι θυγάτηρ
μονογενῆς ἦν αὐτῷ ὡς
ἑτῶν δώδεκα καὶ
αὐτὴ ἀπέθνησκεν.

Ἐν δὲ τῷ ὑπάγειν
αὐτόν

οἱ ὄχλοι
συνέπνιγον αὐτόν.

43 Καὶ γυνὴ οὐσα ἐν
ῥύσει αἵματος ἀπὸ
ἑτῶν δώδεκα,

ἣτις [ἰατροῖς
προσαναλώσασα ὅλον
τὸν βίον] οὐκ ἴσχυσεν
ἀπ' οὐδενὸς
θεραπευθῆναι,

44 προσελθοῦσα
ὀπισθεν ἤψατο
τοῦ κρασπέδου

τοῦ ἱματίου αὐτοῦ·
21 ἔλεγεν γὰρ ἐν ἑαυτῇ·
ἐὰν μόνον ἄψωμαι
τοῦ ἱματίου αὐτοῦ
σωθήσομαι.

22 ὁ δὲ Ἰησοῦς
στραφεῖς

καὶ ἰδὼν αὐτὴν εἶπεν·
θάρασει, θυγάτηρ·
ἡ πίστις σου
σέσωκέν σε. καὶ ἐσώθη
ἡ γυνὴ ἀπὸ τῆς ὥρας
ἐκεῖνης.

τοῦ ἱματίου αὐτοῦ·
28 ἔλεγεν γὰρ ἐν ἑαυτῇ·
ἐὰν μόνον ἄψωμαι
τοῦ ἱματίου αὐτοῦ
σωθήσομαι.

29 καὶ παραχρῆμα ἔστη
ἡ ῥύσις
τοῦ αἵματος αὐτῆς.
30 καὶ εἶπεν ὁ Ἰησοῦς
στραφεῖς·
τίς ὁ ἀψάμενός μου;

33 ἰδοῦσα δὲ ἡ γυνὴ ὅτι
οὐκ ἔλαθεν,
τρέμουσα
ἦλθεν καὶ
προσπεσοῦσα αὐτῷ δι
ἦν αἰτίαν ἤψατο αὐτοῦ
ἀπήγγειλεν ἐνώπιον
παντὸς τοῦ λαοῦ.

34 ὁ δὲ εἶπεν αὐτῇ·
θυγάτηρ,
ἡ πίστις σου
σέσωκέν σε·
πορεύου εἰς εἰρήνην.

35 [?]

τοῦ ἱματίου αὐτοῦ

καὶ παραχρῆμα ἔστη
ἡ ῥύσις
τοῦ αἵματος αὐτῆς.
45 καὶ εἶπεν ὁ Ἰησοῦς·

τίς ὁ ἀψάμενός μου;
ἀρνούμενων δὲ πάντων
εἶπεν

ὁ Πέτρος·
ἐπιστάτα, οἱ ὄχλοι
συνέχουσίν σε καὶ
ἀποθλίβουσιν. 46 ὁ δὲ
Ἰησοῦς εἶπεν·
ἤψατό μου τις, ἐγὼ γὰρ
ἔγνων δύναμιν
ἐξεληλυθυῖαν ἀπ' ἐμοῦ.
47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι
οὐκ ἔλαθεν,
τρέμουσα
ἦλθεν καὶ
προσπεσοῦσα αὐτῷ δι
ἦν αἰτίαν ἤψατο αὐτοῦ
ἀπήγγειλεν ἐνώπιον
παντὸς τοῦ λαοῦ καὶ
ὡς ἰάθη παραχρῆμα.
48 ὁ δὲ εἶπεν αὐτῇ·
θυγάτηρ,
ἡ πίστις σου
σέσωκέν σε·
πορεύου εἰς εἰρήνην.

49 Ἔτι αὐτοῦ
λαλοῦντος ἔρχεταιί τις
παρὰ τοῦ
ἀρχισυναγώγου
λέγων ὅτι τέθνηκεν
ἡ θυγάτηρ σου·
μηκέτι σκύλλε τὸν
διδάσκαλον. 50 ὁ δὲ
Ἰησοῦς ἀκούσας
ἀπεκρίθη

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος	38a <u>Καὶ</u> ἐλθὼν εἰς τὴν οἰκίαν τοῦ ἄρχοντος [37 οὐκ ἀφήκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον.]	αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. 51 ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
καὶ ἰδὼν τοὺς ἀυλητὰς καὶ τὸν ὄχλον θορυβοῦμενον 24 ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.	38b <u>καὶ ἰδὼν</u> ἔκλαιον πάντες καὶ τὸν ὄχλον <u>θορυβοῦμενον.</u> 39 <u>ἔλεγεν·</u> μὴ κλαίετε, <u>οὐ γὰρ</u> ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ κατεγέλων αὐτοῦ.	52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς,	αὐτὸς δὲ 41 κρατήσας τῆς χειρὸς <u>αὐτῆς</u> ἐφώνησεν λέγων· ἢ παῖς, ἔγειρε.	κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἢ παῖς, ἔγειρε.
καὶ ἠγέρθη τὸ κοράσιον.	42 καὶ ἀνέστη <u>τὸ κοράσιον</u> καὶ ἐξέστησαν.	55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.
26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκεῖνην.		

§142 Commissioning the Twelve

Mt 10:1, 7-11, 14
1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς

MarQ 6:6-13
7 Καὶ προσκαλεσάμενος τοὺς δώδεκα

Lk 9:1-6
Συγκαλεσάμενος δὲ τοὺς δώδεκα

<p>αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πάσαν νόσον καὶ πᾶσαν μαλακίαν.</p>	<p><u>ἔδωκεν</u> αὐτοῖς ἐξουσίαν <u>πνευμάτων</u> <u>ἀκαθάρτων</u> <u>καὶ</u> <u>νόσους θεραπεύειν.</u></p>	<p>ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν</p>
<p>7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.</p>	<p><u>κηρύσσετε λέγοντες ὅτι</u> <u>ἤγγικεν ἡ βασιλεία.</u></p>	<p>2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],</p>
<p>8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.</p>	<p><u>ἀσθενοῦντας</u> <u>θεραπεύετε.</u></p>	<p>3 καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν,</p>
<p>9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,</p>	<p>8 μηδὲν αἴρετε εἰς τὴν ὁδόν,</p>	<p>μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον</p>
<p>10 μὴ πήραν εἰς ὁδὸν [μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,] μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.</p>	<p>μη ῥάβδον μη πήραν μη ἄρτον <u>μη ἀργύριον</u> <u>μηδὲ χαλκὸν εἰς τὰς</u> <u>ζώνας ὑμῶν,</u> 9 μὴ δύο χιτῶνας μη <u>ὑποδήματα.</u></p>	<p>μήτε [ἀνά] δύο χιτῶνας ἔχειν.</p>
<p>11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μέναιτε ἕως ἂν ἐξέλθητε.</p>	<p>10 καὶ <u>εἰς ἣν</u> ἂν <u>οἰκίαν</u> εἰσέλθητε,</p>	<p>4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε,</p>
<p>14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἕξω τῆς οἰκίας ἢ</p>	<p>ἐκεῖ μένετε <u>ἕως ἂν</u> <u>ἐξέλθητε.</u> 11 καὶ ὅς ἂν <input type="checkbox"/> μὴ δέξηται ὑμᾶς <u>μηδὲ</u> ἀκούσῃ τοὺς λόγους ὑμῶν, <u>ἐξερχόμενοι</u> <u>ἀπὸ</u></p>	<p>ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ</p>

τῆς πόλεως ἐκεῖνης
ἐκτινάξατε
τὸν κονιορτὸν τῶν
ποδῶν ὑμῶν.

τῆς πόλεως ἐκεῖνης
ἐκτινάξατε
τὸν κονιορτὸν τῶν
ποδῶν ὑμῶν

εἰς μαρτύριον
ἐπ' αὐτούς.
12 ἐξερχόμενοι δὲ
διήρχοντο κατὰ τὰς
κώμας εὐαγγελιζόμενοι
13 καὶ θεραπεύοντες.

τῆς πόλεως ἐκεῖνης
τὸν κονιορτὸν ἀπὸ τῶν
ποδῶν ὑμῶν
ἀποτινάσσετε
εἰς μαρτύριον
ἐπ' αὐτούς.
6 ἐξερχόμενοι δὲ
διήρχοντο κατὰ τὰς
κώμας εὐαγγελιζόμενοι
καὶ θεραπεύοντες
πανταχοῦ.

§143 Opinions regarding Jesus

Mt 14:1-2

1 Ἐν ἐκείνῳ τῷ καιρῷ
ἤκουσεν Ἡρώδης
ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,
2 καὶ
εἶπεν τοῖς παισὶν αὐτοῦ·
οὗτός ἐστιν
Ἰωάννης ὁ βαπτιστής·
αὐτὸς ἠγέρθη
ἀπὸ τῶν νεκρῶν
καὶ διὰ τοῦτο
αἱ δυνάμεις ἐνεργοῦσιν
ἐν αὐτῷ.

MarQ 6:14-16

14 ἤκουσεν □ Ἡρώδης
ὁ τετραάρχης
τὰ γινόμενα
καὶ
εἶπεν ὅτι
Ἰωάννης ὁ βαπτιστής
ἠγέρθη
ἐκ νεκρῶν
καὶ διὰ τοῦτο
αἱ δυνάμεις ἐνεργοῦσιν
ἐν αὐτῷ. 15
ὑπὸ τινῶν δὲ ὅτι
Ἠλίας ἐφάνη,
ἄλλων δὲ ὅτι
προφήτης τις τῶν
ἀρχαίων ἀνέστη.
16 εἶπεν δὲ Ἡρώδης·
Ἰωάννην ἐγὼ
ἀπεκεφάλισα.

Lk 9:7-9

7 Ἦκουσεν δὲ
Ἡρώδης ὁ τετραάρχης
τὰ γινόμενα πάντα
καὶ διηπόρει διὰ τὸ
λέγεσθαι ὑπὸ τινῶν ὅτι
Ἰωάννης
ἠγέρθη
ἐκ νεκρῶν,
8 ὑπὸ τινῶν δὲ ὅτι
Ἠλίας ἐφάνη,
ἄλλων δὲ ὅτι
προφήτης τις τῶν
ἀρχαίων ἀνέστη. 9
εἶπεν δὲ Ἡρώδης·
Ἰωάννην ἐγὼ
ἀπεκεφάλισα· τίς δὲ
ἐστὶν οὗτος περὶ οὗ
ἀκούω τοιαῦτα; καὶ
ἐζήτηται ἰδεῖν αὐτόν.

§146 Five Thousand are Fed

Mt 14:13-21

13 Ἀκούσας δὲ ὁ
Ἰησοῦς ἀνεχώρησεν

MarQ 6:32-44

32 Καὶ
ἀνεχώρησεν

Lk 9:10-17

10 Καὶ ὑποστρέψαντες
οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα
ἐποίησαν. Καὶ
παρалаβὼν αὐτοὺς

ἐκείθεν ἐν πλοίῳ
εἰς ἔρημον τόπον
κατ' ἰδίαν·

καὶ ἀκούσαντες
οἱ ὄχλοι
ἠκολούθησαν
αὐτῷ περὶ ἅπασαν τὴν
πόλεω.
14 Καὶ ἐξελθὼν εἶδεν
πολὺν ὄχλον καὶ
ἐσπλαγχνίσθη ἐπ'
αὐτοῖς

καὶ

ἐθεράπευσεν τοὺς
ἀρρώστους αὐτῶν.
15 Ὀψίας δὲ
γενομένης
προσῆλθον
αὐτῷ οἱ μαθηταὶ
λέγοντες· ἔρημός ἐστιν
ὁ τόπος καὶ ἡ ὥρα ἤδη
παρήλθεν·
ἀπόλυσον τοὺς
ὄχλους, ἵνα ἀπελθόντες
εἰς τὰς κώμας
ἀγοράσωσιν
ἑαυτοῖς βρώματα.

16 ὁ δὲ [Ἰησοῦς]
εἶπεν αὐτοῖς· οὐ χρειαν
ἔχουσιν ἀπελθεῖν,
δότε αὐτοῖς ὑμεῖς
φαγεῖν.
17 οἱ δὲ λέγουσιν αὐτῷ·
οὐκ ἔχομεν ὧδε εἰ μὴ
πέντε ἄρτους
καὶ δύο ἰχθύας.

ἐν πλοίῳ
εἰς ἔρημον τόπον
κατ' ἰδίαν.

33 καὶ
οἱ ὄχλοι
γνόντες ἠκολούθησαν
αὐτῷ περὶ ἅπασαν
πόλεω.

34 Καὶ ἐξελθὼν εἶδεν
πολὺν ὄχλον καὶ
ἐσπλαγχνίσθη ἐπ'
αὐτοῖς

καὶ

ἐθεράπευσεν.

35 Ὀψίας δὲ
γενομένης
προσελθόντες
αὐτῷ οἱ μαθηταὶ
λέγοντες· ἔρημός ἐστιν
ὁ τόπος καὶ ἡ ὥρα ἤδη
παρήλθεν.

36 ἀπόλυσον τοὺς
ὄχλους, ἵνα ἀπελθόντες
εἰς τὰς κώμας κώμας
καὶ ἀγοράσωσιν
ἑαυτοῖς βρώματα.

37 ὁ δὲ
εἶπεν αὐτοῖς·

δότε αὐτοῖς ὑμεῖς
φαγεῖν.

38 οἱ δὲ λέγουσιν·
οὐκ ἔχομεν ὧδε εἰ μὴ
πέντε ἄρτους
καὶ δύο ἰχθύας.

ὑπεχώρησεν

κατ' ἰδίαν εἰς πόλιν
καλουμένην Βηθσαϊδά.

11 οἱ δὲ ὄχλοι
γνόντες ἠκολούθησαν
αὐτῷ·

καὶ
ἀποδεξάμενος
αὐτοὺς
ἐλάλει
αὐτοῖς περὶ τῆς
βασιλείας τοῦ θεοῦ, καὶ
τοὺς χρειαν ἔχοντας
θεραπείας ἰάτο.

12 Ἡ δὲ ἡμέρα ἤρξατο
κλίνειν·
προσελθόντες δὲ
οἱ δώδεκα
εἶπαν αὐτῷ·

ἀπόλυσον τὸν
ὄχλον, ἵνα πορευθέντες
εἰς τὰς κώμας
καὶ ἀγορὰς
καταλύσωσιν καὶ
εὐρωσιν ἐπισιτισμόν,
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ
ἐσμέν. 13
εἶπεν δὲ πρὸς αὐτοῦς·

δότε αὐτοῖς ὑμεῖς
φαγεῖν.
οἱ δὲ εἶπαν·
οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
πέντε ἄρτοι
καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες
ἡμεῖς ἀγοράσωμεν εἰς
πάντα τὸν λαὸν τοῦτον
βρώματα.

18 ὁ δὲ εἶπεν·
φέρετέ μοι ὧδε αὐτούς.
19 καὶ κελεύσας τοὺς
ὄχλους ἀνακληθῆναι

ἐπὶ τοῦ χόρτου,

λαβὼν τοὺς
πέντε ἄρτους καὶ τοὺς
δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ
κλάσας
ἔδωκεν
τοῖς μαθηταῖς τοὺς
ἄρτους,
οἱ δὲ μαθηταὶ
τοῖς ὄχλοις.

20 καὶ ἔφαγον πάντες
καὶ ἔχορτάσθησαν,
καὶ ἦσαν
τὸ περισσεῦον
τῶν κλασμάτων
δώδεκα κοφίνους
πλήρεις.

21 οἱ δὲ
ἐσθίοντες ἦσαν
ἄνδρες
ὡσεὶ πεντακισχίλιοι
χωρὶς γυναικῶν καὶ
παιδίων.

39 εἶπεν δὲ

ἀνακληθῆναι

ἐπὶ τοῦ χόρτου

40 ἀνά
πεντήκοντα.

41 λαβὼν τοὺς
πέντε ἄρτους καὶ τοὺς
δύο ἰχθύας ἀναβλέψας
εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ
κατέκλασεν
καὶ ἐδίδου
τοῖς μαθηταῖς τοὺς
ἄρτους
παραθεῖναι
τοῖς ὄχλοις. ¶

42 καὶ ἔφαγον πάντες
καὶ ἔχορτάσθησαν,
43 καὶ ἦσαν
τὸ περισσεῦον
κλασμάτων
δώδεκα κοφίνους
πλήρεις.

44 ἦσαν
ἄνδρες
ὡσεὶ πεντακισχίλιοι.

14 ἦσαν γὰρ ὡσεὶ
ἄνδρες πεντακισχίλιοι.
εἶπεν δὲ πρὸς τοὺς
μαθητὰς αὐτοῦ·

κατακλίνατε αὐτοὺς
κλισίας [ὡσεὶ]

ἀνά
πεντήκοντα. 15 καὶ
ἐποίησαν οὕτως καὶ
κατέκλιναν ἅπαντας.
16 λαβὼν δὲ τοὺς
πέντε ἄρτους καὶ τοὺς
δύο ἰχθύας ἀναβλέψας
εἰς τὸν οὐρανὸν
εὐλόγησεν αὐτοὺς καὶ
κατέκλασεν
καὶ ἐδίδου
τοῖς μαθηταῖς

παραθεῖναι
τῷ ὄχλῳ.

17 καὶ ἔφαγον
καὶ ἔχορτάσθησαν
πάντες, καὶ ἦρθη
τὸ περισσεῦσαν αὐτοῖς
κλασμάτων
κόφινοι δώδεκα.

§158 Peter's Confession

Mt 16:13-20

13 Ἐλθὼν δὲ ὁ Ἰησοῦς

εἰς τὰ μέρη
Καισαρείας τῆς
Φιλίππου

MarQ 8:27-30

27 Ἐλθὼν δὲ ὁ Ἰησοῦς

εἰς τὰ μέρη
Καισαρείας τῆς
Φιλίππου

Lk 9:18-21

18 Καὶ ἐγένετο ἐν τῷ
εἶναι αὐτὸν
προσευχόμενον κατὰ
μόνας
συνήσαν αὐτῷ

ἠρώτα
 τοὺς μαθητὰς αὐτοῦ
 λέγων·
 τίνα λέγουσιν
 οἱ ἄνθρωποι εἶναι τὸν
 υἱὸν τοῦ ἀνθρώπου;
 14 οἱ δὲ
 εἶπαν· οἱ μὲν
 Ἰωάννην τὸν
 βαπτιστὴν, ἄλλοι δὲ
 Ἡλίαν, ἕτεροι δὲ
 Ἰερεμίαν ἢ
 ἓνα τῶν προφητῶν.

15 λέγει αὐτοῖς·
 ὑμεῖς δὲ τίνα με λέγετε
 εἶναι;
 16 ἀποκριθεὶς δὲ Σίμων
 Πέτρος εἶπεν·
 σὺ εἶ ὁ χριστὸς ὁ υἱὸς
 τοῦ θεοῦ τοῦ ζῶντος.
 17 ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν αὐτῷ·
 μακάριος εἶ, Σίμων
 Βαριωνά, ὅτι σὰρξ καὶ
 αἷμα οὐκ ἀπεκάλυψέν
 σοι ἀλλ' ὁ πατήρ μου ὁ
 ἐν τοῖς οὐρανοῖς. 18
 κἀγὼ δέ σοι λέγω ὅτι
 σὺ εἶ Πέτρος, καὶ ἐπὶ
 ταύτῃ τῇ πέτρᾳ
 οἰκοδομήσω μου τὴν
 ἐκκλησίαν καὶ πύλαι
 ᾄδου οὐ κατισχύσουσιν
 αὐτῆς. 19 δώσω σοι τὰς
 κλείδας τῆς βασιλείας
 τῶν οὐρανῶν, καὶ ὃ
 ἐὰν δήσῃς ἐπὶ τῆς γῆς
 ἔσται δεδεμένον ἐν τοῖς
 οὐρανοῖς, καὶ ὃ ἐὰν
 λύσῃς ἐπὶ τῆς γῆς ἔσται
 λελυμένον ἐν τοῖς
 οὐρανοῖς.
 20 τότε διεστείλατο
 τοὺς μαθηταὶς ἵνα

καὶ
 ἐπηρώτησεν
τοὺς μαθητὰς αὐτοῦ
 λέγων·
 τίνα με λέγουσιν
 οἱ ἄνθρωποι εἶναι;

28 οἱ δὲ
 εἶπαν·
 Ἰωάννην τὸν
 βαπτιστὴν, ἄλλοι **δὲ**
 Ἡλίαν, ἄλλοι δὲ ὅτι
ἓνα τῶν προφητῶν.

29 λέγει αὐτοῖς·
 ὑμεῖς δὲ τίνα με λέγετε
 εἶναι;
 ἀποκριθεὶς **δὲ** Πέτρος
εἶπεν·
σὺ εἶ ὁ χριστὸς
τοῦ θεοῦ.

30 ἐπιτιμήσας
 αὐτοῖς παρήγγειλεν ἵνα

οἱ μαθηταί,
 καὶ
 ἐπηρώτησεν
 αὐτοὺς
 λέγων·
 τίνα με λέγουσιν
 οἱ ὄχλοι εἶναι;

19 οἱ δὲ ἀποκριθέντες
 εἶπαν·
 Ἰωάννην τὸν
 βαπτιστὴν, ἄλλοι δὲ
 Ἡλίαν, ἄλλοι δὲ ὅτι

προφήτης τις
 τῶν ἀρχαίων ἀνέστη.
 20 εἶπεν δὲ αὐτοῖς·
 ὑμεῖς δὲ τίνα με λέγετε
 εἶναι;
 Πέτρος δὲ ἀποκριθεὶς
 εἶπεν·
 τὸν χριστὸν
 τοῦ θεοῦ.

21 ὁ δὲ ἐπιτιμήσας

μηδενὶ εἶπωσιν ὅτι
αὐτός ἐστιν ὁ χριστός.

μηδενὶ εἶπωσιν
τοῦτο.

αὐτοῖς παρήγγειλεν
μηδενὶ λέγειν
τοῦτο

§159 Jesus Foretells His Passion

Mt 16:21-23

21 Ἀπὸ τότε ἤρξατο ὁ
Ἰησοῦς δεικνύειν
τοῖς μαθηταῖς αὐτοῦ
ὅτι δεῖ
αὐτὸν
εἰς Ἱεροσόλυμα
ἀπελθεῖν καὶ
πολλὰ παθεῖν

ἀπὸ τῶν πρεσβυτέρων
καὶ ἀρχιερέων καὶ
γραμματέων καὶ
ἀποκτανθῆναι καὶ
τῇ τρίτῃ ἡμέρᾳ
ἐγερθῆναι.

22 καὶ προσλαβόμενος
αὐτὸν ὁ Πέτρος
ἤρξατο ἐπιτιμᾶν αὐτῷ
λέγων· ἰλιώς σοι, κύριε·
οὐ μὴ ἔσται σοι τοῦτο.
23 ὁ δὲ στραφεὶς

εἶπεν τῷ Πέτρῳ· ὕπαγε
ὀπίσω μου, σατανᾶ·
σκάνδαλον εἶ ἐμοῦ,
ὅτι οὐ φρονεῖς τὰ τοῦ
θεοῦ ἀλλὰ τὰ τῶν
ἀνθρώπων.

MarQ 8:31-33

31 ἤρξατο
δεικνύειν
ὅτι δεῖ
τὸν υἱὸν τοῦ ἀνθρώπου

πολλὰ παθεῖν καὶ
ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων
καὶ □ ἀρχιερέων καὶ
□ γραμματέων καὶ
ἀποκτανθῆναι καὶ
τῇ τρίτῃ ἡμέρᾳ
ἐγερθῆναι.

32 καὶ προσλαβόμενος
αὐτὸν ὁ Πέτρος
ἤρξατο ἐπιτιμᾶν αὐτῷ.

[?]

Lk 9:22

22 εἰπὼν
ὅτι δεῖ
τὸν υἱὸν τοῦ ἀνθρώπου

πολλὰ παθεῖν καὶ
ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων
καὶ ἀρχιερέων καὶ
γραμματέων καὶ
ἀποκτανθῆναι καὶ
τῇ τρίτῃ ἡμέρᾳ
ἐγερθῆναι.

§160 “If Any Man would Come after Me”

Mt 16:24-28

24 Τότε ὁ Ἰησοῦς εἶπεν
τοῖς μαθηταῖς αὐτοῦ·
εἴ τις θέλει ὀπίσω μου
ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν σταυρὸν
αὐτοῦ

καὶ ἀκολουθεῖτω μοι.

MarQ 8:34-9:1

34 εἶπεν
τοῖς μαθηταῖς αὐτοῦ·
εἴ τις θέλει ὀπίσω μου
ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν σταυρὸν
αὐτοῦ

καὶ ἀκολουθεῖτω μοι.

Lk 9:23-27

23 Ἐλεγεν δὲ
πρὸς πάντας·
εἴ τις θέλει ὀπίσω μου
ἐρχεσθαι,
ἀρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν σταυρὸν
αὐτοῦ

καθ' ἡμέραν
καὶ ἀκολουθεῖτω μοι.

25 ὃς γὰρ ἐὰν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν· ὃς δ'
ἂν ἀπολέσῃ τὴν ψυχὴν
αὐτοῦ ἔνεκεν ἐμοῦ

εὐρήσει αὐτήν. 26
τί γὰρ ὠφεληθήσεται
ἄνθρωπος ἐὰν τὸν
κόσμον ὅλον κερδήσῃ
τὴν δὲ
ψυχὴν αὐτοῦ ζημωθῇ;

ἢ τί δώσει ἄνθρωπος
ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ; 27 μέλλει γὰρ

ὁ υἱὸς τοῦ ἀνθρώπου

ἔρχεσθαι ἐν τῇ
δόξῃ τοῦ
πατρὸς αὐτοῦ μετὰ τῶν
ἀγγέλων αὐτοῦ,
καὶ τότε ἀποδώσει
ἐκάστω κατὰ τὴν
πράξιν αὐτοῦ.

28 ἀμὴν λέγω ὑμῖν ὅτι
εἰσὶν τινες τῶν
ᾧδε ἐστώτων
οἵτινες οὐ μὴ
γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὸν
υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν τῇ
βασιλείᾳ αὐτοῦ.

35 ὃς γὰρ ἐὰν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν· ὃς δ'
ἂν ἀπολέσῃ τὴν ψυχὴν
αὐτοῦ ἔνεκεν ἐμοῦ

σώσει αὐτήν.
36 τί γὰρ ὠφελείται
ἄνθρωπος
κερδήσας τὸν κόσμον
ὅλον **τὴν δὲ**
ψυχὴν αὐτοῦ ζημωθῇ;

37 **ἢ τί δώσει ἄνθρωπος**
ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ; 38 ὃς γὰρ ἂν
ἐπαισχυθῇ με καὶ τοὺς
ἐμοὺς λόγους,
ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυθήσεται,
ὅταν ἔλθῃ ἐν τῇ
δόξῃ τοῦ
πατρὸς αὐτοῦ μετὰ τῶν
ἀγίων ἀγγέλων.

9:1 **ἀμὴν** λέγω ὑμῖν **ὅτι**
εἰσὶν τινες τῶν
ᾧδε ἐστηκότων
οἵτινες οὐ μὴ
γεύσονται θανάτου
ἕως ἂν ἴδωσιν

τὴν
βασιλείαν τοῦ θεοῦ.

24 ὃς γὰρ ἂν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν· ὃς δ'
ἂν ἀπολέσῃ τὴν ψυχὴν
αὐτοῦ ἔνεκεν ἐμοῦ
οὗτος

σώσει αὐτήν.
25 τί γὰρ ὠφελείται
ἄνθρωπος
κερδήσας τὸν κόσμον
ὅλον ἑαυτὸν δὲ
ἀπολέσας ἢ ζημωθεῖς;

26 ὃς γὰρ ἂν
ἐπαισχυθῇ με καὶ τοὺς
ἐμοὺς λόγους, τοῦτον
ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυθήσεται,
ὅταν ἔλθῃ ἐν τῇ
δόξῃ αὐτοῦ καὶ τοῦ
πατρὸς καὶ τῶν
ἀγίων ἀγγέλων.

27 λέγω δὲ ὑμῖν
ἀληθῶς, εἰσὶν τινες τῶν
αὐτοῦ ἐστηκότων
οἱ οὐ μὴ
γεύσονται θανάτου
ἕως ἂν ἴδωσιν

τὴν
βασιλείαν τοῦ θεοῦ.

§161 The Transfiguration

Mt 17:1-9

1 Καὶ μεθ'

ἡμέρας ἕξ
παραλαμβάνει ὁ
Ἰησοῦς τὸν Πέτρον καὶ
Ἰάκωβον καὶ
Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ καὶ ἀναφέρει

MarQ 9:2-10

2 **Καὶ** μετὰ

ἡμέρας ἕξ
παραλαμβάνει ὁ
Ἰησοῦς τὸν Πέτρον καὶ
□ Ἰάκωβον καὶ **□**
Ἰωάννην
καὶ ἀναφέρει

Lk 9:28-36

28 Ἐγένετο δὲ μετὰ
τοὺς λόγους τούτους
ὡσεὶ ἡμέραι ὀκτώ [καὶ]
παραλαβὼν
Πέτρον καὶ
Ἰωάννην καὶ
Ἰάκωβον
ἀνέβη

αὐτοὺς εἰς ὄρος
 ὑψηλὸν κατ' ἰδίαν.
 2 καὶ μετεμορφώθη
 ἔμπροσθεν αὐτῶν,
 καὶ ἔλαμψεν
 τὸ πρόσωπον αὐτοῦ
 ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια
 αὐτοῦ ἐγένετο
 λευκὰ ὡς τὸ φῶς.
 3 καὶ ἰδοὺ ὠφθη αὐτοῖς
 Μωϋσῆς καὶ Ἡλίας
 συλλαλοῦντες μετ'
 αὐτοῦ.

4 ἀποκριθεὶς δὲ
 ὁ Πέτρος εἶπεν τῷ
 Ἰησοῦ· κύριε,
 καλὸν ἐστὶν ἡμᾶς ὧδε
 εἶναι· εἰ θέλεις, ποιήσω
 ὧδε τρεῖς σκηνάς,
 σοὶ μίαν καὶ
 Μωϋσεὶ μίαν καὶ
 Ἡλίᾳ μίαν.

5 ἔτι αὐτοῦ
 λαλοῦντος ἰδοὺ
 νεφέλη φωτεινὴ
 ἐπεσκίασεν αὐτούς,

καὶ ἰδοὺ φωνὴ

αὐτοὺς εἰς ὄρος
ὑψηλὸν κατ' ἰδίαν.
 καὶ μετεμορφώθη
ἔμπροσθεν αὐτῶν,
 καὶ
τὸ πρόσωπον αὐτοῦ
 3 καὶ τὰ ἱμάτια
 αὐτοῦ ἐγένετο
 λευκὰ ὡς τὸ φῶς.
 4 καὶ ἰδοὺ ὠφθη αὐτοῖς
Μωϋσῆς καὶ Ἡλίας
 συλλαλοῦντες μετ'
αὐτοῦ.

5 ἀποκριθεὶς δὲ
 ὁ Πέτρος εἶπεν τῷ
Ἰησοῦ· κύριε,
 καλὸν ἐστὶν ἡμᾶς ὧδε
 εἶναι, καὶ ποιήσωμεν
 τρεῖς σκηνάς,
 σοὶ μίαν καὶ
 Μωϋσεὶ μίαν καὶ
 Ἡλίᾳ μίαν.

7 αὐτοῦ
λαλοῦντος ἐγένετο
 νεφέλη καὶ
ἐπεσκίασεν αὐτούς,

καὶ φωνὴ ἐγένετο

εἰς τὸ ὄρος
 προσεύξασθαι.
 29 καὶ ἐγένετο ἐν τῷ
 προσεύχεσθαι αὐτὸν τὸ
 εἶδος
 τοῦ προσώπου αὐτοῦ
 ἕτερον καὶ ὁ ἱματισμὸς
 αὐτοῦ
 λευκὸς ἕξαστράππων.
 30 καὶ ἰδοὺ
 ἄνδρες δύο
 συνελάουν
 αὐτῷ, οἵτινες ἦσαν
 Μωϋσῆς καὶ Ἡλίας,
 31 οἱ ὀφθέντες ἐν δόξῃ
 ἔλεγον τὴν ἕξοδον
 αὐτοῦ, ἣν ἠμελλεν
 πληροῦν ἐν
 Ἱερουσαλήμ. 32 ὁ δὲ
 Πέτρος καὶ οἱ σὺν
 αὐτῷ ἦσαν
 βεβαρημένοι ὑπνῷ·
 διαγρηγορήσαντες δὲ
 εἶδον τὴν δόξαν αὐτοῦ
 καὶ τοὺς δύο ἄνδρας
 τοὺς συνεστώτας αὐτῷ.
 33 καὶ ἐγένετο ἐν τῷ
 διαχωρίζεσθαι αὐτοὺς
 ἀπ' αὐτοῦ
 εἶπεν ὁ Πέτρος πρὸς
 τὸν Ἰησοῦν· ἐπιστάτα,
 καλὸν ἐστὶν ἡμᾶς ὧδε
 εἶναι, καὶ ποιήσωμεν
 σκηνάς τρεῖς,
 μίαν σοὶ καὶ
 μίαν Μωϋσεὶ καὶ
 μίαν Ἡλίᾳ, μὴ εἰδὼς ὃ
 λέγει.
 34 ταῦτα δὲ αὐτοῦ
 λέγοντος ἐγένετο
 νεφέλη καὶ
 ἐπεσκίαζεν αὐτούς·
 ἐφοβήθησαν δὲ ἐν τῷ
 εἰσελθεῖν αὐτοὺς εἰς
 τὴν νεφέλην.
 35 καὶ φωνὴ ἐγένετο

ἐκ τῆς νεφέλης
λέγουσα· οὗτός ἐστιν
ὁ υἱός μου
ὁ ἀγαπητός,
ἐν ᾧ εὐδόκησα·
ἀκούετε αὐτοῦ.
6 καὶ ἀκούσαντες οἱ
μαθηταὶ ἔπεσαν ἐπὶ
πρόσωπον αὐτῶν καὶ
ἐφοβήθησαν σφόδρα. 7
καὶ προσήλθεν ὁ
Ἰησοῦς καὶ ἀψάμενος
αὐτῶν εἶπεν· ἐγέρθητε
καὶ μὴ φοβείσθε.
8 ἐπάραντες δὲ τοὺς
ὀφθαλμοὺς αὐτῶν

οὐδένα εἶδον εἰ μὴ
αὐτὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων
αὐτῶν ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς ὁ
Ἰησοῦς λέγων· μηδενὶ
εἶπητε τὸ ὄραμα ἕως οὗ
ὁ υἱὸς τοῦ
ἀνθρώπου ἐκ νεκρῶν
ἐγερθῆ.

ἐκ τῆς νεφέλης
λέγουσα· οὗτός ἐστιν
ὁ υἱός μου
ὁ ἀγαπητός,
ἀκούετε αὐτοῦ.

8 οὐδένα εἶδον εἰ μὴ
αὐτὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων
αὐτῶν ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς ὁ
Ἰησοῦς λέγων· μηδενὶ
εἶπητε τὸ ὄραμα ἕως οὗ
ὁ υἱὸς τοῦ
ἀνθρώπου ἐκ νεκρῶν
ἐγερθῆ.

ἐκ τῆς νεφέλης
λέγουσα· οὗτός ἐστιν
ὁ υἱός μου
ὁ ἐκλελεγμένος,
αὐτοῦ ἀκούετε.

36 καὶ ἐν τῷ γενέσθαι
τὴν φωνὴν
εὐρέθη
Ἰησοῦς μόνος.
καὶ αὐτοὶ ἐσίγησαν καὶ
οὐδενὶ ἀπήγγειλαν ἐν
ἐκείναις ταῖς ἡμέραις
οὐδὲν ὧν ἑώρακαν.
[37 Ἐγένετο δὲ τῇ ἐξῆς
ἡμέρᾳ κατελθόντων
αὐτῶν ἀπὸ τοῦ ὄρους .
. .]

§163 Jesus Heals a Boy Possessed by a Spirit

Mt 17:14-21

14 Καὶ ἐλθόντων
πρὸς τὸν ὄχλον
προσῆλθεν αὐτῷ
ἄνθρωπος
γονυπετῶν αὐτὸν
15 καὶ λέγων·
κύριε,
ἐλέησόν
μου τὸν υἱόν,

MarQ 9:14-29

14 Καὶ ἐλθόντων
πρὸς τὸν ὄχλον

17 καὶ ἰδοὺ
ἀνὴρ ἀπὸ τοῦ ὄχλου
ἐβόησεν λέγων·
διδάσκαλε,
ἐλέησόν
μου τὸν υἱόν,

Lk 9:37-43

37 Ἐγένετο δὲ τῇ ἐξῆς
ἡμέρᾳ κατελθόντων
αὐτῶν ἀπὸ τοῦ ὄρους
συνήντησεν
αὐτῷ ὄχλος πολὺς.

38 καὶ ἰδοὺ
ἀνὴρ ἀπὸ τοῦ ὄχλου
ἐβόησεν λέγων·
διδάσκαλε,
δέομαί σου ἐπιβλέψαι
ἐπὶ τὸν υἱόν μου,

<p>ὅτι σεληνιάζεται και κακῶς πάσχει·</p>	<p>και <u>πνεῦμα λαμβάνει αὐτόν.</u></p>	<p>ὅτι μονογενῆς μοί ἐστίν, 39 και ἰδοὺ πνεῦμα λαμβάνει αὐτόν και ἐξαίφνης κράζει και σπαράσσει αὐτόν μετὰ ἀφροῦ και μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβόν αὐτόν·</p>
<p>πολλάκις γὰρ πίπτει εἰς τὸ πῦρ και πολλάκις εἰς τὸ ὕδωρ.</p>	<p>18 και <u>προσήνεγκα αὐτόν</u> <u>τοῖς μαθηταῖς</u> σου <u>ἵνα ἐκβάλωσιν αὐτό,</u> και οὐκ <u>ἠδυνήθησαν.</u></p>	<p>40 και ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, και οὐκ ἠδυνήθησαν.</p>
<p>16 και προσήνεγκα αὐτόν τοῖς μαθηταῖς σου,</p>	<p>17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος και διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτόν ὧδε.</p>	<p>41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος και διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς και ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν</p>
<p>και οὐκ ἠδυνήθησαν αὐτόν θεραπεῦσαι.</p>	<p>25 ἐπετίμησεν δὲ ὁ Ἰησοῦς <u>τῷ πνεύματι</u> <u>τῷ ἀκαθάρτῳ</u> <u>και ἐξήλθεν ἀπ' αὐτοῦ</u></p>	<p>αὐτόν τὸ δαιμόνιον και συνεσπάρραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ</p>
<p>17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος και διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτόν ὧδε.</p>	<p>27 και <u>ἐθεραπεύθη</u> <u>ὁ παῖς.</u></p>	<p>και ἴασατο τὸν παῖδα και ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ. 43 ἐξεπλήσσοντο δὲ</p>
<p>18 και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς και ἐξήλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον και ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.</p>	<p>28 <u>Τότε προσελθόντες</u> <u>οἱ μαθηταὶ τῷ Ἰησοῦ</u> <u>κατ' ἰδίαν εἶπον·</u></p>	<p>πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πάσιν οἷς ἐποίησε εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ·</p>
<p>19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον·</p>	<p><u>διὰ τί ἡμεῖς οὐκ</u> <u>ἠδυνήθημεν ἐκβαλεῖν</u> <u>αὐτό;</u></p>	
<p>διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 ὁ δὲ λέγει αὐτοῖς·</p>		

διὰ τὴν ὀλιγοπιστίαν [\[?\]](#)
 ὑμῶν·
 ἀμὴν γὰρ λέγω ὑμῖν,
 ἐὰν ἔχητε πίστιν ὡς
 κόκκον σινάπεως,
 ἐρεῖτε τῷ ὄρει τούτῳ·
 μετάβα ἔνθεν ἐκεῖ, καὶ
 μεταβήσεται· καὶ οὐδὲν
 ἀδυνατήσῃ ὑμῖν.

§164 Jesus Foretells His Passion Again

Mt 17:22-23	MarQ 9:30-32	Lk 9:43-45
22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ	30 ἐν τῇ Γαλιλαίᾳ	43 ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει
εἶπεν αὐτοῖς ὁ Ἰησοῦς·	31 εἶπεν αὐτοῖς ·	εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· 44 θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους·
μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χειρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.	μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χειρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν , καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται .	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χειρας ἀνθρώπων.
καὶ ἐλυπήθησαν σφόδρα.	32 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο	45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν περὶ τοῦ ῥήματος τούτου.

§166 True Greatness

Mt 18:1-5	MarQ 9:33-37	Lk 9:46-48
1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες·	33 Εἰσῆλθεν δὲ 34 διαλογισμὸς ἐν αὐτοῖς ,	46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,

τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

τίς μείζων **ἐστὶν**.

36 **καὶ ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς·**

37 ὃς **ἐὰν δέξηται ἐν παιδίον** τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· **καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με.**

τὸ τίς ἂν εἴη μείζων αὐτῶν.

47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ 48 καὶ εἶπεν αὐτοῖς·

ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

§182 The Lawyer's Question

Mt 22:34-40

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν [νομικός] πειράζων αὐτόν· 36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

MarQ 12:28-34

28 καὶ **ἐπηρώτησεν νομικός ἐκπειράζων αὐτόν· διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;**

Lk 10:25-28

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται, πῶς

37 ὁ δὲ ἔφη αὐτῷ·	29 ὁ δὲ ἀποκριθεὶς εἶπεν·	ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν·
ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ	<p>□</p> 30 ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχυί σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.	ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχυί σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,
ἐν ὅλῃ τῇ διανοίᾳ σου· 38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφήται.	31 <u>δευτέρα αὐτῇ· ἀγαπήσεις</u> τὸν πλησίον σου ὡς σεαυτόν.	καὶ τὸν πλησίον σου ὡς σεαυτόν.
		28 εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεὶ καὶ ζήση.

§188 The Beelzebub Controversy

Mt 12:22-30

22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

MarQ 3:22-27

[Nearly Undetectable]

Lk 11:14-23

14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.

15 τινὲς δὲ ἐξ αὐτῶν εἶπον·

ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς

25 εἰδὼς δὲ τὰς
ἐνθυμήσεις αὐτῶν εἶπεν
αὐτοῖς·
πᾶσα βασιλεία
μερισθεῖσα καθ' ἑαυτῆς

ἐρημοῦται καὶ πᾶσα
πόλις ἢ οἰκία
μερισθεῖσα καθ' ἑαυτῆς
οὐ σταθήσεται.

26 καὶ εἰ ὁ σατανᾶς
τὸν σατανᾶν ἐκβάλλει,
ἐφ' ἑαυτὸν ἐμερίσθη·
πῶς οὖν σταθήσεται ἡ
βασιλεία αὐτοῦ;

27 καὶ εἰ ἐγὼ
ἐν Βεελζεβούλ
ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσιν; διὰ τοῦτο
αὐτοὶ κριταὶ
ἔσονται ὑμῶν.

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
ἀρπάσαι,

ἐὰν μὴ πρῶτον
δήσῃ τὸν ἰσχυρόν;

καὶ τότε τὴν οἰκίαν
αὐτοῦ διαρπάσει.
30 ὁ μὴ ὦν μετ' ἐμοῦ
κατ' ἐμοῦ ἔστιν, καὶ ὁ

δὲ εἰδὼς αὐτῶν τὰ
διανοήματα εἶπεν
αὐτοῖς·
πᾶσα βασιλεία
ἐφ' ἑαυτὴν
διαμερισθεῖσα
ἐρημοῦται καὶ
οἶκος ἐπὶ οἶκον

πίπτει.

18 εἰ δὲ καὶ ὁ σατανᾶς

ἐφ' ἑαυτὸν διεμερίσθη,
πῶς σταθήσεται ἡ
βασιλεία αὐτοῦ; ὅτι
λέγετε ἐν Βεελζεβούλ
ἐκβάλλειν με τὰ
δαιμόνια. 19 εἰ δὲ ἐγὼ
ἐν Βεελζεβούλ
ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσιν; διὰ τοῦτο
αὐτοὶ ὑμῶν κριταὶ
ἔσονται.

20 εἰ δὲ ἐν δακτύλῳ
θεοῦ [ἐγὼ] ἐκβάλλω τὰ
δαιμόνια, ἄρα ἔφθασεν
ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ.

21 ὅταν ὁ
ἰσχυρὸς
καθωπλισμένος
φυλάσῃ τὴν ἑαυτοῦ
αὐλήν, ἐν εἰρήνῃ ἔστιν
τὰ ὑπάρχοντα αὐτοῦ·

22 ἐπὰν δὲ
ἰσχυρότερος αὐτοῦ
ἐπελθῶν νικήσῃ αὐτόν,
τὴν πανοπλίαν αὐτοῦ
αἶρει ἐφ' ἧ ἔπεποιθεῖ
καὶ τὰ σκεύη αὐτοῦ
διαδίδωσιν.

23 Ὁ μὴ ὦν μετ' ἐμοῦ
κατ' ἐμοῦ ἔστιν, καὶ ὁ

27 δύναται τις
εἰσελθεῖν
εἰς τὴν οἰκίαν τοῦ
ἰσχυροῦ καὶ
τὰ σκεύη αὐτοῦ
ἀρπάσαι,

ἐὰν μὴ πρῶτον
δήσῃ τὸν ἰσχυρόν;

καὶ τότε τὴν οἰκίαν
αὐτοῦ διαρπάσει.

μη συνάγων μετ' ἐμοῦ
σκορπίζει.

μη συνάγων μετ' ἐμοῦ
σκορπίζει.

§195 The Leaven of the Pharisees

Mt 16:5-6	MarQ 8:14-15	Lk 12:1
<p>5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.</p>	<p>14 <u>Καὶ ἐπελάθοντο ἄρτους λαβεῖν.</u> 15 <u>εἶπεν αὐτοῖς· ὁράτε καὶ προσέχετε</u> ἀπὸ τῆς ζύμης τῶν Φαρισαίων.</p>	<p>1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.</p>

§253 Jesus Blesses the Children

Mt 19:13-15, 18:3	MarQ 10:13-16	Lk 18:15-17
<p>13 Τότε προσηνέχθησαν αὐτῷ παιδιὰ ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδιὰ καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 18:3 καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιὰ, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 19:15 καὶ</p>	<p>13 Προσέφερον αὐτῷ <u>παιδιὰ ἵνα αὐτῶν ἄπτηται·</u> οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς <u>εἶπεν· ἄφετε τὰ παιδιὰ ἔρχεσθαι πρὸς με</u> καὶ μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 <u>καὶ</u></p>	<p>15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδιὰ ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.</p>

ἐπιθεῖς τὰς χεῖρας
αὐτοῖς ἐπορεύθη
ἐκεῖθεν.

ἐπιθεῖς τὰς χεῖρας
αὐτοῖς.

§254 The Rich Young Man

Mt 19:16-22

16 Καὶ ἰδοὺ
εἷς προσελθὼν
αὐτῷ εἶπεν·

διδάσκαλε,
τί ἀγαθὸν ποιήσω ἵνα
σχῶ ζωὴν αἰώνιον;

17 ὁ δὲ εἶπεν
αὐτῷ·
τί με ἐρωτᾷς
περὶ τοῦ ἀγαθοῦ;
εἷς ἐστὶν ὁ ἀγαθός·
εἰ δὲ θέλεις εἰς τὴν
ζωὴν εἰσελθεῖν,
τήρησον τὰς ἐντολάς.

18 λέγει αὐτῷ· ποίας; ὁ
δὲ Ἰησοῦς εἶπεν·
τὸ οὐ φονεύσεις,
οὐ μοιχεύσεις,
οὐ κλέψεις,
οὐ ψευδομαρτυρήσεις,

19 τίμα τὸν πατέρα
καὶ τὴν μητέρα,
καὶ ἀγαπήσεις τὸν
πλησίον σου ὡς
σεαυτόν. 20 λέγει αὐτῷ
ὁ νεανίσκος·

πάντα ταῦτα
ἐφύλαξα·
τί ἔτι ὑστερῶ;

21 ἔφη αὐτῷ ὁ Ἰησοῦς·
εἰ θέλεις τέλειος εἶναι,
ὑπάγε
πώλησον σου τὰ
ὑπάρχοντα καὶ δός
[τοῖς] πτωχοῖς, καὶ ἕξεις

MarQ 10:17-22

17 Καὶ
εἷς προσελθὼν
ἐπηρώτησέν
αὐτὸν·
διδάσκαλε
ἀγαθέ, τί ποιήσω ἵνα
ζωὴν αἰώνιον
κληρονομήσω;
18 ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ·
τί με λέγεις
ἀγαθόν;
οὐδεὶς ἀγαθός
εἰ μὴ εἷς ὁ θεός.

19 τὰς ἐντολάς οἶδας·

μὴ φονεύσης,
μὴ μοιχεύσης,
μὴ κλέψης,
μὴ ψευδομαρτυρήσης,

□

τίμα τὸν πατέρα σου
καὶ τὴν μητέρα.

20 ὁ δὲ εἶπεν·

□

ταῦτα πάντα
ἐφύλαξα
ἐκ νεότητος.

21 ὁ Ἰησοῦς εἶπεν
αὐτῷ· ἔτι ἔν σοι
λείπει· ὑπάγε, ὅσα ἔχεις
πώλησον
καὶ δός
τοῖς πτωχοῖς, καὶ ἕξεις

Lk 18:18-23

18 Καὶ

ἐπηρώτησέν τις
αὐτὸν ἄρχων λέγων·
διδάσκαλε
ἀγαθέ, τί ποιήσας
ζωὴν αἰώνιον
κληρονομήσω;
19 εἶπεν δὲ αὐτῷ ὁ
Ἰησοῦς·
τί με λέγεις
ἀγαθόν;
οὐδεὶς ἀγαθός
εἰ μὴ εἷς ὁ θεός.

20 τὰς ἐντολάς οἶδας·

μὴ μοιχεύσης,
μὴ φονεύσης,
μὴ κλέψης,
μὴ ψευδομαρτυρήσης,

τίμα τὸν πατέρα σου
καὶ τὴν μητέρα.

21 ὁ δὲ εἶπεν·

ταῦτα πάντα
ἐφύλαξα
ἐκ νεότητος.
22 ἀκούσας δὲ
ὁ Ἰησοῦς εἶπεν
αὐτῷ· ἔτι ἔν σοι
λείπει· πάντα ὅσα ἔχεις
πώλησον
καὶ διάδος
πτωχοῖς, καὶ ἕξεις

θησαυρόν ἐν
οὐρανοῖς, καὶ δεῦρο
ἀκολούθει μοι.
22 ἀκούσας δὲ ὁ
νεανίσκος τὸν λόγον
ἀπῆλθεν λυπούμενος·
ἦν γὰρ ἔχων
κτῆματα πολλά.

θησαυρόν ἐν
οὐρανοῖς, καὶ δεῦρο
ἀκολούθει μοι.
22 ὁ δὲ **ἀκούσας**
τὸν λόγον
ἀπῆλθεν λυπούμενος·
ἦν γὰρ ἔχων
κτῆματα πολλά.

θησαυρόν ἐν [τοις]
οὐρανοῖς, καὶ δεῦρο
ἀκολούθει μοι.
23 ὁ δὲ ἀκούσας
ταῦτα
περίλυπος ἐγενήθη·
ἦν γὰρ
πλούσιος σφόδρα.

§255 On Riches and Discipleship

Mt 19:23-30

23 Ὁ δὲ Ἰησοῦς
εἶπεν
τοῖς μαθηταῖς αὐτοῦ·
ἀμὴν λέγω ὑμῖν ὅτι
πλούσιος δυσκόλως
εἰσελεύσεται
εἰς τὴν βασιλείαν τῶν
οὐρανῶν.
24 πάλιν δὲ λέγω ὑμῖν,
εὐκοπώτερόν
ἐστὶν κάμηλον
διὰ τρυπήματος
ῥαφίδος διελθεῖν
ἢ πλούσιον εἰσελθεῖν
εἰς τὴν βασιλείαν
τοῦ θεοῦ.
25 ἀκούσαντες δὲ οἱ
μαθηταὶ ἐξεπλήσσοντο
σφόδρα λέγοντες·
τίς ἄρα δύναται
σωθῆναι;
26 ἐμβλέψας δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς·
παρὰ ἀνθρώποις
τοῦτο ἀδύνατόν

ἐστίν, παρὰ δὲ θεῷ
πάντα δυνατά.
27 Τότε ἀποκριθεὶς
ὁ Πέτρος εἶπεν
αὐτῷ· ἰδοὺ ἡμεῖς
ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι·
τί ἄρα ἔσται ἡμῖν;

MarQ 10:23-31

23 ὁ Ἰησοῦς
εἶπεν
τοῖς μαθηταῖς αὐτοῦ·
πῶς
δυσκόλως οἱ τὰ
χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ
θεοῦ εἰσελεύσεται.
24 πάλιν δὲ λέγω,
25 εὐκοπώτερόν
ἐστὶν κάμηλον
διὰ τρυπήματος
ῥαφίδος διελθεῖν
ἢ πλούσιον
εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσελθεῖν.
26 **ἀκούσαντες** δὲ οἱ
ἐξεπλήσσοντο
λέγοντες·
καὶ τίς δύναται
σωθῆναι;
27 ἐμβλέψας δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς·
παρὰ ἀνθρώποις
ἀδύνατον,

δυνατὰ
παρὰ τῷ θεῷ **ἐστίν**.

28 ὁ Πέτρος **εἶπεν**
αὐτῷ· ἰδοὺ ἡμεῖς
ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι.

Lk 18:24-30

24 ἰδὼν δὲ αὐτὸν
ὁ Ἰησοῦς [περίλυπον
γενόμενον] εἶπεν·

πῶς
δυσκόλως οἱ τὰ
χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ
θεοῦ εἰσπορεύονται·

25 εὐκοπώτερον γὰρ
ἐστὶν κάμηλον
διὰ τρήματος
βελόνης εἰσελθεῖν
ἢ πλούσιον
εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσελθεῖν.

26 εἶπαν δὲ οἱ
ἀκούσαντες·

καὶ τίς δύναται
σωθῆναι;

27 ὁ δὲ
εἶπεν·

τὰ ἀδύνατα
παρὰ ἀνθρώποις
δυνατὰ
παρὰ τῷ θεῷ ἐστίν.

28 Εἶπεν δὲ ὁ Πέτρος·
ἰδοὺ ἡμεῖς
ἀφέντες τὰ ἴδια
ἠκολουθήσαμεν σοι.

<p>28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσασθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 29 καὶ πᾶς ὅστις ἀφήκεν οἰκίας</p>	<p>29 ὁ δὲ <u>Ἰησοῦς εἶπεν</u> <u>αὐτοῖς</u>· ἀμὴν λέγω ὑμῖν <u>ὅτι</u></p>	<p>29 ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι</p>
<p>ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἐνεκεν τοῦ ὀνόματός μου,</p>	<p>οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ <u>ἀδελφὰς</u> ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ <u>ἀγροὺς</u> ἐνεκεν <u>τοῦ ὀνόματός</u> <u>μου</u>,</p>	<p>οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα</p>
<p>ἐκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.</p>	<p>30 ὃς οὐχὶ μὴ λάβῃ <u>ἐκατονταπλασίονα</u> <u>ἐν τῷ καιρῷ τούτῳ</u> <u>καὶ ἐν τῷ αἰῶνι τῷ</u> <u>ἐρχομένῳ</u> ζωὴν αἰώνιον. 31 <u>πολλοὶ δὲ ἔσονται</u> <u>πρῶτοι ἔσχατοι καὶ</u> <u>ἔσχατοι πρῶτοι.</u></p>	<p>ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.</p>

§262 (Third) Passion Prediction

Mt 20:17-19	MarQ 10:32-34	Lk 18:31-34
<p>17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς· 18 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ</p>	<p>32 <u>ἀναβαίνων ὁ</u> <u>Ἰησοῦς εἰς Ἱεροσόλυμα</u> παρέλαβεν τοὺς δώδεκα <u>εἶπεν</u> αὐτοῖς· 33 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ</p>	<p>31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα</p>

<p>ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι</p> <p>καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.</p>	<p><u>ὁ υἱὸς</u> τοῦ ἀνθρώπου <u>παραδοθήσεται τοῖς</u> <u>ἀρχιερεῦσιν καὶ</u> <u>γραμματεῦσιν, καὶ</u> <u>κατακρινούσιν αὐτὸν</u> <u>θανάτῳ</u> <u>καὶ παραδώσουσιν</u> <u>αὐτὸν</u> τοῖς ἔθνεσιν 34 <u>καὶ ἐμπαυχθήσεται</u></p> <p><u>καὶ ἐμπυσθήσεται</u> <u>καὶ μαστιγώσαντες</u> <u>ἀποκτενοῦσιν αὐτόν,</u> <u>καὶ τῇ τρίτῃ ἡμέρᾳ</u> <u>ἀναστήσεται.</u></p>	<p>τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·</p> <p>32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπυσθήσεται 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ ἦν τὸ ῥήμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.</p>
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§264 Healing of the Blind Man (Bartimaeus)

Mt 20:29-34	MarQ 10:46-52	Lk 18:35-43
<p>29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες</p> <p>ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.</p>	<p>46 <u>Καὶ ἐκπορευομένων</u> <u>αὐτῶν ἀπὸ</u> Ἱεριχῶ</p> <p>τυφλός □ ἐκάθητο παρὰ τὴν ὁδόν. 47 ἀκούσας</p> <p>ὅτι Ἰησοῦς ὁ <u>Ναζωραῖος</u> <u>παρέρχεται,</u> <u>ἐβόησεν λέγων·</u> Ἰησοῦ υἱὲ Δαυίδ,</p>	<p>35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχῶ</p> <p>τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ,</p>

<p>31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς</p>	<p>ἐλέησόν με. 48 καὶ ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῶ μάλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.</p>	<p>ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῶ μάλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.</p>
<p>καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 σπλαγχνισθεῖς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν,</p>	<p>51 ἐπηρώτησεν αὐτόν· τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω.</p>	<p>ἐπηρώτησεν αὐτόν· 41 τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω.</p>
<p>καὶ εὐθέως ἀνέβλεψαν</p>	<p>52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἢ πίστις σου σέσωκέν σε, καὶ εὐθέως ἀνέβλεψεν</p>	<p>42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἢ πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα ἀνέβλεψεν</p>
<p>καὶ ἠκολούθησαν αὐτῷ.</p>	<p>καὶ ἠκολούθει αὐτῷ.</p>	<p>καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.</p>

§269 The Triumphal Entry

Mt 21:1-9 1 Καὶ	MarQ 11:1-10 1 Καὶ	Lk 19:28-40 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
<p>ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ</p>	<p>ὅτε ἤγγισαν εἰς Ἱεροσόλυμα</p>	<p>29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν]</p>
<p>εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς</p>	<p>εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν</p>	<p>πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν</p>
<p>2 λέγων αὐτοῖς·</p>	<p>2 λέγων αὐτοῖς·</p>	<p>30 λέγων·</p>

πορεύεσθε εἰς τὴν
κώμην τὴν κατέναντι
ὑμῶν, καὶ εὐθέως

εὐρήσετε ὄνον
δεδεμένην καὶ πῶλον
μετ' αὐτῆς·

λύσαντες
ἀγάγετέ μοι. 3 καὶ ἐάν
τις ὑμῖν εἴπη
τι,
ἐρεῖτε ὅτι
ὁ κύριος αὐτῶν χρειαν
ἔχει· εὐθὺς δὲ
ἀποστελεῖ αὐτούς.
4 τοῦτο δὲ γέγονεν ἵνα
πληρωθῆ τὸ ῥηθὲν διὰ
τοῦ προφήτου
λέγοντος· 5 εἶπατε τῇ
θυγατρὶ Σιών· ἰδοὺ ὁ
βασιλεὺς σου ἔρχεται
σοι πρᾶς καὶ
ἐπιβεβηκῶς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν
ὑποζυγίου.
6 πορευθέντες δὲ οἱ
μαθηταὶ καὶ
ποιήσαντες καθὼς
συνέταξεν αὐτοῖς ὁ
Ἰησοῦς

7 ἤγαγον τὴν ὄνον καὶ
τὸν πῶλον καὶ

ἐπέθηκαν ἐπ' αὐτῶν τὰ
ἱμάτια,
καὶ ἐπεκάθισεν ἐπάνω
αὐτῶν.

ὑπάγετε εἰς τὴν
κώμην τὴν κατέναντι
ὑμῶν, καὶ εὐθέως
εἰσπορευόμενοι
εὐρήσετε πῶλον
δεδεμένον, ἐφ' ὃν
οὐδεὶς πώποτε
ἀνθρώπων ἐκάθισεν,
λύσαντες αὐτὸν
ἀγάγετε. 3 καὶ ἐάν
τις ὑμῖν εἴπη
τι,
ἐρεῖτε ὅτι
ὁ κύριος αὐτοῦ χρειαν
ἔχει· εὐθὺς δὲ
ἀποστελεῖ.

4 ἀπελθόντες

εὐρον καθὼς
εἶπεν αὐτοῖς.

5 λυόντων αὐτῶν
τὸν πῶλον εἶπαν

τί
λύετε τὸν πῶλον;
6 οἱ δὲ εἶπαν· ὅτι ὁ
κύριος αὐτοῦ χρειαν
ἔχει.

7 καὶ ἤγαγον
τὸν πῶλον
πρὸς τὸν Ἰησοῦν καὶ
ἐπρίψαντες αὐτῶν τὰ
ἱμάτια ἐπὶ τὸν πῶλον
καὶ ἐπεβίβασαν τὸν
Ἰησοῦν.

ὑπάγετε εἰς τὴν
κατέναντι κώμην,

ἐν ἣ εἰσπορευόμενοι
εὐρήσετε πῶλον
δεδεμένον, ἐφ' ὃν
οὐδεὶς πώποτε
ἀνθρώπων ἐκάθισεν,
καὶ λύσαντες αὐτὸν
ἀγάγετε. 31 καὶ ἐάν
τις ὑμᾶς ἐρωτᾷ·
διὰ τί λύετε;
οὕτως ἐρεῖτε· ὅτι
ὁ κύριος αὐτοῦ χρειαν
ἔχει.

32 ἀπελθόντες δὲ οἱ
ἀπεσταλμένοι
εὐρον καθὼς
εἶπεν αὐτοῖς.

33 λυόντων δὲ αὐτῶν
τὸν πῶλον εἶπαν οἱ
κύριοι αὐτοῦ πρὸς
αὐτούς· τί
λύετε τὸν πῶλον;
34 οἱ δὲ εἶπαν· ὅτι ὁ
κύριος αὐτοῦ χρειαν
ἔχει.

35 καὶ ἤγαγον
αὐτὸν
πρὸς τὸν Ἰησοῦν καὶ
ἐπρίψαντες αὐτῶν τὰ
ἱμάτια ἐπὶ τὸν πῶλον
ἐπεβίβασαν τὸν
Ἰησοῦν.

8 ὁ δὲ πλείστος ὄχλος
ἔστρωσαν ἑαυτῶν
τὰ ἱμάτια
ἐν τῇ ὁδῷ,
ἄλλοι δὲ ἔκοπτον
κλάδους
ἀπὸ τῶν δένδρων καὶ
ἔστρώννουν ἐν τῇ ὁδῷ.

9 οἱ δὲ ὄχλοι οἱ
προάγοντες αὐτὸν καὶ
οἱ ἀκολουθοῦντες
ἔκραζον λέγοντες·
ὡσαννὰ τῷ υἱῷ Δαυίδ·
εὐλογημένος ὁ
ἐρχόμενος
ἐν ὀνόματι κυρίου·

ὡσαννὰ
ἐν τοῖς ὑψίστοις.

8 ἔστρωσαν
τὰ ἱμάτια αὐτῶν
ἐν τῇ ὁδῷ,

9 οἱ ἀκολουθοῦντες
ἔκραζον λέγοντες·
ὡσαννὰ·
εὐλογημένος ὁ
ἐρχόμενος
ἐν ὀνόματι κυρίου·

10 ὡσαννὰ
ἐν τοῖς ὑψίστοις.

36 πορευομένου δὲ
αὐτοῦ ὑπεστρώννουν
τὰ ἱμάτια αὐτῶν
ἐν τῇ ὁδῷ.
37 ἐγγίζοντας δὲ αὐτοῦ
ἤδη πρὸς τῇ καταβάσει
τοῦ ὄρους τῶν ἐλαιῶν
ἤρξαντο ἅπαν τὸ
πλήθος τῶν μαθητῶν
χαίροντες αἰνεῖν τὸν
θεὸν φωνῇ μεγάλη περὶ
πασῶν ὧν εἶδον
δυνάμεων, 38 λέγοντες·

εὐλογημένος ὁ
ἐρχόμενος, ὁ βασιλεὺς
ἐν ὀνόματι κυρίου·
ἐν οὐρανῷ εἰρήνη καὶ
δόξα
ἐν ὑψίστοις. 39 καὶ
τινες τῶν Φαρισαίων
ἀπὸ τοῦ ὄχλου εἶπαν
πρὸς αὐτόν· διδάσκαλε,
ἐπιτίμησον τοῖς
μαθηταῖς σου. 40 καὶ
ἀποκριθεὶς εἶπεν· λέγω
ὑμῖν, ἐὰν οὗτοι
σιωπήσουσιν, οἱ λίθοι
κράξουσιν.

§273 The Cleansing of the Temple

Mt 21:12-13

12 Καὶ εἰσῆλθεν
Ἰησοῦς εἰς τὸ ἱερόν καὶ
ἐξέβαλεν πάντας τοὺς
πωλοῦντας καὶ
ἀγοράζοντας ἐν τῷ
ιερῷ, καὶ τὰς τραπέζας
τῶν κολλυβιστῶν
κατέστρεψεν
καὶ τὰς καθέδρας τῶν
πωλούντων τὰς
περιστεράς,
13 καὶ λέγει αὐτοῖς·
γέγραπται·
ὁ οἶκός μου οἶκος
προσευχῆς κληθήσεται,

MarQ 11:15-17

15 Καὶ εἰσελθὼν
εἰς τὸ ἱερόν ἤρξατο
ἐκβάλλειν τοὺς
πωλοῦντας καὶ
ἀγοράζοντας ἐν τῷ
ιερῷ, καὶ τὰς τραπέζας
τῶν κολλυβιστῶν
κατέστρεψεν
καὶ τὰς καθέδρας τῶν
πωλούντων τὰς
περιστεράς,
17 καὶ λέγει αὐτοῖς·
□ γέγραπται· □
ὁ οἶκός μου οἶκος
προσευχῆς κληθήσεται,

Lk 19:45-46

45 Καὶ εἰσελθὼν
εἰς τὸ ἱερόν ἤρξατο
ἐκβάλλειν τοὺς
πωλοῦντας
46 λέγων αὐτοῖς·
γέγραπται· καὶ ἔσται
ὁ οἶκός μου οἶκος
προσευχῆς,

ὕμεις δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.	Π ὕμεις δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	ὕμεις δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
§276 The Question about Authority		
Mt 21:23-27 23 Καὶ ἐλθόντος αὐτοῦ	MarQ 11:27-33 27 Καὶ	Lk 20:1-8 1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις 2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
εἰς τὸ ἱερόν προσήλθον αὐτῷ διδάσκοντι	ἐν τῷ ἱερῷ	
οἱ ἀρχιερεῖς	οἱ ἀρχιερεῖς	
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες·	καὶ οἱ γραμματεῖς <u>καὶ οἱ πρεσβύτεροι</u> 28 καὶ <u>λέγοντες</u> <u>πρὸς αὐτόν·</u>	
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·	29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· <u>ἐρωτήσω</u> ὑμᾶς <u>κἀγὼ</u> λόγον <u>ἓνα</u> , καὶ <u>εἴπατέ</u> μοι <u>κἀγὼ</u> <u>ὑμῖν ἐρῶ ἐν ποίᾳ</u> <u>ἐξουσίᾳ ταῦτα ποιῶ·</u>	3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι·
25 τὸ βάπτισμα τοῦ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;	30 τὸ βάπτισμα <u>τοῦ</u> Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;	4 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὐκ οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον,	Π 31 <u>οἱ δὲ διελογίζοντο</u> <u>πρὸς ἑαυτοὺς λέγοντες·</u> ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί <u>οὐκ</u> οὐκ ἐπιστεύσατε αὐτῷ; 32 <u>ἐὰν δὲ</u> εἴπωμεν· ἐξ ἀνθρώπων, <u>φοβούμεθα τὸν ὄχλον,</u>	5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστίν
πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν	πάντες γὰρ ὡς προφήτην <u>ἔχουσιν</u> τὸν	

Ἰωάννην.
27 καὶ ἀποκριθέντες τῷ
Ἰησοῦ εἶπαν·
οὐκ οἶδαμεν.
ἔφη
αὐτοῖς καὶ αὐτός·
οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποιᾷ ἐξουσία ταῦτα
ποιῶ.

Ἰωάννην.
33 καὶ ἀποκριθέντες τῷ
Ἰησοῦ εἶπαν·
οὐκ οἶδαμεν.
καὶ ὁ Ἰησοῦς εἶπεν
αὐτοῖς·
οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποιᾷ ἐξουσία ταῦτα
ποιῶ.

Ἰωάννην προφήτην
εἶναι.
7 καὶ ἀπεκρίθησαν
μὴ εἰδέναι πόθεν.

8 καὶ ὁ Ἰησοῦς εἶπεν
αὐτοῖς·
οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποιᾷ ἐξουσία ταῦτα
ποιῶ.

§278 The Parable of the Wicked Husbandmen

Mt 21:33-46

33 Ἄλλην
παραβολὴν ἀκούσατε.
ἄνθρωπος ἦν
οἰκοδεσπότης ὅστις
ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν αὐτῷ
περιέθηκεν καὶ ὥρουξεν
ἐν αὐτῷ ληνὸν καὶ
ὠκοδόμησεν πύργον
καὶ ἐξέδετο αὐτὸν
γεωργοῖς καὶ
ἀπεδήμησεν.

34 ὅτε δὲ ἤγγισεν ὁ
καιρὸς τῶν καρπῶν,
ἀπέστειλεν τοὺς

δούλους αὐτοῦ πρὸς
τοὺς γεωργοὺς λαβεῖν
τοὺς καρποὺς αὐτοῦ.

35 καὶ λαβόντες
οἱ γεωργοὶ τοὺς
δούλους αὐτοῦ ὄν μὲν
ἔδειραν, ὄν δὲ
ἀπέκτειναν, ὄν δὲ
ἐλιθοβόλησαν.

36 πάλιν
ἀπέστειλεν
ἄλλους δούλους
πλείονας τῶν πρώτων,
καὶ ἐποίησαν αὐτοῖς

MarQ 12:1-12

1 Ἦρξατο
λέγειν
τὴν παραβολὴν·
ἄνθρωπός

ἐφύτευσεν □ ἀμπελῶνα
καὶ φραγμὸν αὐτῷ
περιέθηκεν καὶ ὥρουξεν
ἐν αὐτῷ ληνὸν καὶ
ὠκοδόμησεν πύργον
καὶ ἐξέδετο αὐτὸν
γεωργοῖς καὶ
ἀπεδήμησεν.

2 καὶ
καιρῷ
ἀπέστειλεν πρὸς τοὺς
γεωργοὺς
δούλον ἵνα
λαβεῖν
ἀπὸ τοῦ καρποῦ
τοῦ ἀμπελῶνος.

3 καὶ λαβόντες
οἱ γεωργοὶ
ἐξαπέστειλαν αὐτὸν
δείραντες
κενόν.

4 καὶ πάλιν
ἀπέστειλεν
δούλον·
5 κακείνον
δείραντες καὶ

Lk 20:9-19

9 Ἦρξατο δὲ
πρὸς τὸν λαὸν λέγειν
τὴν παραβολὴν ταύτην·
ἄνθρωπός [τις]

ἐφύτευσεν ἀμπελῶνα

καὶ ἐξέδετο αὐτὸν
γεωργοῖς καὶ
ἀπεδήμησεν χρόνους
ικανούς.

10 καὶ
καιρῷ
ἀπέστειλεν πρὸς τοὺς
γεωργοὺς
δούλον ἵνα

ἀπὸ τοῦ καρποῦ
τοῦ ἀμπελῶνος
δώσουσιν αὐτῷ·

οἱ δὲ γεωργοὶ
ἐξαπέστειλαν αὐτὸν
δείραντες
κενόν.

11 καὶ προσέθετο
ἕτερον πέμπαι
δούλον·
οἱ δὲ κακείνον
δείραντες καὶ

ώσαύτως.

37 ὕστερον δὲ
ἀπέστειλεν πρὸς
αὐτοὺς τὸν υἱὸν αὐτοῦ
λέγων·
ἐντραπήσονται
τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ
ιδόντες τὸν υἱὸν

εἶπον
ἐν ἑαυτοῖς·
οὗτός ἐστιν ὁ
κληρονόμος· δεῦτε
ἀποκτείνωμεν αὐτὸν
καὶ σχώμεν τὴν
κληρονομίαν αὐτοῦ,
39 καὶ λαβόντες
αὐτὸν
ἐξέβαλον ἔξω
τοῦ ἀμπελώνος καὶ
ἀπέκτειναν.
40 ὅταν οὖν ἔλθῃ
ὁ κύριος
τοῦ ἀμπελώνος,
τί ποιήσει τοῖς γεωργοῖς
ἐκείνοις;
41 λέγουσιν αὐτῷ·
κακοὺς κακῶς
ἀπολέσει αὐτοὺς
καὶ
τὸν ἀμπελῶνα
ἐκδώσεται ἄλλοις
γεωργοῖς, οἵτινες
ἀποδώσουσιν αὐτῷ
τοὺς καρποὺς ἐν τοῖς
καιροῖς αὐτῶν.
42 Λέγει αὐτοῖς ὁ
Ἰησοῦς· οὐδέποτε

ἀτιμάσαντες
ἐξαπέστειλαν.

6 ἀπέστειλεν πρὸς
αὐτοὺς τὸν υἱὸν αὐτοῦ
λέγων·
ἐντραπήσονται
τὸν υἱόν μου.
7 οἱ δὲ γεωργοὶ
ιδόντες αὐτὸν

εἶπον
ἐν ἑαυτοῖς·
οὗτός ἐστιν ὁ
κληρονόμος· δεῦτε
ἀποκτείνωμεν αὐτὸν
καὶ ἡμῶν γένηται ἡ
κληρονομία.
8 καὶ λαβόντες

ἐξέβαλον αὐτὸν ἔξω
τοῦ ἀμπελώνος καὶ
ἀπέκτειναν.
9 τί οὖν ποιήσει
ὁ κύριος
τοῦ ἀμπελώνος;

ἐλεύσεται καὶ
ἀπολέσει τοὺς
γεωργοὺς καὶ
δώσει τὸν ἀμπελῶνα
ἄλλοις.

10 οὐδέποτε

ἀτιμάσαντες
ἐξαπέστειλαν κενόν.
12 καὶ προσέθετο
τρίτον πέμψαι·
οἱ δὲ καὶ τοῦτον
τραυματίσαντες
ἐξέβαλον.
13 εἶπεν δὲ ὁ κύριος
τοῦ ἀμπελώνος· τί
ποιήσω; πέμψω
τὸν υἱόν μου τὸν
ἀγαπητόν· ἴσως τοῦτον
ἐντραπήσονται.

14 ιδόντες δὲ αὐτὸν
οἱ γεωργοὶ
διελογίζοντο πρὸς
ἀλλήλους λέγοντες·
οὗτός ἐστιν ὁ
κληρονόμος·
ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἡ
κληρονομία.
15 καὶ

ἐκβαλόντες αὐτὸν ἔξω
τοῦ ἀμπελώνος
ἀπέκτειναν.
τί οὖν ποιήσει αὐτοῖς
ὁ κύριος
τοῦ ἀμπελώνος;

16 ἐλεύσεται καὶ
ἀπολέσει τοὺς
γεωργοὺς τούτους καὶ
δώσει τὸν ἀμπελῶνα
ἄλλοις.

ἀκούσαντες δὲ εἶπαν·
μὴ γένοιτο.

ἀνέγνωτε	<u>ἀνέγνωτε</u>	17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστίν
ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]	<u>ἐν ταῖς γραφαῖς·</u> λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. 11 <u>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</u>	τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·		18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.
46 καὶ ζητοῦντες αὐτὸν κρατήσαι	12 Καὶ ἐζήτησαν αὐτὸν <u>οἱ ἀρχιερεῖς</u> κρατήσαι	19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν,
ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.	καὶ ἐφοβήθησαν <u>τοὺς ὄχλους</u> , ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν.	ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

§280 On Paying Tribute to Caesar

Mt 22:15-22

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ

MarQ 12:13-17

13 οἱ Φαρισαῖοι

καὶ ἀποστέλλουσιν αὐτῷ

Lk 20:20-26

20 Καὶ παρατηρήσαντες

τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἡρωδιανῶν

λέγοντες·
διδάσκαλε, οἶδαμεν ὅτι
ἀληθῆς εἶ καὶ
τὴν ὁδὸν τοῦ θεοῦ
ἐν ἀληθείᾳ διδάσκεις
καὶ οὐ μέλει σοι περὶ
οὐδενός. οὐ γὰρ
βλέπεις εἰς πρόσωπον
ἀνθρώπων,

17 εἰπέ οὖν ἡμῖν τί σοι
δοκεῖ·
ἔξεστιν δοῦναι κήνσον
Καίσαρι
ἢ οὐ;

18 γνοὺς δὲ ὁ Ἰησοῦς
τὴν πονηρίαν αὐτῶν
εἶπεν·

τί με πειράζετε,
ὑποκριταί;

19 ἐπιδείξατέ μοι τὸ
νόμισμα τοῦ κήνσου. οἱ
δὲ προσήνεγκαν αὐτῷ
δηνάριον.

20 καὶ λέγει αὐτοῖς·
τίνος ἢ εἰκὼν αὕτη καὶ
ἢ ἐπιγραφή;

21 λέγουσιν αὐτῷ·
Καίσαρος. τότε
λέγει αὐτοῖς·
ἀπόδοτε οὖν
τὰ Καίσαρος Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ
θεῷ.

22 καὶ ἀκούσαντες

τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἡρωδιανῶν

14 καὶ
λέγοντες·
διδάσκαλε, οἶδαμεν ὅτι
ἀληθῆς εἶ

... διδάσκεις
καὶ οὐ μέλει σοι περὶ
οὐδενός· οὐ γὰρ
βλέπεις εἰς πρόσωπον
ἀνθρώπων,
ἀλλ' ἐπ' ἀληθείας
τὴν ὁδὸν τοῦ θεοῦ
διδάσκεις·
ἔξεστιν δοῦναι κήνσον
Καίσαρι
ἢ οὐ; □

15 γνοὺς δὲ ὁ

εἶπεν πρὸς αὐτούς·
τί με πειράζετε;

δείξατέ μοι

δηνάριον.

16 καὶ λέγει αὐτοῖς·
τίνος ἢ εἰκὼν αὕτη καὶ
ἢ ἐπιγραφή;
οἱ δὲ εἶπαν αὐτῷ·
Καίσαρος. 17 ὁ δὲ
εἶπεν αὐτοῖς·
□ ἀπόδοτε
τὰ Καίσαρος Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ
θεῷ.
καὶ

ἀπέστειλαν ἐγκαθέτους
ὑποκρινομένους
ἑαυτοὺς δικαίους εἶναι,
ἵνα ἐπιλάβωνται αὐτοῦ
λόγου, ὥστε
παραδοῦναι αὐτὸν τῇ
ἀρχῇ καὶ τῇ ἐξουσίᾳ
τοῦ ἡγεμόνος.

21 καὶ ἐπηρώτησαν
αὐτὸν λέγοντες·
διδάσκαλε, οἶδαμεν ὅτι
ὀρθῶς λέγεις καὶ

διδάσκεις
καὶ οὐ

λαμβάνεις πρόσωπον,

ἀλλ' ἐπ' ἀληθείας
τὴν ὁδὸν τοῦ θεοῦ
διδάσκεις·

22 ἔξεστιν ἡμᾶς
Καίσαρι φόρον δοῦναι
ἢ οὐ;

23 κατανοήσας δὲ
αὐτῶν τὴν πανουργίαν
εἶπεν πρὸς αὐτούς·

24 δείξατέ μοι

δηνάριον·

τίνος ἔχει εἰκόνα καὶ
ἐπιγραφήν;
οἱ δὲ εἶπαν·

Καίσαρος. 25 ὁ δὲ
εἶπεν πρὸς αὐτούς·
τοίνυν ἀπόδοτε
τὰ Καίσαρος Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ
θεῷ.

26 καὶ οὐκ ἴσχυσαν

ἐθαύμασαν, καὶ
ἀφέντες αὐτὸν
ἀπῆλθαν.

ἐθαύμασαν.

ἐπλαβέσθαι αὐτοῦ
ῥήματος ἐναντίον τοῦ
λαοῦ καὶ θαυμάσαντες
ἐπὶ τῇ ἀποκρίσει αὐτοῦ
ἐσίγησαν.

§281 The Question about the Resurrection

Mt 22:23-33, 46

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ
προσῆλθον αὐτῷ
Σαδδουκαῖοι,
λέγοντες
μὴ εἶναι ἀνάστασιν, καὶ
ἐπηρώτησαν αὐτὸν 24
λέγοντες·
διδάσκαλε, Μωϋσῆς
εἶπεν·
ἐάν τις
ἀποθάνῃ
μὴ ἔχων
τέκνα,
ἐπιγαμβρεύσει
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα αὐτοῦ καὶ
ἀναστήσει σπέρμα τῷ
ἀδελφῷ αὐτοῦ.
25 ἦσαν δὲ παρ' ἡμῖν
ἑπτὰ ἀδελφοί·
καὶ ὁ πρῶτος
γῆμας
ἔτελεύτησεν,
καὶ μὴ ἔχων σπέρμα
ἀφήκεν τὴν γυναῖκα
αὐτοῦ τῷ ἀδελφῷ
αὐτοῦ· 26 ὁμοίως
καὶ ὁ δεύτερος
καὶ ὁ τρίτος

ἕως τῶν ἑπτὰ.

27 ὕστερον δὲ πάντων
ἀπέθανεν ἡ γυνή.

28 ἐν τῇ ἀναστάσει
οὖν
τίνος τῶν ἑπτὰ ἔσται
γυνή; πάντες γὰρ

MarQ 12:18-27, 34

18 προσῆλθον αὐτῷ
Σαδδουκαῖοι,
οἱ λέγοντες
ἀνάστασιν μὴ εἶναι, καὶ
ἐπηρώτησαν αὐτὸν
λέγοντες· 19
διδάσκαλε, Μωϋσῆς
ἔγραψεν ἡμῖν,
ἐάν τις ἀδελφὸς
ἀποθάνῃ ἔχων
γυναῖκα, μὴ ἔχων
τέκνα,
ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα καὶ
ἐξαναστήσῃ σπέρμα τῷ
ἀδελφῷ αὐτοῦ.
20 ἑπτὰ ἀδελφοὶ ἦσαν·

καὶ ὁ πρῶτος
λαβὼν γυναῖκα
ἀπέθανεν
μὴ ἔχων σπέρμα.

21 καὶ ὁ δεύτερος
καὶ ὁ τρίτος ἔλαβεν
αὐτήν, ὡσαύτως 22 καὶ
οἱ ἑπτὰ οὐ κατέλιπον
τέκνα καὶ ἀπέθανον.

ὕστερον καὶ
ἡ γυνή ἀπέθανεν.

23 ἐν τῇ ἀναστάσει
οὖν
τίνος αὐτῶν ἔσται
γυνή; οἱ γὰρ ἑπτὰ

Lk 20:27-40

Προσελθόντες δὲ τινες
τῶν Σαδδουκαίων,
οἱ [ἀντι]λέγοντες
ἀνάστασιν μὴ εἶναι,
ἐπηρώτησαν αὐτὸν 28
λέγοντες·
διδάσκαλε, Μωϋσῆς
ἔγραψεν ἡμῖν,
ἐάν τις ἀδελφὸς
ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὐτος
ἄτεκνος ἦ,
ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα καὶ
ἐξαναστήσῃ σπέρμα τῷ
ἀδελφῷ αὐτοῦ.
29 ἑπτὰ οὖν ἀδελφοὶ
ἦσαν·
καὶ ὁ πρῶτος
λαβὼν γυναῖκα
ἀπέθανεν
ἄτεκνος·

30 καὶ ὁ δεύτερος
31 καὶ ὁ τρίτος ἔλαβεν
αὐτήν, ὡσαύτως δὲ καὶ
οἱ ἑπτὰ οὐ κατέλιπον
τέκνα καὶ ἀπέθανον.
32 ὕστερον καὶ
ἡ γυνή ἀπέθανεν.
33 ἡ γυνή οὖν
ἐν τῇ ἀναστάσει
τίνος αὐτῶν γίνεται
γυνή; οἱ γὰρ ἑπτὰ

ἔσχον αὐτήν·
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
γαμίζονται,

ἀλλ' ὡς ἄγγελοι
ἐν τῷ οὐρανῷ εἰσιν.
31 περὶ δὲ τῆς
ἀναστάσεως
τῶν νεκρῶν

οὐκ ἀνέγνωτε τὸ ῥηθὲν
ὑμῖν ὑπὸ τοῦ θεοῦ

λέγοντος·
32 ἐγὼ εἰμι
ὁ θεὸς Ἀβραὰμ καὶ
ὁ θεὸς Ἰσαὰκ καὶ
ὁ θεὸς Ἰακώβ;
οὐκ ἔστιν [ὁ] θεὸς
νεκρῶν ἀλλὰ ζώντων.

33 καὶ ἀκούσαντες οἱ
ῥῆγλοι ἐξεπλήσσαντο ἐπὶ
τῇ διδαχῇ αὐτοῦ.
...

46 καὶ οὐδεὶς ἐδύνατο
ἀποκριθῆναι αὐτῷ
λόγον οὐδὲ ἐτόλμησέν
τις ἀπ' ἐκείνης τῆς
ἡμέρας
ἐπερωτῆσαι αὐτὸν
οὐκέτι.

ἔσχον αὐτήν γυναῖκα.
24
εἶπεν αὐτοῖς ὁ Ἰησοῦς·
πλανᾶσθε
μὴ εἰδότες τὰς γραφὰς
μηδὲ τὴν δύναμιν τοῦ
θεοῦ.
25 ἐν γὰρ

τῇ ἀναστάσει τῆς ἐκ
νεκρῶν
οὔτε γαμοῦσιν οὔτε
γαμίζονται,

ἀλλ' ὡς ἄγγελοι
ἐν τῷ οὐρανῷ εἰσιν.
26 περὶ δὲ τῆς
ἀναστάσεως
τῶν νεκρῶν
ὅτι ἐγείρονται
οὐκ ἀνέγνωτε
Μωϋσῆς

λέγει

ἐγώ
ὁ θεὸς Ἀβραὰμ καὶ
ὁ θεὸς Ἰσαὰκ καὶ
ὁ θεὸς Ἰακώβ;
27 οὐκ ἔστιν θεὸς
νεκρῶν ἀλλὰ ζώντων.

34 καὶ οὐδεὶς οὐκέτι
ἐτόλμησέν

ἐπερωτῆσαι αὐτὸν.

ἔσχον αὐτήν γυναῖκα.
34 καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς·
οἱ υἱοὶ τοῦ αἰῶνος
τούτου γαμοῦσιν καὶ
γαμίσκονται,

35 οἱ δὲ καταξιωθέντες
τοῦ αἰῶνος ἐκείνου
τυχεῖν καὶ
τῆς ἀναστάσεως τῆς ἐκ
νεκρῶν
οὔτε γαμοῦσιν οὔτε
γαμίζονται· 36 οὐδὲ
γὰρ ἀποθανεῖν ἔτι
δύνανται,

ἰσάγγελοι γὰρ εἰσιν
καὶ υἱοὶ εἰσιν θεοῦ
τῆς
ἀναστάσεως υἱοὶ ὄντες.

37 ὅτι δὲ ἐγείρονται οἱ
νεκροί,
καὶ Μωϋσῆς ἐμήνυσεν
ἐπὶ τῆς βίας,
ὡς λέγει

κύριον
τὸν θεὸν Ἀβραὰμ καὶ
θεὸν Ἰσαὰκ καὶ
θεὸν Ἰακώβ.
38 θεὸς δὲ οὐκ ἔστιν
νεκρῶν ἀλλὰ ζώντων,
πάντες γὰρ αὐτῷ
ζῶσιν.

39 Ἀποκριθέντες δὲ
τινες τῶν γραμματέων
εἶπαν· διδάσκαλε,
καλῶς εἶπας.
40 οὐκέτι γὰρ

ἐτόλμων

ἐπερωτᾶν αὐτὸν
οὐδέν.

§283 The Question about David's Son

Mt 22:41-46	MarQ 12:34-37	Lk 20:41-44
<p>41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 λέγων·</p> <p>τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ· τοῦ Δαυίδ. 43 λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων· 44 εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; [46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.]</p>	<p>35 <u>ὁ Ἰησοῦς</u> εἶπεν·</p> <p><u>πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;</u></p> <p>36 αὐτὸς γὰρ Δαυὶδ ἐν <u>πνεύματι</u> λέγει·</p> <p>εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑπο<u>κάτω</u> τῶν ποδῶν σου; 37 <u>οὖν</u> Δαυὶδ <u>καλεῖ</u> αὐτὸν κύριον, <u>καὶ πῶς</u> αὐτοῦ υἱὸς ἐστίν;</p>	<p>41 Εἶπεν δὲ πρὸς αὐτοὺς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;</p> <p>42 αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν·</p> <p>εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστίν;</p>

§284 Woe to the Scribes

Mt 23:1-36	MarQ 12:37-40	Lk 20:45-47
<p>1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν</p>	<p>38 <u>προσέχετε ἀπὸ τῶν γραμματέων</u></p>	<p>45 Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]· 46 προσέχετε ἀπὸ τῶν γραμματέων</p>

γὰρ καὶ οὐ ποιοῦσιν. 4
 δεσμεύουσιν δὲ φορτία
 βαρέα [καὶ
 δυσβάστακτα] καὶ
 ἐπιθέασιν ἐπὶ τοὺς
 ὤμους τῶν ἀνθρώπων,
 αὐτοὶ δὲ τῷ δακτύλῳ
 αὐτῶν οὐ θέλουσιν
 κινήσαι αὐτά. 5 πάντα
 δὲ τὰ ἔργα αὐτῶν
 ποιοῦσιν πρὸς τὸ
 θεαθῆναι τοῖς
 ἀνθρώποις·

πλατύνουσιν γὰρ τὰ
 φυλακτήρια αὐτῶν καὶ
 μεγαλύνουσιν τὰ
 κράσπεδα,
 ἵνα φιλοῦσιν δὲ
 τὴν πρωτοκλισίαν ἐν
 τοῖς δείπνοις καὶ τὰς

πρωτοκαθεδρίας ἐν
 ταῖς συναγωγαῖς 7 καὶ

τοὺς ἀσπασμοὺς ἐν
 ταῖς ἀγοραῖς καὶ
 καλεῖσθαι ὑπὸ τῶν
 ἀνθρώπων ῥαββί. 8
 ὑμεῖς δὲ μὴ κληθῆτε
 ῥαββί· εἷς γὰρ ἐστὶν
 ὑμῶν ὁ διδάσκαλος,
 πάντες δὲ ὑμεῖς
 ἀδελφοί ἐστε. 9 καὶ
 πατέρα μὴ καλέσητε
 ὑμῶν ἐπὶ τῆς γῆς, εἷς
 γὰρ ἐστὶν ὑμῶν ὁ
 πατὴρ ὁ οὐράνιος. 10
 μηδὲ κληθῆτε
 καθηγηταί, ὅτι
 καθηγητὴς ὑμῶν ἐστὶν
 εἷς ὁ Χριστός. 11 ὁ δὲ
 μείζων ὑμῶν ἔσται
 ὑμῶν διάκονος. 12
 ὅστις δὲ ὑψώσει ἑαυτὸν

τῶν θελώντων
περιπατεῖν ἐν στολαῖς

καὶ φιλοῦντων

ἀσπασμοὺς ἐν ταῖς
 ἀγοραῖς 39 καὶ
 πρωτοκαθεδρίας ἐν
 ταῖς συναγωγαῖς καὶ
 πρωτοκλισίας ἐν
 τοῖς δείπνοις,

τῶν θελώντων
 περιπατεῖν ἐν στολαῖς

καὶ φιλοῦντων

ἀσπασμοὺς ἐν ταῖς
 ἀγοραῖς καὶ
 πρωτοκαθεδρίας ἐν
 ταῖς συναγωγαῖς καὶ
 πρωτοκλισίας ἐν
 τοῖς δείπνοις,

ταπεινωθήσεται και
 ὅστις ταπεινώσει
 ἑαυτὸν ὑψωθήσεται. 13
 Οὐαὶ δὲ ὑμῖν,
 γραμματεῖς και
 Φαρισαῖοι ὑποκριταί,
 ὅτι κλείετε τὴν
 βασιλείαν τῶν
 οὐρανῶν ἔμπροσθεν
 τῶν ἀνθρώπων· ὑμεῖς
 γὰρ οὐκ εἰσέρχεσθε
 οὐδὲ τοὺς
 εἰσερχομένους ἀφίετε
 εἰσελθεῖν.

[14 Οὐαὶ δὲ ὑμῖν,
 γραμματεῖς και
 Φαρισαῖοι ὑποκριταί,
 ὅτι κατεσθίετε τὰς
 οἰκίας τῶν χηρῶν και
 προφάσει μακρὰ
 προσευχόμενοι·
 διὰ τοῦτο λήψεσθε
 περισσότερον κρῖμα.]

15 Οὐαὶ ὑμῖν,
 γραμματεῖς και
 Φαρισαῖοι ὑποκριταί,
 ...

40 οἱ κατεσθίουσιν τὰς
 οἰκίας τῶν χηρῶν και
 προφάσει μακρὰ
προσευχόμενοι·
 οὗτοι λήμψονται
 περισσότερον κρῖμα.

47 οἱ κατεσθίουσιν τὰς
 οἰκίας τῶν χηρῶν και
 προφάσει μακρὰ
 προσεύχονται·
 οὗτοι λήμψονται
 περισσότερον κρῖμα.

§287 Prediction of the Destruction of the Temple

Mt 24:1-2

1 Καὶ ἐξελθὼν ὁ
 Ἰησοῦς ἀπὸ τοῦ ἱεροῦ
 ἐπορεύετο,

και προσήλθον
 οἱ μαθηταὶ αὐτοῦ
 ἐπιδείξαι αὐτῷ τὰς
 οἰκοδομὰς τοῦ ἱεροῦ.
 2 ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτοῖς·
 οὐ βλέπετε ταῦτα
 πάντα;
 ἀμὴν λέγω ὑμῖν,
 οὐ μὴ ἀφεθῆ ὧδε λίθος
 ἐπὶ λίθον ὃς οὐ
 καταλυθήσεται.

MarQ 13:1-2

1 Καὶ ἐξελθὼν
ἀπὸ τοῦ ἱεροῦ

προσῆλθον
οἱ μαθηταὶ αὐτοῦ
ἐπιδείξαι αὐτῷ τὰς
οἰκοδομὰς τοῦ ἱεροῦ.
 2 ὁ ἀποκριθεὶς εἶπεν
αὐτοῖς·
βλέπετε ταῦτα;

οὐ μὴ ἀφεθῆ ὧδε λίθος
 ἐπὶ λίθον ὃς οὐ []
καταλυθήσεται.

Lk 21:5-6

5 Καὶ τινων λεγόντων
 περὶ τοῦ ἱεροῦ
 ὅτι λίθοις καλοῖς και
 ἀναθήμασιν
 κεκόσμηται εἶπεν·

6 ταῦτα ἂ θεωρεῖτε
 ἐλεύσονται ἡμέραι ἐν
 αἷς
 οὐκ ἀφεθήσεται λίθος
 ἐπὶ λίθῳ ὃς οὐ
 καταλυθήσεται.

§288 Signs before the End

Mt 24:3-8	MarQ 13:3-8	Lk 21:7-11
<p>3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;</p> <p>4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.</p>	<p>3 <u>Καθημένου αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, ἐπηρώτησαν αὐτὸν κατ' ἰδίαν λέγοντες·</u></p> <p>4 <u>εἰπὲ ἡμῖν,</u> πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον <u>ὅταν μέλλῃ ταῦτα γίνεσθαι;</u></p> <p>5 ὁ δὲ <u>Ἰησοῦς εἶπεν</u> αὐτοῖς· βλέπετε μὴ <u>τις ὑμᾶς πλανήσῃ·</u> 6 πολλοὶ <u>γὰρ</u> ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· <u>Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.</u></p>	<p>7 Ἐπηρώτησαν 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· ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ 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· ἐγεροθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,</p> <p>11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.</p>
<p>6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι,</p>	<p>7 <u>ὅταν</u> δὲ ἀκούσητε πολέμους καὶ <u>ἀκοὰς πολέμων,</u> μὴ <u>θροεῖσθε·</u> δεῖ <u>γὰρ</u> γενέσθαι,</p>	<p>9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον,</p>
<p>ἀλλ' οὐπω ἐστὶν τὸ τέλος.</p>	<p>ἀλλ' οὐ<u>πω</u> τὸ τέλος.</p>	<p>ἀλλ' οὐκ εὐθέως τὸ τέλος.</p>
<p>7 ἐγεροθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·</p>	<p>8 ἐγεροθήσεται <u>γὰρ</u> ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους λιμοὶ ἔσονται·</p>	<p>10 Τότε ἔλεγεν αὐτοῖς· ἐγεροθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,</p>
<p>8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.</p>	<p><u>ταῦτα ἀρχὴ ὠδίνων.</u></p>	<p>11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.</p>

§289 Persecutions Foretold

Mt 10:17-22, 24:9-14

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ

εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

19 ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς,

MarQ 13:9-13

9 παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ

εἰς μαρτύριον αὐτοῖς 10 καὶ τοῖς ἔθνεσιν.

11 ὅταν παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν.

12 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

Lk 21:12-19

12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες

εἰς τὰς συναγωγὰς καὶ φυλακάς,

ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον.

14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,

καὶ θανατώσουσιν ἐξ ὑμῶν,

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφήται ἐγερχθήσονται καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἦξει τὸ τέλος.	13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. <u>ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.</u>	17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. 18 καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
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§290 The Desolating Sacrilege

Mt 24:15-22 15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,	MarQ 13:14-20 14 Ὅταν ἄρα ἴδητε <u>τὸ βδέλυγμα τῆς ἐρημώσεως</u> <u>ἐστὸς ἐν τόπῳ ἁγίῳ,</u> <u>ὁ ἀναγινώσκων νοεῖτω,</u> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,	Lk 21:20-24 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς
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17 ὁ ἐπὶ τοῦ
δώματος

μὴ καταβάτω
ἄραι τὰ
ἐκ τῆς οἰκίας αὐτοῦ,
18 καὶ ὁ ἐν τῷ ἀγρῷ
μὴ ἐπιστρεψάτω
ὀπίσω ἄραι τὸ ἱμάτιον
αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ
ταῖς θηλαζούσαις ἐν
ἐκείναις ταῖς ἡμέραις.
20 προσεύχεσθε δὲ ἵνα
μὴ γένηται ἡ φυγὴ
ὑμῶν χειμῶνος μηδὲ
σαββάτω.

21 ἔσται γὰρ τότε
θλίψις μεγάλη
οἷα οὐ γέγονεν
ἀπ' ἀρχῆς κόσμου

ἕως τοῦ νῦν οὐδ' οὐ μὴ
γένηται.

22 καὶ εἰ μὴ
ἐκολοβώθησαν αἱ
ἡμέραι ἐκεῖναι, οὐκ ἂν
ἐσώθη πᾶσα σὰρξ·
διὰ δὲ τοὺς
ἐκλεκτοὺς
κολοβωθήσονται

15 ὁ ἐπὶ τοῦ
δώματος

μὴ καταβάτω
ἄραι τὰ
ἐκ τῆς οἰκίας αὐτοῦ.
16 καὶ ὁ ἐν τῷ ἀγρῷ
μὴ ἐπιστρεψάτω εἰς τὰ
ὀπίσω ἄραι τὸ ἱμάτιον
αὐτοῦ.

17 οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ
ταῖς θηλαζούσαις ἐν
ἐκείναις ταῖς ἡμέραις.
18 προσεύχεσθε δὲ ἵνα
μὴ γένηται
χειμῶνος.

19 ἔσται γὰρ
θλίψις μεγάλη
οἷα οὐ γέγονεν
ἀπ' ἀρχῆς κόσμου

ἕως τοῦ νῦν οὐδ' οὐ μὴ
γένηται.

20 καὶ εἰ μὴ
ἐκολοβώθησαν αἱ
ἡμέραι ἐκεῖναι, οὐκ ἂν
ἐσώθη πᾶσα σὰρξ·
διὰ δὲ τοὺς
ἐκλεκτοὺς
κολοβωθήσονται

αὐτήν, 22 ὅτι ἡμέραι
ἐκδικήσεως αὐταὶ εἰσιν
τοῦ πλησθῆναι πάντα
τὰ γεγραμμένα.

[17:31 ἐν ἐκείνῃ τῇ
ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ
δώματος καὶ τὰ σκεύη
αὐτοῦ

ἐν τῇ οἰκίᾳ,
μὴ καταβάτω
ἄραι αὐτά,

καὶ ὁ ἐν ἀγρῷ ὁμοίως
μὴ ἐπιστρεψάτω εἰς τὰ
ὀπίσω. 32 μνημονεύετε
τῆς γυναικὸς Λῶτ.]

23 οὐαὶ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ
ταῖς θηλαζούσαις ἐν
ἐκείναις ταῖς ἡμέραις·

ἔσται γὰρ
ἀνάγκη μεγάλη

ἐπὶ τῆς γῆς
καὶ ὀργὴ τῷ λαῷ
τούτῳ,

24 καὶ πεσοῦνται
στόματι μαχαίρης καὶ
αἰχμαλωτισθήσονται
εἰς τὰ ἔθνη πάντα, καὶ
Ἰερουσαλήμ ἔσται
πατουμένη ὑπὸ ἐθνῶν,
ἄχρι οὗ πληρωθῶσιν
καιροὶ ἐθνῶν.

αἱ ἡμέραι ἐκείναι.

αἱ ἡμέραι ἐκείναι.

§292 The Coming of the Son of Man

Mt 24:29-31

29 Εὐθέως 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,

καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πάσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.

MarQ 13:24-27

24 μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
25 καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ.

καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
27 καὶ ἀποστελεῖ τοὺς ἀγγέλους

καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

Lk 21:25-28

25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,
26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

27 καὶ τότε

ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς

ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

§293 Time of Coming: Parable of Fig Tree

Mt 24:32-36	MarQ 13:28-32	Lk 21:29-33
<p>32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγύς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.</p>	<p>28 <u>Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη,</u> γινώσκετε ὅτι ἐγγύς τὸ θέρος <u>ἐστίν·</u> 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα <u>γινόμενα,</u> γινώσκετε ὅτι ἐγγύς ἐστιν <u>ἐπὶ θύραις.</u></p>	<p>29 Καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγύς τὸ θέρος ἐστίν· 31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.</p>
<p>34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.</p>	<p>30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη <u>ἕως ἂν</u> πάντα <u>ταῦτα</u> γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ <u>παρελεύσονται.</u> 32 <u>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ.</u></p>	<p>32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.</p>

§305 Jesus' Death is Premeditated

Mt 26:1-5	MarQ 14:1-2	Lk 22:1-2
<p>1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ· 2 οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ</p>	<p>1 <u>μετὰ δύο ἡμέρας τὸ πάσχα γίνεται.</u></p>	<p>1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λεγομένη πάσχα.</p>

σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα 4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν· 5 ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.	καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτόν <u>δόλω κρατήσωσιν</u> <u>καὶ ἀποκτείνωσιν·</u> 2 <u>ἔλεγον δέ· μὴ ἐν τῇ</u> <u>ἑορτῇ,</u> <u>ἵνα μὴ θόρυβος γένηται</u> <u>ἐν τῷ λαῷ.</u>	2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.
§307 The Betrayal of Jesus		
Mt 26:14-16 14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν· τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτόν παραδῷ.	MarQ 14:10-11 10 εἰς τῶν δώδεκα Ἰούδας Ἰσκαριώτης, ἀπελθὼν συνελάλησεν <u>πρὸς τοὺς ἀρχιερεῖς</u> αὐτοῖς παραδῶ αὐτόν. 11 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει <u>εὐκαιρίαν ἵνα</u> <u>αὐτόν</u> παραδῷ.	Lk 22:3-6 3 Εἰσήλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. 5 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.
§308 Preparation for the Passover		
Mt 26:17-20 17 Τῇ δὲ πρώτῃ τῶν ἁζύμων	MarQ 14:12-17 12 <u>Τῇ δὲ πρώτῃ</u> τῶν ἁζύμων	Lk 22:7-14 7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων,

προσηλθον	<u>ἦ ἔδει</u> <u>θύεσθαι τὸ πάσχα·</u>	[ἐν] ἦ ἔδει θύεσθαι τὸ πάσχα· 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ·
οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα	οἱ <u>μαθηταὶ</u> εἶπαν αὐτῷ· ποῦ θέλεις [] ἐτοιμάσωμέν <u>ἵνα φάγωμεν</u> τὸ πάσχα; 13 ὁ δὲ <u>εἶπεν</u> αὐτοῖς· <u>ὑπάγετε</u> εἰς τὴν πόλιν· <u>συναντήσῃ ὑμῖν</u> <u>ἄνθρωπος κεράμιον</u> <u>ὑδατος βαστάζων·</u> <u>ἀκολουθήσατε αὐτῷ</u>	ποῦ θέλεις ἐτοιμάσωμεν; 10 ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὑδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ
καὶ εἶπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.	14 καὶ <u>εἶπατε</u> τῷ <u>οἰκοδεσπότη</u> · ὁ διδάσκαλος λέγει· <u>ποῦ</u> ἐστιν <u>τὸ κατάλυμα ὅπου</u> τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.	11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ
19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἠτοίμασαν τὸ πάσχα. 20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	16 <u>ἀπελθόντες οἱ</u> <u>μαθηταὶ</u> <u>εὗρον</u> καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα. 17 <u>Καὶ ὀψίας</u> <u>γενομένης</u> <u>ἀνέκειτο μετὰ τῶν</u> <u>δώδεκα</u> .	13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

§311 The Last Supper

Mt 26:26-29

MarQ 14:22-25

Lk 22:15-20

15 καὶ εἶπεν πρὸς

<p>26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.</p>	<p>22 <u>καὶ ἐσθιόντων</u> αὐτῶν λαβὼν ἄρτον <u>εὐλογήσας</u> ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· <u>λάβετε</u>, τοῦτό ἐστιν τὸ σῶμά μου.</p>	<p>αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἔν τῃ βασιλείᾳ τοῦ θεοῦ. 17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· 18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὐ ἢ βασιλεία τοῦ θεοῦ ἔλθῃ.</p>
<p>27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γὰρ ἐστιν τὸ αἷμά μου τῆς διαθήκης</p>	<p>23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς <u>λέγων</u>· <u>πίετε ἐξ αὐτοῦ πάντες</u>, 24 τοῦτο ἐστιν τὸ αἷμά μου <u>τῆς διαθήκης</u></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 ἑμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων·</p>
<p>τὸ περι πολλῶν ἐκχυννόμενον εἰς ἄφεισιν ἀμαρτιῶν. 29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ'</p>	<p>τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. 25 λέγω ὑμῖν ὅτι οὐ μὴ πῖω <u>ἀπ' ἄρτι ἐκ</u> τοῦ γενήματος τῆς ἀμπέλου ἕως <u>τῆς ἡμέρας ἐκείνης</u> <u>ὅταν αὐτὸ πίνω</u></p>	<p>τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. [18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὐ</p>

ὑμῶν καινὸν ἐν
τῇ βασιλείᾳ
τοῦ πατρὸς μου.

καινὸν ἐν
τῇ βασιλείᾳ
τοῦ θεοῦ.

ἡ βασιλεία
τοῦ θεοῦ ἔλθη.]

§312 Jesus Foretells His Betrayal

Mt 26:21-25

21 καὶ ἐσθιόντων
αὐτῶν εἶπεν·
ἀμὴν λέγω ὑμῖν ὅτι εἷς
ἐξ ὑμῶν παραδώσει με.
22 καὶ λυπούμενοι
σφόδρα ἤρξαντο
λέγειν αὐτῷ εἷς
ἐκαστος· μήτι ἐγώ εἰμι,
κύριε;
23 ὁ δὲ ἀποκριθεὶς
εἶπεν·

ὁ ἐμβάψας
μετ' ἐμοῦ τὴν χεῖρα
ἐν τῷ τρουβλίῳ 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 ἐκείνος.

25 ἀποκριθεὶς δὲ
Ἰούδας ὁ παραδιδούς
αὐτὸν εἶπεν· μήτι ἐγώ
εἰμι, ῥαββί; λέγει αὐτῷ·
σύ εἶπας.

MarQ 14:18-21

18 καὶ ἐσθιόντων
αὐτῶν εἶπεν·
ἀμὴν λέγω ὑμῖν ὅτι εἷς
ἐξ ὑμῶν παραδώσει με.
19 λυπούμενοι
ἤρξαντο
λέγειν αὐτῷ εἷς
ἐκαστος· μήτι ἐγώ εἰμι;
20 ὁ δὲ
εἶπεν·

ὁ ἐμβάψας
μετ' ἐμοῦ
ἐν τῷ τρουβλίῳ.

21 ὅτι 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 ἐκείνος.

Lk 22:21-23

21 Πλὴν ἰδοὺ ἡ χεῖρ
τοῦ παραδιδόντος με
μετ' ἐμοῦ
ἐπὶ τῆς τραπέζης.

22 ὅτι ὁ υἱὸς μὲν τοῦ
ἀνθρώπου κατὰ τὸ
ὠρισμένον πορεύεται,
πλὴν οὐαὶ τῷ
ἀνθρώπῳ ἐκείνῳ δι' οὗ
παραδίδοται.

23 καὶ αὐτοὶ ἤρξαντο
συζητεῖν πρὸς ἑαυτοὺς
τὸ τίς ἄρα εἶη ἐξ αὐτῶν
ὁ τοῦτο μέλλων
πράσσειν.

§313 Precedence among Disciples and Reward of Discipleship

Mt 20:24-28

24 Καὶ ἀκούσαντες οἱ
δέκα
ἠγανάκτησαν περὶ τῶν
δύο ἀδελφῶν.
25 ὁ δὲ Ἰησοῦς
προσκαλεσάμενος
αὐτοὺς
εἶπεν·

MarQ 10:41-45

42 ὁ δὲ Ἰησοῦς
προσκαλεσάμενος
αὐτοὺς
εἶπεν αὐτοῖς·

Lk 22:24-30

24 Ἐγένετο δὲ καὶ
φιλονεικία ἐν αὐτοῖς,
τὸ τίς αὐτῶν δοκεῖ
εἶναι μείζων.
25 ὁ δὲ
εἶπεν αὐτοῖς·

οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.	οἱ <u>ἄρχοντες</u> τῶν ἐθνῶν <u>κατα</u> κυριεύουσιν αὐτῶν καὶ οἱ <u>μεγάλοι</u> κατεξουσιάζ <u>ου</u> σιν αὐτῶν.	οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.
26 οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν	43 οὐχ δὲ οὕτως <u>ἔσται ἐν ὑμῖν</u> , ἀλλ' <u>ὅς ἐάν θέλη</u> ἐν ὑμῖν <u>μέγας</u> γενέσθαι <u>ἔσται ὑμῶν</u>	26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.
διάκονος, 27 καὶ ὅς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος·	διάκονος, 44 <u>καὶ ὅς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος·</u>	27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ
28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ	45 <u>ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ</u>	ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	διακονῆσαι <u>καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.</u>	28 ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 29 καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

§315 Peter's Denial Predicted

Mt 26:30-35

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς

MarQ 14:26-31

Lk 22:31-34

σκανδαλισθήσεσθε ἐν
ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ,
γέγραπται γάρ· πατάξω
τὸν ποιμένα, καὶ
διασκορπισθήσονται τὰ
πρόβατα τῆς ποιμένης.

32 μετὰ δὲ τὸ
ἐγερθῆναί με προάξω
ὑμᾶς εἰς τὴν Γαλιλαίαν.

33 ἀποκριθεὶς
δὲ ὁ Πέτρος εἶπεν
αὐτῷ· εἰ πάντες
σκανδαλισθήσονται ἐν
σοί, ἐγὼ οὐδέποτε
σκανδαλισθήσομαι.

34 ἔφη αὐτῷ ὁ Ἰησοῦς·
ἀμὴν λέγω σοι ὅτι

ἐν ταύτῃ τῇ νυκτὶ πρὶν
ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ με.

35 λέγει αὐτῷ ὁ
Πέτρος· κὰν δέῃ με σὺν
σοὶ ἀποθανεῖν,
οὐ μὴ σε ἀπαρνήσομαι.
ὁμοίως καὶ πάντες οἱ
μαθηταὶ εἶπαν.

29 ὁ δὲ Πέτρος εἶπεν
αὐτῷ· εἰ πάντες
σκανδαλισθήσονται ἐν
σοί, ἐγὼ οὐδέποτε.

30 ἔφη αὐτῷ ὁ Ἰησοῦς·
ἀμὴν λέγω σοι ὅτι
σήμερον
ταύτῃ τῇ νυκτὶ πρὶν
ἀλέκτορα φωνῆσαι
τρὶς με ἀπαρνήσῃ.

31 λέγει αὐτῷ·
κὰν δέῃ με σὺν
σοὶ ἀποθανεῖν,
οὐ μὴ σε ἀπαρνήσομαι.
ὁμοίως καὶ πάντες οἱ
μαθηταὶ εἶπαν.

31 Σίμων Σίμων, ἰδοὺ ὁ
σατανᾶς ἐξητήσατο
ὑμᾶς τοῦ σινιάσαι ὡς
τὸν σίτον· 32 ἐγὼ δὲ
ἐδεήθην περὶ σοῦ ἵνα
μὴ ἐκλίπη ἡ πίστις σου·
καὶ σύ ποτε ἐπιστρέψας
στήρισον τοὺς
ἀδελφούς σου.

33 ὁ δὲ εἶπεν αὐτῷ·
κύριε, μετὰ σοῦ ἔτοιμός
εἰμι καὶ εἰς φυλακὴν
καὶ εἰς θάνατον
πορεύεσθαι.

34 ὁ δὲ εἶπεν·
λέγω σοι, Πέτρε,
οὐ φωνήσῃ σήμερον

ἀλέκτωρ
ἕως τρὶς με ἀπαρνήσῃ
εἰδέναι.

§330 Gethsemane

Mt 26:36-46

36 Τότε ἔρχεται μετ'
αὐτῶν ὁ Ἰησοῦς
εἰς χωρίον λεγόμενον
Γεθσημανὶ

καὶ λέγει τοῖς μαθηταῖς·
καθίσατε αὐτοῦ
ἕως [οὔ] ἀπελθὼν ἐκεῖ
προσεύξωμαι.

37 καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς δύο
υἱοὺς Ζεβεδαίου
ἤρξατο
λυπεῖσθαι καὶ
ἀδημονεῖν. 38 τότε

MarQ 14:32-42

32 Καὶ ἔρχεται
εἰς χωρίον λεγόμενον
Γεθσημανὶ

καὶ λέγει τοῖς μαθηταῖς·
καθίσατε αὐτοῦ
ἕως

προσεύξωμαι.
33 καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς δύο
υἱοὺς Ζεβεδαίου
ἤρξατο
λυπεῖσθαι καὶ
ἀδημονεῖν. 34 τότε

Lk 22:39-46

39 Καὶ ἐξελθὼν
ἐπορεύθη κατὰ τὸ ἔθος
εἰς τὸ ὄρος τῶν ἐλαιῶν,
ἠκολούθησαν δὲ αὐτῷ
καὶ οἱ μαθηταί. 40
γενόμενος δὲ ἐπὶ τοῦ
τόπου εἶπεν αὐτοῖς·

προσεύχεσθε μὴ
εἰσελθεῖν εἰς
πειρασμόν.

λέγει αὐτοῖς· περίλυπός
ἐστὶν ἡ ψυχὴ μου ἕως
θανάτου· μείνατε ὧδε
καὶ γρηγορεῖτε μετ'
ἐμοῦ.

39 καὶ προελθὼν
μικρὸν

ἔπεσεν ἐπὶ πρόσωπον
αὐτοῦ προσευχόμενος
καὶ λέγων·
πάτερ μου, εἰ
δυνατὸν ἐστίν,
παρελθάτω
ἀπ' ἐμοῦ
τὸ ποτήριον τοῦτο·

πλὴν οὐχ ὡς ἐγὼ θέλω
ἀλλ' ὡς σύ.

40 καὶ ἔρχεται πρὸς
τοὺς μαθητὰς
καὶ εὐρίσκει
αὐτοὺς καθεύδοντας,

καὶ λέγει τῷ Πέτρῳ·

οὕτως οὐκ ἰσχύσατε
μίαν ὥραν γρηγορῆσαι
μετ' ἐμοῦ;

41 γρηγορεῖτε καὶ
προσεύχεσθε,
ἵνα μὴ εἰσέλθητε εἰς
πειρασμόν·

τὸ μὲν πνεῦμα
πρόθυμον ἢ δὲ σὰρξ
ἀσθενής.

42 πάλιν ἐκ δευτέρου
ἀπελθὼν προσηύξατο
λέγων· πάτερ μου, εἰ οὐ
δύναται τοῦτο
παρελθεῖν ἐὰν μὴ αὐτὸ

λέγει αὐτοῖς· περίλυπός
ἐστὶν ἡ ψυχὴ μου ἕως
θανάτου· μείνατε ὧδε
καὶ γρηγορεῖτε.

39 καὶ προελθὼν
μικρὸν

ἔπεσεν ἐπὶ πρόσωπον
αὐτοῦ προσηύξατο
λέγων·
πάτερ, εἰ
δυνατὸν ἐστίν,

36 παρένεγκε
τὸ ποτήριον τοῦτο
ἀπ' ἐμοῦ·

πλὴν οὐχ ὡς ἐγὼ θέλω
ἀλλ' ὡς σύ.

37 καὶ ἔρχεται πρὸς
τοὺς μαθητὰς
καὶ εὐρίσκει
αὐτοὺς καθεύδοντας,

καὶ λέγει τῷ Πέτρῳ·
τί καθεύδετε;
οὐκ ἰσχύσατε
μίαν ὥραν γρηγορῆσαι;

38 γρηγορεῖτε καὶ
προσεύχεσθε,
ἵνα μὴ εἰσέλθητε εἰς
πειρασμόν·

τὸ μὲν πνεῦμα
πρόθυμον ἢ δὲ σὰρξ
ἀσθενής.

41 καὶ αὐτὸς
ἀπεσπάσθη ἀπ' αὐτῶν
ὡσεὶ λίθου βολὴν καὶ
θεῖς τὰ γόνατα
προσηύξατο
42 λέγων·
πάτερ, εἰ
βούλει

παρένεγκε
τοῦτο τὸ ποτήριον
ἀπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημά μου
ἀλλὰ τὸ σὸν γινέσθω.

· · ·
45 καὶ ἀναστὰς ἀπὸ τῆς
προσευχῆς
ἐλθὼν πρὸς
τοὺς μαθητὰς
εὗρεν
κοιμωμένους αὐτοὺς
ἀπὸ τῆς λύπης,
46 καὶ εἶπεν αὐτοῖς·
τί καθεύδετε;

ἀναστάντες
προσεύχεσθε,
ἵνα μὴ εἰσέλθητε εἰς
πειρασμόν.

πίω, γενηθήτω τὸ
θέλημά σου.
43 καὶ ἐλθὼν πάλιν
εὗρεν αὐτοὺς
καθεύδοντας, ἦσαν
γὰρ αὐτῶν οἱ ὀφθαλμοὶ
βεβαρημένοι.

44 καὶ ἀφείς αὐτοὺς
πάλιν ἀπελθὼν
προσηύξατο ἐκ τρίτου
τὸν αὐτὸν λόγον εἰπὼν
πάλιν.

45 τότε ἔρχεται πρὸς
τοὺς μαθητὰς καὶ λέγει
αὐτοῖς· καθεύδετε [τὸ]
λοιπὸν καὶ
ἀναπαύεσθε· ἰδοὺ
ἤγγικεν ἡ ὥρα καὶ
ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδεται
εἰς χεῖρας
ἀμαρτωλῶν.

46 ἐγείρεσθε ἄγωμεν·
ἰδοὺ ἤγγικεν
ὁ παραδιδούς με.

§331 Jesus Arrested

Mt 26:47-56

47 Καὶ ἔτι αὐτοῦ
λαλοῦντος ἰδοὺ

Ἰούδας εἰς τῶν δώδεκα
ἦλθεν καὶ μετ' αὐτοῦ
ὄχλος πολὺς μετὰ
μαχαιρῶν καὶ ξύλων
ἀπὸ τῶν ἀρχιερέων

καὶ πρεσβυτέρων τοῦ
λαοῦ. 48 ὁ δὲ
παραδιδούς αὐτὸν
ἔδωκεν αὐτοῖς σημεῖον
λέγων· ὃν ἂν φιλήσω
αὐτός ἐστιν, κρατήσατε
αὐτόν.

49 καὶ εὐθέως
προσελθὼν τῷ Ἰησοῦ

MarQ 14:43-52

43 Καὶ ἔτι αὐτοῦ
λαλοῦντος **ἰδοὺ**

Ἰούδας εἰς τῶν δώδεκα
ἦλθεν καὶ μετ' αὐτοῦ
ὄχλος μετὰ
μαχαιρῶν καὶ ξύλων
ἀπὸ τῶν ἀρχιερέων

καὶ πρεσβυτέρων τοῦ
λαοῦ. 44 ὁ δὲ
παραδιδούς αὐτὸν
ἔδωκεν αὐτοῖς σημεῖον
λέγων· ὃν ἂν φιλήσω
αὐτός ἐστιν, κρατήσατε
αὐτόν.

45 καὶ εὐθέως
προσελθὼν τῷ Ἰησοῦ

Lk 22:47-53

47 Ἐπι αὐτοῦ
λαλοῦντος ἰδοὺ ὄχλος,
καὶ ὁ λεγόμενος
Ἰούδας εἰς τῶν δώδεκα
προήρχετο αὐτοὺς

καὶ ἤγγισεν τῷ Ἰησοῦ

εἶπεν·
χαίρε, ῥαββί,
καὶ κατεφίλησεν αὐτόν.
50 ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ· ἑταίρε, ἐφ' ὃ
πάρει.
τότε προσελθόντες
ἐπέβαλον
τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν
καὶ ἐκράτησαν αὐτόν.

51 Καὶ ἰδοὺ εἰς τῶν
μετὰ Ἰησοῦ ἐκτείνας
τὴν χεῖρα ἀπέσπασεν
τὴν μάχαιραν αὐτοῦ
καὶ πατάξας

τὸν δούλον
τοῦ ἀρχιερέως
ἀφείλεν
αὐτοῦ τὸ ὄπιον.
52 τότε λέγει αὐτῷ
ὁ Ἰησοῦς·
ἀπόστρεψον τὴν
μάχαιράν σου εἰς τὸν
τόπον αὐτῆς· πάντες
γὰρ οἱ λαβόντες
μάχαιραν ἐν μαχαίρῃ
ἀπολούνται. 53 ἢ
δοκεῖς ὅτι οὐ δύναμαι
παρακαλέσαι τὸν
πατέρα μου, καὶ
παραστήσει μοι ἄρτι
πλείω δώδεκα λεγιῶνας
ἀγγέλων; 54 πῶς οὖν
πληρωθῶσιν αἱ γραφαὶ
ὅτι οὕτως δεῖ γενέσθαι;
55 Ἐν ἐκείνῃ τῇ ᾠρᾷ
εἶπεν ὁ Ἰησοῦς τοῖς
ὄχλοις·

εἶπεν·
χαίρε, ῥαββί,
καὶ κατεφίλησεν αὐτόν.
Ἰησοῦς δὲ εἶπεν
αὐτῷ· ¶

46 ἐπέβαλον
τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν
καὶ ἐκράτησαν αὐτόν.

47 εἰς τῶν
μετὰ Ἰησοῦ ἐκτείνας
τὴν χεῖρα ἀπέσπασεν
τὴν μάχαιραν αὐτοῦ
καὶ πατάξας

τὸν δούλον
τοῦ ἀρχιερέως καὶ
ἀφείλεν
αὐτοῦ τὸ ὄπιον.

48 ἀποκριθεὶς
εἶπεν ὁ Ἰησοῦς τοῖς
ὄχλοις·

φιλήσαι αὐτόν.
48 Ἰησοῦς δὲ εἶπεν
αὐτῷ· Ἰούδα, φιλήματι
τὸν υἱὸν τοῦ ἀνθρώπου
παραδίδως;

49 ἰδόντες δὲ οἱ περὶ
αὐτόν τὸ ἐσόμενον
εἶπαν· κύριε, εἰ
πατάξομεν ἐν μαχαίρῃ;

50 καὶ ἐπάταξεν εἰς τις
ἐξ αὐτῶν
τοῦ ἀρχιερέως
τὸν δούλον καὶ
ἀφείλεν
τὸ οὖς αὐτοῦ τὸ δεξιόν.

51 ἀποκριθεὶς δὲ
ὁ Ἰησοῦς εἶπεν·
ἕατε ἕως τούτου·
καὶ ἀψάμενος τοῦ
ὄπιου ἰάσατο αὐτόν.
52 Εἶπεν δὲ Ἰησοῦς
πρὸς τοὺς
παραγενομένους ἐπ'

ὡς ἐπὶ ληστὴν ἐξήλθατε
μετὰ μαχαιρῶν καὶ
ξύλων συλλαβεῖν με;
καθ' ἡμέραν

ἐν τῷ ἱερῷ ἐκαθεζόμεν
διδάσκων καὶ οὐκ
ἐκρατήσατέ με.
56 τοῦτο δὲ ὅλον
γέγονεν ἵνα
πληρωθῶσιν αἱ γραφαὶ
τῶν προφητῶν.
Τότε οἱ μαθηταὶ πάντες
ἀφέντες αὐτὸν ἔφυγον.

ὡς ἐπὶ ληστὴν ἐξήλθατε
μετὰ μαχαιρῶν καὶ
ξύλων συλλαβεῖν με; 49
καθ' ἡμέραν
μεθ' ὑμῶν
ἐν τῷ ἱερῷ
διδάσκων καὶ οὐκ
ἐκρατήσατέ με.
ἀλλ'
ἵνα
πληρωθῶσιν αἱ γραφαὶ.

50 οἱ μαθηταὶ πάντες
ἀφέντες αὐτὸν ἔφυγον.

αὐτὸν ἀρχιερεῖς καὶ
στρατηγοὺς τοῦ ἱεροῦ
καὶ πρεσβυτέρους·
ὡς ἐπὶ ληστὴν ἐξήλθατε
μετὰ μαχαιρῶν καὶ
ξύλων;
53 καθ' ἡμέραν ὄντος
μου μεθ' ὑμῶν
ἐν τῷ ἱερῷ οὐκ
ἐξετείνετε τὰς χεῖρας
ἐπ' ἐμέ,
ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ
ὥρα καὶ ἡ ἐξουσία τοῦ
σκότους.

§332 Jesus before the Sanhedrin

Mt 26:57-75, 27:1-2

57 Οἱ δὲ κρατήσαντες
τὸν Ἰησοῦν
ἀπήγαγον πρὸς
Καϊάφαν τὸν ἀρχιερέα,
ὅπου οἱ γραμματεῖς καὶ
οἱ πρεσβύτεροι
συνήχθησαν.
58 ὁ δὲ Πέτρος
ἠκολούθει αὐτῷ
ἀπὸ μακρόθεν
ἕως τῆς
αὐλῆς τοῦ ἀρχιερέως
καὶ εἰσελθὼν
ἔσω ἐκάθητο
μετὰ τῶν ὑπηρετῶν
ιδεῖν τὸ τέλος.
[69 Ὁ δὲ Πέτρος
ἐκάθητο
ἔξω ἐν τῇ αὐλῇ·
καὶ προσήλθεν αὐτῷ
μία παιδίσκη

λέγουσα·
καὶ σὺ ἦσθα μετὰ
Ἰησοῦ τοῦ Γαλιλαίου.
70 ὁ δὲ ἠρνήσατο

MarQ 14:53-15:1

53 τὸν δὲ Ἰησοῦν
ἀπήγαγον πρὸς
τὸν ἀρχιερέα,
ὅπου οἱ γραμματεῖς καὶ
οἱ πρεσβύτεροι
συνήχθησαν.
54 ὁ δὲ Πέτρος
ἠκολούθει αὐτῷ
ἀπὸ μακρόθεν
ἕως τῆς
αὐλῆς τοῦ ἀρχιερέως
καὶ συγκαθισάντων
ἔσω ἐκάθητο
μετὰ τῶν ὑπηρετῶν.

66 προσήλθεν
μία παιδίσκη

67 αὐτῷ εἶπεν·
καὶ σὺ ἦσθα μετὰ
Ἰησοῦ.
68 ὁ δὲ ἠρνήσατο

Lk 22:54-71

54 Συλλαβόντες δὲ
αὐτὸν ἤγαγον καὶ
εἰσήγαγον εἰς τὴν
οἰκίαν τοῦ ἀρχιερέως·

ὁ δὲ Πέτρος
ἠκολούθει
μακρόθεν.
55 περιψάντων δὲ πύρ
ἐν μέσῳ τῆς αὐλῆς
καὶ συγκαθισάντων
ἐκάθητο ὁ Πέτρος
μέσος αὐτῶν.

56 ἰδοῦσα δὲ αὐτὸν

παιδίσκη τις
καθήμενον πρὸς τὸ
φῶς καὶ ἀτενίσασα
αὐτῷ εἶπεν·
καὶ οὗτος σὺν αὐτῷ ἦν.

57 ὁ δὲ ἠρνήσατο

ἔμπροσθεν πάντων
λέγων· οὐκ οἶδα
τί λέγεις.
71 ἐξεληθόντα δὲ εἰς τὸν
πυλῶνα
εἶδεν αὐτὸν ἄλλη καὶ
λέγει τοῖς ἐκεῖ·
οὗτος ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου.

72 καὶ πάλιν ἠρνήσατο
μετὰ ὄρκου ὅτι οὐκ
οἶδα τὸν ἄνθρωπον.

73 μετὰ μικρὸν δὲ
προσελθόντες
οἱ ἐστῶτες
εἶπον τῷ Πέτρῳ·
ἀληθῶς καὶ σὺ
ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ λαλιά σου
δῆλόν σε ποιεῖ.

74 τότε ἤρξατο
καταθεματίζειν καὶ
ὀμνύειν ὅτι
οὐκ οἶδα
τὸν ἄνθρωπον.

καὶ εὐθέως

ἀλέκτωρ ἐφώνησεν.

75 καὶ ἐμνήσθη ὁ
Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος

ὅτι πρὶν ἀλέκτορα
φωνῆσαι
τρὶς ἀπαρονήση με·
καὶ ἐξεληθὼν ἔξω
ἔκλαυσεν πικρῶς.]
[67 Τότε
ἐνέπυσαν εἰς

λέγων· **οὐκ** οἶδα
τί λέγεις.
ἐξεληθόντα εἰς τὸν
πυλῶνα
69 **ἄλλη** ἰδὼν αὐτὸν
λέγει **τοῖς ἐκεῖ**·
οὗτος ἦν ἐξ αὐτῶν.

70 ὁ δὲ **πάλιν**
ἠρνήσατο.

καὶ μετὰ μικρὸν

οἱ ἐστῶτες
εἶπον τῷ Πέτρῳ·
ἀληθῶς καὶ
ἐξ αὐτῶν εἶ,
καὶ γὰρ **Γαλιλαῖός**
ἐστιν.

71 **ἤρξατο**
καταθεματίζειν καὶ
ὀμνύειν ὅτι
οὐκ οἶδα
τὸν ἄνθρωπον
ὃν λέγεις.

72 καὶ **εὐθέως**

ἀλέκτωρ ἐφώνησεν.

καὶ ἐμνήσθη ὁ
Πέτρος τοῦ ῥήματος
Ἰησοῦ ὡς εἶπεν αὐτῷ

ὅτι πρὶν ἀλέκτορα
φωνῆσαι
τρὶς ἀπαρονήση με·
καὶ **ἐξεληθὼν ἔξω**
ἔκλαυσεν πικρῶς.

65 [. . . **ἐνέπυσαν**

λέγων· οὐκ οἶδα
αὐτόν, γύναι.

58 καὶ μετὰ βραχὺ
ἕτερος ἰδὼν αὐτόν
ἔφη·
καὶ σὺ ἐξ αὐτῶν εἶ.
ὁ δὲ Πέτρος ἔφη·
ἄνθρωπε, οὐκ εἰμί.

59 καὶ διαστάσης ὡσεὶ
ῥάσας μᾶς
ἄλλος τις διίσχυριζέτο
λέγων·
ἐπ' ἀληθείας καὶ οὗτος
μετ' αὐτοῦ ἦν,
καὶ γὰρ Γαλιλαῖός
ἐστιν.

60 εἶπεν δὲ ὁ Πέτρος·

ἄνθρωπε,
οὐκ οἶδα

ὃ λέγεις.
καὶ παραχρῆμα ἐτι
λαλοῦντος αὐτοῦ
ἐφώνησεν ἀλέκτωρ.
61 καὶ στραφεὶς ὁ
κύριος ἐνέβλεψεν τῷ
Πέτρῳ,

καὶ ὑπεμνήσθη ὁ
Πέτρος τοῦ ῥήματος
τοῦ κυρίου ὡς εἶπεν
αὐτῷ

ὅτι πρὶν ἀλέκτορα
φωνῆσαι σήμερον
ἀπαρονήση με τρίς.
62 καὶ ἐξεληθὼν ἔξω
ἔκλαυσεν πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ
συνέχοντες αὐτόν
ἐνέπαιζον αὐτῷ
δέροντες,

οὔτοί σου
καταμαρτυροῦσιν;
63 ὁ δὲ Ἰησοῦς ἐσιώπα.
καὶ ὁ ἀρχιερεὺς
εἶπεν αὐτῷ·
ἐξορκίζω σε κατὰ τοῦ
θεοῦ τοῦ ζῶντος ἵνα
ἡμῖν εἴπῃς
εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς
τοῦ θεοῦ.

64 λέγει αὐτῷ ὁ
Ἰησοῦς·
σὺ εἶπας.

πλὴν λέγω ὑμῖν· ἀπ'
ἄρτι ὄψεσθε

τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν
τῆς δυνάμεως καὶ
ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ.

65 τότε ὁ ἀρχιερεὺς
διέρρηξεν τὰ ἱμάτια
αὐτοῦ λέγων·
ἐβλασφήμησεν·
τί ἔτι χρεῖαν ἔχομεν
μαρτύρων;
ἴδε νῦν ἠκούσατε τὴν
βλασφημίαν· 66 τί ὑμῖν
δοκεῖ; οἱ δὲ
ἀποκριθέντες εἶπαν·
ἔνοχος θανάτου ἐστίν.
[67 Τότε
ἐνέπυσαν εἰς

τὸ πρόσωπον αὐτοῦ
καὶ ἐκολάφισαν αὐτόν,
οἱ δὲ ἐράπισαν 68

61 εἶπεν αὐτῷ·

εἰπὸν ἡμῖν.
62 εἶπεν δὲ αὐτῷ ὁ
Ἰησοῦς·
ὑμεῖς λέγετε
ὅτι ἐγὼ εἰμι.

ὄψεσθε

τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν
τῆς δυνάμεως καὶ
ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ.

63 ὁ δὲ ἀρχιερεὺς
διέρρηξεν τὰ ἱμάτια
αὐτοῦ λέγων·

τί ἔτι χρεῖαν ἔχομεν
μαρτύρων;
64 ἠκούσατε τὴν
βλασφημίαν· τί ὑμῖν
δοκεῖ; οἱ δὲ
ἀποκριθέντες εἶπαν·
ἔνοχος θανάτου ἐστίν.

67 λέγοντες·

εἰ σὺ εἶ ὁ χριστὸς,

εἰπὸν ἡμῖν.
εἶπεν δὲ αὐτοῖς·

ἐὰν ὑμῖν εἴπω, σὺ μὴ
πιστεύσῃτε· 68 ἐὰν δὲ
ἐρωτήσω, σὺ μὴ
ἀποκριθῆτε.
69 ἀπὸ τοῦ νῦν δὲ
ἔσται

ὁ υἱὸς τοῦ ἀνθρώπου
καθήμενος ἐκ δεξιῶν
τῆς δυνάμεως

τοῦ θεοῦ.
70 εἶπαν δὲ πάντες· σὺ
οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;
ὁ δὲ πρὸς αὐτοὺς ἔφη·
ὑμεῖς λέγετε
ὅτι ἐγὼ εἰμι.

71 οἱ δὲ

εἶπαν·

τί ἔτι ἔχομεν
μαρτυρίας χρεῖαν;
αὐτοὶ γὰρ ἠκούσαμεν
ἀπὸ τοῦ στόματος
αὐτοῦ.

λέγοντες·
προφήτευσον ἡμῖν,
χριστέ, τίς ἐστὶν ὁ
παίσας σε;]

§334 Jesus Delivered to Pilate

Mt 27:1-2

1 Πρωΐας δὲ γενομένης
συμβούλιον ἔλαβον
πάντες οἱ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι τοῦ
λαοῦ κατὰ τοῦ Ἰησοῦ
ὥστε θανατῶσαι
αὐτόν·

2 καὶ δήσαντες αὐτόν

ἀπήγαγον καὶ
παρέδωκαν
Πιλάτῳ τῷ ἡγεμόνι.

[MarQ 15:1

**Incorporated in
previous pericope]**

Lk 23:1

1 Καὶ ἀναστὰν ἅπαν τὸ
πλῆθος αὐτῶν
ἤγαγον αὐτόν
ἐπὶ τὸν Πιλάτον.

§336 The Trial before Pilate

Mt 27:11-14

11 Ὁ δὲ Ἰησοῦς ἐστάθη
ἔμπροσθεν τοῦ
ἡγεμόνος·
καὶ ἐπηρώτησεν αὐτόν
ὁ ἡγεμὼν λέγων·
σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ Ἰησοῦς
ἔφη·
σὺ λέγεις.

12 καὶ ἐν τῷ
κατηγορεῖσθαι αὐτόν
ὑπὸ τῶν ἀρχιερέων καὶ
πρεσβυτέρων οὐδὲν
ἀπεκρίνατο.

13 τότε λέγει αὐτῷ ὁ
Πιλάτος·
οὐκ ἀκούεις
πόσα σου

MarQ 15:2-5

2 ὁ Πιλάτος
ἐπηρώτησεν αὐτόν
λέγων:
σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ
ἀποκριθεὶς αὐτῷ ἔφη:
σὺ λέγεις.

[See next pericope]

Lk 23:2-5

2 Ἦρξαντο δὲ
κατηγορεῖν αὐτοῦ
λέγοντες· τοῦτον
εὔραμεν διαστρέφοντα
τὸ ἔθνος ἡμῶν καὶ
κωλύοντα φόρους
Καίσαρι διδόναι καὶ
λέγοντα ἑαυτὸν
χριστὸν βασιλέα εἶναι.
3 ὁ δὲ Πιλάτος
ἠρώτησεν αὐτόν
λέγων·
σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ
ἀποκριθεὶς αὐτῷ ἔφη·
σὺ λέγεις.

4 ὁ δὲ Πιλάτος εἶπεν
πρὸς τοὺς ἀρχιερεῖς καὶ
τοὺς ὄχλους· οὐδὲν
εὕρισκω αἴτιον ἐν τῷ
ἀνθρώπῳ τούτῳ. 5 οἱ

καταμαρτυροῦσιν;
14 καὶ οὐκ
ἀπεκρίθη αὐτῷ πρὸς
οὐδὲ ἐν ῥῆμα,
ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν.

δὲ ἐπίσχυον λέγοντες
ὅτι ἀνασεῖει τὸν λαὸν
διδάσκων καθ' ὅλης
τῆς Ἰουδαίας, καὶ
ἀρξάμενος ἀπὸ τῆς
Γαλιλαίας ἕως ὧδε.

§337 Jesus before Herod

Mt 27:12-4

12 καὶ ἐν τῷ
κατηγορεῖσθαι αὐτὸν
ὑπὸ τῶν ἀρχιερέων
καὶ πρεσβυτέρων
οὐδὲν ἀπεκρίνατο.

13 τότε λέγει αὐτῷ ὁ
Πιλάτος·
οὐκ ἀκούεις
πόσα σου
καταμαρτυροῦσιν;
14 καὶ οὐκ
ἀπεκρίθη αὐτῷ πρὸς
οὐδὲ ἐν ῥῆμα,
ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν.

MarQ 15:3-5

3 οἱ ἀρχιερεῖς
κατηγοροῦντες
καὶ οὐδὲν ἀπεκρίνατο.

4 λέγει αὐτῷ ὁ
Πιλάτος·
οὐκ ἀκούεις
πόσα σου
καταμαρτυροῦσιν;
5 οὐκ
ἀπεκρίθη αὐτῷ.

ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν.

Lk 23:6-12

6 Πιλάτος δὲ ἀκούσας
ἐπηρώτησεν εἰ ὁ
ἄνθρωπος Γαλιλαῖός
ἐστιν, . . .

9 ἐπηρώτα δὲ αὐτὸν
ἐν λόγοις ἱκανοῖς,
αὐτὸς δὲ
οὐδὲν ἀπεκρίνατο
αὐτῷ.

10 εἰστήκεισαν δὲ
οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς εὐτόμως
κατηγοροῦντες αὐτοῦ.
. . .

§339 Jesus or Barabbas

Mt 27:15-23

15 Κατὰ δὲ ἑορτὴν
εἰώθει
ὁ ἡγεμὼν ἀπολύειν
ένα τῷ ὄχλῳ
δέσμιον ὃν ἠθέλον.
16 εἶχον δὲ τότε
δέσμιον ἐπίσημον
λεγόμενον [Ἰησοῦν]
Βαραββάν.
17 συνηγμένων οὖν
αὐτῶν εἶπεν αὐτοῖς ὁ
Πιλάτος·
τίνα θέλετε ἀπολύσω
ὑμῖν, [Ἰησοῦν τὸν]
Βαραββάν ἢ Ἰησοῦν

MarQ 15:6-14

6 Κατὰ δὲ ἑορτὴν
ὁ ἡγεμὼν ἀπολύειν
αὐτοῖς ένα τῷ ὄχλῳ
δέσμιον ὃν ἠθέλον.
7a εἶχον δὲ

λεγόμενον
Βαραββάν.
8 συνηγμένων οὖν
αὐτῶν 9 εἶπεν αὐτοῖς ὁ
Πιλάτος·
τίνα θέλετε ἀπολύσω
ὑμῖν.
Βαραββάν ἢ Ἰησοῦν;

Lk 23:17-23

17 ἀνάγκην δὲ
εἶχεν ἀπολύειν
αὐτοῖς κατά ἑορτὴν
ένα

τὸν λεγόμενον χριστόν;
 18 ἦδει γὰρ ὅτι
 διὰ φθόνον παρέδωκαν
 αὐτόν. 19 Καθημένου
 δὲ αὐτοῦ ἐπὶ τοῦ
 βήματος ἀπέστειλεν
 πρὸς αὐτὸν ἡ γυνὴ
 αὐτοῦ λέγουσα· μηδὲν
 σοὶ καὶ τῷ δικαίῳ
 ἐκείνῳ· πολλὰ γὰρ
 ἔπαθον σήμερον κατ'
 ὄναρ δι' αὐτόν.

20 Οἱ δὲ ἀρχιερεῖς καὶ
 οἱ πρεσβύτεροι
 ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν
 Βαραββάν,
 τὸν δὲ Ἰησοῦν
 ἀπολέσωσιν.

21 ἀποκριθεὶς δὲ ὁ
 ἡγεμὼν
 εἶπεν αὐτοῖς· τίνα
 θέλετε ἀπὸ τῶν δύο
 ἀπολύσω ὑμῖν; οἱ δὲ
 εἶπαν· τὸν Βαραββάν.

22 λέγει αὐτοῖς ὁ
 Πιλάτος·
 τί οὖν ποιήσω Ἰησοῦν
 τὸν λεγόμενον χριστόν;

λέγουσιν πάντες·

σταυρωθήτω.

23 ὁ δὲ ἔφη·

τί γὰρ κακὸν ἐποίησεν;

οἱ δὲ περισσῶς
 ἔκραζον λέγοντες·

11 Οἱ δὲ ἀρχιερεῖς καὶ
 οἱ πρεσβύτεροι
 ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν
 Βαραββάν.

...

ἀπόλυσον δὲ ἡμῖν
 τὸν Βαραββάν·
 [7b ὅστις ἦν διὰ στάσιν
 τινὰ γενομένην
 ἐν τῇ πόλει καὶ φόνον
 βληθεὶς ἐν τῇ φυλακῇ.]

12 λέγει αὐτοῖς ὁ
 Πιλάτος·

τί οὖν ποιήσω Ἰησοῦν
 τὸν λεγόμενον χριστόν;

13 οἱ δὲ ἐπεφώνουν
 λέγοντες·

σταύρου αὐτόν.

14 ὁ δὲ εἶπεν
 πρὸς αὐτούς·

τί γὰρ κακὸν ἐποίησεν;

οἱ δὲ περισσῶς
 ἔκραζον·

18 Ἀνέκραγον δὲ
 παμπληθεὶ λέγοντες·
 αἶρε τοῦτον,
 ἀπόλυσον δὲ ἡμῖν
 τὸν Βαραββάν·
 19 ὅστις ἦν διὰ στάσιν
 τινὰ γενομένην
 ἐν τῇ πόλει καὶ φόνον
 βληθεὶς ἐν τῇ φυλακῇ.
 20 πάλιν δὲ ὁ Πιλάτος
 προσεφώνησεν αὐτοῖς
 θέλων ἀπολύσαι τὸν
 Ἰησοῦν.

21 οἱ δὲ ἐπεφώνουν
 λέγοντες·
 σταύρου

σταύρου αὐτόν.

22 ὁ δὲ τρίτον εἶπεν
 πρὸς αὐτούς·

τί γὰρ κακὸν ἐποίησεν
 οὗτος; οὐδὲν αἴτιον
 θανάτου εὔρον ἐν
 αὐτῷ· παιδεύσας οὖν
 αὐτὸν ἀπόλυσω.

23 οἱ δὲ ἐπέκειντο
 φωναῖς μεγάλαις

σταυρωθήτω.	αὐτὸν <u>σταυρωθήτω</u> .	αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.
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§341 Pilate Delivers Jesus to be Crucified

Mt 27:24-26 24 ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἄθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.	MarQ 15:15 15 Πιλᾶτος δὲ ἀπέλυσεν αὐτοῖς <u>τὸν Βαραββάν</u> ,	Lk 23:24-25 24 Καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.	τὸν δὲ Ἰησοῦν <u>φραγελλώσας</u> παρέδωκεν <u>ἵνα σταυρωθῇ</u> .	

§343 The Road to Golgotha

Mt 27:31-32 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν γλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι. 32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τούτον	MarQ 15:20-21 20 <u>καὶ ὅτε ἐνέπαιξαν</u> <u>αὐτῷ, ἐξέδυσαν αὐτὸν</u> <u>τὴν γλαμύδα καὶ</u> <u>ἐνέδυσαν αὐτὸν τὰ</u> <u>ἱμάτια αὐτοῦ</u> καὶ ἀπήγαγον αὐτὸν <u>εἰς τὸ</u> <u>σταυρώσαι</u> . 21 <u>Ἐπιλαβόμενοι</u> Σίμωνά <u>τινα</u> Κυρηναῖον ἐρχόμενον <u>ἀπ' ἀγροῦ</u> .	Lk 23:26-32 26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά <u>τινα</u> Κυρηναῖον ἐρχόμενον <u>ἀπ' ἀγροῦ</u> ἐπέθηκαν αὐτῷ
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ἠγγάρευσαν ἵνα ἄρη
τὸν σταυρὸν αὐτοῦ.

ἠγγάρευσαν ἵνα ἄρη
τὸν σταυρὸν αὐτοῦ.

τὸν σταυρὸν
φέρειν ὀπισθεν τοῦ
Ἰησοῦ.
27 Ἠκολούθει δὲ αὐτῷ
πολὺ πλῆθος τοῦ λαοῦ
καὶ γυναικῶν αἱ
ἐκόπτοντο καὶ
ἐθρήνουν αὐτόν. 28
στραφεῖς δὲ πρὸς
αὐτὰς [ὁ] Ἰησοῦς εἶπεν·
θυγατέρες
Ἰερουσαλήμ, μὴ
κλαίετε ἐπ' ἐμέ· πλήν
ἐφ' ἑαυτὰς κλαίετε καὶ
ἐπὶ τὰ τέκνα ὑμῶν, 29
ὅτι ἰδοὺ ἔρχονται
ἡμέραι ἐν αἷς ἐροῦσιν·
μακάριαι αἱ στείραι καὶ
αἱ κοιλίαι αἱ οὐκ
ἐγέννησαν καὶ μαστοὶ
οἱ οὐκ ἔθρεψαν. 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
κακοῦργοι δύο
σὺν αὐτῷ
ἀναιρεθῆναι.

§344 The Crucifixion

Mt 27:33-38

33 Καὶ ἐλθόντες
εἰς τόπον
λεγόμενον Γολγοθᾶ,
ὃ ἐστὶν
Κρανίου Τόπος
λεγόμενος,
34 ἔδωκαν αὐτῷ
πιεῖν οἶνον μετὰ χολῆς
μεμιγμένον· καὶ
γευσάμενος

MarQ 15:22-26

Καὶ ἐλθόντες
ἐπὶ τὸν τόπον
Γολγοθᾶ.
ὃ ἐστὶν
Κρανίου Τόπος,

23 ἔδωκαν αὐτῷ
πιεῖν οἶνον μετὰ χολῆς
μεμιγμένον· καὶ
γευσάμενος

Lk 23:33-34

33 Καὶ ὅτε ἦλθον
ἐπὶ τὸν τόπον

τὸν καλούμενον
Κρανίον,

οὐκ ἠθέλησεν πεῖν. 35 Σταυρώσαντες δὲ αὐτὸν [38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.]	<u>οὐκ ἠθέλησεν πεῖν.</u> 24 ἐσταύρωσαν αὐτὸν <u>καὶ</u>	ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὄν μὲν ἐκ δεξιῶν ὄν δὲ ἐξ ἀριστερῶν. 34 [ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]
διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, 36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον. 26 ἦν καὶ ἐπιγραφή ἐπ' αὐτῷ, <u>τὴν αἰτίαν αὐτοῦ</u> <u>γεγραμμένην·</u> ὁ βασιλεὺς τῶν Ἰουδαίων.	διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. [38 ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.]

§345 Jesus Derided on the Cross

Mt 27:38-43, 48, 37 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινῶντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες· ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες	MarQ 15:27-32 27 <u>καὶ σταυροῦνται</u> σὺν αὐτῷ δύο <u>λησταί,</u> <u>εἷς ἐκ δεξιῶν καὶ</u> <u>εἷς ἐξ εὐωνύμων.</u> 29 <u>Καὶ οἱ</u> <u>παραπορευόμενοι</u> <u>ἐβλασφήμουν αὐτὸν</u> <u>κινῶντες τὰς κεφαλὰς</u> <u>αὐτῶν καὶ λέγοντες·</u> <u>ὁ καταλύων τὸν</u> <u>ναὸν καὶ ἐν τρισὶν</u> <u>ἡμέραις οἰκοδομῶν, 30</u> <u>σῶσον σεαυτὸν, εἰ υἱὸς</u> <u>εἶ τοῦ θεοῦ,</u> <u>κατάβηθι ἀπὸ τοῦ</u> <u>σταυροῦ.</u> 31 <u>ὁμοίως</u> καὶ οἱ ἀρχιερεῖς <u>ἐμπαίζοντες</u>	Lk 23:35-38, 15:33 [15:33 καὶ τοὺς κακούργους, ὄν μὲν ἐκ δεξιῶν ὄν δὲ ἐξ ἀριστερῶν.] 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες
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μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον· 42 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·	<u>μετὰ τῶν γραμματέων</u> ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν <u>οὐ δύναται</u> σῶσαι· 32a ὁ χριστὸς <u>βασιλεὺς Ἰσραὴλ ἐστίν,</u> <u>καταβάτω νῦν ἀπὸ τοῦ</u> <u>σταυροῦ</u> <u>καὶ πιστεύσομεν.</u> [Continued in next pericope]	λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστὶν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.
βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. 43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός. 48 καὶ εὐθέως δραμῶν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.		36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ·
[37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.]		ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.
§346 The Two Thieves		
Mt 27:44 44 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.	MarQ 15:32b 32b <u>καὶ</u> <u>οἱ λησταὶ οἱ</u> <u>συσταυρωθέντες</u> <u>σὺν αὐτῷ</u> <u>ὠνείδιζον</u> αὐτόν.	Lk 23:39-43 39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν λέγων· οὐχὶ σὺ εἶ ὁ χριστός; . . .
§347 The Death of Jesus		
Mt 27:45-54 45 Ἀπὸ δὲ ἑκτης ὥρας σκότος	MarQ 15:33-39 33 <u>Καὶ</u> <u>ὥρας</u> ἑκτης σκότος	Lk 23:44-48 44 Καὶ ἦν ἡδη ὥσει ὥρα ἑκτη καὶ σκότος

ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας ἐνάτης.

46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἦλι ἦλι λεμα σαβαχθανι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες; 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεις καλάμω ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν. 50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ

ἀφήκεν τὸ πνεῦμα.
51 Καὶ ἰδοὺ

τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνέφχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, 53 καὶ ἐξελθόντες ἐκ τῶν

ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

34 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἦλι ἦλι λεμα σαβαχθανι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες; 35 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ οὗτος. 36 δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεις καλάμω ἐπότιζεν αὐτόν. 37 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν. 37 ὁ δὲ Ἰησοῦς κράξας φωνῇ μεγάλῃ

ἐξέπνευσεν.
38 Καὶ

τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο.

ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

[36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ]

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν. [45 τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.]

μνημείων μετὰ τὴν ἐγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.	39 ἰδῶν δὲ ὁ <u>ἐκατοντάρχης</u>	47 ἰδῶν δὲ ὁ ἐκατοντάρχης
54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ιδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες· ἀληθῶς	<u>τὸ γενόμενον</u> <u>λέγων·</u> <u>ἀληθῶς</u> <u>ὁ ἄνθρωπος οὗτος</u> <u>θεοῦ υἱὸς ἦν.</u>	τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.
θεοῦ υἱὸς ἦν οὗτος.		

§348 Witness of the Crucifixion

Mt 27:55-56 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 Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	MarQ 15:40-41 40 Ἦσαν δὲ <u>ἐκεῖ</u> γυναῖκες ἀπὸ μακρόθεν <u>θεωροῦσαι, αἱ</u> <u>συνακολουθοῦσαι τῷ</u> <u>Ἰησοῦ ἀπὸ τῆς</u> <u>Γαλιλαίας,</u> <u>ἐν αἷς ἦν Μαρία ἡ</u> <u>Μαγδαληνὴ καὶ Μαρία</u> <u>ἡ τοῦ Ἰακώβου</u> <u>καὶ Ἰωσήφ μήτηρ.</u>	Lk 23:49 49 Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.
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§350 The Burial of Jesus

Mt 27:57-61 57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας,	MarQ 15:42-47 42 <u>Καὶ ὀψίας</u> <u>γενομένης</u> 43 <u>ἦλθεν ἄνθρωπος</u> ἀπὸ Ἀρμαθαίας,	Lk 23:50-56 50 Καὶ ἰδοὺ ἀνὴρ
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<p>τοῦνομα Ἰωσήφ,</p>	<p>ὄνόματι Ἰωσήφ, βουλευτῆς,</p>	<p>ὄνόματι Ἰωσήφ βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος 51 - οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,</p>
<p>ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·</p> <p>58 οὗτος προσελθὼν τῷ Πιλάτῳ ῆτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.</p>	<p>ὃς καὶ αὐτὸς <u>προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,</u> <u>οὗτος προσελθὼν</u> <u>τῷ Πιλάτῳ</u> ῆτήσατο τὸ σῶμα τοῦ Ἰησοῦ.</p>	<p>ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ῆτήσατο τὸ σῶμα τοῦ Ἰησοῦ</p>
<p>59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ</p> <p>60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ</p>	<p>46 καὶ <u>καθελὼν</u></p> <p><u>ἐνετύλιξεν αὐτὸ</u> σινδόνι καὶ ἔθηκεν αὐτὸν ἐν</p>	<p>53 καὶ καθελὼν</p> <p>ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν</p>
<p>μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρῳ καὶ προσκυλίσας λίθον μέγαν τῇ θύρῳ τοῦ μνημείου ἀπήλθεν.</p>	<p>μνημείῳ ὃ ἐλατόμησεν <u>ἐν τῇ πέτρῳ καὶ</u> <u>προσκυλίσας λίθον</u> <u>τῇ θύρῳ τοῦ</u> <u>μνημείου ἀπήλθεν.</u></p>	<p>μνήματι λαξευτῷ οὐ οὐκ ἦν οὐδεὶς οὐπω κείμενος. 54 καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.</p>
<p>61 Ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.</p>	<p>47 <u>Ἦν δὲ ἐκεῖ Μαριάμ</u> <u>ἡ Μαγδαληνὴ καὶ</u> <u>ἡ ἄλλη Μαρία.</u></p>	<p>55 Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνελθλυθῆσαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,</p>
<p>56 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολὴν.</p>		<p>56 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολὴν.</p>

§352 The Women at the Tomb

Mt 28:1-10

1 Ὅψε δὲ σαββάτων,

MarQ 16:1-8

Lk 24:1-12

τῆ ἐπιφωσκούσῃ
εἰς μίαν
σαββάτων

ἦλθεν
Μαριὰμ
ἡ Μαγδαληνὴ καὶ
ἡ ἄλλη Μαρία
θεωρῆσαι τὸν τάφον.

2 καὶ ἰδοὺ σεισμὸς
ἐγένετο μέγας· ἄγγελος
γὰρ κυρίου καταβάς ἐξ
οὐρανοῦ καὶ
προσελθὼν
ἀπεκύλισεν τὸν λίθον

καὶ
ἐκάθητο
ἐπάνω αὐτοῦ.
3 ἦν δὲ ἡ εἰδέα αὐτοῦ
ὡς ἀστραπὴ καὶ
τὸ ἔνδυμα αὐτοῦ
λευκὸν ὡς χιών.
4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ
τηροῦντες καὶ
ἐγενήθησαν ὡς νεκροί.
5 ἀποκριθεὶς δὲ ὁ
ἄγγελος εἶπεν
ταῖς γυναιξίν·
μὴ φοβεῖσθε ὑμεῖς,
οἶδα γὰρ ὅτι
Ἰησοῦν
τὸν ἐσταυρωμένον
ζητεῖτε·

6 οὐκ ἔστιν ὧδε,

2 Τῆ δὲ μιᾷ
τῶν σαββάτων

ἦλθον.
[1 Μαριὰμ
ἡ Μαγδαληνὴ καὶ
ἡ ἄλλη Μαρία
φέρουσαι ἅ
ἠτοίμασαν ἀρώματα.]
3 καὶ ἰδοὺ

4 τὸν λίθον
ἀποκεκυλισμένον.

5 καὶ ἄγγελος
ἐκάθητο
ἐπάνω αὐτοῦ.
ἦν δὲ
ὡς ἀστραπὴ καὶ
τὸ ἔνδυμα αὐτοῦ
λευκὸν.
ἐμφόβων.

6 εἶπεν δὲ
πρὸς αὐτάς·
μὴ φοβεῖσθε.

Ἰησοῦν
τὸν ἐσταυρωμένον
ζητεῖτε·

οὐκ ἔστιν ὧδε, []

1 Τῆ δὲ μιᾷ
τῶν σαββάτων ὄρθρου
βαθέως ἐπὶ τὸ μνήμα
ἦλθον

φέρουσαι ἅ
ἠτοίμασαν ἀρώματα.
2 εὗρον δὲ

τὸν λίθον
ἀποκεκυλισμένον
ἀπὸ τοῦ μνημείου,
3 εἰσελθοῦσαι δὲ οὐχ
εὗρον τὸ σῶμα τοῦ
κυρίου Ἰησοῦ. 4 καὶ
ἐγένετο ἐν τῷ
ἀπορεῖσθαι αὐτὰς περὶ
τούτου
καὶ ἰδοὺ ἄνδρες δύο
ἐπέστησαν
αὐταῖς
ἐν ἐσθήτι
ἀστραππούσῃ.

5 ἐμφόβων
δὲ γενομένων αὐτῶν
καὶ κλινουσῶν τὰ
πρόσωπα εἰς τὴν γῆν

εἶπαν
πρὸς αὐτάς·

τί

ζητεῖτε
τὸν ζῶντα μετὰ τῶν
νεκρῶν·

6 οὐκ ἔστιν ὧδε,

ἠγέρθη γὰρ
καθὼς εἶπεν·
δεῦτε ἴδετε τὸν τόπον
ὅπου ἔκειτο.
7 καὶ ταχὺ πορευθεῖσαι

εἶπατε τοῖς μαθηταῖς
αὐτοῦ
ὅτι ἠγέρθη ἀπὸ τῶν
νεκρῶν, καὶ ἰδοὺ
προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν, ἐκεῖ αὐτὸν
ὄψεσθε· ἰδοὺ εἶπον
ὑμῖν. 8 Καὶ ἀπελθοῦσαι
ταχὺ
ἀπὸ τοῦ μνημείου μετὰ
φόβου καὶ χαρᾶς
μεγάλης ἔδραμον
ἀπαγγεῖλαι
τοῖς μαθηταῖς αὐτοῦ.

9 καὶ ἰδοὺ Ἰησοῦς
ὑπήντησεν αὐταῖς
λέγων· χαίρετε. αἱ δὲ
προσελθοῦσαι
ἐκράτησαν αὐτοῦ τοὺς
πόδας καὶ
προσεκύνησαν αὐτῷ.
10 τότε λέγει αὐταῖς ὁ
Ἰησοῦς· μὴ φοβεῖσθε·
ὑπάγετε ἀπαγγεῖλατε
τοῖς ἀδελφοῖς μου ἵνα
ἀπέλθωσιν εἰς τὴν
Γαλιλαίαν, κακεῖ με
ὄψονται.

ἠγέρθη.

ἴδετε τὸν τόπον
ὅπου ἔκειτο.
7 καὶ ταχὺ πορευθεῖσαι

εἶπατε τοῖς μαθηταῖς
αὐτοῦ ὅτι

προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν, ἐκεῖ αὐτὸν
ὄψεσθε· ἰδοὺ εἶπον
ὑμῖν. 8 Καὶ ἀπελθοῦσαι
ταχὺ
ἀπὸ τοῦ μνημείου μετὰ
φόβου καὶ χαρᾶς
μεγάλης ἔδραμον
ἀπαγγεῖλαι
τοῖς μαθηταῖς αὐτοῦ.

ἀλλὰ ἠγέρθη.
μνήσθητε ὡς ἐλάλησεν
ὑμῖν ἔτι ὢν ἐν τῇ
Γαλιλαίᾳ 7 λέγων τὸν
υἱὸν τοῦ ἀνθρώπου ὅτι
δεῖ παραδοθῆναι εἰς
χειρας ἀνθρώπων
ἀμαρτωλῶν καὶ
σταυρωθῆναι καὶ τῇ
τρίτῃ ἡμέρᾳ ἀναστῆναι.
8 καὶ ἐμνήσθησαν τῶν
ῥημάτων αὐτοῦ.

9 Καὶ ὑποστρέψασαι

ἀπὸ τοῦ μνημείου

ἀπήγγειλαν ταῦτα
πάντα τοῖς ἔνδεκα καὶ
πᾶσιν τοῖς λοιποῖς.
10 ἦσαν δὲ ἡ
Μαγδαληνὴ Μαρία καὶ
Ἰωάννα καὶ Μαρία ἡ
Ἰακώβου καὶ αἱ λοιπαὶ
σὺν αὐταῖς. ἔλεγον
πρὸς τοὺς ἀποστόλους
ταῦτα, 11 καὶ
ἐφάνησαν ἐνώπιον
αὐτῶν ὡσεὶ λῆρος τὰ
ῥήματα ταῦτα, καὶ
ἠπίστουν αὐταῖς. 12 Ὁ
δὲ Πέτρος ἀναστὰς
ἔδραμεν ἐπὶ τὸ
μνημεῖον καὶ
παρακύψας βλέπει τὰ
ὀθόνια μόνα, καὶ
ἀπήλθεν πρὸς ἑαυτὸν
θαυμάζων τὸ γεγονός.

Table 4 The Text of MarQ, Compared with Mark

MarQ	Mark
MarQ 1:2-6	§13 John the Baptist
<p>[4 ἐγένετο Ἰωάννης <u>ὁ βαπτιστὴς</u> ἐν τῇ ἐρήμῳ καὶ <u>κηρύσσειν βάπτισμα μετανοίας</u> <u>εἰς ἄφεσιν ἁμαρτιῶν.</u>] 2 ὡς γέγραπται <u>ἐν βίβλῳ Ἡσαίου τοῦ προφήτου:</u></p> <p>3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·</p> <p>[6 <u>αὐτὸς δὲ ὁ Ἰωάννης</u> <u>εἶπεν τὸ</u> <u>ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου</u> <u>καὶ ζώνην δερματίνην περὶ τὴν</u> <u>ὀσφύν αὐτοῦ, ἣ δὲ τροφή ἦν αὐτοῦ</u> <u>ἀκρίδες καὶ μέλι ἄγριον.]</u> 5 <u>Τότε</u> <u>ἔξεπορεύετο πρὸς αὐτὸν</u> <u>Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία</u> <u>καὶ πᾶσα ἡ περιχώρος τοῦ</u> <u>Ἰορδάνου,</u> <u>καὶ ἐβαπτίζοντο</u> <u>ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ</u> <u>ἔξομολογούμενοι τὰς ἁμαρτίας</u> <u>αὐτῶν.</u></p>	<p>[4 ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσειν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.] 2 Καθὼς γέγραπται ἐν τῷ Ἡσαία τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου· 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,</p> <p>[6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.] 5 καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.</p>
<p>[4 John <u>the baptist</u> appeared in the wilderness, <u>proclaiming a baptism of</u> <u>repentance for the forgiveness of sins.</u>] 2 <u>As it is written in the book of</u> the prophet Isaiah,</p> <p>3 “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” [6 <u>Now John wore clothing of camel’s</u> <u>hair with a leather belt around his</u></p>	<p>[4 John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.] 2 As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; 3 the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” [6 Now John was clothed with camel’s hair, with a leather belt around his</p>

<u>waist, and his food was locusts and wild honey.]</u>	waist, and he ate locusts and wild honey.]
<u>5 Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.</u>	5 And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins.
MarQ 6:17-18	§17 The Imprisonment of John
17 <u>Ὁ γὰρ Ἡρώδης</u> <u>κρατήσας τὸν Ἰωάννην</u> <u>ἔδησεν αὐτὸν καὶ ἐν φυλακῇ</u> <u>ἀπέθετο</u> <u>διὰ Ἡρωδιάδα τὴν γυναῖκα</u> <u>Φιλίππου</u> τοῦ ἀδελφοῦ αὐτοῦ·	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·
18 <u>ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ·</u> <u>οὐκ ἔξεστίν σοι ἔχειν αὐτήν.</u>	18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
[17 <u>For Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,</u>	[17 For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her.
18 <u>because John had been telling him, "It is not lawful for you to have her."]</u>	18 For John had been telling Herod, "It is not lawful for you to have your brother's wife."]
MarQ 1:9-11	§18 The Baptism of Jesus
9 <u>Ἐγένετο παραγίνεται</u> <u>ὁ Ἰησοῦς ἀπὸ</u> <u>τῆς Γαλιλαίας</u> <u>ἐπὶ τὸν Ἰορδάνην</u> <u>πρὸς τὸν Ἰωάννην</u> <u>βαπτισθῆναι.</u> 10 καὶ <u>βαπτισθεὶς ὁ Ἰησοῦς</u> <u>εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ</u> <u>ἤνεώχθησαν</u> οἱ οὐρανοί· καὶ εἶδεν τὸ πνεῦμα καταβαίνον ὡς περιστερὰν ἐπ' αὐτόν· 11 καὶ φωνὴν	9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον εἰς αὐτόν· 11 καὶ φωνὴ ἐγένετο

<p>ἐκ τῶν οὐρανῶν γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.</p>	<p>ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.</p>
<p>9 It happened that Jesus came from Galilee to John at the Jordan to be baptized. 10 And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened and he saw the Spirit descending like a dove upon him. 11 And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”</p>	<p>9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. 11 And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”</p>
MarQ 1:12-13	§20 The Temptation
<p>13 ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου καὶ ἄγγελοι διηκόνουν αὐτῷ.</p>	<p>12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.</p>
<p>13 He was in the wilderness forty days, tempted by the devil; and angels waited on him.</p>	<p>12 And the Spirit immediately drove him out into the wilderness. 13 He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.</p>
MarQ 1:14	§30 The Journey to Galilee
<p>14 Ἀκούσας δὲ Ἰωάννης παρεδόθη ὁ Ἰησοῦς ἐξῆλθεν εἰς τὴν Γαλιλαίαν.</p>	<p>14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ</p>
<p>14 After hearing that John had been arrested, Jesus came to Galilee.</p>	<p>14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,</p>
MarQ 6:1-6	§33 Jesus' Preaching at Nazareth

[1 Καὶ ἦλθεν
εἰς τὴν
πατρίδα αὐτοῦ 2 καὶ

ἐδίδασκειν
ἐν τῇ συναγωγῇ.

πόθεν τούτω

ἢ σοφία αὕτη
καὶ αἱ δυνάμεις;

3 οὐχ οὗτός ἐστιν ὁ
τοῦ τέκτονος υἱός;
οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ
καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ
Ἰωσήφ καὶ
Σίμων καὶ Ἰούδας;

καὶ αἱ
ἀδελφαὶ αὐτοῦ οὐχὶ πάσαι πρὸς
ἡμᾶς εἰσιν;
καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.

4 εἶπεν δέ·
αὐτοῖς ὅτι
οὐχ ἔστιν προφήτης ἄτιμος εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ

καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
5 καὶ οὐκ ἐποίησεν
ἐκεῖ δυνάμεις

6α διὰ τὴν ἀπιστίαν αὐτῶν.]

[1 He went to his hometown,

2 and was teaching in the synagogue
... “Where did this man get this
wisdom and these deeds of power?

[1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται
εἰς τὴν πατρίδα αὐτοῦ, καὶ
ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ
αὐτοῦ. 2 καὶ
γενομένου σαββάτου ἤρξατο
διδάσκειν
ἐν τῇ συναγωγῇ,
καὶ πολλοὶ
ἀκούοντες
ἐξεπλήσσοντο
λέγοντες· πόθεν τούτω ταῦτα, καὶ
τίς
ἢ σοφία ἢ δοθεῖσα τούτω,
καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν
χειρῶν αὐτοῦ γινόμεναι;
3 οὐχ οὗτός ἐστιν ὁ τέκτων,
ὁ υἱὸς τῆς Μαρίας

καὶ ἀδελφὸς
Ἰακώβου καὶ Ἰωσήτος καὶ
Ἰούδα καὶ Σίμωνος;
καὶ οὐκ εἰσὶν αἱ
ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;

καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.

4 καὶ ἔλεγεν
αὐτοῖς ὁ Ἰησοῦς ὅτι
οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς
συγγενεῦσιν αὐτοῦ
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 καὶ οὐκ ἐδύνατο
ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ
μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς
χεῖρας ἐθεράπευσεν. 6 καὶ
ἐθαύμαζεν
διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ
περιῆγεν τὰς κώμας κύκλῳ
διδάσκων.]

[1 He left that place and came to his
hometown, and his disciples followed
him.

2 On the sabbath he began to teach in
the synagogue, and many who heard
him were astounded. They said,

<p>3 Is not this <u>the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?" And they took offense at him.</u></p> <p>4 <u>Then he said to them,</u> "Prophets are not <u>without honor</u>, except in <u>their hometown, and in their own house.</u>"</p> <p>5 <u>And he did not do many deeds of power there,</u></p> <p>6 <u>because of their unbelief.]</u></p>	<p>"Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!</p> <p>3 Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him.</p> <p>4 Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house."</p> <p>5 And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.</p> <p>6 And he was amazed at their unbelief. Then he went about among the villages teaching.]</p>
MarQ 1:21-22	§35 Teaching in the Synagogue at Capernaum
<p>21 Καὶ κατήλθεν εἰς Καφαρναοὺμ τοῖς σάββασιν·</p> <p>22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.</p>	<p>21 Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθὺς 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>21 <u>He went down to Capernaum on the sabbath;</u></p> <p>22 they were astounded at his teaching, <u>for he taught them as one having authority, and not as the scribes.</u></p>	<p>21 They went to Capernaum; and when the sabbath came, he entered the synagogue and taught.</p> <p>22 They were astounded at his teaching, for he taught them as one having authority, and not as the scribes.</p>
MarQ 1:29-31	§37 The Healing of Peter's Mother in Law
<p>29 Καὶ ἀπὸ τῆς συναγωγῆς εἰσήλθεν.</p>	<p>29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον</p>

<p>εις την οικίαν Σίμωνος.</p> <p>30 πενθερά δὲ τοῦ Σίμωνος <u>πυρέσσουν</u> <u>καὶ ἠρώτησαν</u> <u>αὐτὸν περὶ αὐτῆς.</u></p> <p>31 καὶ <u>ἤψατο τῆς χειρὸς αὐτῆς,</u> <u>καὶ ἀφήκεν αὐτὴν ὁ πυρετός,</u> <u>καὶ διηκόνει αὐτοῖς.</u></p>	<p>εις τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.</p> <p>31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.</p>
<p>29 <u>And he went from the synagogue</u> <u>into the house of Simon.</u></p> <p>30 <u>Now Simon's mother-in-law had a fever,</u> <u>and they asked him about her.</u></p> <p>31 <u>He touched her hand;</u> <u>then the fever left her,</u> <u>and she began to serve them.</u></p>	<p>29 As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John.</p> <p>30 Now Simon's mother-in-law was in bed with a fever, and they told him about her at once.</p> <p>31 He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.</p>
MarQ 1:32-34	§38 The Sick Healed at Evening
<p>32 <u>Ὁψίας δὲ γενομένης</u> <u>προσήνεγκαν</u> <u>πρὸς αὐτόν</u></p> <p><u>δαιμονιζομένους</u></p> <p><u>πολλούς·</u> 34 <u>ἔθεράπευεν</u></p> <p>καὶ <u>δαιμόνια ἀπὸ πολλῶν</u> <u>ἐξέβαλεν</u> <u>καὶ ἐπιτιμῶν οὐκ</u> <u>λαλεῖν,</u> <u>ὅτι ἤδεισαν αὐτόν.</u></p>	<p>32 Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτόν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·</p> <p>33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.</p> <p>34 καὶ ἔθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν.</p>
<p>32 <u>That evening, they offered to him</u> <u>many who were possessed with demons.</u></p> <p>34 <u>And he cured . . . and cast out demons from many;</u> <u>and he rebuked</u> <u>and did not allow them to speak,</u></p>	<p>32 That evening, at sundown, they brought to him all who were sick or possessed with demons.</p> <p>33 And the whole city was gathered around the door.</p> <p>34 And he cured many who were sick with various diseases, and cast out many demons; and he would not</p>

because they knew him.	permit the demons to speak, because they knew him.
MarQ 1:39	§40 First Preaching Tour In Galilee
39 Καὶ ἦν ἐν ὅλῃ τῇ Γαλιλαίᾳ κηρύσσων εἰς τὰς συναγωγὰς.	39 Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
39 And he was throughout Galilee, proclaiming the message in the synagogues.	39 And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.
MarQ 1:16-20	§41 The Miraculous Draught of Fish
[16 <u>Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν, βάλλοντας ἀμφίβληστορον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.</u> 17 <u>καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.</u> 18 <u>εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.</u> 19 καὶ <u>προβὰς ἐκεῖθεν εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,</u> 20 καὶ <u>ἐκάλεσεν αὐτούς.</u> <u>ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.]</u>	[16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα, 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.]
[16 As Jesus walked by the Sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea—for they were fishermen. 17 And he said to them, “Follow me, and I will make you fish for people.” 18 Immediately they left their nets and followed him. 19 As he went from there, he saw James son of Zebedee and his brother John, who were in their boat mending	[16 As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. 17 And Jesus said to them, “Follow me and I will make you fish for people.” 18 And immediately they left their nets and followed him. 19 As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending

the nets. 20 And he called them; and they left the boat and their father, and followed him.]	the nets. 20 Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.]
MarQ 1:40-45	§42 The Cleansing of the Leper
<p>40 Καὶ <u>ἰδοὺ</u> λεπρὸς <u>προσελθὼν</u> αὐτῷ λέγων· <u>κύριε</u>, ἐὰν θέλῃς δύνασαι με καθαρίσαι. 41 καὶ ἐκτείνας τὴν χεῖρα <u>ᾤψατο</u> <u>αὐτοῦ</u> λέγων· θέλω, καθαρίσθητι· 42 καὶ εὐθέως <u>ἀπῆλθεν ἀπ’</u> αὐτοῦ ἡ λέπρα <u>καὶ</u> <u>ἐκαθαρίσθη</u>.</p> <p>44 καὶ <u>λέγει</u> αὐτῷ· <u>ὄρα</u> μηδενὶ εἶπης, ἀλλὰ <u>ὑπάγε</u> σεαυτὸν δείξον τῷ ἱερεὶ καὶ προσένεγκε <u>περὶ τοῦ καθαρισμοῦ</u> <u>σου</u>· <u>ὃ</u> προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.</p>	<p>40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαι με καθαρίσαι. 41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ᾤψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· 42 καὶ εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ ἐμβρομησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτόν 44 καὶ λέγει αὐτῷ· ὄρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεὶ καὶ προσένεγκε <u>περὶ τοῦ καθαρισμοῦ</u> σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 45 ὁ δὲ ἐξεληθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζει τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ’ ἔξω ἐπ’ ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.</p>
<p>40 Behold a leper came to him saying, “Lord, If you choose, you can make me clean.” 41 He stretched out his hand and touched him, saying, “I do choose. Be made clean!” 42 Immediately the leprosy left him and was cleansed.</p> <p>44 Then he said to him, “See that you say nothing to anyone; but go, show</p>	<p>40 A leper came to him begging him, and kneeling he said to him, “If you choose, you can make me clean.” 41 Moved with pity, Jesus stretched out his hand and touched him, and said to him, “I do choose. Be made clean!” 42 Immediately the leprosy left him, and he was made clean. 43 After sternly warning him he sent him away at once, 44 saying to him, “See that you say nothing to anyone; but go, show</p>

yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

45 But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.

MarQ 2:1-12

§43 The Healing of the Paralytic

3 και ἰδοὺ
προσέφερον αὐτῷ
παραλυτικὸν ἐπὶ κλίνης.

5 και ἰδὼν ὁ Ἰησοῦς
τὴν πίστιν αὐτῶν εἶπεν τῷ
παραλυτικῷ·
ἀφίενταί σου
αἱ ἁμαρτίαι.

6 τινες
τῶν γραμματέων
ἤρξαντο διαλογίζεσθαι·

7 τίς ἐστὶν οὗτος ὃς λαλεῖ;
βλασφημεῖ·
τίς δύναται
ἁμαρτίας ἀφίεναι εἰ μὴ ὁ θεός;

8 καὶ ἐπιγνοὺς ὁ Ἰησοῦς
τοὺς
διαλογισμοὺς αὐτῶν
εἶπεν·
τί διαλογίζεσθε
ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν

1 Καὶ εἰσελθὼν πάλιν εἰς
Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη
ὅτι ἐν οἴκῳ ἐστίν. 2 καὶ συνήχθησαν
πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ
πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς
τὸν λόγον.

3 καὶ ἔρχονται
φέροντες πρὸς αὐτὸν
παραλυτικὸν
αἰρόμενον ὑπὸ τεσσάρων.

4 καὶ μὴ δυνάμενοι
προσενέγκαι αὐτῷ διὰ τὸν ὄχλον
ἀπεστέγασαν τὴν στέγην ὅπου ἦν,
καὶ ἐξορύξαντες χαλῶσι τὸν
κράβαττον ὅπου ὁ παραλυτικὸς
κατέκειτο.

5 καὶ ἰδὼν ὁ Ἰησοῦς
τὴν πίστιν αὐτῶν λέγει τῷ
παραλυτικῷ·
τέκνον, ἀφίενταί σου
αἱ ἁμαρτίαι.

6 ἦσαν δέ τινες τῶν
γραμματέων ἐκεῖ καθήμενοι καὶ
διαλογιζόμενοι ἐν ταῖς καρδίαις
αὐτῶν·

7 τί οὗτος οὕτως
λαλεῖ; βλασφημεῖ·
τίς δύναται

ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;
8 καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ
πνεύματι αὐτοῦ ὅτι οὕτως
διαλογίζονται ἐν ἑαυτοῖς
λέγει αὐτοῖς·

τί ταῦτα διαλογίζεσθε
ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν

<p>εὐκοπώτερον, εἰπεῖν·</p> <p>ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ □ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου □ ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας –</p> <p>λέγει τῷ παραλυτικῷ· 11 σοὶ λέγω, ἔγειρε ἄρον τὸ κλινίδιον σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. 12 καὶ ἔγερθεις ἄρας ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ. ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι εἶδομεν παράδοξα.</p>	<p>εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου</p> <p>ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ· 11 σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. 12 καὶ ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.</p>
<p>3 Then behold some people were carrying to him a paralyzed man on a bed.</p> <p>5 When Jesus saw their faith, he said to the paralytic, “Your sins are forgiven.”</p> <p>6 Some of the scribes began to question, 7 “Who is this who is speaking? He is blaspheming! Who can forgive sins but God?”</p>	<p>1 When he returned to Capernaum after some days, it was reported that he was at home.</p> <p>2 So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them.</p> <p>3 Then some people came, bringing to him a paralyzed man, carried by four of them.</p> <p>4 And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay.</p> <p>5 When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.”</p> <p>6 Now some of the scribes were sitting there, questioning in their hearts, 7 “Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?”</p>

8 And when Jesus perceived their questioning, he said, “Why do you raise questions in your hearts?”

9 Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’?

10 But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—

11 “I say to you, stand up, take your bed and go to your home.”

12 And getting up and taking it, he went away to his house. Amazement seized all of them and they glorified God saying, “We have seen strange things.”

8 At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, “Why do you raise such questions in your hearts?”

9 Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’?

10 But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—

11 “I say to you, stand up, take your mat and go to your home.”

12 And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!”

MarQ 2:13-17

13 **Καὶ**
ἐξῆλθεν

14 καὶ παράγων εἶδεν
Λευὶν
καθήμενον ἐπὶ τὸ τελώνιον,
καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ
ἀναστὰς ἠκολούθησεν αὐτῷ. 15
Καὶ αὐτοῦ ἀνακειμένου
ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ
τελώναι καὶ ἁμαρτωλοὶ
συνανέκειντο
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

16 καὶ **□**
οἱ Φαρισαῖοι

ἔλεγον
τοῖς μαθηταῖς αὐτοῦ·
διὰ τί μετὰ

§44 The Call of Levi

13 Καὶ
ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν·
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν,
καὶ ἐδίδασκεν αὐτούς.

14 Καὶ παράγων εἶδεν
Λευὶν τὸν τοῦ Ἀλφαίου
καθήμενον ἐπὶ τὸ τελώνιον,
καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ
ἀναστὰς ἠκολούθησεν αὐτῷ. 15
Καὶ γίνεται κατακείσθαι αὐτόν
ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ
τελώναι καὶ ἁμαρτωλοὶ
συνανέκειντο
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·
ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
αὐτῷ.

16 καὶ οἱ γραμματεῖς
τῶν Φαρισαίων ἰδόντες
ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ
τελωνῶν ἔλεγον
τοῖς μαθηταῖς αὐτοῦ·
ὅτι μετὰ

<p>τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει;</p> <p>17 καὶ ὁ ἀκούσας εἶπεν πρὸς αὐτούς· οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοῦς.</p>	<p>τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει;</p> <p>17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοῦς.</p>
<p>13 Jesus went out</p> <p>14 and as he was walking along, he saw Levi sitting at the tax booth, and he said to him, “Follow me.” And he got up and followed him.</p> <p>15 And as he sat at dinner in his house, many tax collectors and sinners were also sitting with Jesus and his disciples—for there were many who followed him.</p> <p>16 And the Pharisees said to his disciples, “Why does he eat with tax collectors and sinners?”</p> <p>17 When he heard this, he said to them, “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.”</p>	<p>13 Jesus went out again beside the sea; the whole crowd gathered around him, and he taught them.</p> <p>14 As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he got up and followed him.</p> <p>15 And as he sat at dinner in Levi’s house, many tax collectors and sinners were also sitting with Jesus and his disciples—for there were many who followed him.</p> <p>16 When the scribes of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, “Why does he eat with tax collectors and sinners?”</p> <p>17 When Jesus heard this, he said to them, “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.”</p>
MarQ 2:18-22	§45 The Question About Fasting
<p>18 προσέρχονται οἱ μαθηταὶ Ἰωάννου λέγοντες· καὶ οἱ Φαρισαῖοι νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;</p> <p>19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ</p>	<p>18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;</p> <p>19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ</p>

τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

21 Οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ

καὶ χεῖρον σχίσμα γίνεται.

22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

18 John's disciples came saying, "Even the Pharisees fast, but your disciples do not fast?"

19 Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they?"

20 The days will come when the bridegroom is taken away from them, and then they will fast on that day."

21 "No one casts a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away, and a worse tear is made.

22 And no one puts new wine into old wineskins; indeed otherwise, the wine will burst the skins, and the wine is spilled, and the wineskins are destroyed; but one puts new wine into

τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21 Οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ

τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.

22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

18 Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

19 Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast.

20 The days will come when the bridegroom is taken away from them, and then they will fast on that day.

21 "No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made.

22 And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins."

fresh wineskins.”

MarQ 2:23-28

§46 Plucking Grain on the Sabbath

23 Ἐγένετο
ἐν τοῖς σάββασιν διαπορεύεσθαι
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ
ἤρξαντο τίλλειν
στάχυας καὶ ἐσθίειν.

24 οἱ δὲ Φαρισαῖοι
εἶπαν αὐτῷ· ἰδοὺ τί ποιοῦσιν
ὃ οὐκ ἔξεστιν
τοῖς σάββασιν;

25 καὶ εἶπεν αὐτοῖς·
οὐδὲ ἀνέγνωτε τί ἐποίησεν
Δαυὶδ ὅτε
ἐπείνασεν αὐτὸς καὶ
οἱ μετ’ αὐτοῦ,

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ
θεοῦ
καὶ τοὺς ἄρτους τῆς προθέσεως
ἔφαγον, οὓς οὐκ ἔξεστιν φαγεῖν
εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

27 καὶ ἔλεγεν αὐτοῖς:

28 κύριός ἐστιν τοῦ σαββάτου· ὁ
υἱὸς τοῦ ἀνθρώπου.

23 One sabbath while going through
the grainfields, his disciples began to
pluck heads of grain and to eat.

24 But the Pharisees spoke to him,
“Look, why are they doing what is not
lawful on the sabbath?”

25 And he said to them, “Have you not
read what David did when he and his
companions were hungry?

26 He entered the house of God, and
ate the bread of the Presence, which it
is not lawful for any but the priests to

23 Καὶ ἐγένετο αὐτὸν
ἐν τοῖς σάββασιν παραπορεύεσθαι
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ
ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς
στάχυας.

24 καὶ οἱ Φαρισαῖοι
ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν
τοῖς σάββασιν
ὃ οὐκ ἔξεστιν;

25 καὶ λέγει αὐτοῖς·
οὐδέποτε ἀνέγνωτε τί ἐποίησεν
Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ
ἐπείνασεν αὐτὸς καὶ
οἱ μετ’ αὐτοῦ,

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ
θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ
τοὺς ἄρτους τῆς προθέσεως
ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν
εἰ μὴ τοὺς ἱερεῖς,
καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ
οὔσιν;

27 καὶ ἔλεγεν αὐτοῖς·
τὸ σάββατον διὰ τὸν ἄνθρωπον
ἐγένετο καὶ οὐκ ὁ ἄνθρωπος διὰ τὸ
σάββατον· 28 ὥστε
κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου
καὶ τοῦ σαββάτου.

23 One sabbath he was going through
the grainfields; and as they made their
way his disciples began to pluck heads
of grain.

24 The Pharisees said to him, “Look,
why are they doing what is not lawful
on the sabbath?”

25 And he said to them, “Have you
never read what David did when he
and his companions were hungry and
in need of food?

26 He entered the house of God, when
Abiathar was high priest, and ate the
bread of the Presence, which it is not

eat.”	lawful for any but the priests to eat, and he gave some to his companions.”
27 Then he said to them,	27 Then he said to them, “The sabbath was made for humankind, and not humankind for the sabbath;
28 “The Son of Man is lord of the sabbath.”	28 so the Son of Man is lord even of the sabbath.”
MarQ 3:1-6	§47 The Man with the Withered Hand
<p>1 <u>Καὶ εἰσῆλθεν</u> εἰς τὴν συναγωγὴν καὶ ἦν ἄνθρωπος ἐκεῖ <u>χειρὰ ἔχων ξηράν.</u></p> <p>2 <u>καὶ παρετήρουντο</u> αὐτὸν εἰ τοῖς <u>σάββασιν</u> θεραπεύει <u>Π.</u> ἵνα κατηγορήσωσιν αὐτοῦ.</p> <p>3 <u>εἶπεν δὲ</u> τῷ ἀνδρὶ τῷ <u>ξηρὰν ἔχοντι τὴν χεῖρα:</u> <u>ἔγειρε εἰς τὸ μέσον.</u></p> <p>4 <u>εἶπεν</u> αὐτοῖς· <u>ἔξεστιν τοῖς σάββασιν</u> <u>ἀγαθοποιῆσαι ἢ κακοποιῆσαι,</u> <u>ψυχὴν σῶσαι ἢ ἀπολέσαι;</u></p> <p>5 <u>καὶ περιβλεψάμενος</u> <u>αὐτοὺς</u></p> <p><u>λέγει τῷ ἀνθρώπῳ·</u> ἔκτεινόν σου τὴν χεῖρα. <u>καὶ ἐξέτεινεν</u> <u>καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.</u></p> <p>6 <u>ἐξεληθόντες δὲ οἱ Φαρισαῖοι</u> <u>συμβούλιον ἔλαβον</u> <u>κατ’ αὐτοῦ ὅπως αὐτὸν</u> <u>ἀπολέσωσιν.</u></p>	<p>1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.</p> <p>2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.</p> <p>3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον.</p> <p>4 καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.</p> <p>5 καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.</p> <p>6 καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ’ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.</p>
1 He entered the synagogue, and a man was there with a withered hand.	1 Again he entered the synagogue, and a man was there who had a withered hand.
2 They watched him to see if he would cure on the sabbath, so that they might accuse him.	2 They watched him to see whether he would cure him on the sabbath, so that they might accuse him.
3 And he spoke to the man who had the withered hand, “Come forward.”	3 And he said to the man who had the withered hand, “Come forward.”
4 He said to them, “Is it lawful to do	4 Then he said to them, “Is it lawful to

good or to do harm on the sabbath, to save life or to kill?"

5 He looked around at them, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.

6 But the Pharisees went out and took counsel against him, how to destroy him.

do good or to do harm on the sabbath, to save life or to kill?" But they were silent.

5 He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.

6 The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

MarQ 3:13-19

13 καὶ προσκαλεσάμενος
μαθητὰς αὐτοῦ.

14 δώδεκα, οὓς καὶ
ἀποστόλους ὠνόμασεν·

ἔδωκεν αὐτοῖς

15 ἐξουσίαν
ἐκβάλλειν . . .

16 Σίμωνα ὠνόμασεν Πέτρον,
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ.

17 καὶ Ἰάκωβον τοῦ Ζεβεδαίου
καὶ Ἰωάννην ἀδελφὸν αὐτοῦ,
□

18 καὶ Φίλιππον
καὶ Βαρθολομαίου
καὶ Μαθθαίου
καὶ Θωμᾶν
καὶ Ἰάκωβον τοῦ
Ἀλφαίου
καὶ Θαδδαίου,
καὶ Σίμωνα τὸν
Καναναίου

19 καὶ Ἰούδαν Ἰσκαριώθ,
ὃς παραδούς αὐτόν.

13 And he called to him his disciples,

§49 The Choosing of the Twelve

13 Καὶ ἀναβαίνει
εἰς τὸ ὄρος
καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός,
καὶ ἀπῆλθον πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα [οὓς καὶ
ἀποστόλους ὠνόμασεν]
ἵνα ὥσιν μετ' αὐτοῦ καὶ ἵνα
ἀποστέλλῃ αὐτοὺς κηρύσσειν

15 καὶ ἔχειν ἐξουσίαν
ἐκβάλλειν τὰ δαιμόνια·

16 [καὶ ἐποίησεν τοὺς δώδεκα,] καὶ
ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς
ὄνομα[τα] βοανηργές, ὃ ἐστὶν υἱὸς
βροντῆς·

18 καὶ Ἀνδρέαν
καὶ Φίλιππον
καὶ Βαρθολομαῖον
καὶ Μαθθαῖον
καὶ Θωμᾶν
καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου
καὶ Θαδδαῖον
καὶ Σίμωνα τὸν Καναναῖον

19 καὶ Ἰούδαν Ἰσκαριώθ,
ὃς καὶ παρέδωκεν αὐτόν.

13 He went up the mountain and called to him those whom he wanted, and

14 twelve, whom he also named apostles. He gave to them	they came to him. 14 And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message,
15 authority to cast out . . .	15 and to have authority to cast out demons.
16 Simon, named Peter, and Andrew his brother, 17 and James son of Zebedee and John his brother,	16 So he appointed the twelve: Simon (to whom he gave the name Peter); 17 James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder);
18 and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean,	18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean,
19 and Judas Iscariot, who betrayed him.	19 and Judas Iscariot, who betrayed him. Then he went home;
MarQ 3:7-12	§77 Occasion of the Sermon
[7 . . . ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ 8 Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου . . .]	[7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. 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 μάστιγας. 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. 12 καὶ πολλὰ

	ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.]
[7 . . . many crowds from Galilee and	[7 Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him;
8 Jerusalem and Judea and the region of the Jordan . . .]	8 hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon.
	9 He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him;
	10 for he had cured many, so that all who had diseases pressed upon him to touch him.
	11 Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!”
	12 But he sternly ordered them not to make him known.]
MarQ 14:3-9	§114 The Woman with the Ointment
[3 <u>ἐν Βηθανία</u> <u>ἐν οἰκίᾳ Σίμωνος</u> τοῦ <u>λεπροῦ</u> ,	[3 Καὶ ὄντος αὐτοῦ ἐν Βηθανία ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου <u>βαρυτίμου</u>
<u>προσῆλθεν αὐτῷ</u> γυνὴ ἔχουσα ἀλάβαστρον μύρου <u>βαρυτίμου</u>	ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου <u>νάρδου πιστικῆς πολυτελοῦς</u> , συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς.
καὶ <u>κατέχευεν ἐπὶ</u> τῆς κεφαλῆς <u>αὐτοῦ</u> ἀνακειμένου.	
4 <u>ἰδόντες</u> δὲ <u>ἠγανάκτησαν</u> <u>λέγοντες</u> :	4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
<u>εἰς τί ἡ ἀπώλεια αὕτη</u> ;	5 ἡδύνατο γὰρ τοῦτο τὸ μύρον <u>πραθῆναι</u> ἐπάνω <u>δηναρίων</u> <u>τριακοσίων</u> καὶ <u>δοθῆναι</u> τοῖς <u>πωχοῖς</u> · καὶ <u>ἐνεβριμῶντο</u> αὐτῇ.
5 <u>ἡδύνατο γὰρ τοῦτο</u> <u>πραθῆναι</u> <u>πολλοῦ</u>	
καὶ <u>δοθῆναι</u> <u>πωχοῖς</u> .	6 ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί
6 ὁ δὲ Ἰησοῦς <u>εἶπεν</u> αὐτοῖς· τί	

κόπους παρέχετε τῇ

γυναικί;

ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν.

ἐμὲ δὲ οὐ πάντοτε ἔχετε·

8 βαλοῦσα γὰρ αὐτῇ

τὸ μύρον τοῦτο ἐπὶ

τοῦ σώματός μου πρὸς

τὸ ἐνταφιάσαι με ἐποίησεν.

9 ἀμὴν λέγω ὑμῖν,

ὅπου ἐὰν κηρυχθῇ

τὸ εὐαγγέλιον τοῦτο

ἐν ὅλῳ τῷ κόσμῳ,

λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.]

αὐτῇ κόπους παρέχετε;

καλὸν ἔργον ἠργάσατο ἐν ἐμοί.

7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8 ὁ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι

τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.

9 ἀμὴν δὲ λέγω ὑμῖν,

ὅπου ἐὰν κηρυχθῇ

τὸ εὐαγγέλιον

εἰς ὅλον τὸν κόσμον,

καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.]

[3 At Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table.

4 But some who saw it grew angry, saying, “Why this waste?”

5 For this ointment could have been sold for a large sum, and the money given to the poor.”

6 But Jesus said to them, “Why do you trouble the woman? She has performed a good service for me.

7 For you always have the poor with you, but you will not always have me.

8 By pouring this ointment on my body she has prepared me for burial.

9 Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”]

[3 While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head.

4 But some were there who said to one another in anger, “Why was the ointment wasted in this way?”

5 For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her.

6 But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me.

7 For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me.

8 She has done what she could; she has anointed my body beforehand for its burial.

9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”]

MarQ 6:6b	§115 Teaching Among the Villages (Ministering Women)
<p>6b [. . . Καὶ <u>περιήγεν τὰς πόλεις καὶ τὰς κώμας διδάσκων καὶ κηρύσσων εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων.</u>]</p>	<p>[6b . . . Καὶ περιήγεν τὰς κώμας κύκλω διδάσκων.]</p>
<p>6b [Then he went about the cities and the villages teaching and proclaiming good news of the kingdom, and healing.]</p>	<p>[6b Then he went about among the villages teaching.]</p>
MarQ 4:1-9	§122 The Parable of the Sower
<p>1 <u>ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.</u> 2 <u>καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων·</u> 3 <u>ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι.</u> 4 καὶ ἐν τῷ σπείρειν <u>αὐτὸν</u> ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ <u>ἐλθόντα</u> τὰ πετεινὰ κατέφαγεν αὐτό. 5 <u>καὶ ἄλλα</u> ἔπεσεν ἐπὶ τὰ πετρῶδη <u>ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·</u> 6 <u>ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη</u> καὶ διὰ τὸ μὴ ἔχειν <u>ρίζαν</u> ἐξηράνθη. 7 <u>καὶ ἄλλα</u> ἔπεσεν <u>ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἀπέπνιξαν αὐτό.</u> 8 <u>καὶ ἄλλα</u> ἔπεσεν εἰς τὴν γῆν τὴν <u>καλήν</u> καὶ <u>ἐδίδου</u> καρπὸν, . . . <u>ἐκατόν</u> . . . <u>ἐξήκοντα</u></p>	<p>1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. 4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ ἀύξανόμενα καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἐξήκοντα</p>

<p>... τριάκοντα. 9 ... λέγων... ὁ ἔχων ὠτα ἀκούειν ἀκουέτω.</p> <p>1 He sat down beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach.</p> <p>2 And he told them many things in parables, saying:</p> <p>3 “Behold! A sower went out to sow. 4 And as he sowed, some seed fell on the path, and the birds came and ate it up. 5 Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. 6 But when sun rose, they were scorched; and since they had no root, they withered away. 7 But other seeds fell among thorns, and the thorns grew up and choked them. 8 Other seeds fell into good soil and brought forth grain, . . . hundredfold . . . sixty . . . thirty.”</p> <p>9 He said, “Let anyone with ears to hear listen!”</p>	<p>καὶ ἐν ἑκατόν. 9 καὶ ἔλεγεν· ὃς ἔχει ὠτα ἀκούειν ἀκουέτω.</p> <p>1 Again he began to teach beside the sea. Such a very large crowd gathered around him that he got into a boat on the sea and sat there, while the whole crowd was beside the sea on the land. 2 He began to teach them many things in parables, and in his teaching he said to them: 3 “Listen! A sower went out to sow. 4 And as he sowed, some seed fell on the path, and the birds came and ate it up. 5 Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. 6 And when the sun rose, it was scorched; and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. 8 Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.” 9 And he said, “Let anyone with ears to hear listen!”</p>
MarQ 4:10-12	§123 The Reason for Speaking in Parables
<p>10 Καὶ ἐπηρώτων αὐτὸν οἱ μαθηταὶ διὰ τί ἐν παραβολαῖς λαλεῖς; 11 ὁ δὲ εἶπεν αὐτοῖς· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, ἐκείνοις δὲ . . . ἐν παραβολαῖς. 12 ἵνα βλέποντες μὴ βλέπωσιν □</p>	<p>10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,</p>

καὶ ἀκούοντες μὴ συνιῶσιν.	καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ αὐτοῖς.
10 And the disciples asked him, “Why do you speak in parables?”	10 When he was alone, those who were around him along with the twelve asked him about the parables.
11 But he said to them, “To you it has been given to know the secrets of the kingdom of God, but to them . . . in parables;	11 And he said to them, “To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables;
12 in order that ‘looking they may not perceive, and listening, they may not understand.’”	12 in order that ‘they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.’”
MarQ 4:13-20	§124 Interpretation of the Parable of the Sower
13 . . . τὴν παραβολὴν.	13 Καὶ λέγει αὐτοῖς· οὐκ οἶδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 ὁ σπόρος ἐστὶν ὁ λόγος.	14 ὁ σπείρων τὸν λόγον σπείρει.
15 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν	15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
οἱ ἀκούσαντες, ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.	16 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον, εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
16 οἱ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οἱ ὅταν ἀκούσωσιν τὸν λόγον,	17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.
εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,	18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη
17 καὶ οὐκ ἔχει ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.	
18 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη	

<p><u>τοῦ</u> πλούτου <u>πορευόμενοι</u> συμπνίγονται</p> <p>καὶ <u>ἄκαρπος γίνεται.</u> 20 <u>ὁ δὲ</u> <u>ἐπὶ τὴν καλὴν</u> γῆν <u>σπαρείς,</u> <u>οἵτινες</u> ἀκούσαντες τὸν λόγον</p> <p><u>καὶ καρποφοροῦσιν</u> <u>ὁ μὲν ἑκατόν,</u> <u>ὁ δὲ ἐξήκοντα,</u> <u>ὁ δὲ τριάκοντα.</u></p>	<p>τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.</p>
<p>13 . . . the parable.</p>	<p>13 And he said to them, “Do you not understand this parable? Then how will you understand all the parables?”</p>
<p>14 “The seed is the word.</p>	<p>14 The sower sows the word.</p>
<p>15 The ones on the path are those who have heard; the devil comes and takes away the word that is sown in the heart.</p>	<p>15 These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.</p>
<p>16 As for the ones sown on rocky ground: when they hear the word, he immediately receives it with joy.</p>	<p>16 And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy.</p>
<p>17 But such a person has no root, and endures only for a while; and when trouble or persecution arises on account of the word, that person immediately falls away.</p>	<p>17 But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.</p>
<p>18 As for what was sown among the thorns, these are the ones who hear the word,</p>	<p>18 And others are those sown among the thorns: these are the ones who hear the word,</p>
<p>19 but as they go on their way, the care of the world, and the lure of wealth, choke the word, and it yields nothing.</p>	<p>19 but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing.</p>
<p>20 But as for what was sown on the good soil: they hear the word and bear fruit, in one case a hundredfold, in another sixty, and in another thirty.”</p>	<p>20 And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold.”</p>
<p>MarQ 4:21-25</p>	<p>§125 “He Who Has Ears”</p>
<p>21 οὐδὲ</p>	<p>21 Καὶ ἔλεγεν αὐτοῖς· μήτι</p>

<p><u>καίουσιν</u> λύχνον <u>καὶ τιθέασιν αὐτὸν</u> <u>ὑπὸ τὸν μόδιον</u> ἢ ὑποκάτω κλίνης, <u>ἀλλ'</u> ἐπὶ τὴν λυχνίαν τίθουσιν, 22 οὐ γὰρ ἐστὶν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.</p>	<p>ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; 22 οὐ γὰρ ἐστὶν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. 23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρον μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. 25 ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</p>
<p>24 βλέπετε οὖν πῶς ἀκούετε·</p>	<p>24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρον μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.</p>
<p>25 ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</p>	<p>25 ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</p>
<p>21 “No one after lighting a lamp puts it under the bushel basket, or under a bed, but puts it on the lampstand.</p>	<p>21 He said to them, “Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand?</p>
<p>22 For nothing is hidden that will not be disclosed; nor is anything secret that will not become known to the light.</p>	<p>22 For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light.</p>
<p>24 Then pay attention to what you hear;</p>	<p>23 Let anyone with ears to hear listen!” 24 And he said to them, “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you.</p>
<p>25 for to those who have, more will be given, and from those who have nothing, even what they have will be taken away.”</p>	<p>25 For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.”</p>
<p>MarQ 3:31-35</p>	<p>§135 Jesus' True Kindred</p>
<p>[31 ἡ μήτηρ . . . καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ <u>εἰστήκεισαν ἔξω</u></p>	<p>[31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.</p>
<p>32 διὰ τὸν ὄχλον. εἶπεν ὁ αὐτῷ· <u>ἰδοὺ</u> ἡ μήτηρ σου καὶ</p>	<p>32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ</p>

οἱ ἀδελφοί σου	οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. 33 καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου]; 34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.]
<u>ἔστίκασιν</u> ἔξω <u>ζητοῦντές</u> σε. 33 <u>ὁ δὲ</u> ἀποκριθεὶς <u>εἶπεν τῷ λέγοντι</u> αὐτῷ· <u>τίς ἐστὶν ἡ μήτηρ μου καὶ τίνες</u> <u>εἰσὶν οἱ ἀδελφοί μου;</u>	
34 <u>ἰδοὺ ἡ</u> μήτηρ μου καὶ <u>οἱ</u> ἀδελφοί μου. 35 <u>ὅστις γὰρ ἂν ποιήσῃ</u> <u>τὸ θέλημα</u> τοῦ <u>πατρός μου</u> <u>αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ</u> <u>μήτηρ ἐστίν.]</u>	
[31 His mother and brothers were standing outside	[31 Then his mother and his brothers came; and standing outside, they sent to him and called him.
32 because of the crowd. And someone said to him, “Look, your mother and your brothers are standing outside, wanting to speak to you.”	32 A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.”
33 And he replied to the one who told him this, “Who is my mother, and who are my brothers?”	33 And he replied, “Who are my mother and my brothers?”
34 Here are my mother and my brothers!	34 And looking at those who sat around him, he said, “Here are my mother and my brothers!
35 For whoever does the will of my father is my brother and sister and mother.”]	35 Whoever does the will of God is my brother and sister and mother.”]
MarQ 4:35-41	§136 Stilling the Storm
35 <u>ἐν μιᾷ τῶν ἡμερῶν</u> <u>καὶ αὐτὸς ἐνέβη εἰς πλοῖον</u> <u>καὶ οἱ μαθηταὶ αὐτοῦ</u> καὶ εἶπεν <u>διέλθωμεν εἰς τὸ πέραν.</u>	35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ. 37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ
37 καὶ κατέβη λαίλαψ ἀνέμου.	

38 αὐτὸς δὲ ἐκάθευδεν. καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον.
 □ ἀπολλύμεθα.
 39 διεγεροθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσῃ,

καὶ ἐγένετο γαλήνη μεγάλη.
 40 εἶπεν δὲ αὐτοῖς·

ποῦ ἡ πίστις ὑμῶν;
 41 φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

35 One day he got into a boat with his disciples, and he said, “Let us go across to the other side.”

37 A windstorm swept down on the lake.

38 But he was asleep; and they went and woke him up, saying, “Lord, save us! We are perishing!”

39 He woke up and rebuked the wind and the sea; and there was a dead calm.

40 And he said to them, “Where is your faith?”

41 They were afraid and amazed, and said to one another, “Who then is this, that even the winds and the sea obey him?”

πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.

38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

39 καὶ διεγεροθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· σιώπα, πεφίμωσο.

καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη.

40 καὶ εἶπεν αὐτοῖς·

τί δειλοί ἐστε;

οὐπω ἔχετε πίστιν;

41 καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους·

τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

35 On that day, when evening had come, he said to them, “Let us go across to the other side.”

36 And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him.

37 A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped.

38 But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?”

39 He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm.

40 He said to them, “Why are you afraid? Have you still no faith?”

41 And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

1 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασηνῶν.

2 . . . **δαιμόνια** . . .

3 . . . ἐν τοῖς μνήμασιν . . .

6 **καὶ** ἰδὼν τὸν Ἰησοῦν

7 ἀνακράξας φωνὴ μεγάλη εἶπεν·
τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ
τοῦ ὑψίστου;
μὴ με βασανίσῃς.

11 ἀγέλη χοίρων
πολλῶν βοσκομένη.

12 **καὶ** παρεκάλεσαν αὐτὸν
λέγοντες· ἀπόστειλον ἡμᾶς εἰς
τὴν ἀγέλην τῶν χοίρων.

13 καὶ ἐπέτρεψεν αὐτοῖς.
ἐξελθόντα **δὲ** τὰ δαιμόνια
εἰσῆλθον
εἰς τοὺς χοίρους, καὶ ὤρμησεν
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς
θαλάσσης

εἰς τὴν χώραν τῶν Γερασηνῶν.

2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ
πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ
τῶν μνημείων ἄνθρωπος

ἐν πνεύματι ἀκαθάρτῳ,

3 ὃς τὴν κατοίκησιν εἶχεν

ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει
οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῖσαι

4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ
ἀλύσεσιν δεδέσθαι καὶ διεσπάσθαι

ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς

πέδας συντετριφθαι, καὶ οὐδεὶς

ἴσχυεν αὐτὸν δαμάσαι· 5 καὶ διὰ

παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς

μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν

κράζων καὶ κατακόπτων ἑαυτὸν

λίθοις.

6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ ακρόθεν

ἔδραμεν καὶ προσεκύνησεν αὐτῷ

7 καὶ κράξας φωνὴ μεγάλη λέγει·

τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ

τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν,

μὴ με βασανίσῃς. 8 ἔλεγεν γὰρ

αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ

ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

9 καὶ ἐπηρώτα αὐτόν·

τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιῶν

ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. 10 καὶ

παρεκάλει αὐτὸν πολλὰ ἵνα μὴ

αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει

ἀγέλη χοίρων

μεγάλῃ βοσκομένη·

12 καὶ παρεκάλεσαν αὐτὸν

λέγοντες· πέμψον ἡμᾶς εἰς

τοὺς χοίρους, ἵνα εἰς αὐτοὺς

εἰσέλθωμεν.

13 καὶ ἐπέτρεψεν αὐτοῖς.

καὶ ἐξελθόντα τὰ πνεύματα τὰ

ἀκάθαρτα εἰσῆλθον

εἰς τοὺς χοίρους, καὶ ὤρμησεν

ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν

θάλασσαν, ὡς δισχίλιοι,

καὶ ἀπεπνίγη.

14 οἱ **δέ** βόσκοντες **ἰ** ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς.

ἔξηλθον, δὲ ἰδεῖν τὸ γεγονός

15 καὶ ἦλθον πρὸς τὸν Ἰησοῦν
καὶ εὗρον

καθήμενον τὸν ἄνθρωπον
ἱματισμένον καὶ σωφρονοῦντα
παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ
ἐφοβήθησαν. 16 ἀπήγγειλαν δὲ
αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ
δαιμονισθεὶς.

17 καὶ αὐτὸν **παρεκάλεσαν**
ἀπελθεῖν ἀπὸ **τῶν ὀρίων** αὐτῶν.

1 Then they arrived at the country of
the Gerasenes.

2 . . . demons . . .

3 . . . among the tombs . . .

6 When he saw Jesus,

7 he shouted at the top of his voice,
“What have you to do with me, Jesus,
Son of the Most High God? Do not
torment me.”

καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός
15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν
καὶ θεωροῦσιν

τὸν δαιμονιζόμενον καθήμενον
ἱματισμένον καὶ σωφρονοῦντα, τὸν
ἐσχηκότα τὸν λεγιῶνα, καὶ
ἐφοβήθησαν. 16 καὶ διηγήσαντο
αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ
δαιμονιζομένῳ καὶ περὶ τῶν
χοίρων.

17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.

. . .

1 They came to the other side of the
sea, to the country of the Gerasenes.

2 And when he had stepped out of the
boat, immediately a man out of the
tombs with an unclean spirit met him.

3 He lived among the tombs; and no
one could restrain him any more, even
with a chain;

4 for he had often been restrained with
shackles and chains, but the chains he
wrenched apart, and the shackles he
broke in pieces; and no one had the
strength to subdue him.

5 Night and day among the tombs and
on the mountains he was always
howling and bruising himself with
stones.

6 When he saw Jesus from a distance,
he ran and bowed down before him;

7 and he shouted at the top of his
voice, “What have you to do with me,
Jesus, Son of the Most High God? I
adjure you by God, do not torment
me.”

8 For he had said to him, “Come out of
the man, you unclean spirit!”

9 Then Jesus asked him, “What is your

11 A great herd of swine was feeding;

12 and they begged him, "Send us into the herd of swine."

13 So he gave them permission. And the demons came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

14 The swineherds ran off and told it in the city and in the country. Then people came out to see what had happened.

15 And when they came to Jesus, they found the man sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

16 Those who had seen it told them how the one who had been possessed by demons had been healed.

name?" He replied, "My name is Legion; for we are many."

10 He begged him earnestly not to send them out of the country.

11 Now there on the hillside a great herd of swine was feeding;

12 and the unclean spirits begged him, "Send us into the swine; let us enter them."

13 So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

14 The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened.

15 They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid.

16 Those who had seen what had happened to the demoniac and to the swine reported it.

17 Then they began to beg Jesus to leave their neighborhood.

18 As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him.

19 But Jesus refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you."

20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

22 και **ιδου** ηλθεν
 αρχων της συναγωγης
 πεσων παρα τους
 ποδας Ιησου

23 λεγων
 οτι **η** θυγατηρ μου
αοτι ετελευτησεν·
αλλα ελθων επιθες την χειρα σου
επ' αυτην, και ζησεται.

24 ο Ιησους
 ηκολουθησεν αυτω και οι οχλοι
 συνεπνιγον αυτον.

25 Και γυνη ουσα εν ρυσει αιματος
 δωδεκα ετη

27 **προσελθουσα** Π οπισθεν ηψατο
 του **κρασπεδου** του ιματιου αυτου·

28 ελεγεν γαρ εν εαυτη· εαν μονον
αψωμαι
του ιματιου αυτου σωθησομαι.

29 και παραροημα εστη η ρυσις
 του αιματος αυτης.

30 και ειπεν ο Ιησους

στροφεις:

τις ο απάμενος μου;

33 **ιδουσα** δε η γυνη **οτι ουκ ελαθεν,**
 τρέμουσα
 ηλθεν και προσεπεσους αυτω δι' ην
 αιτιαν ηψατο αυτου απηγειλεν
 ενωπιον παντος του λαου.

21 Και διαπεράσαντος του Ιησου
 [εν τω πλοιω] παλιν εις το περαν
 συνήχθη οχλος πολυς επ' αυτον, και
 ην παρα την θαλασσαν.

22 Και ερχεται εις των
 αρχισυναγωγων, ονοματι Ιαίρος,
 και ιδων αυτον πιπτει προς τους
 ποδας αυτου 23 και
 παρακαλει αυτον πολλα λεγων
 οτι το θυγατριον μου
 εσχάτως έχει,

ινα ελθων επιθης τας χειρας
 αυτη ινα σωθη και ζηση.

24 και απηλθεν μετ' αυτου. και
 ηκολουθει αυτω οχλος πολυς και
 συνεθλιβον αυτον.

25 Και γυνη ουσα εν ρυσει αιματος
 δωδεκα ετη 26 και πολλα παθουσα
 υπο πολλων ιατρων και
 δαπανησασα τα παρ' αυτης παντα
 και μηδεν ωφεληθεισα αλλα μαλλον
 εις το χειρον ελθουσα,

27 ακουσασα περι του Ιησου,
 ελθουσα εν τω οχλω οπισθεν ηψατο
 του ιματιου αυτου·

28 ελεγεν γαρ οτι εαν
 αψωμαι καν

των ιματιων αυτου σωθησομαι.

29 και ευθυς εξηρανθη η πηγη
 του αιματος αυτης και εγνω τω
 σωματι οτι ιαται απο της μαστιγος.

30 και ευθυς ο Ιησους επιγνους εν
 εαυτω την εξ αυτου δυναμιν
 εξελθουσαν επιστροφεις εν τω
 οχλω ελεγεν·

τις μου ηψατο των ιματιων;

31 και ελεγον αυτω οι μαθηται
 αυτου· βλεπεις τον οχλον
 συνθλιβοντα σε και λεγεις·

τις μου ηψατο; 32 και περιεβλεπετο
 ιδειν την τουτο ποιησασαν.

33 η δε γυνη φοβηθεισα και
 τρέμουσα, ειδυια ο γεγονεν αυτη,
 ηλθεν και προσεπεσεν αυτω και
 ειπεν αυτω πασαν την αληθειαν.

34 ὁ δὲ εἶπεν αὐτῇ·
θυγάτηρ, ἡ πίστις σου
σέσωκέν σε· πορεύου εἰς εἰρήνην.

38a Καὶ ἐλθὼν εἰς τὴν οἰκίαν
τοῦ ἄρχοντος
[37 οὐκ ἀφήκεν εἰσελθεῖν τινα σὺν
αὐτῷ
εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ
Ἰάκωβον.]
38b καὶ ιδὼν ἔκλαιον πάντες
καὶ τὸν ὄχλον θορυβούμενον.
39 ἔλεγεν·
μὴ κλαίετε,
οὐ γὰρ ἀπέθανεν
ἀλλὰ καθεύδει. 40 καὶ κατεγέλων
αὐτοῦ. αὐτὸς δὲ

41 κρατήσας τῆς χειρὸς
αὐτῆς ἐφώνησεν λέγων·

ἦ παις, ἔγειρε.
42 καὶ ἀνέστη τὸ κοράσιον

καὶ ἐξέστησαν.

34 ὁ δὲ εἶπεν αὐτῇ·
θυγάτηρ, ἡ πίστις σου
σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ
ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.
35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες
ὅτι ἡ θυγάτηρ σου ἀπέθανεν·
τί ἔτι σκύλλεις τὸν διδάσκαλον; 36 ὁ
δὲ Ἰησοῦς παρακούσας τὸν λόγον
λαλούμενον λέγει τῷ
ἀρχισυναγῶγῳ· μὴ φοβοῦ, μόνον
πίστευε.

37 καὶ οὐκ ἀφήκεν οὐδένα μετ'
αὐτοῦ συνακολουθήσαι εἰ μὴ τὸν
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
τὸν ἀδελφὸν Ἰακώβου.

38a καὶ ἔρχονται εἰς τὸν οἶκον
τοῦ ἀρχισυναγώγου,
[37 καὶ οὐκ ἀφήκεν οὐδένα μετ'
αὐτοῦ συνακολουθήσαι
εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ
Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.]
38b καὶ θεωρεῖ θόρυβον καὶ
κλαίοντας καὶ ἀλαλάζοντας πολλά,
39 καὶ εἰσελθὼν λέγει αὐτοῖς· τί
θορυβεῖσθε καὶ κλαίετε;
τὸ παιδίον οὐκ ἀπέθανεν
ἀλλὰ καθεύδει. 40 καὶ κατεγέλων
αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας
παραλαμβάνει τὸν πατέρα τοῦ
παιδίου καὶ τὴν μητέρα καὶ τοὺς
μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου
ἦν τὸ παιδίον.

41 καὶ κρατήσας τῆς χειρὸς
τοῦ παιδίου λέγει αὐτῇ· ταλιθα
κουμ, ὃ ἐστὶν μεθερμηνευόμενον·
τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον
καὶ περιεπάτει· ἦν γὰρ ἐτῶν
δώδεκα.

καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει
μεγάλῃ. 43 καὶ διεστείλατο αὐτοῖς
πολλά ἵνα μηδεὶς γνοι τοῦτο, καὶ
εἶπεν δοθῆναι αὐτῇ φαγεῖν.

21 When Jesus had crossed again in
the boat to the other side, a great crowd

22 Then suddenly a leader of the synagogue fell at Jesus' feet,

23 saying, "My daughter has just died; but come and lay your hand on her, and she will live."

24 So Jesus followed him and the crowds pressed in on him.

25 Then a woman who had been suffering from hemorrhages for twelve years

27 came up behind him and touched the fringe of his cloak,

28 for she said to herself, "If I only touch his cloak, I will be made well."

29 And immediately her hemorrhage stopped.

30 Jesus turned and said, "Who touched me?"

33 When the woman saw that she could not remain hidden, she came trembling, and falling down before him, she declared in the presence of all the people why she had touched him.

34 He said to her, "Daughter, your faith has made you well; go in peace."

gathered around him; and he was by the sea.

22 Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet

23 and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live."

24 So he went with him. And a large crowd followed him and pressed in on him.

25 Now there was a woman who had been suffering from hemorrhages for twelve years.

26 She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse.

27 She had heard about Jesus, and came up behind him in the crowd and touched his cloak,

28 for she said, "If I but touch his clothes, I will be made well."

29 Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease.

30 Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?"

31 And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'"

32 He looked all around to see who had done it.

33 But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.

34 He said to her, "Daughter, your faith has made you well; go in peace,

<p>38a When he came to the house of the leader, [37 he did not allow anyone to enter with him except Peter, John, and James.] 38b and he saw they were all weeping and the crowd making a commotion. 39 He said, “Do not weep; for she is not dead but sleeping.”</p> <p>40 And they laughed at him. But he</p> <p>41 took her by the hand and called out, “Child, get up!”</p> <p>42 And the girl got up and they were amazed.</p>	<p>and be healed of your disease.” 35 While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” 36 But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” 38a When they came to the house of the leader of the synagogue, [37 He allowed no one to follow him except Peter, James, and John, the brother of James.] 38b he saw a commotion, people weeping and wailing loudly. 39 When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” 40 And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. 41 He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” 42 And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. 43 He strictly ordered them that no one should know this, and told them to give her something to eat.</p>
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MarQ 6:6-13

§142 Commissioning the Twelve

7 **Καὶ προσκαλεσάμενος**
τοὺς δώδεκα

ἔδωκεν αὐτοῖς ἐξουσίαν

6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιήγεν τὰς κόμας κύκλῳ διδασκῶν.

7 Καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν

<p><u>πνευμάτων ἀκαθάρτων</u> <u>καὶ νόσους θεραπεύειν.</u> <u>κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ</u> <u>βασίλεια. ἀσθενούντας θεραπεύετε.</u> 8 μηδὲν αἴρωτε εἰς τὴν ὁδόν, μη ῥάβδον μη πήραν μη ἄρτον.</p> <p><u>μη ἀογύριον</u> <u>μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.</u> 9 μη δύο χιτῶνας μη <u>ὑποδήματα.</u></p> <p>10 καὶ <u>εἰς ἣν</u> ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε <u>ἕως ἂν ἐξέλθητε.</u></p> <p>11 καὶ ὅς ἂν <u>Π</u> μη δέξεται ὑμᾶς <u>μηδὲ</u> ἀκούσῃ τοὺς λόγους ὑμῶν, <u>ἐξερχόμενοι</u> <u>ἀπὸ τῆς πόλεως</u> <u>ἐκεῖνης ἐκτινάξατε</u> τὸν <u>κονιοροτὸν</u> τῶν ποδῶν ὑμῶν εἰς μαρτύριον ἐπ' αὐτοῦς. 12 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι</p> <p>13 καὶ θεραπεύοντες.</p>	<p>τῶν πνευμάτων τῶν ἀκαθάρτων, 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μη ῥάβδον μόνον, μη ἄρτον, μη πήραν,</p> <p>μη εἰς τὴν ζώνην χαλκόν, 9 ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μη ἐνδύσησθε δύο χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.</p> <p>11 καὶ ὅς ἂν τόπος μη δέξεται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι</p> <p>ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. 12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν, 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.</p>
<p>7 He summoned the twelve and gave them authority over unclean spirits and to cure diseases. "Proclaim saying, 'The kingdom is near.' Cure the sick. 8 Take nothing for the journey; no staff, no bag, no bread, no silver nor copper in your belts; 9 no two tunics, no sandals.</p> <p>10 Whatever house you enter, stay there until you leave.</p> <p>11 If anyone will not welcome you or</p>	<p>6 And he was amazed at their unbelief. Then he went about among the villages teaching.</p> <p>7 He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.</p> <p>8 He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; 9 but to wear sandals and not to put on two tunics.</p> <p>10 He said to them, "Wherever you enter a house, stay there until you leave the place.</p> <p>11 If any place will not welcome you</p>

listen to your words, as you are leaving from that town shake off the dust from your feet as a testimony against them.” 12 They departed and went through the villages, bringing the good news 13 and curing diseases.	and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” 12 So they went out and proclaimed that all should repent. 13 They cast out many demons, and anointed with oil many who were sick and cured them.
MarQ 6:14-16	§143 Opinions regarding Jesus
14 ἤκουσεν Ἡρώδης ὁ τετραάρχης τὰ γινόμενα καὶ εἶπεν ὅτι Ἰωάννης ὁ βαπτιστής ἠγέρθη ἐκ νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 15 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 16 εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα.	14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 15 ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγε· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.
14 Herod the ruler heard about what had taken place and said, “John the Baptist has been raised from the dead and for this reason these powers are at work in him,” 15 but by certain others that Elijah had appeared, and by others that one of the ancient prophets had arisen. 16 But Herod said, “I beheaded John.”	14 King Herod heard of it, for Jesus’ name had become known. Some were saying, “John the baptizer has been raised from the dead; and for this reason these powers are at work in him.” 15 But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” 16 But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”
MarQ 6:32-44	§146 Five Thousand are Fed
32 Καὶ ἀνεχώρησεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. 33 καὶ οἱ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων. 34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ’ αὐτοῖς	32 Καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. 34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ’ αὐτούς, ὅτι

καὶ ἐθεράπευσεν.

35 Ὀψίας δὲ γενομένης
προσελθόντες αὐτῷ οἱ μαθηταὶ
λέγοντες· ἔρημός ἐστιν
ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν·

36 ἀπόλυσον τοὺς ὄχλους, ἵνα
ἀπελθόντες εἰς τὰς κύκλω
□ κώμας καὶ ἀγοράσωσιν
ἑαυτοῖς βρώματα.

37 ὁ δὲ εἶπεν αὐτοῖς·
δότε αὐτοῖς ὑμεῖς φαγεῖν.

38 οἱ δὲ λέγουσιν·
οὐκ ἔχομεν ὧδε εἰ μὴ
πέντε ἄρτους καὶ δύο ἰχθύας.

39 εἶπεν δὲ
ἀνακλιθῆναι

ἐπὶ τοῦ χόρτου

40 ἀνὰ
πεντήκοντα.

41 λαβὼν τοὺς πέντε ἄρτους καὶ
τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν
οὐρανὸν εὐλόγησεν καὶ
κατέκλασεν

καὶ ἐδίδου τοῖς μαθηταῖς τοὺς
ἄρτους
παραθεῖναι
τοῖς ὄχλοις. Π

42 καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, 43 καὶ ἦσαν
τὸ περισσεῦον κλασμάτων
δώδεκα κοφίνους πλήρεις.

44 ἦσαν
ἄνδρες ὡσεὶ πεντακισχίλιοι.

32 And he withdrew in the boat to a
deserted place alone.

33 When the crowds found out about

ἦσαν ὡς πρόβατα μὴ ἔχοντα
ποιμένα, καὶ ἤρξατο διδάσκειν
αὐτοὺς πολλά.

35 Καὶ ἤδη ὥρας πολλῆς γενομένης
προσελθόντες αὐτῷ οἱ μαθηταὶ
αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν
ὁ τόπος καὶ ἡ ὥρα πολλή·

36 ἀπόλυσον αὐτούς, ἵνα
ἀπελθόντες εἰς τοὺς κύκλω
ἀγρούς καὶ κώμας ἀγοράσωσιν
ἑαυτοῖς τί φάγωσιν.

37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ
λέγουσιν αὐτῷ· ἀπελθόντες
ἀγοράσωμεν δηναρίων διακοσίων
ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν·
38 ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους
ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες
λέγουσιν·

πέντε, καὶ δύο ἰχθύας.

39 καὶ ἐπέταξεν αὐτοῖς
ἀνακλῖναι πάντας συμπόσια
συμπόσια

ἐπὶ τῷ χλωρῷ χόρτῳ.

40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
κατὰ ἑκατὸν καὶ κατὰ πενήκοντα.

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 παρατιθῶσιν
αὐτοῖς, καὶ τοὺς δύο ἰχθύας
ἐμέρισεν πᾶσιν.

42 καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, 43 καὶ ἦσαν
κλάσματα

δώδεκα κοφίνων πληρώματα καὶ
ἀπὸ τῶν ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες [τοὺς
ἄρτους] πεντακισχίλιοι ἄνδρες.

32 And they went away in the boat to a
deserted place by themselves.

33 Now many saw them going and

it, they followed him on foot from the towns.

34 When he went ashore, he saw a great crowd; and he had compassion for them and cured them.

35 When it was evening, the disciples coming to him said, "This is a deserted place, and the hour is now late;

36 send the crowd away so that they may go into the surrounding villages and buy food for themselves."

37 But he said to them, "You give them something to eat."

38 They said, "We have nothing here but five loaves and two fish."

39 And he said to sit down on the grass,

40 in fifties.

41 Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave the loaves to the disciples to set before the crowds.

42 And all ate and were filled;

43 and they took up what was left over of broken pieces, twelve baskets full.

44 There were about five thousand men.

recognized them, and they hurried there on foot from all the towns and arrived ahead of them.

34 As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

35 When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late;

36 send them away so that they may go into the surrounding country and villages and buy something for themselves to eat."

37 But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?"

38 And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish."

39 Then he ordered them to get all the people to sit down in groups on the green grass.

40 So they sat down in groups of hundreds and of fifties.

41 Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all.

42 And all ate and were filled;

43 and they took up twelve baskets full of broken pieces and of the fish.

44 Those who had eaten the loaves numbered five thousand men.

MarQ 8:27-30

27 Ἐλθὼν δὲ ὁ Ἰησοῦς

§158 Peter's Confession

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ

<p><u>εις τὰ μέρη</u> <u>Καισαρείας τῆς Φιλίππου</u> <u>καὶ ἐπηρώτησεν</u> <u>τοὺς μαθητὰς</u> αὐτοῦ λέγων· τίνα με λέγουσιν οἱ <u>ἄνθρωποι</u> εἶναι; 28 οἱ δὲ εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι <u>δὲ</u> Ἰηλίαν, ἄλλοι δὲ <u>ὅτι</u> <u>ἓνα τῶν προφητῶν</u>. 29 λέγει <u>αὐτοῖς</u>· ὕμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς <u>δὲ</u> Πέτρος <u>εἶπεν</u>· <u>σὺ εἶ ὁ χριστὸς τοῦ Θεοῦ</u>. 30 ἐπιτιμήσας αὐτοῖς <u>παρήγγειλεν ἵνα</u> μηδενὶ εἴπωσιν <u>τοῦτο</u>.</p>	<p>μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἰηλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς· ὕμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>
<p>27 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that I am?” 28 And they said, “John the Baptist; but others, Elijah; and still others, one of the prophets.” 29 He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” 30 He sternly ordered and commanded them not to tell anyone this.</p>	<p>27 Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” 28 And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” 29 He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” 30 And he sternly ordered them not to tell anyone about him.</p>
MarQ 8:31-33	§159 Jesus Foretells His Passion
<p>31 <u>ἤρξατο δεικνύειν</u> <u>ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου</u> <u>πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι</u> <u>ἀπὸ</u> τῶν πρεσβυτέρων καὶ <u>Π</u> ἀρχιερέων καὶ <u>Π</u> γραμματέων καὶ ἀποκτανθῆναι καὶ <u>τῇ τρίτῃ ἡμέρᾳ ἐγεροθῆναι</u>. 32 <u>καὶ προσλαβόμενος αὐτὸν</u> <u>ὁ Πέτρος ἤρξατο ἐπιτιμᾶν</u> <u>αὐτῷ</u>. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ</p>	<p>31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστήναι· 32 καὶ παρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ</p>

	καὶ λέγει· ὑπάγε ὀπίσω μου, σατανά, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
31 He began to show that the Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.	31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.
32 And Peter took him aside and began to rebuke him.	32 He said all this quite openly. And Peter took him aside and began to rebuke him.
	33 But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”
MarQ 8:34-9:1	§160 “If Any Man would Come after Me”
34 εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου <u>ἔλθειν</u> , ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.	34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.
35 ὃς γὰρ <u>ἐὰν</u> θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ <u>σώσει</u> αὐτήν.	35 ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου <u>σώσει</u> αὐτήν.
36 τί γὰρ ὠφελεῖται <u>ἄνθρωπος</u> κερδήσας τὸν κόσμον ὅλον <u>τὴν δὲ ψυχὴν αὐτοῦ</u> ζημιωθῆ; 37 <u>ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ</u> ; 38 ὃς γὰρ ἂν ἐπαισχυνηθῆ με καὶ τοὺς ἐμοὺς λόγους,	36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν ἐπαισχυνηθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθῆσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ <u>μετὰ</u> τῶν ἁγίων ἀγγέλων.	

<p>9:1 <u>ἀμὴν</u> λέγω ὑμῖν <u>ὅτι</u> εἰσὶν τινες τῶν <u>ᾧδε</u> <u>ἐστηκότων οἵτινες</u> οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν <u>τὴν βασιλείαν τοῦ θεοῦ</u>.</p>	<p>1 Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ᾧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.</p>
<p>34 He said to his disciples, “If any want to come behind me, let them deny themselves and take up their cross and follow me.</p>	<p>34 He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me.</p>
<p>35 For those who want to save their life will lose it, and those who lose their life for my sake will save it.</p>	<p>35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.</p>
<p>36 For what does it profit them if they gain the whole world but forfeit their life?</p>	<p>36 For what will it profit them to gain the whole world and forfeit their life?</p>
<p>37 Or indeed what will they give in return for their life?</p>	<p>37 Indeed, what can they give in return for their life?</p>
<p>38 Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in the glory of his Father with the holy angels.</p>	<p>38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”</p>
<p>9:1 Truly I tell you, there are some standing here who will not taste death until they see the kingdom of God.”</p>	<p>9:1 And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.”</p>
<p>MarQ 9:2-10</p>	<p>§161 The Transfiguration</p>
<p>2 Καὶ μετὰ ἡμέρας <u>ἕξ</u> <u>παραλαμβάνει</u> ὁ Ἰησοῦς τὸν Πέτρον καὶ <u>Π</u> Ἰάκωβον καὶ <u>Π</u> Ἰωάννην <u>καὶ ἀναφέρει</u> <u>αὐτούς</u> εἰς ὄρος <u>ὑψηλὸν</u> <u>κατ’ ἰδίαν</u>. καὶ <u>μετεμορφώθη</u> ἔμπροσθεν <u>αὐτῶν</u>, καὶ <u>τὸ πρόσωπον αὐτοῦ</u> 3 <u>καὶ τὰ ἰμάτια</u> αὐτοῦ ἐγένετο λευκὰ <u>ὡς τὸ φῶς</u>.</p>	<p>2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτούς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἰμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται</p>

4 και ἰδού ὤφθη αὐτοῖς
Μωϋσῆς καὶ Ἠλίας
 συλλαλοῦντες μετ' αὐτοῦ.
 5 ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν τῷ Ἰησοῦ·
κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
 καὶ ποιήσωμεν τρεῖς σκηνάς,
 σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ
 Ἠλίᾳ μίαν.

7 αὐτοῦ λαλοῦντος ἐγένετο νεφέλη
 καὶ ἐπισκίασεν αὐτούς,
 καὶ φωνὴ ἐγένετο
 ἐκ τῆς νεφέλης λέγουσα·
 οὗτός ἐστιν ὁ υἱὸς μου
 ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

8 οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν
 μόνον.
 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
 ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς
λέγων· μηδενὶ εἶπτε τὸ ὄραμα ἕως
οὗ ὁ υἱὸς τοῦ ἀνθρώπου
ἐκ νεκρῶν ἐγερθῆ.

2 Six days later, Jesus took with him
 Peter and James and John, and led
 them up a high mountain, by
 themselves. And he was transfigured
 before them, and his face
 3 and his clothes became white as
 light.

4 And suddenly there appeared to them
 Moses and Elijah, talking with him.

5 But Peter spoke to Jesus, "Lord, it is
 good for us to be here; let us make
 three dwellings, one for you, one for
 Moses, and one for Elijah."

οὕτως λευκᾶναι.

4 καὶ ὤφθη αὐτοῖς
 Ἠλίας σὺν Μωϋσεὶ καὶ ἦσαν
 συλλαλοῦντες τῷ Ἰησοῦ.
 5 καὶ ἀποκριθεὶς ὁ Πέτρος
 λέγει τῷ Ἰησοῦ·
 ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
 καὶ ποιήσωμεν τρεῖς σκηνάς,
 σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ
 Ἠλίᾳ μίαν. 6 οὐ γὰρ ᾔδει τί
 ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο.

7 καὶ ἐγένετο νεφέλη
 ἐπισκιάζουσα αὐτοῖς,
 καὶ ἐγένετο φωνὴ
 ἐκ τῆς νεφέλης·
 οὗτός ἐστιν ὁ υἱὸς μου
 ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

8 καὶ ἐξάπινα περιβλεψάμενοι
 οὐκέτι

οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν
 μόνον μεθ' ἑαυτῶν.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
 ὄρους διεστείλατο αὐτοῖς
 ἵνα μηδενὶ ἂ εἶδον διηγήσωνται, εἰ
 μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου
 ἐκ νεκρῶν ἀναστῆ.

10 καὶ τὸν λόγον ἐκράτησαν πρὸς
 ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ
 νεκρῶν ἀναστήναι.

2 Six days later, Jesus took with him
 Peter and James and John, and led
 them up a high mountain apart, by
 themselves. And he was transfigured
 before them,
 3 and his clothes became dazzling
 white, such as no one on earth could
 bleach them.

4 And there appeared to them Elijah
 with Moses, who were talking with
 Jesus.

5 Then Peter said to Jesus, "Rabbi, it is
 good for us to be here; let us make
 three dwellings, one for you, one for
 Moses, and one for Elijah."

6 He did not know what to say, for

	<p>they were terrified.</p> <p>7 Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!”</p> <p>8 Suddenly when they looked around, they saw no one with them any more, but only Jesus.</p> <p>9 As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.</p> <p>10 So they kept the matter to themselves, questioning what this rising from the dead could mean.</p>
MarQ 9:14-29	§163 Jesus Heals a Boy Possessed by a Spirit
<p>14 <u>Καὶ ἐλθόντων πρὸς τὸν ὄχλον</u></p> <p>17 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, ἐλέησόν μου τὸν υἱόν, καὶ πνεῦμα λαμβάνει αὐτόν.</p> <p>18 καὶ <u>προσήνεγκα αὐτόν</u></p> <p>τοῖς μαθηταῖς σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.</p> <p>19 ἀποκριθεὶς <u>δὲ ὁ Ἰησοῦς εἶπεν</u>· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; <u>φέρετέ μοι αὐτόν</u> ὧδε.</p>	<p>14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. 15 καὶ εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτόν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς;</p> <p>17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου· διδάσκαλε, ἦνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ ὅπου ἐὰν αὐτόν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.</p> <p>19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτόν πρὸς με.</p>

<p>25 ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ</p> <p><u>καὶ ἐξῆλθεν ἀπ' αὐτοῦ</u></p> <p>27 καὶ <u>ἐθεραπεύθη ὁ παῖς.</u></p> <p>28 <u>Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον:</u></p> <p><u>διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;</u></p>	<p>20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν· 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι. 24 εὐθύς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;</p> <p>29 καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.</p>
<p>14 When they came to the crowd,</p>	<p>14 When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. 15 When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. 16 He asked them, “What are you arguing about with them?”</p>

17 behold a man from the crowd shouted, "Teacher, have mercy on my son. A spirit seizes him,

18 and I brought him to your disciples in order that they might cast it out, but they were not able."

19 Jesus answered, "You faithless and perverse generation, how much longer must I be among you? How much longer must I put up with you? Bring him here to me."

25 And Jesus rebuked the unclean spirit, and cast it out from him,

27 and the child was cured.

17 Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak;

18 and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so."

19 He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me."

20 And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.

21 Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood.

22 It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us."

23 Jesus said to him, "If you are able!—All things can be done for the one who believes."

24 Immediately the father of the child cried out, "I believe; help my unbelief!"

25 When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!"

26 After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead."

27 But Jesus took him by the hand and lifted him up, and he was able to stand.

28 Then the disciples came to Jesus privately and said, “Why could we not cast it out?”	28 When he had entered the house, his disciples asked him privately, “Why could we not cast it out?” 29 He said to them, “This kind can come out only through prayer.”
MarQ 9:30-32	§164 Jesus Foretells His Passion Again
<p>30 ἐν τῇ Γαλιλαίᾳ</p> <p>31 εἶπεν αὐτοῖς.</p> <p>μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγεροθήσεται.</p> <p>32 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν.</p>	<p>30 Κάκειθεν ἐξελθόντες ἀρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·</p> <p>31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.</p> <p>32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.</p>
<p>30 In Galilee,</p> <p>31 he said to them, “The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised.”</p> <p>32 But they did not understand this saying and they were afraid to ask him.</p>	<p>30 They went on from there and passed through Galilee. He did not want anyone to know it;</p> <p>31 for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.”</p> <p>32 But they did not understand what he was saying and were afraid to ask him.</p>
MarQ 9:33-37	§166 True Greatness
<p>33 Εἰσηλθὲν δὲ διαλογισμὸς</p> <p>34 ἐν αὐτοῖς, τίς μείζων ἔστιν.</p> <p>36 καὶ ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ</p>	<p>33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε;</p> <p>34 οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.</p> <p>35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.</p> <p>36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ναγκαλισάμενος</p>

<p>εἶπεν αὐτοῖς· 37 ὃς <u>ἐὰν δέξηται ἐν παιδίον</u> τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· <u>καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με.</u></p>	<p>αὐτὸ εἶπεν αὐτοῖς· 37 ὃς ἂν ἐν τῶν τοιοῦτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.</p>
<p>33 An argument arose</p>	<p>33 Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?”</p>
<p>34 among them, who is greatest.</p>	<p>34 But they were silent, for on the way they had argued with one another who was the greatest.</p>
<p>36 Then he taking a little child he put it among them; and said to them,</p>	<p>35 He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.”</p>
<p>37 “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes the one who sent me.”</p>	<p>36 Then he took a little child and put it among them; and taking it in his arms, he said to them, 37 “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”</p>
<p>MarQ 12:28-34</p>	<p>§182 The Lawyer’s Question</p>
<p>[28 καὶ</p> <p><u>ἐπηρώτησεν νομικὸς ἐμπειροῶτων αὐτὸν· διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;</u> 29 ὁ δὲ ἀποκριθεὶς εἶπεν·</p> <p>¶</p> <p>30 ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ <u>ἐν ὅλῃ τῇ ψυχῇ</u> σου καὶ <u>ἐν ὅλῃ τῇ ἰσχύϊ</u> σου καὶ <u>ἐν ὅλῃ τῇ διανοίᾳ</u> σου. 31 <u>δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.]</u></p>	<p>[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, 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. 31 δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. μείζων</p>

	<p>τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. 32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες 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 ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ· καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτήσαι.]</p>
<p>[28 And a lawyer stood up to test him, “Teacher, which commandment in the law is greatest?”</p>	<p>[28 One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?”</p>
<p>29 And he answered,</p>	<p>29 Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one;</p>
<p>30 “You shall love the Lord your God with all your heart, and in all your soul, and with all your might, and in your whole mind.’</p>	<p>30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’</p>
<p>31 A second is this, ‘You shall love your neighbor as yourself.’]</p>	<p>31 The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”</p>
	<p>32 Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’;</p>
	<p>33 and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’ — this is much more important than all whole burnt offerings and sacrifices.”</p>
	<p>34 When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that</p>

	no one dared to ask him any question.]
MarQ 3:22-27	§188 The Beelzebub Controversy
	[22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι
	Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
	23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ’ ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκεῖνη· 25 καὶ ἐὰν οἰκία ἐφ’ ἐαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκεῖνη σταθῆναι.
	26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἐαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.
	27 ἀλλ’ οὐ δύναται οὐδεὶς
[27 <u>δύναται τίς εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ</u>	εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν
<u>καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.]</u>	τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.]
	[22 And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.”
	23 And he called them to him, and spoke to them in parables, “How can Satan cast out Satan?
	24 If a kingdom is divided against itself, that kingdom cannot stand.
	25 And if a house is divided against itself, that house will not be able to stand.

<p>[27 Who is able to enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.]</p>	<p>26 And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. 27 But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.]</p>
MarQ 8:14-15	§195 The Leaven of the Pharisees
<p>[14 Καὶ ἐπελάθοντο ἄρτους λαβεῖν. 15 εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων.]</p>	<p>[14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.]</p>
<p>[14 Now the disciples had forgotten to bring any bread.</p>	<p>[14 Now the disciples had forgotten to bring any bread; and they had only one loaf with them in the boat.</p>
<p>15 He said to them, “Look out, and beware of the yeast of the Pharisees.”]</p>	<p>15 And he cautioned them, saying, “Watch out—beware of the yeast of the Pharisees and the yeast of Herod.”]</p>
MarQ 10:13-16	§253 Jesus Blesses the Children
<p>13 Προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ ἐπιθεις τὰς χειρας αὐτοῖς.</p>	<p>13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χειρας ἐπ' αὐτά.</p>
<p>13 And people were bringing little children to him in order that he would touch them; and the disciples spoke sternly to them. 14 But Jesus said, “Let the little</p>	<p>13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. 14 But when Jesus saw this, he was</p>

children come to me; and do not stop them; for it is to such as these that the kingdom of God belongs.

15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

16 And he laid his hands on them.

indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

16 And he took them up in his arms, laid his hands on them, and blessed them.

MarQ 10:17-22

§254 The Rich Young Man

17 Καὶ

εἰς προσελθῶν

ἐπηρώτησέν αὐτὸν·

διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα

ζωῆν αἰώνιον κληρονομήσω;

18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

19 τὰς ἐντολὰς οἶδας·

μὴ φονεύσης,

μὴ μοιχεύσης,

μὴ κλέψης,

μὴ ψευδομαρτυρήσης,

□

τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20 ὁ δὲ εἶπεν· □

ταῦτα πάντα ἐφύλαξα

ἐκ νεότητος.

21 ὁ Ἰησοῦς

εἶπεν αὐτῷ·

ἔτι ἐν σοὶ λείπει·

ὑπάγε, ὅσα ἔχεις πώλησον

καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις

θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

22 ὁ δὲ ἀκούσας τὸν λόγον

ἀπῆλθεν λυπούμενος·

ἦν γὰρ ἔχων κτήματα πολλά.

17 Καὶ

ἐκπορευομένου

αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν

ἐπηρώτα αὐτόν·

διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα

ζωῆν αἰώνιον κληρονομήσω;

18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

19 τὰς ἐντολὰς οἶδας·

μὴ φονεύσης,

μὴ μοιχεύσης,

μὴ κλέψης,

μὴ ψευδομαρτυρήσης,

μὴ ἀποστερήσης,

τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε,

ταῦτα πάντα ἐφύλαξά μιν

ἐκ νεότητός μου.

21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ

ἠγάπησεν αὐτόν

καὶ εἶπεν αὐτῷ·

ἐν σε ὑστερεῖ·

ὑπάγε, ὅσα ἔχεις πώλησον

καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις

θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ

ἀπῆλθεν λυπούμενος·

ἦν γὰρ ἔχων κτήματα πολλά.

17 Then someone came to him and asked him, “Good Teacher, what must

17 As he was setting out on a journey, a man ran up and knelt before him, and

I do to inherit eternal life?"

18 Jesus said to him, "Why do you call me good? No one is good but God alone.

19 You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother.'"

20 He spoke, "I have kept all these since youth."

21 Jesus said to him, "There is still one thing lacking for you; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

22 When he heard this word, he went away grieving, for he had many possessions.

MarQ 10:23-31

23 ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσεται.

24 πάλιν δὲ λέγω,

25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τροπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 ἀκούσαντες δὲ οἱ ἐξεπλήσσαντο λέγοντες·

καὶ τίς δύναται σωθῆναι;

27 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·

παρὰ ἀνθρώποις ἀδύνατον,

asked him, "Good Teacher, what must I do to inherit eternal life?"

18 Jesus said to him, "Why do you call me good? No one is good but God alone.

19 You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'"

20 He said to him, "Teacher, I have kept all these since my youth."

21 Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

22 When he heard this, he was shocked and went away grieving, for he had many possessions.

§255 On Riches and Discipleship

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρομαλιάς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 οἱ δὲ περισσῶς ἐξεπλήσσαντο λέγοντες πρὸς ἑαυτοῦς· καὶ τίς δύναται σωθῆναι;

27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ

δυνατὰ παρὰ τῷ θεῷ **ἔστιν**.

28 ὁ Πέτρος **εἶπεν** αὐτῷ·
ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι.

29 ὁ **δὲ Ἰησοῦς εἶπεν** αὐτοῖς·
ἀμὴν λέγω ὑμῖν **ὅτι**
οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν
ἢ ἀδελφούς ἢ ἀδελφὰς
ἢ πατέρα ἢ μητέρα
ἢ τέκνα ἢ ἀγροὺς
ἕνεκεν τοῦ ὀνόματός μου,

30 ὅς οὐχὶ μὴ λάβῃ
ἑκατονταπλασίονα
ἐν τῷ καιρῷ τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
ζωὴν αἰώνιον.

31 πολλοὶ δὲ ἔσονται πρῶτοι
ἔσχατοι καὶ ἔσχατοι πρῶτοι.

23 Jesus said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!

24 Again I say,

25 it is easier for a camel to go through an eye of a needle than for someone who is rich to enter the kingdom of God.”

26 When they heard this, they were astounded and said, “Then who can be saved?”

27 And Jesus looked and spoke to them, “For mortals what is impossible, is possible for God.”

28 Peter said to him, “Look, we have left everything and have followed you.”

29 And Jesus spoke to them, “Truly I

δυνατὰ παρὰ τῷ θεῷ.

28 Ἦρξατο

λέγειν ὁ Πέτρος αὐτῷ·
ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
ἠκολουθήκαμεν σοι.

29 ἔφη ὁ Ἰησοῦς·
ἀμὴν λέγω ὑμῖν,
οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν
ἢ ἀδελφούς ἢ ἀδελφὰς
ἢ μητέρα ἢ πατέρα
ἢ τέκνα ἢ ἀγροὺς
ἕνεκεν ἐμοῦ

καὶ ἕνεκεν τοῦ εὐαγγελίου,

30 ἐὰν μὴ λάβῃ

ἑκατονταπλασίονα νῦν

ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ
ἀδελφούς 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.

23 Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!”

24 And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God!

25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

26 They were greatly astounded and said to one another, “Then who can be saved?”

27 Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

28 Peter began to say to him, “Look, we have left everything and followed you.”

29 Jesus said, “Truly I tell you, there is

tell you that there is no one who has left house or brothers or sisters or father or mother or children or fields, for the sake of my name, 30 who will not receive a hundredfold in this age, and in the age to come eternal life.

31 But many who are first will be last, and last will be first.”

MarQ 10:32-34

32 ἀναβαίνων ὁ Ἰησοῦς
εἰς Ἱεροσόλυμα

παρέλαβεν τοὺς δώδεκα
εἶπεν αὐτοῖς·

33 ἰδοὺ ἀναβαίνομεν
εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου παραδοθήσεται τοῖς
ἀρχιερεῦσιν καὶ γραμματεῦσιν,
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ
καὶ παραδώσουσιν αὐτὸν τοῖς
ἔθνεσιν 34 καὶ ἐμπαιθήσεται
καὶ ἐμπυσθήσεται
καὶ μαστιγώσαντες
ἀποκτενοῦσιν αὐτόν,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

32 While Jesus was going up to Jerusalem, he took the twelve and said to them,

33 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles;

34 and he will be mocked, and spat

no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, 30 who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life.

31 But many who are first will be last, and the last will be first.”

§262 (Third) Passion Prediction

32 Ἦσαν δὲ ἐν τῇ ὁδῷ
ἀναβαίνοντες
εἰς Ἱεροσόλυμα, καὶ ἦν προάγων
αὐτοῦς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
καὶ παραλαβὼν πάλιν τοὺς δώδεκα
ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα
αὐτῷ συμβαίνειν 33 ὅτι
ἰδοὺ ἀναβαίνομεν
εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου παραδοθήσεται τοῖς
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ
καὶ παραδώσουσιν αὐτὸν τοῖς
ἔθνεσιν 34 καὶ ἐμπαίξουσιν αὐτῷ
καὶ ἐμπύσουσιν αὐτῷ καὶ
μαστιγώσουσιν αὐτόν καὶ
ἀποκτενοῦσιν,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, 33 saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles;

34 they will mock him, and spit upon

upon, and after they have flogged him, they will kill him; and on the third day he will rise again.”	him, and flog him, and kill him; and after three days he will rise again.”
MarQ 10:46-52	§264 Healing of the Blind Man (Bartimaeus)
46 <u>Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ</u>	46 Καὶ ἔρχονται εἰς Ἰεριχῶ. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.
<p>τυφλὸς ¶ ἐκάθητο παρὰ τὴν ὁδόν.</p> <p>47 ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος <u>παρέρχεται</u>, ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με.</p> <p>48 καὶ ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ <u>πολλῷ μᾶλλον ἔκραζεν</u>· υἱὲ Δαυὶδ, ἐλέησόν με.</p> <p>49 <u>καὶ σὰς</u> ὁ Ἰησοῦς</p>	<p>47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.</p> <p>48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με.</p> <p>49 καὶ σὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, ἔγειρε, φωνεῖ σε. 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω.</p> <p>52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.</p>
46 As he was leaving Jericho, a blind man was sitting by the roadside.	46 They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside.
47 Hearing that Jesus of Nazareth was passing by, he shouted saying, “Jesus, Son of David, have mercy on me!”	47 When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!”
48 They sternly ordered him to be quiet, but he cried out even more	48 Many sternly ordered him to be quiet, but he cried out even more

loudly, “Son of David, have mercy on me!”

49 Jesus stood still

51 and asked him, “What do you want me to do for you?” And he said, “Lord, let me see again.”

52 Jesus said to him, “Your faith has made you well.” Immediately he regained his sight and followed him.

loudly, “Son of David, have mercy on me!”

49 Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.”

50 So throwing off his cloak, he sprang up and came to Jesus.

51 Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.”

52 Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

MarQ 11:1-10

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν

2 λέγων αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ’ ᾧ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.

3 καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει· εὐθὺς δὲ ἀποστελεῖ.

4 ἀπελθόντες εὐρον καθὼς εἶπεν αὐτοῖς.

5 λυόντων αὐτῶν τὸν πῶλον

εἶπαν·

τί λύετε τὸν πῶλον;

6 οἱ δὲ εἶπαν·

ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει.

7 καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον καὶ ἐπεβίβασαν τὸν Ἰησοῦν.

§269 The Triumphal Entry

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει αὐτοῖς·

ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ’ ᾧ οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.

3 καὶ ἐάν τις ὑμῖν εἴπη τί ποιεῖτε τοῦτο; εἶπατε· ὁ κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ᾧδε.

4 καὶ ἀπήλθον καὶ εὐρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου καὶ λύουσιν αὐτόν.

5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς·

τί ποιεῖτε λύοντες τὸν πῶλον;

6 οἱ δὲ εἶπαν αὐτοῖς

καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφήκαν αὐτούς.

7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν.

8 ἔστρωσαν

τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ,

9 οἱ ἀκολουθοῦντες ἔκραζον

λέγοντες· ὠσαννά·

εὐλογημένος ὁ ἐρχόμενος

ἐν ὀνόματι κυρίου·

10 ὠσαννά

ἐν τοῖς ὑψίστοις.

1 When they had come near Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of the disciples

2 saying to them, “Go into the village ahead of you, and immediately entering, you will find tied there a colt that has not ever been ridden; after untying it, bring it.

3 If anyone says to you, ‘Why?’ just say, ‘The Lord needs it. He will send it immediately.’”

4 Going away they found it as he had told them.

5 As they were untying the colt, they said, “Why are you untying the colt?”

6 They said, “The Lord needs it.”

7 Then they led the colt to Jesus; and after throwing their cloaks upon the colt, they set Jesus on it.

8 They spread their cloaks in the road.

9 Those who followed were shouting, saying, “Hosanna! Blessed is the one who comes in the name of the Lord!

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὠσαννά·

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

10 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ·

ὠσαννά

ἐν τοῖς ὑψίστοις.

1 When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples

2 and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it.

3 If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’”

4 They went away and found a colt tied near a door, outside in the street. As they were untying it,

5 some of the bystanders said to them, “What are you doing, untying the colt?”

6 They told them what Jesus had said; and they allowed them to take it.

7 Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it.

8 Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

9 Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord!

10 Hosanna in the highest heaven!"	10 Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"
MarQ 11:15-17	§273 The Cleansing of the Temple
<p>15 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότεράς,</p> <p>17 καὶ λέγει αὐτοῖς· ¶ γέγραπται, ¶ ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ¶ ὕμεις δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.</p>	<p>15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερὰς κατέστρεψεν,</p> <p>16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.</p> <p>17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὕμεις δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.</p>
<p>15 And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and the tables of the money changers he overturned and the seats of those who sold doves;</p> <p>17 And he says to them, "It is written, 'My house shall be called a house of prayer'; but you made it a den of robbers."</p>	<p>15 Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves;</p> <p>16 and he would not allow anyone to carry anything through the temple.</p> <p>17 He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."</p>
MarQ 11:27-33	§276 The Question about Authority
<p>27 Καὶ ἐν τῷ ἱερῷ</p> <p>οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>28 καὶ λέγοντες πρὸς αὐτόν· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;</p>	<p>27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτόν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>28 καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;</p>

ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς **καὶ γὰρ** λόγον ἕνα, καὶ εἰπατέ μοι **καὶ γὰρ** ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·
 30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;
 □
 31 οἱ δὲ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 32 ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων,
 φοβούμεθα τὸν ὄχλον,
 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.
 33 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν.
 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

27 And the chief priests, the scribes, and the elders were in the temple

28 and were saying to him, “By what authority are you doing these things, and who gave you this authority?”

29 Answering, Jesus said to them, “I will also ask you one question; tell me and I will tell you by what authority I do these things.

30 Did the baptism of John come from heaven, or was it of human origin?”

31 And they argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’

32 If we say, ‘Of human origin,’ — we are afraid of the crowd; for all regard John as a prophet.”

33 So they answered Jesus and said,

ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;
 29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκριθήτε μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί [οὐκ] οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;

— ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν.

καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

27 Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him

28 and said, “By what authority are you doing these things? Who gave you this authority to do them?”

29 Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things.

30 Did the baptism of John come from heaven, or was it of human origin? Answer me.”

31 They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’

32 But shall we say, ‘Of human origin?’ — they were afraid of the crowd, for all regarded John as truly a prophet.

33 So they answered Jesus, “We do not

“We do not know.” And Jesus did say to them, “Neither will I tell you by what authority I am doing these things.”

MarQ 12:1-12

1 Ἦρξατο λέγειν τὴν παραβολὴν· ἄνθρωπός ἐφύτευσεν □ ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὄρουξεν ἐν αὐτῷ ληνὸν καὶ ὤκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.
2 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλων ἵνα λαβεῖν ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.
3 καὶ λαβόντες οἱ γεωργοὶ ἐξαπέστειλαν αὐτὸν δειραντες κενόν.
4 καὶ πάλιν ἀπέστειλεν δούλον·
5 κακεῖνον·
δειραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν.
6 ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονται τὸν υἱόν μου.
7 οἱ δὲ γεωργοὶ ἰδόντες αὐτὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ ἡμῶν γένηται ἡ κληρονομία.
8 καὶ λαβόντες ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.
9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·

know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

§278 The Parable of the Wicked Husbandmen

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὄρουξεν ὑπολήνιον καὶ ὤκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.
2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·
3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κακεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.
5 καὶ ἄλλον ἀπέστειλεν· κακεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτένοντες.
6 ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου.
7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
9 τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε·

λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

11 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν:

12 Καὶ ἐζήτησαν αὐτὸν κρατῆσαι οἱ ἄρχιερεῖς καὶ ἐφοβήθησαν τοὺς ὄχλους, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν.

λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας:

11 παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12 Καὶ ἐζήτησαν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

1 He began to tell the parable, “A man planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower; then he leased it to tenants and went to another country.

2 And at an appropriate time, he sent a slave to the tenants to collect from the produce of the vineyard;

3 and they seized him, beating him, and sent him off away empty-handed.

4 And again he sent a slave;

5 one also whom they beat and insulted and sent away.

6 He sent to them his son, saying, ‘They will respect my son.’

7 But when the tenants saw him, they said to themselves, ‘This is the heir; come, let us kill him, and the inheritance will become ours.’

8 So they seized him and threw him out of the vineyard and killed him.

9 What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

1 Then he began to speak to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country.

2 When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard.

3 But they seized him, and beat him, and sent him away empty-handed.

4 And again he sent another slave to them; this one they beat over the head and insulted.

5 Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed.

6 He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’

7 But those tenants said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’

8 So they seized him, killed him, and threw him out of the vineyard.

9 What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

10 Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is amazing in our eyes.’?”
12 The chief priests sought to arrest him, but they feared the crowd, for they realized that he had told this parable against them.

10 Have you not read this scripture: ‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is amazing in our eyes’?”
12 When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

MarQ 12:13-17

§280 On Paying Tribute to Caesar

13 οἱ Φαρισαῖοι καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων

μετὰ τῶν Ἡρῳδιανῶν

καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

14 καὶ λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ διδάσκεις

14 καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ

καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπὶ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; **□**

καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπὶ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

15 γνοὺς δὲ ὁ εἶπεν πρὸς αὐτούς· τί με πειράζετε; δείξατέ μοι δηνάριον.

15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

16 καὶ λέγει αὐτοῖς· τίνος ἢ εἰκὼν αὕτη καὶ ἢ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

16 οἱ δὲ ἠνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἢ εἰκὼν αὕτη καὶ ἢ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

17 ὁ δὲ εἶπεν αὐτοῖς· **□** ἀπόδοτε τῷ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμασαν.

17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ’ αὐτῷ.

13 And the Pharisees sent their disciples to him, along with the Herodians,
14 and were saying, “Teacher, we know that you are sincere, . . . you teach, and you show deference to no one; for you do not regard people with

13 Then they sent to him some Pharisees and some Herodians to trap him in what he said.
14 And they came and said to him, “Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with

partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not?"

15 But knowing, he said toward them, "Why are you putting me to the test? Show me a denarius."

16 Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's."

17 He said to them, "Give the things that are the emperor's to the emperor, and to God the things that are God's." And they were amazed.

partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not?"

15 Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denarius and let me see it."

16 And they brought one. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's."

17 Jesus said to them, "Give to the emperor the things that are the emperor's, and to God the things that are God's." And they were utterly amazed at him.

MarQ 12:18-27, 34

§281 The Question about the Resurrection

18 προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες· 19 διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, μὴ ἔχων τέκνα, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν μὴ ἔχων σπέρμα·

21 καὶ ὁ δεύτερος καὶ

ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως 22 καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. ἕτερον καὶ ἡ γυνὴ ἀπέθανεν.

23 ἐν τῇ ἀναστάσει

οὖν

τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

24 εἶπεν αὐτοῖς ὁ Ἰησοῦς· πλανᾶσθε μὴ εἰδότες τὰς

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες· 19 διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφήκεν σπέρμα· 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα·

καὶ ὁ τρίτος ὡσαύτως· 22 καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

23 ἐν τῇ ἀναστάσει

[ὅταν ἀναστῶσιν]

τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

24 ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς

γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.

25 ἐν γὰρ τῇ
ἀναστάσει τῆς ἐκ νεκρῶν
οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ
εἰσιν. 26 περὶ δὲ τῆς ἀναστάσεως
τῶν νεκρῶν ὅτι ἐγείρονται
οὐκ ἀνέγνωτε

Μωϋσῆς

λέγει ἐγὼ

ὁ θεὸς Ἀβραάμ καὶ

ὁ θεὸς Ἰσαὰκ καὶ

ὁ θεὸς Ἰακώβ;

27 οὐκ ἔστιν θεὸς νεκρῶν

ἀλλὰ ζώντων.

34 καὶ οὐδεὶς οὐκέτι ἐτόλμησέν
ἐπερωτῆσαι αὐτόν.

18 Some Sadducees, those who say there is no resurrection, did come to him and ask him a question, saying,
19 “Teacher, Moses wrote for us, ‘if a man’s brother dies, having a wife but having no children, the man shall marry the widow and raise up children for his brother.’

20 There were seven brothers; the first married and died having no children;

21 and the second and the third married her likewise,

22 and none of the seven left behind children and died. Finally the woman herself died.

23 In the resurrection, then, whose wife will she be? For the seven had married her.”

24 Jesus spoke to them, “You are wrong, because you know neither the scriptures nor the power of God.

γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

25 ὅταν γὰρ

ἐκ νεκρῶν ἀναστῶσιν

οὔτε γαμοῦσιν οὔτε γαμίζονται,

ἀλλ' εἰσιν ὡς ἄγγελοι ἐν τοῖς

οὐρανοῖς. 26 περὶ δὲ

τῶν νεκρῶν ὅτι ἐγείρονται

οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ

Μωϋσέως ἐπὶ τοῦ βάτου

πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ

ὁ θεὸς Ἀβραάμ καὶ

[ὁ] θεὸς Ἰσαὰκ καὶ

[ὁ] θεὸς Ἰακώβ;

27 οὐκ ἔστιν θεὸς νεκρῶν

ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

34 καὶ ὁ Ἰησοῦς ἰδὼν [αὐτόν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.

καὶ οὐδεὶς οὐκέτι ἐτόλμα
αὐτόν ἐπερωτῆσαι.

18 Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying,

19 “Teacher, Moses wrote for us that ‘if a man’s brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.’

20 There were seven brothers; the first married and, when he died, left no children;

21 and the second married her and died, leaving no children; and the third likewise;

22 none of the seven left children. Last of all the woman herself died.

23 In the resurrection whose wife will she be? For the seven had married her.”

24 Jesus said to them, “Is not this the reason you are wrong, that you know neither the scriptures nor the power of

<p>25 For in the resurrection from the dead, they neither marry nor are given in marriage, but are like angels in heaven.</p> <p>26 And as for resurrection of the dead being raised, have you not read how Moses said, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?</p> <p>27 He is God not of the dead, but of the living.”</p> <p>34 And no one any longer dared to ask him any question.</p>	<p>God?</p> <p>25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.</p> <p>26 And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?</p> <p>27 He is God not of the dead, but of the living; you are quite wrong.”</p> <p>34 When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.</p>
<p>MarQ 12:34-37</p>	<p>§283 The Question about David’s Son</p>
<p>35 <u>ὁ Ἰησοῦς</u> εἶπεν πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; 36 αὐτὸς γὰρ Δαυὶδ ἐν πνεύματι λέγει· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; 37 <u>οὐκ</u> Δαυὶδ <u>καλεῖ</u> αὐτὸν κύριον, <u>καὶ πῶς</u> αὐτοῦ υἱός ἐστιν;</p>	<p>34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ· καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.</p> <p>35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστιν; 36 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. 37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πῶθεν αὐτοῦ ἐστιν υἱός; Καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.</p>
<p>35 Jesus said, “How can they claim the Messiah to be David’s son?</p>	<p>34 When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.</p> <p>35 While Jesus was teaching in the temple, he said, “How can the scribes</p>

<p>36 For David himself, by the Spirit, said, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.” ’</p> <p>37 Therefore, David named him Lord; so in what way can he be his son?”</p>	<p>say that the Messiah is the son of David?</p> <p>36 David himself, by the Holy Spirit, declared, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.” ’</p> <p>37 David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.</p>
MarQ 12:37-40	§284 Woe to the Scribes
<p>38 <u>προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων</u> ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,</p> <p>40 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ <u>προσευχόμενοι</u>· οὗτοι λήμψονται περισσότερον κρίμα.</p>	<p>37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; Καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως.</p> <p>38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,</p> <p>40 οἱ κατεσθιόντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.</p>
<p>38 “Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces,</p> <p>39 and to have the best seats in the synagogues and places of honor at banquets.</p> <p>40 They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”</p>	<p>37 David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.</p> <p>38 As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces,</p> <p>39 and to have the best seats in the synagogues and places of honor at banquets!</p> <p>40 They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”</p>
MarQ 13:1-2	§287 Prediction of the Destruction of the Temple

<p>1 Καὶ <u>ἐξελθὼν ἀπὸ τοῦ ἱεροῦ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.</u> 2 ὁ ἀποκριθεὶς εἶπεν αὐτοῖς· <u>βλέπετε ταῦτα;</u> οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ <u>ἰ καταλυθήσεται.</u></p>	<p>1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.</p>
<p>1 As he was coming away from the temple, his disciples came to point out to him the buildings of the temple. 2 He asked them, “Do you see these? Not one stone will be left here upon another; all will be thrown down.”</p>	<p>1 As he came out of the temple, one of his disciples said to him, “Look, Teacher, what large stones and what large buildings!” 2 Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.”</p>
MarQ 13:3-8	§288 Signs before the End
<p>3 <u>Καθημένου αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, ἐπηρώτησαν αὐτὸν κατ’ ἰδίαν λέγοντες:</u> 4 <u>εἶπε ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;</u> 5 ὁ δὲ <u>Ἰησοῦς εἶπεν</u> αὐτοῖς· βλέπετε μὴ <u>τις ὑμᾶς</u> πλανήσῃ· 6 πολλοὶ <u>γὰρ</u> ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· <u>ἰ ἐγὼ εἰμι, καὶ πολλοὺς</u> πλανήσουσιν. 7 <u>ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων,</u> μὴ <u>θροεῖσθε·</u> δεῖ <u>γὰρ</u> γενέσθαι, ἀλλ’ οὐπω τὸ τέλος. 8 ἐγερθήσεται <u>γὰρ</u> ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους λιμοὶ ἔσονται· <u>ταῦτα ἀρχὴ ὠδίνων.</u></p>	<p>3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· 4 εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα; 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ’ οὐπω τὸ τέλος. 8 ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.</p>
<p>3 As he was sitting on the Mount of Olives, they asked him privately, saying,</p>	<p>3 When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him</p>

4 “Tell us, when will this be, and what will be the sign that these things are about to be take place?”

5 Then Jesus said to them, “Beware that no one leads you astray.

6 For many will come in my name and say, ‘I am he!’ and they will lead many astray.

7 When you hear of wars and rumors of wars, do not be alarmed; for this must take place, but the end is still to come.

8 For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs.”

MarQ 13:9-13

9 παραδώσουσιν ὑμᾶς εἰς συνέδρια
καὶ ἐν ταῖς συναγωγαῖς
μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ
ἡγεμόνας καὶ βασιλεῖς
ἀχθήσεσθε ἕνεκεν ἐμοῦ
εἰς μαρτύριον αὐτοῖς
10 καὶ τοῖς ἔθνεσιν.

11 ὅταν
παραδώσιν ὑμᾶς,
μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ
ᾧ ὥρα τί λαλήσητε·
οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν.

12 Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον καὶ πατὴρ
τέκνον, καὶ ἐπαναστήσονται τέκνα
ἐπὶ γονεῖς καὶ θανατώσουσιν
αὐτούς.

13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος
σωθήσεται.

privately,

4 “Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?”

5 Then Jesus began to say to them, “Beware that no one leads you astray.

6 Many will come in my name and say, ‘I am he!’ and they will lead many astray.

7 When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come.

8 For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs.

§289 Persecutions Foretold

9 Βλέπετε δὲ ὑμεῖς ἑαυτούς·
παραδώσουσιν ὑμᾶς εἰς συνέδρια
καὶ εἰς συναγωγὰς
δαρήσεσθε καὶ ἐπὶ
ἡγεμόνων καὶ βασιλέων
σταθήσεσθε ἕνεκεν ἐμοῦ
εἰς μαρτύριον αὐτοῖς.
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ
κηρυχθῆναι τὸ εὐαγγέλιον.

11 καὶ ὅταν ἄγωσιν
ὑμᾶς παραδιδόντες,
μὴ προμεριμνάτε τί λαλήσητε,
ἀλλ’ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
ᾧ ὥρα τοῦτο λαλεῖτε·
οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

12 καὶ παραδώσει ἀδελφὸς
ἀδελφὸν εἰς θάνατον καὶ πατὴρ
τέκνον, καὶ ἐπαναστήσονται τέκνα
ἐπὶ γονεῖς καὶ θανατώσουσιν
αὐτούς·

13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος
σωθήσεται.

9 “They will hand you over to councils and flog you in synagogues; and you will be dragged before governors and kings because of me, as a testimony to them

10 and to the nations.

11 When they hand you over, do not worry about how or what you are to say; for what you are to say will be given to you at that time, for it is not you who speak, but the spirit of your father.

12 But brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death;

13 and you will be hated by all because of my name. But the one who endures to the end will be saved.”

MarQ 13:14-20

14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστὸς ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

15 ὃ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ.

16 καὶ ὃ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος.

19 ἔσται γὰρ θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου

ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται.

20 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη

9 “As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them.

10 And the good news must first be proclaimed to all nations.

11 When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit.

12 Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death;

13 and you will be hated by all because of my name. But the one who endures to the end will be saved.

§290 The Desolating Sacrilege

14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὃ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

15 ὃ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ,

16 καὶ ὃ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος.

19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ’ ἀρχῆς κτίσεως

ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.

20 καὶ εἰ μὴ ἐκολοβώθησαν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη

<p><u>πάσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.</u></p>	<p>πάσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὐς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.</p>
<p>14 “But when you see the desolating sacrilege standing in the holy place (let the reader understand), then those in Judea must flee to the mountains.</p>	<p>14 “But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains;</p>
<p>15 The one on the housetop must not go down to take anything out of the house;</p>	<p>15 the one on the housetop must not go down or enter the house to take anything away;</p>
<p>16 the one among the field must not turn back to get a coat.</p>	<p>16 the one in the field must not turn back to get a coat.</p>
<p>17 Woe to those who are pregnant and to those who are nursing infants in those days!</p>	<p>17 Woe to those who are pregnant and to those who are nursing infants in those days!</p>
<p>18 Pray that it may not be in winter.</p>	<p>18 Pray that it may not be in winter.</p>
<p>19 For there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be.</p>	<p>19 For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be.</p>
<p>20 And had those days not been cut short, no one would be saved; but for the sake of the elect those days will be cut short.”</p>	<p>20 And if the Lord had not cut short those days, no one would be saved; but for the sake of the elect, whom he chose, he has cut short those days.</p>
<p>MarQ 13:24-27</p>	<p>§292 The Coming of the Son of Man</p>
<p>24 <u>μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων</u></p>	<p>24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην</p>
<p><u>ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,</u></p>	<p>ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,</p>
<p>25 <u>καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.</u></p>	<p>25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.</p>
<p>26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης <u>πολλῆς.</u></p>	<p>26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.</p>
<p>27 <u>καὶ ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν</u></p>	<p>27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς</p>

<p><u>ἕως ἄκρων</u> αὐτῶν.</p> <p>24 “After that suffering of those days, the sun will be darkened, and the moon will not give its light, 25 and the stars will fall out of heaven, and the powers of the heavens will be shaken. 26 Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. 27 And he will send out the angels, and they will gather his elect from the four winds, from one end of the heaven to the other.”</p>	<p>ἕως ἄκρου οὐρανοῦ.</p> <p>24 “But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 Then they will see ‘the Son of Man coming in clouds’ with great power and glory. 27 Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.</p>
<p>MarQ 13:28-32</p>	<p>§293 Time of Coming: Parable of Fig Tree</p>
<p>28 <u>Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη</u>, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν <u>ἐπὶ θύραις</u>. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη <u>ἕως ἂν</u> πάντα <u>ταῦτα</u> γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ <u>παρελεύσονται</u>, οἱ δὲ λόγοι μου οὐ μὴ <u>παρελεύσονται</u>. 32 <u>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν</u>, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.</p>	<p>28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 30 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη <u>μέχρις οὗ</u> ταῦτα πάντα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ <u>παρελεύσονται</u>, οἱ δὲ λόγοι μου οὐ μὴ <u>παρελεύσονται</u>. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῶ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.</p>
<p>28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly I tell you, this generation will not pass away till all these things have taken place.</p>	<p>28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly I tell you, this generation will not pass away until all these things have taken place.</p>

<p>31 Heaven and earth will pass away, but my words will not pass away.” 32 “But about that day and hour no one knows, neither the angels in heaven, nor the Son, but only the Father.”</p>	<p>31 Heaven and earth will pass away, but my words will not pass away. 32 “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.</p>
MarQ 14:1-2	§305 Jesus’ Death is Premeditated
<p>1 <u>μετὰ δύο ἡμέρας τὸ πάσχα γίνεται.</u> <u>καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτόν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.</u> 2 <u>ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</u></p>	<p>1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτόν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.</p>
<p>1 The Passover was in two days. The chief priests and the scribes were looking for a way they might arrest Jesus by stealth and kill him; 2 for they said, “Not during the festival, in order that there not be a riot among the people.”</p>	<p>1 It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; 2 for they said, “Not during the festival, or there may be a riot among the people.”</p>
MarQ 14:10-11	§307 The Betrayal of Jesus
<p>10 εἷς τῶν δώδεκα Ἰούδας Ἰσκαριώτης, ἀπελθὼν <u>συνελάλησεν πρὸς τοὺς ἀρχιερεῖς αὐτοῖς παραδοῦ αὐτόν.</u> 11 <u>καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.</u> <u>καὶ ἐζήτηε εὐκαιρίαν ἵνα αὐτόν παραδοῦ.</u></p>	<p>10 Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτόν παραδοῖ αὐτοῖς. 11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηε πῶς αὐτόν εὐκαιρῶς παραδοῖ.</p>
<p>10 One of the twelve, Judas Iscariot, going away, conferred with the chief priests that he might betray him to them. 11 And they were greatly pleased, and agreed to give him money. And he began to look for an opportunity to betray him.</p>	<p>10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. 11 When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.</p>
MarQ 14:12-17	§308 Preparation for the Passover

12 Τῇ δὲ πρώτῃ τῶν
ἀζύμων ἦ ἔδει θύεσθαι τὸ πάσχα·
οἱ μαθηταὶ εἶπαν αὐτῷ·
ποῦ θέλεις □ ἐτοιμάσωμέν
ἵνα φάγωμεν τὸ πάσχα;
13 ὁ δὲ εἶπεν αὐτοῖς·

ὑπάγετε εἰς τὴν πόλιν·
συναντήσῃ ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ.

14 καὶ εἶπατε
τῷ οἰκοδεσπότη·
ὁ διδάσκαλος λέγει· ποῦ ἐστὶν
τὸ κατάλυμα ὅπου τὸ πάσχα
μετὰ τῶν μαθητῶν μου φάγω;
15 κακεῖνος ὑμῖν δείξει ἀνάγκαιον
μέγα ἐστρωμένον·
ἐκεῖ ἐτοιμάσατε.
16 ἀπελθόντες οἱ μαθηταὶ

εὗρον καθὼς εἰρήκει αὐτοῖς καὶ
ἠτοίμασαν τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἀνέκειτο
μετὰ τῶν δώδεκα.

12 On the first day of Unleavened Bread, on which the Passover lamb had to be sacrificed, the disciples said to him, “Where do you want us to make the preparations for us to eat the Passover?”

13 He said to them, “Go into the city; a man carrying a jar of water will come upon you; follow him,

14 and say to the house owner, ‘The Teacher asks, where is the guest room where I may eat the Passover with my disciples?’

15 And there he will show you a large room upstairs, furnished. Make preparations there.”

16 So the disciples went out and found everything as he had said to them; and they prepared the Passover meal.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;

13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ

14 καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη

ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

16 καὶ ἐξήλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?”

13 So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him,

14 and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’

15 He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

16 So the disciples set out and went to the city, and found everything as he had told them; and they prepared the

<p>17 When it was evening, he took his place with the twelve.</p>	<p>Passover meal. 17 When it was evening, he came with the twelve.</p>
<p>MarQ 14:22-25</p>	<p>§311 The Last Supper</p>
<p>[22 <u>καὶ ἐσθιόντων</u> αὐτῶν λαβὼν ἄρτον <u>εὐλογήσας</u> ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· <u>λάβετε</u>, τοῦτό ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς <u>λέγων· πῖετε ἐξ αὐτοῦ πάντες</u>, 24 τοῦτο ἐστιν τὸ αἷμά μου <u>τῆς διαθήκης</u> τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. 25 λέγω ὑμῖν ὅτι οὐ μὴ πῖω <u>ἄπὶ ἄρτι ἐκ</u> τοῦ γενήματος τῆς ἀμπέλου ἕως <u>τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.</u>]</p>	<p>[22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.]</p>
<p>[22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” 23 Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you. 24 This is my blood of the covenant, which is poured out for you. 25 I tell you, I will never again drink from the fruit of the vine until that day when I drink it new in the kingdom of God.”]</p>	<p>[22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” 23 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24 He said to them, “This is my blood of the covenant, which is poured out for many. 25 Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”]</p>
<p>MarQ 14:18-21</p>	<p>§312 Jesus Foretells His Betrayal</p>
<p>18 <u>καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.</u> 19 <u>λυπούμενοι ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι;</u> 20 <u>ὁ δὲ εἶπεν· ὁ ἐμβάψας</u></p>	<p>18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ’ ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ; 20 ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος</p>

<p>μετ' ἐμοῦ <u>ἐν τῷ τρυβλίῳ</u>. 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου <u>ὑπάγει καθὼς γέγραπται περὶ</u> <u>αὐτοῦ</u>, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου <u>παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ</u> <u>ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.</u></p>	<p>μετ' ἐμοῦ εἰς τὸ τρύβλιον. 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.</p>
<p>18 And when they were eating, he said, “Truly I tell you, one of you will betray me.”</p>	<p>18 And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.”</p>
<p>19 They became distressed and began to say to him each one, “Surely, it is not I?”</p>	<p>19 They began to be distressed and to say to him one after another, “Surely, not I?”</p>
<p>20 He said, “One who dips bread in the bowl with me.</p>	<p>20 He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me.</p>
<p>21 For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It was better for that one not to have been born.”</p>	<p>21 For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”</p>
<p>MarQ 10:41-45</p>	<p>§313 Precedence among Disciples and Reward of Discipleship</p>
<p>[42 <u>ὁ δὲ</u> <u>Ἰησοῦς προσκαλεσάμενος αὐτοῦς</u> <u>εἶπεν</u>· αὐτοῖς· οἱ <u>ἄρχοντες</u> τῶν ἐθνῶν <u>κατακυριεύουσιν</u> αὐτῶν καὶ οἱ <u>μεγάλοι</u> κατεξουσιάζουσιν αὐτῶν. 43 οὐχ <u>δὲ</u> οὕτως <u>ἔσται ἐν</u> ὑμῖν, ἀλλ' <u>ὅς ἐὰν θέλῃ</u> ἐν ὑμῖν <u>μέγας</u> γενέσθαι <u>ἔσται</u> ὑμῶν <u>διάκονος</u>, 44 <u>καὶ ὅς ἐὰν θέλῃ ἐν ὑμῖν εἶναι</u> <u>πρῶτος</u> ἔσται ὑμῶν <u>δούλος</u>· 45 <u>ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν</u> <u>διακονηθῆναι ἀλλὰ</u> <u>διακονῆσαι καὶ δοῦναι τὴν ψυχὴν</u> <u>αὐτοῦ λύτρον ἀντὶ πολλῶν.]</u></p>	<p>[41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκούντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν, ἀλλ' ὅς ἐὰν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος, 44 καὶ ὅς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δούλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.]</p>
	<p>[41 When the ten heard this, they began to be angry with James and</p>

[42 And Jesus called them and said to them, “The rulers of the Gentiles lord it over them, and the great ones are tyrants over them.

43 But it will not be so among you; but whoever wishes among you to become great must be your servant,

44 and whoever wishes to be first among you must be your slave.

45 The Son of Man came not to be served but to serve, and to give his life a ransom for many.”]

MarQ 14:26-31

29 ὁ δὲ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε.

30 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σήμερον ταύτη τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

31 λέγει αὐτῷ· κὰν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

29 Peter said to him, “Though all become deserters, I will not.”

John.

42 So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them.

43 But it is not so among you; but whoever wishes to become great among you must be your servant,

44 and whoever wishes to be first among you must be slave of all.

45 For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”]

§315 Peter’s Denial Predicted

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

29 ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.

30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

31 ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

26 When they had sung the hymn, they went out to the Mount of Olives. 27 And Jesus said to them, “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’

28 But after I am raised up, I will go before you to Galilee.”

29 Peter said to him, “Even though all become deserters, I will not.”

30 Jesus said to him, “Truly I tell you, today, this very night, before a cock crows, you will deny me three times.”

31 He said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

30 Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”

31 But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

MarQ 14:32-42

32 Καὶ ἔρχεται εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως προσεύξωμαι.

33 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου

ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 34 τότε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

35 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσηύχετο λέγων· πάτερ, εἰ δυνατόν ἐστιν,

36 παρένεγκε τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.

37 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· τί καθεύδετε; οὐκ ἰσχύσατε μῖαν ὥραν γρηγορήσαι;

38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

§330 Gethsemane

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι.

33 καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ’ αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν 34 καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

35 καὶ προελθὼν μικρὸν ἔπιπεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν· ἄββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· ἀλλ’ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

37 καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἰσχύσας μῖαν ὥραν γρηγορήσαι;

38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. 41 καὶ

<p>32 He went to a place called Gethsemane; and he said to his disciples, "Sit while I pray." 33 He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. 34 Then he said to them, "I am deeply grieved, even to death; remain here, and keep awake with me." 35 And going a little farther, he fell upon his face and prayed, saying, "My Father, if it is possible,"</p> <p>36 he said, "remove this cup from me; though not what I want, but what you want."</p> <p>37 He came to the disciples and found them sleeping; and he said to Peter, "Why are you asleep? Could you not keep awake one hour?" 38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."</p>	<p>ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.</p>
<p>32 They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." 33 He took with him Peter and James and John, and began to be distressed and agitated. 34 And said to them, "I am deeply grieved, even to death; remain here, and keep awake." 35 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. 36 He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." 37 He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour?" 38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. 41 He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.</p>	<p>32 They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." 33 He took with him Peter and James and John, and began to be distressed and agitated. 34 And said to them, "I am deeply grieved, even to death; remain here, and keep awake." 35 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. 36 He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." 37 He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour?" 38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. 41 He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.</p>

	42 Get up, let us be going. See, my betrayer is at hand.”
MarQ 14:43-52	§331 Jesus Arrested
<p>43 Καὶ ἔτι αὐτοῦ λαλοῦντος <u>ἰδοὺ</u> Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ <u>μετ’ αὐτοῦ</u> ὄχλος <u>μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.</u></p> <p>44 <u>ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν.</u></p> <p>45 καὶ εὐθέως προσελθὼν <u>τῷ Ἰησοῦ</u> εἶπεν· <u>χαίρε, ῥαββί, καὶ κατεφίλησεν αὐτόν.</u></p> <p><u>Ἰησοῦς δὲ εἶπεν αὐτῷ·</u> Π</p> <p>46 <u>ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.</u></p> <p>47 <u>εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας</u> τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.</p> <p>48 <u>ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις·</u> ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων <u>συλλαβεῖν με;</u> 49 καθ’ ἡμέραν μεθ’ ὑμῶν ἐν τῷ ἱερῷ <u>διδάσκων καὶ οὐκ ἐκρατήσατέ με.</u> <u>ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.</u></p> <p>50 <u>οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.</u></p>	<p>43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ’ αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.</p> <p>44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν καὶ ἀπάγετε ἀσφαλῶς.</p> <p>45 καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ λέγει· ῥαββί, καὶ κατεφίλησεν αὐτόν·</p> <p>46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.</p> <p>47 εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.</p> <p>48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 49 καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.</p> <p>50 Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.</p> <p>51 καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.</p>
<p>43 While he was still speaking, behold, Judas, one of the twelve, came; and with him was a great crowd with swords and clubs, from the chief priests and the elders of the people.</p>	<p>43 Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.</p>

44 Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him.”

45 So he went up to Jesus at once and said, “Greetings, Rabbi!” and kissed him. But Jesus said to him, . . .

46 They laid hands upon Jesus and arrested him.

47 One of those with Jesus put his hand on his sword, drew it, and hit the slave of the high priest, cutting off his ear.

48 Jesus said to the crowd, “Have you come out with swords and clubs to arrest me as though I were a bandit?

49 Day after day with you in the temple teaching, you did not arrest me. But let the scriptures be fulfilled.”

50 All the disciples deserted him and fled.

44 Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.”

45 So when he came, he went up to him at once and said, “Rabbi!” and kissed him.

46 Then they laid hands on him and arrested him.

47 But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.

48 Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit?

49 Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.”

50 All of them deserted him and fled.

51 A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him,

52 but he left the linen cloth and ran off naked.

MarQ 14:53-15:1

53 τὸν δὲ Ἰησοῦν ἀπήγαγον πρὸς τὸν ἀρχιερέα,
ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

54 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ συγκαθισάντων ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν.

[66 προσηλθεν
μία παιδίσκη

67 αὐτῷ εἶπεν·
καὶ σὺ ἦσθα μετὰ

§332 Jesus before the Sanhedrin

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

[66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως

67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει·

καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα

Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο
λέγων· οὐκ οἶδα
τί λέγεις.
ἔξελθόντα εἰς τὸν πυλῶνα

69 ἄλλη ἰδὼν αὐτὸν
λέγει τοῖς ἐκεῖ·

οὗτος ἦν ἐξ αὐτῶν.
70 ὁ δὲ πάλιν ἠρνήσατο.
καὶ μετὰ μικρὸν
οἱ ἐστῶτες εἶπον τῷ Πέτρῳ·
ἀληθῶς καὶ ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖός ἐστιν.
71 ἤρξατο καταθεματίζειν καὶ
ὀμνύειν ὅτι οὐκ οἶδα
τὸν ἄνθρωπον ὃν λέγεις.
72 καὶ εὐθέως ἀλέκτωρ
ἐφώνησεν. καὶ ἐμνήσθη
ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ ὡς εἶπεν αὐτῷ
ὅτι πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήση με· καὶ ἔξελθὼν ἔξω
ἔκλαισεν πικρῶς.]
[14:65 . . . ἐνέπτυσαν
καὶ περικαλύψαντες τὸ
πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
αὐτὸν λέγοντες·
προφήτευσον, τίς ἐστὶν ὁ παῖσας
σε.]
[15:1 Καὶ πρωΐας γενομένης
συμβούλιον ἔλαβον
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
τοῦ λαοῦ
καὶ γραμματεῖς, καὶ

δήσαντες αὐτὸν ἀπήγαγον αὐτὸν
καὶ παρέδωκαν Πιλάτῳ.]

τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο
λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ
τί λέγεις.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον
[καὶ ἀλέκτωρ ἐφώνησεν].
69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν
ἤρξατο πάλιν λέγειν τοῖς
παρεστῶσιν ὅτι
οὗτος ἐξ αὐτῶν ἐστίν.

70 ὁ δὲ πάλιν ἠρνεῖτο.
καὶ μετὰ μικρὸν πάλιν

οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ·
ἀληθῶς ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖός εἶ.

71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ
ὀμνύειν ὅτι οὐκ οἶδα
τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ
ἐφώνησεν. καὶ ἀνεμνήσθη

ὁ Πέτρος τὸ ῥῆμα
ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς
ὅτι πρὶν ἀλέκτορα φωνῆσαι δις
τρὶς με ἀπαρνήση· καὶ ἐπιβαλὼν
ἔκλαιεν.]

[14:65 Καὶ ἤρξαντό τινες ἐμπύειν
αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ
πρόσωπον καὶ κολαφίζειν
αὐτὸν καὶ λέγειν αὐτῷ·
προφήτευσον, καὶ οἱ ὑπηρέται
ῥαπίσμασιν αὐτὸν ἔλαβον.]

[15:1 Καὶ εὐθὺς πρωΐ
συμβούλιον ποιήσαντες
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων

καὶ γραμματέων καὶ ὅλον τὸ
συνέδριον,

δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν
καὶ παρέδωκαν Πιλάτῳ.]

[55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ
συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ
μαρτυρίαν

εἰς

τὸ θανατώσαι αὐτόν,

καὶ οὐχ ἠύρισκον· 56 πολλοὶ γὰρ
ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ
ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

	<p>57 καί τινες ἀναστάντες ἔψευδομαρτύρουν κατ' αὐτοῦ λέγοντες 58 ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.</p>
<p>60 καὶ ἀναστὰς ὁ ἀρχιερεὺς</p>	<p>60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνη οὐδὲν τί οὐτοί σου καταμαρτυροῦσιν;</p>
<p>61 εἶπεν αὐτῷ· εἰ σὺ εἶ ὁ χριστός, <u>εἰπὸν ἡμῖν</u>.</p>	<p>61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;</p>
<p>62 εἶπεν δὲ <u>αὐτῷ</u>· ὁ Ἰησοῦς· <u>ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι</u>. <u>ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ</u>.</p>	<p>62 ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.</p>
<p>63 <u>ὁ δὲ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων</u>· τί ἔτι χρειαν ἔχομεν μαρτύρων; 64 ἠκούσατε <u>τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;</u> <u>οἱ δὲ ἀποκριθέντες εἶπαν· ἔνοχος θανάτου ἐστίν</u>.</p>	<p>63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί ἔτι χρειαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.</p>
<p>53 They took Jesus to the high priest, where the scribes and the elders were assembled.</p>	<p>53 They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled.</p>
<p>54 And Peter followed him at a distance, right to the courtyard of the high priest; and sitting together inside, he sat down with the guards.</p>	<p>54 Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire.</p>
<p>[66 One servant-girl came and</p>	<p>[66 While Peter was below in the courtyard, one of the servant-girls of the high priest came by.</p>
<p>67 spoke to him, “You were also with Jesus.”</p>	<p>67 When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man</p>

68 But he denied it, saying, "I do not know what you are talking about," and went out into the porch.

69 And another, on seeing him, said to the bystanders, "This man was one of them."

70 But again he denied it. Then after a little while the bystanders said to Peter, "Certainly you also are one of them; for he is a Galilean."

71 But he began to curse, and he swore an oath, "I do not know the man you are talking about."

72 At that moment the cock crowed. Then Peter remembered the word of Jesus when he said to him, "Before the cock crows, three times you will deny me." And he went out and wept bitterly.]

[65 . . . Some spat on and also blindfolded him, and struck him, saying, "Prophecy! Who is it that struck you?"]

[15:1 When morning came, the chief priests and the elders of the people and the scribes held a consultation. They bound him, took him away, and handed him over to Pilate.]

from Nazareth."

68 But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed.

69 And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them."

70 But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean."

71 But he began to curse, and he swore an oath, "I do not know this man you are talking about."

72 At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.]

[65 Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.]

[15:1 As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate.]

55 Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none.

56 For many gave false testimony against him, and their testimony did not agree.

57 Some stood up and gave false testimony against him, saying,

58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'"

<p>60 The high priest stood up</p> <p>61 and said to him, “If you are the Messiah, tell us.”</p> <p>62 Jesus said to them, “You yourselves say that I am; ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”</p> <p>63 Then the high priest tore his garments saying, “Why do we still need witnesses?”</p> <p>64 You have heard his blasphemy! What is your verdict?” They answered, “He deserves death.”</p>	<p>59 But even on this point their testimony did not agree.</p> <p>60 Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?”</p> <p>61 But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”</p> <p>62 Jesus said, “I am; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”</p> <p>63 Then the high priest tore his clothes and said, “Why do we still need witnesses?”</p> <p>64 You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death.</p>
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MarQ 15:2-5**§336 The Trial before Pilate**

<p>2 ὁ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.</p> <p>[See next pericope]</p> <p>2 Pilate asked him, saying, “Are you the King of the Jews?” He answered him, “You say so.”</p>	<p>2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.</p> <p>3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.</p> <p>4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.</p> <p>5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.</p> <p>2 Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.”</p> <p>3 Then the chief priests accused him of many things.</p> <p>4 Pilate asked him again, “Have you no answer? See how many charges they</p>
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	bring against you.” 5 But Jesus made no further reply, so that Pilate was amazed.
MarQ 15:3-5	§337 Jesus before Herod
3 οἱ ἀρχιερεῖς κατηγοροῦντες καὶ οὐδὲν ἀπεκρίνατο. 4 λέγει αὐτῷ ὁ Πιλάτος· οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; 5 οὐκ ἀπεκρίθη αὐτῷ, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.	3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
3 Although the chief priests were accusing, he did not answer. 4 Pilate asked him, “Do you not hear how many accusations they make against you?” 5 He gave him no answer, so that the governor was greatly amazed.	3 Then the chief priests accused him of many things. 4 Pilate asked him again, “Have you no answer? See how many charges they bring against you.” 5 But Jesus made no further reply, so that Pilate was amazed.
MarQ 15:6-14	§339 Jesus or Barabbas
6 Κατὰ δὲ ἑορτὴν ὁ ἡγεμὼν ἀπολύειν αὐτοῖς ἓνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. 7α εἶχον δὲ λεγόμενον Βαραββάν. 8 συνηγμένων οὖν αὐτῶν 9 εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββάν ἢ Ἰησοῦν; 11 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββάν. ... ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν.	6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· [7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς

[7b ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.]	μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.]
12 λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν;	τί οὖν [θέλετε] ποιήσω [ὸν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων;
13 οἱ δὲ ἐπεφώνουν λέγοντες· σταύρωσον αὐτόν.	13 οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν.
14 ὁ δὲ εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον· αὐτὸν σταυρωθήτω.	14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραζαν· σταύρωσον αὐτόν.
6 Now at the festival the governor released a prisoner for them, anyone whom they wanted.	6 Now at the festival he used to release a prisoner for them, anyone for whom they asked.
7a They had one called Barabbas,	7a Now a man called Barabbas was . . .
8 so after they had gathered,	8 So the crowd came and began to ask Pilate to do for them according to his custom.
9 Pilate said to them, “Whom do you want me to release for you? Barabbas or Jesus?”	9 Then he answered them, “Do you want me to release for you the King of the Jews?”
11 But the chief priests and the elders persuaded the crowds to ask for Barabbas. . . . "Release Barabbas for us!" [7b This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.]	10 For he realized that it was out of jealousy that the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Barabbas for them instead.
12 Pilate said to them, “Then what should I do with Jesus, the one called the King of the Jews?”	[7b . . . was in prison with the rebels who had committed murder during the insurrection.]
13 They kept shouting, “Crucify him!”	12 Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?”
14 He said to them, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”	13 They shouted back, “Crucify him!”
14 He said to them, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”	14 Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!”
MarQ 15:15	§341 Pilate Delivers Jesus to be Crucified
15 Πιλάτος	15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι

<p>δὲ ἀπέλυσεν αὐτοῖς τὸν <u>Βαραββάν</u>, τὸν δὲ Ἰησοῦν <u>φραγελλώσας</u> παρέδωκεν <u>ἵνα σταυρωθῆ</u>.</p>	<p>ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῆ.</p>
<p>15 So Pilate released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.</p>	<p>15 So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.</p>
<p>MarQ 15:20-21</p>	<p>§343 The Road to Golgotha</p>
<p>20 <u>καὶ ὅτε ἐνέπαιξαν αὐτῷ,</u> <u>ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ</u> <u>ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ</u> καὶ ἀπήγαγον αὐτὸν <u>εἰς τὸ</u> <u>σταυρώσαι</u>. 21 <u>Ἐπιλαβόμενοι</u> Σίμονά <u>τινα</u> Κυρηναῖον ἐρχόμενον <u>ἀπ' ἀγροῦ</u> <u>ἠγγάρευσαν ἵνα ἄρῃ</u> τὸν σταυρὸν αὐτοῦ.</p>	<p>20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. 21 καὶ ἀγαγεῖουσιν παράγοντά τινα Σίμονα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.</p>
<p>20 After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.</p>	<p>20 After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.</p>
<p>21 They seized a man, Simon of Cyrene, coming from the country, and they compelled him to carry his cross.</p>	<p>21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.</p>
<p>MarQ 15:22-26</p>	<p>§344 The Crucifixion</p>
<p>22 Καὶ ἐλθόν<u>τες</u> <u>ἐπὶ τὸν τόπον <u>Γολγοθᾶ</u>,</u> ὃ ἐστὶν Κρανίου Τόπος, 23 <u>ἔδωκαν αὐτῷ πεῖν</u> <u>οἶνον</u> μετὰ χολῆς μεμιγμένον· <u>καὶ γευσάμενος οὐκ ἠθέλησεν πεῖν</u>. 24 ἐσταύρωσαν αὐτὸν <u>καὶ</u> διεμερί<u>σαντο</u> τὰ ἱμάτια αὐτοῦ βάλλον<u>τες</u> κλή<u>ρον</u>.</p>	<p>22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος. 23 καὶ ἐδίδουν αὐτῷ ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. 24 Καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλήρον ἐπ' αὐτὰ τίς τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.</p>
<p>26 ἦν καὶ ἐπιγραφή ἐπ' αὐτῷ, <u>τὴν αἰτίαν αὐτοῦ γεγραμμένην</u>· ὁ βασιλεὺς τῶν Ἰουδαίων.</p>	<p>26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.</p>

22 Then they brought him to the place called Golgotha (which is the place of a skull).

23 And they offered him wine to drink, mixed with gall; but when he tasted it, he would not take it.

24 They crucified him, and divided his clothes among them, casting lots.

26 An inscription also of the charge against him read, "The King of the Jews."

22 Then they brought Jesus to the place called Golgotha (which means the place of a skull).

23 And they offered him wine mixed with myrrh; but he did not take it.

24 And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

25 It was nine o'clock in the morning when they crucified him.

26 The inscription of the charge against him read, "The King of the Jews."

MarQ 15:27-32

27 καὶ σταυροῦνται
σὺν αὐτῷ δύο λησταί,
εἷς ἐκ δεξιῶν καὶ
εἷς ἐξ εὐωνύμων.
29 Καὶ οἱ παραπορευόμενοι
ἐβλασφήμουν αὐτὸν κινούμεντες τὰς
κεφαλὰς αὐτῶν καὶ λέγοντες·
ὁ καταλύων τὸν ναὸν καὶ
ἐν τρισὶν ἡμέραις οἰκοδομῶν,
30 σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ
θεοῦ, καταβήθι ἀπὸ τοῦ σταυροῦ.
31 ὁμοίως καὶ οἱ ἀρχιερεῖς
ἐμπαίζοντες μετὰ
τῶν γραμματέων ἔλεγον·
ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
σῶσαι·
32a ὁ χριστὸς βασιλεὺς Ἰσραὴλ
ἔστιν,
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
καὶ πιστεύσομεν.

[Continued in next pericope]

27 And two bandits were crucified with him, one on his right and one on his left.

29 Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and in three days build it,

§345 Jesus Derided on the Cross

27 Καὶ σὺν αὐτῷ σταυροῦσιν
δύο ληστάς,
ἓνα ἐκ δεξιῶν καὶ
ἓνα ἐξ εὐωνύμων αὐτοῦ.
29 Καὶ οἱ παραπορευόμενοι
ἐβλασφήμουν αὐτὸν κινούμεντες τὰς
κεφαλὰς αὐτῶν καὶ λέγοντες·
οὐὰ ὁ καταλύων τὸν ναὸν καὶ
οἰκοδομῶν ἐν τρισὶν ἡμέραις,
30 σῶσον σεαυτὸν
καταβάς ἀπὸ τοῦ σταυροῦ.
31 ὁμοίως καὶ οἱ ἀρχιερεῖς
ἐμπαίζοντες πρὸς ἀλλήλους μετὰ
τῶν γραμματέων ἔλεγον·
ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
σῶσαι·
32a ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
ἵνα ἴδωμεν καὶ πιστεύσωμεν.
καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ
ὠνείδιζον αὐτόν.

27 And with him they crucified two bandits, one on his right and one on his left.

29 Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days,

30 save yourself! If you are the Son of God, come down from the cross.”	30 save yourself, and come down from the cross!”
31 In the same way the chief priests also, along with the scribes, were also mocking him and saying, “He saved others; he cannot save himself.	31 In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself.
32a He is the Messiah, the King of Israel, let him come down from the cross now, and we will believe.”	32 Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.
MarQ 15:32b	§346 The Two Thieves
32b <u>καὶ οἱ ληστὰὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.</u>	32b . . . καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.
32b The bandits who were crucified with him also taunted him.	32b Those who were crucified with him also taunted him.
MarQ 15:33-39	§347 The Death of Jesus
33 <u>Καὶ ὥρας ἑκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.</u>	33 Καὶ γενομένης ὥρας ἑκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.
34 <u>περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἤλι ἤλι λεμα σαβαχθاني; τοῦτ’ ἐστίν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;</u>	34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἐλωὶ ἐλωὶ λεμα σαβαχθანი; ὃ ἐστίν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;
35 <u>τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ οὗτος.</u>	35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· ἴδε Ἥλιαν φωνεῖ.
36 <u>δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεις καλάμῳ ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν.</u>	36 δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεις καλάμῳ ἐπότιζεν αὐτόν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἥλιος καθελεῖν αὐτόν.
37 <u>ὁ δὲ Ἰησοῦς κράξας φωνῇ μεγάλῃ ἐξέπνευσεν.</u>	37 ὁ δὲ Ἰησοῦς ἀφείδων φωνῇ μεγάλῃ ἐξέπνευσεν.
38 <u>Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ’ ἄνωθεν ἕως κάτω εἰς δύο.</u>	38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ’ ἄνωθεν ἕως κάτω.
39 <u>ιδῶν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν·</u>	39 ιδῶν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν·

<p><u>ἀληθῶς ὁ ἄνθρωπος οὗτος θεοῦ υἱὸς ἦν.</u></p>	<p>ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.</p>
<p>33 When it was noon, darkness came over the whole land until three in the afternoon. 34 And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" 35 When some of the bystanders heard it, they said, "This man is calling for Elijah." 36 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But others said, "Wait, let us see whether Elijah will come to save him." 37 Then Jesus cried with a loud voice and breathed his last. 38 And the curtain of the temple was torn from top to bottom in two. 39 Now the centurion was seeing what had happened, and saying, "Truly this man was God's Son!"</p>	<p>33 When it was noon, darkness came over the whole land until three in the afternoon. 34 At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" 35 When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." 36 And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." 37 Then Jesus gave a loud cry and breathed his last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"</p>
<p>MarQ 15:40-41</p>	<p>§348 Witness of the Crucifixion</p>
<p>40 Ἦσαν δὲ ἐκεῖ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, αἱ συνακολουθοῦσαι τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ.</p>	<p>40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, 41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.</p>
<p>40 There were women looking on from a distance; who had followed Jesus from Galilee, among them were Mary Magdalene, and Mary the mother of James the younger and of Joseph.</p>	<p>40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41 These used to follow him and</p>

	provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.
MarQ 15:42-47	§350 The Burial of Jesus
42 <u>Καὶ ὀψίας γενομένης</u>	42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ ἧ ἔστιν προσάββατον,
43 <u>ἦλθεν ἄνθρωπος ἀπὸ Ἀριμαθαίας, ὀνόματι Ἰωσήφ, βουλευτῆς, ὃς καὶ αὐτὸς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.</u>	43 ἐλθὼν Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσηλθὼν πρὸς τὸν Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
46 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρῳ καὶ προσκυλίσας λίθον τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. 47 Ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία.	44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.
42 When evening had come,	42 When evening had come, and since it was the day of Preparation, that is, the day before the sabbath,
43 there came a man from Arimathea named Joseph, a member of the council, who was also himself waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus.	43 Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. 44 Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. 45 When he learned from the centurion that he was dead, he granted the body

46 And he took it down, wrapped it in a linen cloth, and laid it in a tomb which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

47 Mary Magdalene and the other Mary were there.

MarQ 16:1-8

2 Τῇ δὲ μιᾷ τῶν σαββάτων ἦλθον.

[1 Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία φέρουσαι ἃ ἠτοίμασαν ἀρώματα.]

3 καὶ ἰδοὺ

4 τὸν λίθον ἀποκεκλισμένον.

5 καὶ ἄγγελος ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκόν. ~~... ἐμφόβων.~~

6 εἶπεν δὲ πρὸς αὐτάς· μὴ φοβείσθε. Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

οὐκ ἔστιν ὧδε, □ ἠγέρθη. ἴδετε τὸν τόπον ὅπου ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

8 Καὶ ἀπελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ

to Joseph.

46 Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb.

47 Mary Magdalene and Mary the mother of Joses saw where the body was laid.

§352 The Women at the Tomb

2 καὶ λίαν πρῶτὴ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

[1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.]

3 καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιαῖς

περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.

6 ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβείσθε·

Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε·

ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

7 ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

8 καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ

χαράς μεγάλης
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς
αὐτοῦ.

2 On the first day of the sabbath,

[1 Mary Magdalene, and the other Mary went taking spices that they had prepared.]

3 And behold,

4 the stone had been rolled back.

5 And an angel was sitting upon it. His appearance was like lightning, and his clothes were white as snow. They were afraid,

6 but he said to them, “Do not be afraid; you are looking for Jesus, who was crucified. He is not here; he has been raised. See the place where he lay.

7 And go quickly, tell his disciples that he is going ahead of you to Galilee; there you will see him. See I say this to you.”

8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples.

ἔκστασις·
καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο
γάρ.

2 And very early on the first day of the week, when the sun had risen, they went to the tomb.

[1 When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him.]

3 They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?”

4 When they looked up, they saw that the stone, which was very large, had already been rolled back.

5 As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.

6 But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him.

7 But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.”

8 So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

CHAPTER V
THE ANALYSIS OF THE TEXT OF MARQ

Overview of the Content

To begin, some general observations about the text of MarQ can be made. The first observation is one of size. MarQ is 418 verses and 5,754 words. The comparison with the text of Mark can be seen in this table:

Table 5 MarQ as a Percentage of Mark

Mark	661 verses	11,105 words	55,464 characters
MarQ	418 verses	5,754 words	28,555 characters
	63% of Mk	52% of Mk	51% of Mk

The size and extent of MarQ is not a surprise. The predictions of MarQ's size have been given previously,⁷² though this new definitive data provides the most thorough answer to date on the question. Notice that by verse count, MarQ is 63% of Mark, but by word count, MarQ is only 52% of Mark. Often, when a scholar addresses the question of how much of Mark is preserved in Matthew and/or Luke, the answer is given with reference to verses.⁷³ It is easy to see in this example how stating agreement in terms of verses inflates the number. Most verses in Mark that are

⁷² Eric Eve, "Reconstructing Mark: A Thought Experiment."

⁷³ Matthew preserves 90% of Mark, while Luke preserves 65% of Mark.

used by Matthew or Luke are partially preserved, not entirely preserved. But if one is asking how much of Matthew's and Luke's common source can be discovered, what matters is the amount of text they both preserved in common. To begin with, then, it can be seen that an ideal reconstruction of Mark can recover as much as 52% **at best**. At best, half of Mark is discoverable behind these two gospel witnesses which used it. From the outset, it is difficult to argue that one can be looking at only 50% of a text and still have sufficient witness to assess the full story—historical, theological, and otherwise—of that text. So many studies of Mark focus on structural features across the whole of the gospel that simply breakdown with the kind of representation that remains in MarQ⁷⁴

An overview of what remains in MarQ in a synoptic diagram is helpful. The Synoptic Diagram in Table 6 provides a complete list of pericopes in Mark. Each pericope that is not found in MarQ has a strike through the pericope description. Regarding order, each pericope from MarQ is placed in MarQ's order, parallel with the Marcan section it corresponds too, when possible. For sections that occur out of Marcan order, a box surrounds the text reference and a line is drawn connecting the section between Mark and MarQ. A dashed line or box is indicates that only a portion of the full verse reference is found in the corresponding match.

⁷⁴ For one example of a structural approach to an interpretive key, see John Granger Cook, *The Structure and Persuasive Power of Mark: A Linguistic Approach* (Atlanta, GA: Scholars Press, 1995).

Table 6 Synoptic Diagram of the Pericopes for Mark and MarQ

Pericope Description	Mark	MarQ
Prologue	1:1	
John the Baptist	1:2-6	1:4, 2, 3, 6, 5
John's Messianic Preaching	1:7-8	6:17-18
The Baptism of Jesus	1:9-11	1:9-11
The Temptation	1:12-13	1:13
The Journey into Galilee	1:14a	1:14a
Ministry in Galilee	1:14b-15	
The Call of the Disciples/Fishing	1:16-20	6:1-6a
Teaching in the Synagogue	1:21-22	1:21-22
Healing of the Demoniac	1:23-28	
Peter's Mother-in-law	1:29-31	1:29-31
The Sick Healed at Evening	1:32-34	1:32, 34
Jesus Departs Capernaum	1:35-38	1:39
Preaching Tour in Galilee	1:39	1:16-20
The Cleansing of the Leper	1:40-45	1:40-4
The Healing of the Paralytic	2:1-12	2:3, 5-12
The Call of Levi (Matthew)	2:13-17	2:13-17
The Question about Fasting	2:18-22	2:18-22
Plucking Grain on Sabbath	2:23-28	2:23-28
Man with Withered Hand	3:1-6	3:1-6
Healing by Sea/Sermon Occasion	3:7-12	
The Choosing of the Twelve	3:13-19a	3:13-19a
Jesus Deemed Crazy	3:19b-21	3:7, 8
On Collusion with Satan	3:22-27	14:3-9
Sin against the Holy Spirit	3:28-30	6:6b
Jesus' True Kindred	3:31-35	
The Parable of the Sower	4:1-9	4:1-9
The Reason for Parables	4:10-12	4:10-12
Interpretation of the Sower	4:13-20	4:13-20
"He who has Ears to Hear"	4:21-25	4:21-22, 24-25
Parable of the Seed Growing	4:26-29	
Parable of the Mustard Seed	4:30-32	
Jesus' Use of Parables	4:33-34	3:31-35
Stilling the Storm	4:35-41	4:35, 37-41
The Gerasene Demoniac	5:1-20	5:1-3, 6-7, 11-17
Jairus' Daughter/Ill Woman	5:21-43	5:22-25, 27-30, 33, 37-42
Jesus is Rejected at Nazareth	6:1-6a	
Commissioning the Twelve	6:6b-13	6:7-13
Opinions regarding Jesus	6:14-16	6:14-16
The Death of John the Baptist	6:17-29	
The Return of the Apostles	6:30-31	
Five Thousand are Fed	6:32-44	6:32-44
The Walking on the Water	6:45-52	
Healings at Gennesaret	6:53-56	
Defilement - Traditional	7:1-23	
The Syrophenician Woman	7:24-30	
Jesus Heals a Deaf Mute	7:31-37	
Four Thousand are Fed	8:1-10	
The Pharisees Seek a Sign	8:11-13	
The Leaven of the Pharisees	8:14-21	
Blind Man at Bethsaida	8:22-26	
Peter's Confession	8:27-30	8:27-30
Jesus Foretells His Passion	8:31-33	8:31-32
"If Any Man would Come..."	8:34-9:1	8:34-9:1
The Transfiguration	9:2-10	9:2-5, 7-9
The Coming of Elijah	9:11-13	

Table 6 Synoptic Diagram of the Pericopes for Mark and MarQ (cont'd)

Pericope Description	Mark	MarQ
Jesus Heals a Boy Possessed	9:14-29	9:14, 17-19, 25, 27-28
Foretells His Passion again	9:30-32	9:30-32
True Greatness	9:33-37	9:33-34, 36-37
The Strange Exorcist	9:38-41	
Warnings on Temptations	9:42-50	12:28-31
Departure to Judea	10:1	3:27
On Divorce and Celibacy	10:2-12	8:14-15
Jesus Blesses the Children	10:13-16	10:13-16
The Rich Young Man	10:17-22	10:17-22
On Riches and Rewards	10:23-31	10:23-31
Third Passion Prediction	10:32-34	10:32-34
Zebedees & Precedence	10:35-45	
Healing of Blind Bartimaeus	10:46-52	10:46-49, 51-52
The Triumphal Entry	11:1-10	11:1-10
Jesus in Jerusalem	11:11	
Cursing of the Fig Tree	11:12-14	
Cleansing of the Temple	11:15-17	11:15, 17
Chief Priests Conspire	11:18-19	
The Fig Tree is Withered	11:20-26	
Question about Authority	11:27-33	11:27-33
Parable of Bad Husbandmen	12:1-12	12:1-12
Paying Tribute to Caesar	12:13-17	12:13-17
Question about Resurrection	12:18-27	12:18-27, 34
The Great Commandment	12:28-34	
Question about David's Son	12:35-37a	12:35-37
Woe to Scribes & Pharisees	12:37b-40	12:38-40
Predict Temple Destruction	13:1-2	13:1-2
Signs before the End	13:3-8	13:3-8
Persecutions Foretold	13:9-13	13:9-13
The Desolating Sacrilege	13:14-20	13:14-20
False Christs and Prophets	13:21-23	
Coming of the Son of Man	13:24-27	13:24-27
Parable of the Fig Tree	13:28-32	13:28-32
"Take Heed, Watch!"	13:33-37	
Jesus' Death Premeditated	14:1-2	14:1-2
The Anointing in Bethany	14:3-9	
The Betrayal by Judas	14:10-11	14:10-11
Preparation for Passover	14:12-17	14:12-17
Jesus Foretells Betrayal	14:18-21	14:22-25
The Last Supper	14:22-25	14:18-21
Peter's Denial Predicted	14:26-31	10:42-45
Gethsemane	14:32-42	14:29-31
Jesus Arrested	14:43-50	14:32-38
Man in Linen Cloth	14:51-52	14:43-50
Sanhedrin	14:53-65	14:53-54, 66-72, 65
Peter's Denial	14:66-72	15:1, 14:60-64
Trial before Pilate & Herod	15:2-5	15:2, 3-5
Jesus or Barabbas?	15:6-14	15:6-9, 11, 7, 12-14
Pilate Delivers Jesus	15:15	15:15
Jesus Mocked by the Soldiers	15:16-20a	
The Road to Golgotha	15:20b-21	15:20b-21
The Crucifixion	15:22-26	15:23-24, 26
Jesus Derided on the Cross	15:27-32a	15:27, 29-32a
The Two Thieves	15:32b	15:32b
The Death of Jesus	15:33-39	15:33-39
Witnesses of the Crucifixion	15:40-41	15:40
The Burial of Jesus	15:42-47	15:42-43, 46-47
The Women at the Tomb	16:1-8	16:1-8

It is quickly evident that 32 of the scriptural traditions are missing from MarQ; though some of those sections are but one verse, while others may be two dozen or more. The complete list of verses in the text of MarQ is 1:4, 2, 3, 6, 5; 6:17-18; 1:9-11; 1:13; 1. 14a; 6:1-6a; 1:21-22; 1:29-31; 1:32, 34; 1:39; 1:16-20; 1:40-4; 2:3, 5-12; 2:13-17; 2:18-22; 2:23-28; 3:1-6; 3:13-19a; 3:7, 8; 14:3-9; 6:6b; 4:1-9; 4:10-12; 4:13-20; 4:21-22, 24-25; 3:31-35; 4:35, 37-41; 5:1-3, 6-7, 11-17; 5:22-25, 27-30, 33, 37-42; 6:7-13; 6:14-16; 6:32-44; 8:27-30; 8:31-32; 8:34-9:1; 9:2-5, 7-9; 9:14, 17-19, 25, 27-28; 9:30-32; 9:33-34, 36-37; 12:28-31; 3:27; 8:14-15; 10:13-16; 10:17-22; 10:23-31; 10:32-34; 10:46-49, 51-52; 11:1-10; 11:15, 17; 11:27-33; 12:1-12; 12:13-17; 12:18-27, 34; 12:35-37; 12:38-40; 13:1-2; 13:3-8; 13:9-13; 13:14-20; 13:24-27; 13:28-32; 14:1-2; 14:10-11; 14:12-17; 14:22-25; 14:18-21; 10:42-45; 14:29-31; 14:32-38; 14:43-50; 14:53-54, 66-72, 65; 15:1, 14:60-64; 15:2, 3-5; 15:6-9, 11, 7, 12-14; 15:15; 15:20b-21; 15:23-24, 26; 15:27, 29-32a; 15:32b; 15:33-39; 15:40; 15:42-43, 46-47; 16:1-8.

This list of included pericopes is similar to those offered by Evans or Rodd or Eve in their findings.⁷⁵ Every one of Eve's **bold** and non-bracketed pericopes, those for which he ascribes the highest degree of certainty,⁷⁶ is present in this reconstruction

⁷⁵ Eric Eve, "Reconstructing Mark: A Thought Experiment," 92-95; Craig A. Evans, "Authenticating the Words of Jesus," 3-14; Cyril S. Rodd, "The End of the Theology of Q?", 6.

⁷⁶ Eric Eve, "Reconstructing Mark: A Thought Experiment," 91.

of MarQ, in virtually the same order. Eve's verse list for a reconstructed Mark and the content of MarQ in this study each have about 45 verses not listed in the other. Most of Eve's extra verses come in the middle of pericope verse ranges where his abbreviated model does not have the benefit of determining individual sentences that will resist reconstruction; the extra verses in the version of MarQ presented here come from the singly attested material that a more conservative reconstruction would not include.

As far as the order of material in MarQ, because of Luke's faithfulness to Mark's order, there is general agreement between Mark and MarQ in regard to order. Most of MarQ follows Mark's order (i.e. Luke mostly follows Mark's order), with the exception of a few alterations. John the Baptist's back story (MarQ 6:17-18), though highly abbreviated, comes earlier in MarQ. Jesus is rejected at Nazareth early on (MarQ 6:1-6a). The anointing in Bethany is extremely early (MarQ 14:3-9), immediately after the twelve are chosen. Most sections occur in Mark's order, although thirteen pericopes are found outside of Mark's order, which is 15% of the MarQan corpus.⁷⁷ And, Jesus' first utterance is no longer "Follow me,"⁷⁸ setting the

⁷⁷ This number is arbitrary, since the decision where to break up pericopes is also arbitrary. The smaller the slices, the larger the degree of variation in order.

⁷⁸ M. Eugene. Boring, *Mark: A Commentary*, 1st ed. ed., The New Testament Library (Louisville, Ky.: Westminster John Knox Press, 2006), 1, 59. This opening saying of Jesus is seen as indicative of Jesus call to discipleship in Mark.

tone for discipleship in the whole gospel, but rather “Prophets are not without honor, except in their hometown.”

In addition to observing the order of the pericopes, it is striking to discover what is completely missing, including the gospel’s opening and closing. Since half of Mark is missing from the text of MarQ, it will be important to find a way to assess whether or not that is significant. In other words, are the elements that remain in MarQ still identifiably Marcan?

Commonly, Mark 1:1 and the opening title for the gospel are lifted up as foundational for establishing Mark’s genre,⁷⁹ as well as for summarizing the purpose and theology of the text to come,⁸⁰ yet it is missing from MarQ. The titular definition that so profoundly opens the gospel of Mark is not a part of MarQ. And as for the ending, while MarQ does end with 16:8, it is not the same verse found in Mark. The reconstructions in all of the passion narrative in chapters 15 and 16 were difficult. The last verses were no exception. But Matthew and Luke share a common structure and five key words in their parallels to 16:8: [ἀπελθούσαι/ὑποστρέψασαι] ἀπὸ τοῦ μνημείου . . . ἀπαγγε. . τοῖς [μαθηταῖς/ἕνδεκα]. In both gospels, the women go or return “from the tomb” and “bring the news to the” disciples or the twelve.

⁷⁹ M. Eugene. Boring, *Mark: A Commentary*, 6-9.

⁸⁰ Adela Yarbro. Collins, *Mark: A Commentary*, Hermeneia--a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2007), 130-32. “It would seem, then, that the introductory sentence summarizes the content of the work as an account of how the early Christian proclamation about Jesus originated.”

And further, both Luke and Matthew move on to post-resurrection stories. It would be very likely that a traditional reconstruction would conclude that MarQ would have them as well. The reconstruction of one from the stories in Matthew and Luke is not possible, but the essential pull is unavoidable. The women leave the tomb and tell the disciples. MarQ, if it ends at 16:8, ends entirely differently than canonical Mark. So much interpretation of Mark is informed by the unusual ending in 16:8, that it is difficult to envision an interpretation of Mark as a whole without it.

Other aspects of Mark are lost, as expected. The singly attested portions from Matthean and Lucan *Sondergut*, as well as the overlap texts where the text of Q has prevented any detection of a Marcan source, are missing. But not all of the overlap sections were eliminated. Some content of MarQ is found in parallel with John the Baptist (Q:2-3), Jesus' Baptism (Q 3:21-22), The Temptation Story (Q 4:1-4, 9-12, 5-8, 13), Jesus in Nazareth (Q 4:16), The Beelzebub Controversy (Q 11:14-15, 17-20, 23), and The Rewards of Discipleship (Q 22:28, 30).

In some places, these overlap sections magnify an oddity in this minimum Q text since the text of Q is often very incomplete, with one and two word phrases extant in isolation. This project is a textual study and not an historical experiment, but it is difficult to imagine what the scholar in this hypothetical historical timeline would think of her text in places such as Q 4:16 and its cryptic Ναζαρά as she goes on to reconstruct this other unknown source between Matthew and Luke.

The overlap sections in Q leave one word here and one word there in isolation. This minimal reconstruction is suitable and even genuine for reconstructing what can be known of Q. But Q would not originally have contained content so fragmented. It is a thoroughly incomplete text even from the internal evidence. As such, knowing that it is missing content, and much of it, it already begins to demonstrate that a reconstructed text, be it Q or MarQ, is in no way suitable for the kind of analysis that scholars employ.

Another reflection comes out of these overlap sections, both those that survived in MarQ and those that did not. These overlap passages, by their nature, eliminate many agreements of Matthew and Luke against Mark, since in these scenarios, the verses are determined to be from Q. Not only is it unlikely that there are no minor agreements (MAs) in these sections, but it represents a stumbling block to searching out the data. These overlap sections contain many minor agreements in the Mark sections that would be considered MAs if it were not for the major agreements that permit the section to be declared an overlap section. However, if the pericope were "broken" at different points, these arbitrary designations would no longer reduce the number of MAs. Essentially, since scholars never allow for Minor Agreements of Matthew and Luke against Q, it was impossible to detect many of the potential overlap sections. The masking of these agreements points out an inadequacy in the way Q has been identified and constructed in these overlap sections.

As for the general content, it is difficult to argue that half of Mark would still be Mark. Many of the striking omissions from MarQ come not from the missing pericopes, or even from the half of Marcan verses that don't occur in MarQ, but from those verses which are reconstructed only partially. Taken all at once, a casual and incomplete litany of memorable elements in the Marcan story absent from MarQ is striking.

In MarQ, there is no opening title for the gospel of the son of God (Mark 1:1), no saying about one coming who is more powerful than I (1:7), no first exorcism (1:23f.), no roof entrance for the paralyzed man (2:4), no temple bread for the disciples (2:26), no Sabbath made for humankind (2:27), no family thinking Jesus out of his mind (ἐξέστη, 3:21), no Beelzebul saying (3:22), no Satan references (1:13; 3:23, 26; 4:15; 8:33), no getting the same measure that one gives (4:24), no secretly-growing seed (4:26) nor any mustard seed (4:31), no back story on the man possessed (5:3-5) and no name for his demon Legion (5:9), no name for Jairus (5:22), no medical history for the hemorrhaging woman (5:26), no staff or sandals for the disciples sent out (6:8-9), no dancing daughter of Herodias (6:17f.), no walking on water (6:48), no dirty hands for the disciples (7:2), no teaching on what defiles (7:14-23), no debating a Syrophoenician woman (7:26), no Jesus spitting with his fingers in his ears (7:33), no second multitude feeding (8:1f.), no pleading for a sign (8:11), no blind man at Bethsaida (8:22), no deafness for the persistent possession (9:17), no one for us who was not against us (9:40), no special privilege for children or millstone

punishments (9:42), no preemptively cutting off hand (9:43) or foot (9:45) or eye (9:47), no teaching on divorce (10:2-12), no extra commandment about defrauding (ἀποστερήσις, 10:19), no asking to sit at Jesus' right hand (10:37), no name for Bartimaeus (10:46), no accursed fig tree (11:13f.), no preventing the carrying of things through the temple (11:16), no Shema (12:29), no widow's mite (12:42-43), no keeping watch in the night (13:34), no hymn-singing after the last supper (14:26), no desertion prediction in the passion (14:27), no second cock crow (14:30, 72), no ἄββᾶ in Jesus' prayer (14:36), no second or third nap on the Mount of Olives (14:39-42), no certain young man in a linen cloth (14:51-52), no fire for Peter in the courtyard (14:54), no false testimonies against Jesus (14:56-57), no crown of thorns (15:17), no nine o'clock crucifixion time check (15:25), no death verification by Pilate's centurion (15:44), no Salome among the women (15:40; 16:1), and no saying nothing to anyone out of fear (16:8).

Where has Mark gone?

On the Amount of Agreement

The markings in the text of MarQ provide a guide for visualizing the amount of verbal agreement there is between Matthew and Luke in their shared material.

Reading through the text of MarQ, plain text is indicating that both Matthew and Luke are in verbal agreement, in addition to the places where they agree on phrasing

not found in Mark. One can visualize how prevalent the minor agreements are in the reconstruction.⁸¹

In addition to those places where the text shows the agreement between the two gospels, the additional markings show readings where the variant form in [Matthew](#) or in [Luke](#) has been chosen.⁸² In each instance, it was that reading that more closely aligns with the text of Mark. Most pericopes have at least some preferred readings from both Matthew and Luke. Reading through MarQ with attention to the markings allows one to gauge the reliability of the readings. The IQP uses a grading system for marking variant decisions in their reconstruction of Q. The grades are {A}, {B}, {C}, {D}, and {U}, which span from “virtual certainty” to “undecided.”⁸³ This grading system is borrowed from the text-critical model.⁸⁴ For the reconstruction of Q, it is those places where Matthew and Luke agree entirely that warrant the {A} grade. Likewise, there is a high correlation between the lowest grades and those phrases

⁸¹ It is difficult to ascertain how the Minor Agreements and the *Sondergut* shadow our knowledge of the text of Q. For a good exploration of that question, see Nicholas Perrin, “The Limits of a Reconstructed Q.”

⁸² These inline text marking are preferable to the [] for Luke and () for Matthew used by the IQP, which do not facilitate the visual effect of seeing the relationships “in rhythm” as you read. Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, xxiv.

⁸³ Steven R. Johnson, *Q 12:33-34: Storing Up Treasures in Heaven*, xxiv.

⁸⁴ For an overview of effectiveness of the grading model used in the UBS, see K.D. Clarke, and K. Bales, “The Construction of Biblical Certainty: Textual Optimism and the United Bible Societies’ Greek New Testament,” in *Studies in the Early Text of the Gospels and Acts*, ed. David G. K. Taylor, Text-Critical Studies (Atlanta, Ga.: Society of Biblical Literature, 1999).

where one gospel has a reading that has no parallel in the other. So again, the inline markings in the MarQ text both indicate the source for the reading as well as give some suggestion as to how certain a phrase's inclusion might be. Two sentences of singly attested introduction or conclusion material in a pericope are typically included in the reconstruction not because of sound source-critical assuredness, but only because of their possible inclusion accompanied by their close alignment to the text of Mark. As such, the marking scheme becomes an indicator of how reliable one might consider each location in the reconstructed text.

It is informative, then, to know how much of the text is made up of doubly attested material, and how much material is generously taken over from one gospel or the other. Table 7 breaks down word counts that are in Mark, in MarQ, words that are at least partially in both Matthew and Luke (but occur in different inflected form), words that agree between Matthew and Luke in inflected form, words that take at least some portion from Matthew, the same for Luke, and finally the Minor Agreements where that word is not to be found in canonical Mark.

Table 7 Sources in MarQ—A Breakdown

	Words	% of MarQ	% of Mark	Char- acters	% of MarQ	% of Mark
All of Mark	11,105	193%	100%	55,464	194%	100%
All of MarQ	5,754	100%	52%	28,555	100%	51%
At least partially doubly attested (with MAs)	2,743	48%	25%	12,597	44%	23%

At least partially doubly attested minus the <u>MA_s</u>	2,360	41%	21%	10,674	37%	19%
Completely doubly attested in Matt & Luke	1,953	34%	18%	8,968	31%	16%
<u>At least partially taken from Matthew</u>	2,370	41%	21%	11,200	39%	20%
<u>At least partially taken from Luke</u>	1,054	18%	9%	4,765	17%	9%
<u>At least partial Minor Agreements</u>	383	7%	3%	1,923	7%	3%

Several significant similarities between Q and MarQ can be observed in this big picture snapshot. For one, Matthew's wording provides significantly more of MarQ's text. This is the case for Q as well. Matthew more often preserves Q's words within a pericope, as he does for Mark. The text of MarQ takes 41% of its forms uniquely from Matthew but only 18% of its forms uniquely from Luke. Much more of the text of MarQ comes from the Matthean corpus. And, since the over-arching reconstruction criterion was choosing readings which best preserved canonical Mark, it is striking and overwhelming proof that Matthew does indeed stay more closely to Mark's text at the verbal level.

An additional broad observation leads to a more profound point. The table reveals that about half or 48% of MarQ's text derives from direct, doubly-attested

verbal agreement,⁸⁵ although this number includes the minor agreements and words that are not, in fact, in Mark. The number decreases if it is restricted to agreements where only the whole word is doubly attested in its inflected form (34%), but still, nearly half of MarQ is doubly attested. Here is an important point of observation. The 2,743 words in MarQ that are at least partially doubly attested only make up 21% of canonical Mark. It may be that half of the reconstructed text warrants the highest degree of confidence, but when it comes down to seeing how much of that material comprises the actual source text, it is only 21% of it. One core argument for the reliability of the reconstructed texts of the Q source is that fully half of the words in Q are verbatim, doubly attested material.⁸⁶ Does a 50% level of verbatim agreement constitute a good starting point for reconstruction?⁸⁷ How does that amount of material holding the highest degree of confidence relate as a portion to the actual text being reconstructed? A reconstructed document may have half of its reconstruction doubly attested at the verbal level, the words with the highest degree of certainty, but

⁸⁵ These agreements would receive an {A} grade under the IQP system.

⁸⁶ John S Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel*, 63. “It is worth noting that the average verbatim agreement of approximately 50 percent is significantly higher than what random probability would predict.”

⁸⁷ Paul Hoffmann et al., *Q 22:28, 30. You Will Judge the Twelve Tribes of Israel*, Documenta Q. Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted, and Evaluated (Leuven: Peeters, 1998), vii. “While fraught with various uncertainties, the reconstruction of Q is not in fact as hopeless or hypothetical a project as is sometimes imagined. A comparison of Matthew and Luke in the double tradition indicates that there is verbatim or near-verbatim agreement in approximately fifty percent of the words.”

this is indicative of only about one fifth of the words of the original source document. Only one fifth of the source document is reconstructed with this highest degree of certainty.

Agreement Between Mark and MarQ

The purpose of presenting the reconstructed MarQ is to facilitate its comparison with canonical Mark. How do they compare, side by side? As was already discussed, the places where Matthew and Luke agree verbatim (plain text in the reconstruction) are the parts of the reconstruction that hold the highest degree of certainty. It is helpful, then, to examine how long such agreement is sustained in the text. What are the longest strings of verbatim agreement between the two? The three longest passages of exact agreement between Matthew and Luke are strings of 19, 17, and 15 words.

MarQ 1:40-42:

λέγων κύριε ἐὰν θέλῃς δύνασαι με καθαρίσαι καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων θέλω καθαρίσθητι καὶ εὐθέως

saying, “Lord, if you choose, you can make me clean.” He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately . . .

MarQ 8:35:

θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὅς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ

“. . . want to save their life will lose it, and those who lose their life for my sake . . .”

12:36:

εἶπεν κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου

The Lord said to my Lord, “Sit at my right hand, until I put your enemies . . .”

What is of course immediately noticeable about these texts is that they are all primarily speech. The trend continues with clauses of shorter and shorter verbatim agreement. The longest strings of text with verbatim agreement tend to be speech. This verbatim agreement forms the core not just of the maximum type of reconstructed text created, but especially of the minimal type of reconstructed text, the type created in the case of Q. How does this compare in contrast to the texts of MarQ and Mark? What can be said about the longest agreements between MarQ and Mark?

There are five places where MarQ and Mark match verbatim for more than twenty words in a row: Mark 10:14-15 (29 words), 10:18-19 (27 words), 12:14 (26 words), 8:34-35 (23 words), 13:29-30 (23 words). Every one of these passages is speech text: “it is to such as these that the kingdom of God belong,” “you know the commandments,” “is it lawful to pay taxes,” “those who want to save their life will lose it,” “this generation will not pass away.” One might categorize them as aphoristic and memorable speech text. Establishing parameters for all directly matching strings up to a given length can expand the data observed. A larger set of examples would be finding every verse from MarQ that has at least a ten word string of verbatim, parallel agreements with Mark, every passage where MarQ and Mark share at least ten words

in a row without interruption, omission, or addition. The results are 81 verses in all that contain a ten word or longer string of matching text between Mark and MarQ. Those verses are MarQ 1:3–4, 11, 16, 19, 22, 44; 2:10, 14–15, 17, 19–20, 22; 3:18; 4:8, 25; 5:7, 13–14; 6:4, 41; 8:31, 34–35, 38–9:2; 9:5, 19, 37; 10:14–15, 18–19, 21, 23, 25, 29, 33, 45; 11:1, 15, 28, 30–31, 33; 12:9–11, 14, 16, 19, 23, 26, 30, 36, 39–40; 13:4, 8, 12–14, 17, 24, 28–31; 14:18, 21–22, 25, 34, 38, 48–49; 15:2, 29, 33.

Again, the bulk of the content in these sections is speech—memorable sayings or part of a longer speech. For those 81 verses analyzed as a corpus, the third, fourth and fifth most common words are αὐτός, ἐγώ and λέγω (as in “he says” and “I say”). Only 13 of these 81 verses do not center around a saying; only 556 of the 1,959 words (28%) are not contained within speech. What does this suggest? It highlights one other side effect of the reconstruction process.

Speech reconstructs more reliably than other text types. The reconstructed Q source is called a sayings source. So, it is not a surprise to see this consistent tendency bear results in the reconstruction of MarQ. The proclivity for speech in both reconstructed texts has implications that have not been properly addressed when considering the reliability of a reconstructed text. **A reconstructed text will result in a higher proportion of sayings material than was present in the original text.**

The current reconstruction of MarQ is a generous reconstruction, making improbable choices that have benefited from a privileged knowledge of canonical Mark. A traditionally reconstructed, more economical text of Mark would contain

less text, and as is clear from the agreement patterns above, would contain an even higher percentage of sayings material over against narrative. These patterns raise a fascinating point. It is possible, if not likely, that the reconstructed text of Q looks like a sayings source not because the original text it represents held that generic distinction, but rather as a byproduct, a shortcoming, of the process of reconstruction.⁸⁸ As a reconstruction of Mark is performed less generously and more reasonably, the narrative material is lost disproportionately to the speech material. Reconstructing Mark with the more generous methods used here, more narrative material is gained. The implication is that Q could also be a narrative document to a degree undetected in its reconstructions.⁸⁹ The implication is not that Q had narrative material that was lost since neither Matthew or Luke reproduced it. Rather, the implication is that the narrative material is to some extent present in Matthew and Luke, even though scholars lack the criteria for detecting it.

Stylometry

It is already evident that having an actual text of MarQ has enabled entirely new avenues of observation. But in addition to macro level examinations, the next step in

⁸⁸ C. Carlston offers statistics demonstrating that sayings material copies with greater reliability. Charles E. Carlston, and Dennis A. Norlin, "Statistics and Q--Some Further Observations," *Novum testamentum* 41 (1999), 113.

⁸⁹ For another argument to this end, see Mark S. Goodacre, *The Case Against Q: Studies in Marcan Priority and the Synoptic Problem*, 172-76.

this study is to employ advanced stylometric investigations as well. Stylometry is the process of comparing lexical, grammatical, and/or syntactical features of two texts. A crucial and fruitful step towards thorough analysis of the reconstructed text was encoding the text in machine markup language. Thanks to the generous permission of OakTree software,⁹⁰ I was permitted to encode the Greek text of MarQ with full grammatical and lexical tagging and compile it as a module into Accordance Bible Software. Doing so enabled a staggering range of textual analysis familiar to the many scholars who use Accordance or, to some extent, other Bible software. The synergy here was that this new textual model could be examined in the same way standard texts are analyzed, allowing genuine comparative analysis.

Anticipating the use of advanced computer-assisted search capabilities, I constructed a database of search criteria that would aid in analyzing stylometric features of the text. Many of these searches were non-specific grammatical structures that would resonate across texts. These broad searches have the goal of establishing general stylometry.⁹¹ Any one of these grammatical, syntactical, or lexical searches alone proves rather mundane, but collectively they give cues to style and redactional

⁹⁰ <http://accordancebible.com>

⁹¹ A lack of consensus among textual scholars still leaves many statistical methods available for doing computer-based textual analysis. For “state of the field” discussion, see Antonio Miranda Garcia, and Javier Calle Martin, “Function Words in Authorship Attribution Studies,” *Literary and Linguistic Computing* 22, no. 1 (2007), 50.

tendencies when compared across texts. In lieu of being restricted to sampling stylometric spheres in order to approximate tendencies, computer searches allow scholars to engage exhaustive searches. Simple statistical data gleaned across a broad spectrum of features will provide an appropriately diverse range of data. The net effect is that the cumulative sampling is reliably revealing.⁹²

The grammatical search criteria in the database include searches such as tenses and moods and cases, *και και* structures, genitive absolutes, vocatives, periphrastic structures, articular versus non-articular forms, types of pronouns and prepositions, adjectives and adverbs, etc. The final tally includes 241 of these grammatical and syntactical and function word searches in all.

The second type of search criteria consists of words and phrases distinctive in the gospels. These criteria include phrases and words that are redactionally associated with a specific gospel, such as *και ελεγεν αυτοις* from Mark or *βασιλεια των ουρανων* from Matthew, as well as vocabulary—*ευαγγελιον* and *μαθητης* and *ακαθαρτος*. The search strings include writer invariants, common

⁹² Patrick Juola, “Authorship Attribution,” *Foundations and Trends in Information Retrieval* 1, no. 3 (2006), 278-81. Juola’s excellent survey of stylometric inquiry provides a good summary of simple statistical method, whose merits increase as one increases the number of features tracked. The present avoidance of providing results with plot graphs in lieu of raw data is that it would water down the significant analysis of some individual term and structures that bear such theological significance.

words, phrases and structures.⁹³ The list of vocabulary also included a full accounting of proper names notable in the gospels. In total, the final database contains 589 individual search strings.

Each individual search was conducted on the text of MarQ to ascertain the frequency of occurrence. After each search, the results were recorded in a database. In the table, in addition to recording the number of hits (#) or occurrences for that search, the results are also given in terms of frequency, namely, the frequency of occurrence per thousand words (‰). Of course, this frequency data on the text of MarQ is only meaningful in comparison with other texts. To accomplish this, the same 589 searches were performed on the corpus of Mark. In this way, it is possible to examine grammatical and syntactical and lexical features of MarQ and see how they compare with the text of canonical Mark.

In order to expand the perspective of the comparative data, the same searches were conducted and tallied for each of the synoptic gospels. With this data, it is possible to examine ways that MarQ is more similar to and different from Mark, Matthew and Luke. To assist in further illuminating comparison and analysis and gauge trends and tendencies, the 589 searches and their relative frequencies were

⁹³ These specific gospel search strings were derived from general introductions and excurses in several commentaries, as well as Frank J. Matera, *What Are They Saying About Mark* (New York: Paulist Press, 1987). and C. H. Turner, and J. K. Elliott, *The Language and Style of the Gospel of Mark: An Edition of C.H. Turner's "Notes on Marcan Usage" Together With Other Comparable Studies*, vol. 71, Supplements to Novum Testamentum (Leiden; New York: E.J. Brill, 1993).

obtained in a number of additional ranges of text. These ranges and corpora were the whole of the NT corpus, the Synoptic gospels as a corpus, the four gospels together, Matthew's verses that parallel Q material, Luke's verses that parallel Q material, the double tradition in Matthew and Luke (both collectively and individually), Matthean *Sondergut*, Lucan *Sondergut*, Matthew's verses that parallel Mark material, Luke's verses that parallel Mark material, the whole of Matthew and Luke together, Luke and Acts, the gospel of John, all Johannine literature together, Paul's undisputed seven letters, the epistles collectively,⁹⁴ the apocryphal gospels collectively,⁹⁵ 1-4 Maccabees, Philo's "Moses," and books 6 and 7 of Josephus' "War." These last non-NT texts were chosen for their similarities to the gospel form and size. In total, the 589 searches were performed in all 26 different corpora with the frequencies of each compiled in this database designed to facilitate careful analysis.⁹⁶ The resulting 15,314 search results provide valuable data for doing stylometric examinations of

⁹⁴ The search range for the epistles was Romans thru Jude.

⁹⁵ The Apocryphal Gospel collection in Accordance Bible Software includes Gospel of Thomas, Gospel of the Nazarenes, Gospel of the Ebionites, Gospel of the Hebrews, Preaching of Peter, Gospel of Peter, Gospel of Matthias, Gospel of Philip, Preaching of Peter, Gospel of Peter, Secret Gospel of Mark, Protevangelium of James, Marcion's Gospel of Luke, Gospel of Mary, Infancy Gospel of Thomas, Acts of Pilate and Christ's Descent into Hell, P.Egerton 2 and 3, P.Oxy. 210, 840, 1081, 1224, 2949, 4009, 4010, Fayyum Fragment, P.Cairo 10735, P.Berlin 11710, P.Merton 51, P.S.I. 1200, Dura-Europas Gospel Harmony, and Agrapha.

⁹⁶ The results of these 15,314 searches were analyzed by both a careful study of the figures (manually) and by running formulas that called attention to high frequency differentiation and deltas outside of standard deviations.

these individual corpora. Table 8 provides a list of all searches conducted and the statistical results of the searches are provided in Table 9.

Table 8 Search Criteria Key

Search Key	Search String
	Verbs
V1	[VERB present]
V2	[VERB future]
V3	[VERB imperfect]
V4	[VERB aorist]
V5	[VERB 2AORIST]
V6	[VERB perfect]
V7	[VERB pluperfect]
V8	[VERB optative]
V9	[VERB imperative]
V10	[VERB second imperative]
V11	[VERB third imperative]
V12	[VERB aorist imperative]
V13	[VERB subjunctive]
V14	[VERB second subjunctive]
V15	[VERB subjunctive] <NOT> εαv
V16	[VERB middle]
V17	[VERB present middle]
V18	[VERB future middle]
V19	[VERB imperfect middle]
V20	[VERB aorist middle]
V21	[VERB perfect middle]
V22	[VERB pluperfect middle]
V23	[VERB passive]
V24	[VERB present passive]
V25	[VERB future passive]
V26	[VERB imperfect passive]
V27	[VERB aorist passive]
V28	[VERB perfect passive]
V29	[VERB pluperfect passive]
V30	[VERB first]
V31	[VERB first singular]
V32	[VERB first plural]
V33	[VERB first present]
V34	[VERB first future]

V35	[VERB first imperfect]
V36	[VERB first aorist]
V37	[VERB first perfect]
V38	[VERB first pluperfect]
V39	[VERB second]
V40	[VERB second singular]
V41	[VERB second plural]

Infinitives/Participles

I1	[VERB participle]
I2	[VERB future participle]
I3	[VERB aorist participle]
I4	[VERB present participle]
I5	[VERB perfect participle]
I6	[VERB passive participle]
I7	[VERB aorist passive participle]
I8	[VERB infinitive]
I9	[VERB future infinitive]
I10	[PREPOSITION] [ARTICLE] [VERB infinitive]
I11	[VERB infinitive] <NOT> <PRECEDED BY> [ARTICLE]
I12	([ARTICLE] [VERB infinitive]) <OR> ([ARTICLE] [Particle] [VERB infinitive])
I13	[ARTICLE] [VERB participle]
I14	[VERB participle] [ARTICLE]
I15	[VERB participle] <NOT> <PRECEDED BY> [ARTICLE]
I16	εἰμι
I17	εἰμι <FOLLOWED BY> <WITHIN 3 Words> [VERB participle nominative] <NOT> [ARTICLE nominative]

Nouns

N1	[NOUN nominative]
N2	[NOUN genitive]
N3	[NOUN dative]
N4	[NOUN accusative]
N5	[NOUN] [NOUN]
N6	καὶ [NOUN]
N7	(καὶ [NOUN nominative]) <PRECEDED BY> <WITHIN 3 Words> [ARTICLE nominative]
N8	(καὶ [NOUN genitive]) <PRECEDED BY> <WITHIN 3 Words> [ARTICLE genitive]
N9	(καὶ [NOUN dative]) <PRECEDED BY> <WITHIN 3 Words> [ARTICLE dative]
N10	(καὶ [NOUN accusative]) <PRECEDED BY> <WITHIN 3 Words> [ARTICLE accusative]

N11	[NOUN vocative]
N12	[INTERJECTION] [NOUN vocative]
N13	[NOUN singular vocative]
N14	*ε@[NOUN vocative]
N15	[NOUN vocative] [NOUN vocative]
N16	κυριος@ [NOUN vocative]
N17	κυριε κυριε
N18	κυριος [NOUN vocative]
N19	[NOUN vocative] [NOUN vocative]
N20	[NOUN proper]
N21	[ARTICLE] [NOUN]
N22	[ARTICLE nominative] [noun nominative]
N23	[ARTICLE genitive] [noun genitive]
N24	[ARTICLE dative] [noun dative]
N25	[ARTICLE accusative] [noun accusative]
N26	[ARTICLE]
N27	[ARTICLE masculine]
N28	[ARTICLE feminine]
N29	[ARTICLE neuter]
N30	[ARTICLE nominative]

Pronouns

P1	[PRONOUN]
P2	[PRONOUN correlative]
P3	[PRONOUN demonstrative]
P4	[PRONOUN demonstrative substantival]
P5	[PRONOUN indefinite]
P6	[PRONOUN interrogative]
P7	[PRONOUN possessive]
P8	[PRONOUN reflexive]
P9	[PRONOUN relative]
P10	[PRONOUN relative indefinite]
P11	[PRONOUN relative definite]
P12	[PRONOUN reciprocal]
P13	[PRONOUN personal intensive]
P14	[PRONOUN masculine]
P15	[PRONOUN feminine]
P16	[PRONOUN neuter]
P17	[PRONOUN personal]
P18	[PRONOUN personal first]
P19	[PRONOUN personal first singular]
P20	[PRONOUN personal first plural]

P21	[PRONOUN personal second]
P22	[PRONOUN personal second singular]
P23	[PRONOUN personal second plural]
P24	[PRONOUN personal third]

Adverbs/Adjectives

A1	[ADVERB]
A2	[ADVERB COMPARATIVE]
A3	[ADVERB SUPERLATIVE]
A4	[ADVERB DEMONSTRATIVE]
A5	[ADVERB PROPER]
A6	[ADVERB TEMPORAL]
A7	[ADVERB PLACE]
A8	[ADVERB FREQUENCY]
A9	[ADVERB SEQUENCE]
A10	[ADVERB INTENSITY]
A11	[ADVERB SIMILARITY]
A12	[ADJECTIVE]
A13	[ADJECTIVE PROPER]
A14	[ADJECTIVE INDEFINITE]
A15	[ADJECTIVE DEMONSTRATIVE]
A16	[ADJECTIVE VERBAL]

Prepositions

R1	[PREPOSITION]
R2	[PREPOSITION genitive]
R3	[PREPOSITION dative]
R4	[PREPOSITION accusative]
R5	[PREPOSITION nominative]
R6	ανα@[PREPOSITION accusative]
R7	ανευ@[PREPOSITION genitive]
R8	αντι@[PREPOSITION genitive]
R9	απο@[PREPOSITION genitive]
R10	απο@[PREPOSITION nominative]
R11	ατερ@[PREPOSITION genitive]
R12	δια@[PREPOSITION genitive]
R13	δια@[PREPOSITION accusative]
R14	εις@[PREPOSITION accusative]
R15	εκ@[PREPOSITION genitive]
R16	εν@[PREPOSITION dative]
R17	επι@[PREPOSITION genitive]
R18	επι@[PREPOSITION dative]

R19	επι@[PREPOSITION accusative]
R20	κατα@[PREPOSITION genitive]
R21	κατα@[PREPOSITION accusative]
R22	κατα@[PREPOSITION nominative]
R23	μετα@[PREPOSITION genitive]
R24	μετα@[PREPOSITION accusative]
R25	παρα@[PREPOSITION genitive]
R26	παρα@[PREPOSITION dative]
R27	παρα@[PREPOSITION accusative]
R28	περι@[PREPOSITION genitive]
R29	περι@[PREPOSITION accusative]
R30	προ@[PREPOSITION genitive]
R31	προς@[PREPOSITION genitive]
R32	προς@[PREPOSITION dative]
R33	προς@[PREPOSITION accusative]
R34	συν@[PREPOSITION dative]
R35	υπερ@[PREPOSITION genitive]
R36	υπερ@[PREPOSITION accusative]
R37	υπο@[PREPOSITION genitive]
R38	υπο@[PREPOSITION accusative]
R39	[PREPOSITION] (μεν, δε, γαρ, ουν)
R40	[NOUN] (μεν, δε, γαρ, ουν) <WITHIN 2 Words> [Preposition]
R41	[IMPROPERPREPOSITION]
R42	[IMPROPERPREPOSITION genitive]
R43	[IMPROPERPREPOSITION dative]
R44	[VERB passive] <AND> υπο
R45	[VERB passive] <NOT> υπο

Conjunctions

C1	[CONJUNCTION]
C2	[CONJUNCTION continuative]
C3	[CONJUNCTION correlative]
C4	[CONJUNCTION disjunctive]
C5	[CONJUNCTION interrogative]
C6	[CONJUNCTION copulative]
C7	[CONJUNCTION inferential]
C8	[CONJUNCTION explanatory]
C9	[CONJUNCTION adversative]
C10	[CONJUNCTION imperatival]
C11	[CONJUNCTION causal]
C12	[CONJUNCTION conditional]
C13	[CONJUNCTION locational]

C14	[CONJUNCTION EQUATIVE]
C15	[CONJUNCTION comparative]
C16	[CONJUNCTION resultive]
C17	[CONJUNCTION concessive]
C18	[CONJUNCTION temporal]
C19	[CONJUNCTION RECITATIVE]
C20	[CONJUNCTION PURPOSIVE]
C21	[CONJUNCTION coordinating]
C22	[CONJUNCTION Subordinating]
C23	crasis
C24	και
C25	δε
C26	αλλα
C27	γαρ
C28	ινα
C29	οτι
C30	ουν
C31	εαν
C32	τε
C33	ος
C34	καθως
C35	οταν
C36	οτε
C37	ειτα
C38	οπου
C39	ουδε
C40	ουτε
C41	μεν
C42	ει <FOLLOWED BY> [VERB indicative]
C43	ει <FOLLOWED BY> [VERB optative]
C44	και <AND> και
C45	και <followed by> <within 15 words> και

Particles

O1	[PARTICLE]
O2	[PARTICLE alternating]
O3	[PARTICLE indefinite]
O4	[PARTICLE interrogative]
O5	[PARTICLE emphatic]
O6	[PARTICLE negative]
O7	[PARTICLE comparative]
O8	[PARTICLE contingent]

O9	[PARTICLE aramaic]
O10	[PARTICLE hebrew]
O11	[INTERJECTION]
O12	ιδου <OR> ιδε
O13	[Any superlative]
O14	[Any Possessive]
O15	[Any interrogative]
O16	[Any accusative]
O17	[Any genitive] [Any genitive]
O18 GenAbs	([Verb participle genitive], [noun genitive], [pronoun genitive]) ([Verb participle genitive], [noun genitive], [pronoun genitive]) ([Verb participle genitive], [noun genitive], [pronoun genitive])
O19 GenAbs	[VERB participle genitive] <NOT> <PRECEDED BY> <WITHIN 1 Words> [ARTICLE genitive] <AND> <WITHIN 1 Words> ([NOUN genitive], [ARTICLE genitive], [ADJECTIVE genitive])
O20 Periph	[Verb participle nominative (present, perfect)] <NOT> <PRECEDED BY> <WITHIN 1 Words> [ARTICLE nominative] <AND> <WITHIN 2 Words> ειμι@ [VERB (future, present, imperfect) indicative]
O21 PtcpVerb	[VERB participle] <NOT> [VERB (infinitive, indicative, subjunctive, optative, imperative)]
O22 PtcpRedun	[NOUN nominative] <AND> +ερχομαι@[VERB participle nominative] <AND> +ερχομαι@[VERB]

Marcan and gospel phrases of interest

M1 λεγω	και λεγω αυτος
M2 λεγω	"και ελεγεν αυτοις"
M3 λεγω οτι	λεγω <FOLLOWED BY> <WITHIN 5 Words> οτι
M4 SoM	υιος "του ανθρωπου"
M5 SoG	υιος "του θεου"
M6 SoM	υιος <FOLLOWED BY> ανθρωπος
M7 SoG	υιος <FOLLOWED BY> θεος
M8 SoD	υιος <FOLLOWED BY> δαυιδ
M9 KoJ	βασιλευς <FOLLOWED BY> ιουδαιος@[ANY genitive]
M10 KoG	βασιλεια <FOLLOWED BY> θεος@[NOUN genitive]
M11 KoH	βασιλεια <FOLLOWED BY> ουρανος@[NOUN genitive]
M12 πατηρ	πατηρ ο εν τοις ουρανοις
M13 πατηρ	ο πατηρ ο ουραnios
M14 ει μη	ει μη

M15 ερχομαι inf	ερχομαι <FOLLOWED BY> <WITHIN 2 Words> [VERB infinitive]
M16 ωστε inf	ωστε <FOLLOWED BY> <WITHIN 3 Words> [VERB infinitive]
M17 γαρ expl	γαρ [VERB aorist]
M18 Impersonal	[VERB (subjunctive, indicative)] <NOT> [NOUN Nominative]
M19 Impersonal	[VERB (subjunctive, indicative) plural] <NOT> [NOUN Nominative]
M20 Wonder	(θαμβεω, εκθαμβεω, εκπλησσω, εκθαυμαζω, εξιστημι, θαυμαζω, θαυμαστος, στυγναζω, εκστασις, θαυμασιος, θαμβος)

Vocabulary lists:
Vocabulary especially common in Mark or the other synoptic gospels
Proper nouns in Mark that are not in Matthew or Luke
Frequent proper nouns found in Mark and Matthew and Luke
Proper nouns in Matt or Luke but not in Mark
Words that occur more than once in Mark but not in Matthew or Luke
Mark hapax legomena found nowhere else in the NT

The search criteria use the search syntax for Accordance Bible Software.⁹⁷ The list of vocabulary can be seen in the Search Results table. The Search Criteria Keys (V1, M2, . . .) in the table correspond to the Search Results in Table 9.

⁹⁷ For documentation on the syntax, see <http://www.accordancebible.com/downloads/documentation.php>

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
<i>Total</i>	5754	1000	11313	1000	18363	1000	19496	1000	138167	1000	5264	1000	4999	1000	49172	1000	64847	1000
V1 [V. pres.]	445	77.34	976	86.27	1419	77.27	1499	76.89	11548	83.58	497	94.41	435	87.02	3894	79.19	5404	83.33
V2 [V. fut.]	88	15.29	124	10.96	355	19.33	313	16.05	1628	11.78	116	22.04	114	22.80	792	16.11	962	14.83
V3 [V. impf.]	82	14.25	293	25.90	142	7.73	363	18.62	1680	12.16	39	7.41	24	4.80	798	16.23	1083	16.70
V4 [V. aor.]	691	120.09	1143	101.03	1964	106.95	2090	107.20	11607	84.01	474	90.05	428	85.62	5197	105.69	6526	100.64
V5 [V. 2aor.]	291	50.57	436	38.54	746	40.63	909	46.62	4169	30.17	214	40.65	168	33.61	2091	42.52	2631	40.57
V6 [V. pfct.]	33	5.74	92	8.13	113	6.15	171	8.77	1571	11.37	53	10.07	31	6.20	376	7.65	659	10.16
V7 [V. ppfct.]	3	0.52	8	0.71	8	0.44	16	0.82	86	0.62	4	0.76	3	0.60	32	0.65	66	1.02
V8 [V. optative]	0	0.00	1	0.09	0	0.00	11	0.56	68	0.49	1	0.19	0	0.00	12	0.24	13	0.20
V9 [V. impvtv.]	90	15.64	148	13.08	289	15.74	284	14.57	1635	11.83	99	18.81	90	18.00	721	14.66	857	13.22
V10 [V. 2nd impvtv.]	80	13.90	135	11.93	256	13.94	261	13.39	1401	10.14	96	18.24	86	17.20	652	13.26	781	12.04
V11 [V. 3rd impvtv.]	10	1.74	13	1.15	33	1.80	23	1.18	234	1.69	3	0.57	4	0.80	69	1.40	76	1.17
V12 [V. aor. impvtv.]	47	8.17	65	5.75	165	8.99	155	7.95	761	5.51	49	9.31	51	10.20	385	7.83	459	7.08
V13 [V. subj.]	97	16.86	207	18.30	284	15.47	245	12.57	1867	13.51	77	14.63	91	18.20	736	14.97	1031	15.90
V14 [V. 2nd subj.]	18	3.13	29	2.56	86	4.68	69	3.54	404	2.92	33	6.27	34	6.80	184	3.74	246	3.79
V15 [V. subj.] <NOT>	80	13.90	154	13.61	197	10.73	203	10.41	1385	10.02	60	11.40	54	10.80	554	11.27	763	11.77
V16 [V. mdl.]	203	35.28	446	39.42	534	29.08	800	41.03	5145	37.24	201	38.18	168	33.61	1780	36.20	2191	33.79
V17 [V. pres. mdl.]	82	14.25	201	17.77	258	14.05	337	17.29	2508	18.15	91	17.29	92	18.40	796	16.19	994	15.33
V18 [V. fut. mdl.]	19	3.30	21	1.86	49	2.67	52	2.67	307	2.22	10	1.90	13	2.60	122	2.48	166	2.56
V19 [V. impf. mdl.]	19	3.30	47	4.15	22	1.20	76	3.90	299	2.16	10	1.90	5	1.00	145	2.95	170	2.62
V20 [V. aor. mdl.]	68	11.82	132	11.67	143	7.79	240	12.31	1328	9.61	57	10.83	36	7.20	515	10.47	596	9.19
V21 [V. pfct. mdl.]	15	2.61	45	3.98	61	3.32	93	4.77	696	5.04	33	6.27	21	4.20	199	4.05	260	4.01
V22 [V. ppfct. mdl.]	0	0.00	0	0.00	1	0.05	2	0.10	7	0.05	0	0.00	1	0.20	3	0.06	5	0.08
V23 [V. pass.]	150	26.07	299	26.43	595	32.40	593	30.42	3921	28.38	169	32.10	164	32.81	1487	30.24	1798	27.73
V24 [V. pres. pass.]	36	6.26	80	7.07	128	6.97	126	6.46	1071	7.75	34	6.46	43	8.60	334	6.79	401	6.18
V25 [V. fut. pass.]	20	3.48	29	2.56	81	4.41	69	3.54	291	2.11	33	6.27	31	6.20	179	3.64	188	2.90
V26 [V. impf. pass.]	6	1.04	21	1.86	7	0.38	26	1.33	112	0.81	5	0.95	2	0.40	54	1.10	60	0.93
V27 [V. aor. pass.]	73	12.69	126	11.14	318	17.32	278	14.26	1768	12.80	65	12.35	66	13.20	722	14.68	890	13.72
V28 [V. pfct. pass.]	15	2.61	43	3.80	60	3.27	92	4.72	674	4.88	32	6.08	21	4.20	195	3.97	255	3.93
V29 [V. ppfct. pass.]	0	0.00	0	0.00	1	0.05	2	0.10	5	0.04	0	0.00	1	0.20	3	0.06	4	0.06
V30 [V. 1st]	66	11.47	121	10.70	255	13.89	266	13.64	2938	21.26	84	15.96	83	16.60	642	13.06	1140	17.58
V31 [V. 1st sing.]	46	7.99	86	7.60	203	11.05	220	11.28	2068	14.97	74	14.06	68	13.60	509	10.35	937	14.45
V32 [V. 1st plur.]	20	3.48	35	3.09	52	2.83	46	2.36	870	6.30	10	1.90	15	3.00	133	2.70	203	3.13
V33 [V. 1st pres.]	24	4.17	50	4.42	118	6.43	134	6.87	1362	9.86	50	9.50	40	8.00	302	6.14	546	8.42
V34 [V. 1st fut.]	10	1.74	15	1.33	38	2.07	34	1.74	306	2.21	10	1.90	12	2.40	87	1.77	123	1.90
V35 [V. 1st impf.]	0	0.00	2	0.18	6	0.33	7	0.36	86	0.62	3	0.57	2	0.40	15	0.31	20	0.31
V36 [V. 1st aor.]	30	5.21	48	4.24	85	4.63	85	4.36	935	6.77	19	3.61	26	5.20	218	4.43	346	5.34
V37 [V. 1st pfct.]	4	0.70	7	0.62	9	0.49	9	0.46	254	1.84	2	0.38	3	0.60	25	0.51	109	1.68
V38 [V. 1st ppfct.]	0	0.00	0	0.00	0	0.00	0	0.00	5	0.04	0	0.00	0	0.00	0	0.00	3	0.05
V39 [V. 2nd]	158	27.46	287	25.37	595	32.40	550	28.21	3472	25.13	219	41.60	204	40.81	1432	29.12	1967	30.33
V40 [V. 2nd sing.]	74	12.86	123	10.87	236	12.85	265	13.59	1412	10.22	67	12.73	63	12.60	624	12.69	871	13.43
V41 [V. 2nd plur.]	84	14.60	164	14.50	359	19.55	285	14.62	2060	14.91	152	28.88	141	28.21	808	16.43	1096	16.90
I1 [V. prtcl.]	307	53.35	562	49.68	936	50.97	1069	54.83	6662	48.22	251	47.68	214	42.81	2567	52.20	3053	47.08
I2 [V. fut. prtcl.]	1	0.17	0	0.00	1	0.05	1	0.05	13	0.09	0	0.00	0	0.00	2	0.04	3	0.05

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
<i>Total</i>	7963	1000	3756	1000	4207	1000	2576	1000	4823	1000	10630	1000	8490	1000	37859	1000	37967	1000
V1 [V. pres.]	727	91.30	299	79.61	428	101.74	176	68.32	298	61.79	843	79.30	618	72.79	2918	77.08	2723	71.72
V2 [V. fut.]	155	19.47	79	21.03	76	18.07	44	17.08	77	15.97	178	16.75	108	12.72	668	17.64	419	11.04
V3 [V. impf.]	50	6.28	16	4.26	34	8.08	18	6.99	105	21.77	102	9.60	188	22.14	505	13.34	784	20.65
V4 [V. aor.]	754	94.69	374	99.57	380	90.33	300	116.46	542	112.38	1151	108.28	1008	118.73	4054	107.08	4110	108.25
V5 [V. 2aor.]	301	37.80	134	35.68	167	39.70	109	42.31	231	47.90	450	42.33	439	51.71	1655	43.71	1641	43.22
V6 [V. pfct.]	63	7.91	24	6.39	39	9.27	18	6.99	44	9.12	62	5.83	76	8.95	284	7.50	335	8.82
V7 [V. ppfct.]	5	0.63	3	0.80	2	0.48	0	0.00	2	0.41	5	0.47	8	0.94	24	0.63	33	0.87
V8 [V. optative]	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	0	0.00	7	0.82	11	0.29	28	0.74
V9 [V. impvtv.]	159	19.97	65	17.31	94	22.34	57	22.13	66	13.68	137	12.89	110	12.96	573	15.14	409	10.77
V10 [V. 2nd impvtv.]	150	18.84	59	15.71	91	21.63	51	19.80	60	12.44	119	11.19	101	11.90	517	13.66	372	9.80
V11 [V. 3rd impvtv.]	9	1.13	6	1.60	3	0.71	6	2.33	6	1.24	18	1.69	9	1.06	56	1.48	37	0.97
V12 [V. aor. impvtv.]	82	10.30	38	10.12	44	10.46	36	13.98	44	9.12	78	7.34	61	7.18	320	8.45	238	6.27
V13 [V. subj.]	116	14.57	53	14.11	63	14.98	46	17.86	54	11.20	142	13.36	102	12.01	529	13.97	322	8.48
V14 [V. 2nd subj.]	50	6.28	23	6.12	27	6.42	18	6.99	12	2.49	31	2.92	24	2.83	155	4.09	83	2.19
V15 [V. subj.] <NOT>	89	11.18	36	9.58	53	12.60	32	12.42	50	10.37	99	9.31	86	10.13	400	10.57	266	7.01
V16 [V. mdl.]	297	37.30	123	32.75	174	41.36	62	24.07	194	40.22	311	29.26	360	42.40	1334	35.24	1694	44.62
V17 [V. pres. mdl.]	158	19.84	63	16.77	95	22.58	24	9.32	76	15.76	149	14.02	138	16.25	595	15.72	676	17.80
V18 [V. fut. mdl.]	19	2.39	11	2.93	8	1.90	4	1.55	14	2.90	28	2.63	22	2.59	101	2.67	83	2.19
V19 [V. impf. mdl.]	10	1.26	2	0.53	8	1.90	0	0.00	21	4.35	20	1.88	41	4.83	98	2.59	177	4.66
V20 [V. aor. mdl.]	69	8.67	27	7.19	42	9.98	22	8.54	57	11.82	86	8.09	117	13.78	383	10.12	582	15.33
V21 [V. pfct. mdl.]	40	5.02	19	5.06	21	4.99	12	4.66	25	5.18	28	2.63	41	4.83	154	4.07	172	4.53
V22 [V. ppfct. mdl.]	1	0.13	1	0.27	0	0.00	0	0.00	1	0.21	0	0.00	1	0.12	3	0.08	4	0.11
V23 [V. pass.]	256	32.15	129	34.35	127	30.19	84	32.61	174	36.08	339	31.89	244	28.74	1188	31.38	1106	29.13
V24 [V. pres. pass.]	69	8.67	29	7.72	40	9.51	9	3.49	34	7.05	79	7.43	44	5.18	254	6.71	276	7.27
V25 [V. fut. pass.]	43	5.40	24	6.39	19	4.52	4	1.55	15	3.11	44	4.14	22	2.59	150	3.96	85	2.24
V26 [V. impf. pass.]	4	0.50	0	0.00	4	0.95	0	0.00	7	1.45	6	0.56	13	1.53	33	0.87	64	1.69
V27 [V. aor. pass.]	100	12.56	57	15.18	43	10.22	59	22.90	92	19.08	182	17.12	123	14.49	596	15.74	517	13.62
V28 [V. pfct. pass.]	39	4.90	18	4.79	21	4.99	12	4.66	25	5.18	28	2.63	41	4.83	152	4.01	161	4.24
V29 [V. ppfct. pass.]	1	0.13	1	0.27	0	0.00	0	0.00	1	0.21	0	0.00	1	0.12	3	0.08	3	0.08
V30 [V. 1st]	141	17.71	61	16.24	80	19.02	49	19.02	75	15.55	122	11.48	95	11.19	521	13.76	565	14.88
V31 [V. 1st sing.]	115	14.44	48	12.78	67	15.93	34	13.20	66	13.68	99	9.31	71	8.36	423	11.17	409	10.77
V32 [V. 1st plur.]	26	3.27	13	3.46	13	3.09	15	5.82	9	1.87	23	2.16	24	2.83	98	2.59	156	4.11
V33 [V. 1st pres.]	70	8.79	24	6.39	46	10.93	16	6.21	36	7.46	62	5.83	41	4.83	252	6.66	228	6.01
V34 [V. 1st fut.]	18	2.26	9	2.40	9	2.14	6	2.33	13	2.70	20	1.88	12	1.41	72	1.90	57	1.50
V35 [V. 1st impf.]	2	0.25	0	0.00	2	0.48	3	1.16	2	0.41	3	0.28	1	0.12	13	0.34	33	0.87
V36 [V. 1st aor.]	48	6.03	27	7.19	21	4.99	24	9.32	24	4.98	31	2.92	38	4.48	170	4.49	221	5.82
V37 [V. 1st pfct.]	3	0.38	1	0.27	2	0.48	0	0.00	1	0.21	7	0.66	5	0.59	18	0.48	28	0.74
V38 [V. 1st ppfct.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
V39 [V. 2nd]	326	40.94	140	37.27	186	44.21	103	39.98	119	24.67	299	28.13	199	23.44	1145	30.24	823	21.68
V40 [V. 2nd sing.]	123	15.45	58	15.44	65	15.45	38	14.75	80	16.59	125	11.76	112	13.19	501	13.23	414	10.90
V41 [V. 2nd plur.]	203	25.49	82	21.83	121	28.76	65	25.23	39	8.09	174	16.37	87	10.25	644	17.01	409	10.77
I1 [V. prtcl.]	394	49.48	175	46.59	219	52.06	151	58.62	256	53.08	558	52.49	506	59.60	2005	52.96	2352	61.95
I2 [V. fut. prtcl.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	6	0.16

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6-7 #	JosWar6-7 %	1-4 Macc #	1-4 Macc%
<i>Total</i>	15675	1000	28136	1000	24125	1000	44993	1000	25121	1000	31452	1000	24772	1000	43194	1000
V1 [V. pres.]	1510	96.33	2472	87.86	2321	96.21	4310	95.79	1747	69.54	2667	84.80	1751	70.68	2144	49.64
V2 [V. fut.]	170	10.85	302	10.73	270	11.19	441	9.80	261	10.39	188	5.98	124	5.01	279	6.46
V3 [V. impf.]	285	18.18	333	11.84	74	3.07	137	3.04	309	12.30	595	18.92	782	31.57	621	14.38
V4 [V. aor.]	1329	84.78	2094	74.42	1229	50.94	2382	52.94	2866	114.09	1861	59.17	1674	67.58	4281	99.11
V5 [V. 2aor.]	540	34.45	786	27.94	337	13.97	581	12.91	1079	42.95	509	16.18	0	0.00	0	0.00
V6 [V. pfct.]	283	18.05	475	16.88	311	12.89	631	14.02	254	10.11	414	13.16	321	12.96	468	10.83
V7 [V. ppfct.]	34	2.17	36	1.28	1	0.04	2	0.04	10	0.40	39	1.24	66	2.66	27	0.63
V8 [V. optative]	1	0.06	1	0.04	24	0.99	38	0.84	10	0.40	69	2.19	87	3.51	62	1.44
V9 [V. impvtv.]	136	8.68	239	8.49	252	10.45	565	12.56	286	11.38	47	1.49	17	0.69	179	4.14
V10 [V. 2nd impvtv.]	129	8.23	214	7.61	183	7.59	437	9.71	255	10.15	22	0.70	9	0.36	142	3.29
V11 [V. 3rd impvtv.]	7	0.45	25	0.89	69	2.86	128	2.84	26	1.03	25	0.79	7	0.28	37	0.86
V12 [V. aor. impvtv.]	74	4.72	137	4.87	62	2.57	158	3.51	197	7.84	9	0.29	5	0.20	117	2.71
V13 [V. subjc.]	295	18.82	443	15.74	381	15.79	674	14.98	221	8.80	167	5.31	68	2.75	224	5.19
V14 [V. 2nd subjc.]	62	3.96	85	3.02	63	2.61	129	2.87	58	2.31	10	0.32	7	0.28	43	1.00
V15 [V. subjc.] <NOT>	209	13.33	313	11.12	267	11.07	489	10.87	165	6.57	131	4.17	52	2.10	175	4.05
V16 [V. mdl.]	411	26.22	702	24.95	947	39.25	1824	40.54	813	32.36	1676	53.29	728	29.39	1215	28.13
V17 [V. pres. mdl.]	198	12.63	333	11.84	532	22.05	1070	23.78	322	12.82	838	26.64	287	11.59	388	8.98
V18 [V. fut. mdl.]	44	2.81	59	2.10	60	2.49	97	2.16	67	2.67	75	2.38	49	1.98	96	2.22
V19 [V. impf. mdl.]	25	1.59	31	1.10	16	0.66	22	0.49	58	2.31	168	5.34	84	3.39	123	2.85
V20 [V. aor. mdl.]	81	5.17	125	4.44	194	8.04	351	7.80	254	10.11	373	11.86	283	11.42	562	13.01
V21 [V. pfct. mdl.]	61	3.89	152	5.40	145	6.01	284	6.31	110	4.38	200	6.36	19	0.77	45	1.04
V22 [V. ppfct. mdl.]	2	0.13	2	0.07	0	0.00	0	0.00	1	0.04	19	0.60	6	0.24	1	0.02
V23 [V. pass.]	311	19.84	595	21.15	705	29.22	1366	30.36	442	17.59	457	14.53	786	31.73	1152	26.67
V24 [V. pres. pass.]	67	4.27	105	3.73	241	9.99	490	10.89	0	0.00	0	0.00	261	10.54	225	5.21
V25 [V. fut. pass.]	9	0.57	18	0.64	50	2.07	78	1.73	50	1.99	19	0.60	8	0.32	30	0.69
V26 [V. impf. pass.]	6	0.38	10	0.36	7	0.29	10	0.22	0	0.00	0	0.00	55	2.22	42	0.97
V27 [V. aor. pass.]	168	10.72	312	11.09	267	11.07	510	11.34	392	15.60	438	13.93	273	11.02	633	14.65
V28 [V. pfct. pass.]	60	3.83	149	5.30	140	5.80	278	6.18	0	0.00	0	0.00	160	6.46	213	4.93
V29 [V. ppfct. pass.]	1	0.06	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	29	1.17	9	0.21
V30 [V. 1st]	498	31.77	812	28.86	924	38.30	1322	29.38	571	22.73	103	3.27	115	4.64	382	8.84
V31 [V. 1st sing.]	428	27.30	632	22.46	600	24.87	770	17.11	371	14.77	67	2.13	60	2.42	158	3.66
V32 [V. 1st plur.]	70	4.47	180	6.40	324	13.43	552	12.27	200	7.96	36	1.14	55	2.22	224	5.19
V33 [V. 1st pres.]	244	15.57	365	12.97	468	19.40	683	15.18	167	6.65	48	1.53	30	1.21	114	2.64
V34 [V. 1st fut.]	36	2.30	71	2.52	89	3.69	132	2.93	60	2.39	16	0.51	6	0.24	79	1.83
V35 [V. 1st impf.]	5	0.32	9	0.32	29	1.20	38	0.84	32	1.27	9	0.29	7	0.28	7	0.16
V36 [V. 1st aor.]	128	8.17	245	8.71	268	11.11	358	7.96	272	10.83	26	0.83	59	2.38	146	3.38
V37 [V. 1st pfct.]	84	5.36	121	4.30	72	2.98	113	2.51	40	1.59	3	0.10	12	0.48	36	0.83
V38 [V. 1st ppfct.]	3	0.19	3	0.11	1	0.04	1	0.02	0	0.00	1	0.03	1	0.04	0	0.00
V39 [V. 2nd]	535	34.13	735	26.12	562	23.30	1085	24.11	648	25.80	106	3.37	62	2.50	364	8.43
V40 [V. 2nd sing.]	247	15.76	377	13.40	113	4.68	269	5.98	369	14.69	56	1.78	17	0.69	231	5.35
V41 [V. 2nd plur.]	288	18.37	358	12.72	449	18.61	816	18.14	279	11.11	50	1.59	45	1.82	133	3.08
I1 [V. prtcl.]	486	31.00	963	34.23	840	34.82	1930	42.90	1260	50.16	2423	77.04	1874	75.65	2352	54.45
I2 [V. fut. prtcl.]	1	0.06	1	0.04	2	0.08	5	0.11	1	0.04	52	1.65	34	1.37	27	0.63

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
I3 [V. aor. prtcl.]	142	24.68	265	23.42	432	23.53	422	21.65	2289	16.57	77	14.63	73	14.60	1119	22.76	1260	19.43
I4 [V. pres. prtcl.]	147	25.55	256	22.63	443	24.12	543	27.85	3688	26.69	144	27.36	124	24.80	1242	25.26	1511	23.30
I5 [V. pfct. prtcl.]	17	2.95	41	3.62	60	3.27	103	5.28	673	4.87	30	5.70	17	3.40	204	4.15	279	4.30
I6 [V. pass. prtcl.]	45	7.82	75	6.63	198	10.78	203	10.41	1256	9.09	50	9.50	45	9.00	476	9.68	541	8.34
I7 [V. aor. pass. prtcl.]	23	4.00	30	2.65	110	5.99	86	4.41	392	2.84	19	3.61	22	4.40	226	4.60	232	3.58
I8 [V. infvt.]	99	17.21	200	17.68	254	13.83	400	20.52	2290	16.57	94	17.86	65	13.00	854	17.37	998	15.39
I9 [V. fut. infvt.]	0	0.00	0	0.00	0	0.00	0	0.00	5	0.04	0	0.00	0	0.00	0	0.00	0	0.00
I10 [PREP.] [ART.] ...	3	0.52	6	0.53	11	0.60	36	1.85	129	0.93	7	1.33	1	0.20	53	1.08	54	0.83
I11 [V. infvt.] <NOT>...	52	9.04	97	8.57	128	6.97	169	8.67	1061	7.68	42	7.98	37	7.40	394	8.01	489	7.54
I12 ([ART.] [V. infvt.]..	6	1.04	11	0.97	19	1.03	61	3.13	235	1.70	12	2.28	4	0.80	89	1.81	90	1.39
I13 [ART.] [V. prtcl.]	36	6.26	68	6.01	162	8.82	196	10.05	1436	10.39	59	11.21	59	11.80	426	8.66	596	9.19
I14 [V. prtcl.] [ART.]	40	6.95	93	8.22	150	8.17	98	5.03	933	6.75	28	5.32	36	7.20	341	6.93	395	6.09
I15 [V. prtcl.] <NOT>.	178	30.94	303	26.78	456	24.83	542	27.80	3051	22.08	107	20.33	92	18.40	1301	26.46	1434	22.11
I16 eimi	93	16.16	192	16.97	289	15.74	361	18.52	2462	17.82	99	18.81	82	16.40	842	17.12	1287	19.85
I17 eimi <BEFORE>...	2	0.35	11	0.97	12	0.65	0	0.00	135	0.98	8	1.52	2	0.40	66	1.34	85	1.31
N1 [N. nom.]	334	58.05	539	47.64	1017	55.38	932	47.80	7377	53.39	225	42.74	254	50.81	2488	50.60	3497	53.93
N2 [N. gen.]	240	41.71	451	39.87	838	45.64	903	46.32	7588	54.92	243	46.16	230	46.01	2192	44.58	2691	41.50
N3 [N. dat.]	136	23.64	243	21.48	472	25.70	514	26.36	4296	31.09	139	26.41	138	27.61	1229	24.99	1484	22.88
N4 [N. acc.]	409	71.08	726	64.17	1141	62.14	1172	60.11	8706	63.01	308	58.51	281	56.21	3039	61.80	3859	59.51
N5 [N.] [N.]	64	11.12	119	10.52	219	11.93	238	12.21	2347	16.99	62	11.78	58	11.60	576	11.71	682	10.52
N6 kai [N.]	65	11.30	89	7.87	104	5.66	198	10.16	1334	9.65	36	6.84	34	6.80	391	7.95	445	6.86
N7 (kai [N. nom.]...)	1	0.17	4	0.35	6	0.33	4	0.21	43	0.31	1	0.19	0	0.00	14	0.28	17	0.26
N8 (kai [N. gen.]...)	4	0.70	5	0.44	11	0.60	6	0.31	60	0.43	1	0.19	1	0.20	22	0.45	24	0.37
N9 (kai [N. dat.]...)	1	0.17	0	0.00	1	0.05	5	0.26	22	0.16	1	0.19	0	0.00	6	0.12	6	0.09
N10 (kai [N. acc.]...)	3	0.52	7	0.62	5	0.27	12	0.62	64	0.46	4	0.76	1	0.20	24	0.49	28	0.43
N11 [N. vocative]	20	3.48	31	2.74	110	5.99	112	5.74	607	4.39	25	4.75	49	9.80	253	5.15	316	4.87
N12 [INTERJECTION]	1	0.17	1	0.09	2	0.11	1	0.05	12	0.09	0	0.00	0	0.00	4	0.08	4	0.06
N13 [N. sing. vocative]	20	3.48	30	2.65	84	4.57	107	5.49	391	2.83	23	4.37	32	6.40	221	4.49	282	4.35
N14 *e@[N. vocative]	14	2.43	14	1.24	52	2.83	54	2.77	209	1.51	14	2.66	19	3.80	120	2.44	158	2.44
N15 [N. vocative]...	2	0.35	1	0.09	12	0.65	10	0.51	55	0.40	2	0.38	9	1.80	23	0.47	23	0.35
N16 kurios@[N.	4	0.70	1	0.09	34	1.85	27	1.38	123	0.89	10	1.90	14	2.80	62	1.26	96	1.48
N17 kurie kurie	0	0.00	0	0.00	3	0.16	1	0.05	4	0.03	1	0.19	3	0.60	4	0.08	4	0.06
N18 kurios [N.	0	0.00	0	0.00	4	0.22	1	0.05	8	0.06	1	0.19	3	0.60	5	0.10	5	0.08
N19 [N. vocative]...	2	0.35	0	0.00	12	0.65	10	0.51	55	0.40	2	0.38	9	1.80	23	0.47	23	0.35
N20 [N. proper]	222	38.58	350	30.94	610	33.22	586	30.06	4130	29.89	103	19.57	99	19.80	1546	31.44	2156	33.25
N21 [ART.] [N.]	621	107.92	1141	100.86	2074	112.94	1906	97.76	14091	101.99	517	98.21	540	108.02	5121	104.14	6801	104.88
N22 [ART. nom.]...	192	33.37	309	27.31	599	32.62	480	24.62	3631	26.28	132	25.08	158	31.61	1388	28.23	1997	30.80
N23 [ART. gen.]...	139	24.16	272	24.04	517	28.15	524	26.88	4047	29.29	133	25.27	142	28.41	1313	26.70	1672	25.78
N24 [ART. dat.]...	91	15.82	163	14.41	311	16.94	306	15.70	2150	15.56	81	15.39	80	16.00	780	15.86	959	14.79
N25 [ART. acc.]...	196	34.06	393	34.74	644	35.07	593	30.42	4240	30.69	169	32.10	159	31.81	1630	33.15	2162	33.34
N26 [ART.]	811	140.95	1514	133.83	2789	151.88	2646	135.72	19869	143.80	728	138.30	739	147.83	6949	141.32	9135	140.87
N27 [ART. masc.]	478	83.07	837	73.99	1630	88.77	1455	74.63	10378	75.11	385	73.14	420	84.02	3922	79.76	5323	82.09
N28 [ART. fem.]	213	37.02	393	34.74	663	36.11	653	33.49	5521	39.96	195	37.04	177	35.41	1709	34.76	2159	33.29
N29 [ART. neut.]	120	20.86	284	25.10	498	27.12	538	27.60	3972	28.75	148	28.12	144	28.81	1320	26.84	1655	25.52

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
I3 [V. aor. prtcl.]	134	16.83	69	18.37	65	15.45	77	29.89	100	20.73	266	25.02	225	26.50	854	22.56	1022	26.92
I4 [V. pres. prtcl.]	221	27.75	90	23.96	131	31.14	60	23.29	123	25.50	265	24.93	239	28.15	986	26.04	1123	29.58
I5 [V. pft. prtcl.]	39	4.90	16	4.26	23	5.47	14	5.43	33	6.84	26	2.45	41	4.83	163	4.31	201	5.29
I6 [V. pass. prtcl.]	84	10.55	44	11.71	40	9.51	38	14.75	60	12.44	107	10.07	88	10.37	401	10.59	385	10.14
I7 [V. aor. pass. prtcl.]	35	4.40	21	5.59	14	3.33	22	8.54	25	5.18	63	5.93	41	4.83	196	5.18	143	3.77
I8 [V. infv.]	132	16.58	47	12.51	85	20.20	27	10.48	96	19.90	168	15.80	182	21.44	654	17.27	879	23.15
I9 [V. fut. infv.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.11
I10 [PREP.] [ART.] ...	5	0.63	0	0.00	5	1.19	2	0.78	14	2.90	8	0.75	14	1.65	47	1.24	48	1.26
I11 [V. infv.] <NOT>...	67	8.41	28	7.45	39	9.27	15	5.82	40	8.29	75	7.06	75	8.83	297	7.84	348	9.17
I12 ([ART.] [V. infv.]..	7	0.88	1	0.27	6	1.43	6	2.33	25	5.18	11	1.03	23	2.71	80	2.11	97	2.55
I13 [ART.] [V. prtcl.]	98	12.31	48	12.78	50	11.88	26	10.09	51	10.57	77	7.24	70	8.24	358	9.46	356	9.38
I14 [V. prtcl.] [ART.]	47	5.90	29	7.72	18	4.28	24	9.32	22	4.56	91	8.56	47	5.54	248	6.55	306	8.06
I15 [V. prtcl.] <NOT>.	182	22.86	85	22.63	97	23.06	73	28.34	134	27.78	275	25.87	274	32.27	998	26.36	1236	32.55
I16 eimi	146	18.33	59	15.71	87	20.68	46	17.86	79	16.38	161	15.15	166	19.55	650	17.17	639	16.83
I17 eimi <BEFORE>...	11	1.38	3	0.80	8	1.90	3	1.16	11	2.28	5	0.47	23	2.71	55	1.45	71	1.87
N1 [N. nom.]	400	50.23	215	57.24	185	43.97	135	52.41	242	50.18	619	58.23	406	47.82	1949	51.48	1813	47.75
N2 [N. gen.]	407	51.11	173	46.06	234	55.62	123	47.75	209	43.33	499	46.94	386	45.47	1741	45.99	1976	52.05
N3 [N. dat.]	193	24.24	95	25.29	98	23.29	72	27.95	135	27.99	261	24.55	214	25.21	986	26.04	1094	28.81
N4 [N. acc.]	512	64.30	262	69.76	250	59.42	158	61.34	311	64.48	645	60.68	527	62.07	2313	61.10	2618	68.95
N5 [N.] [N.]	97	12.18	56	14.91	41	9.75	35	13.59	77	15.97	127	11.95	99	11.66	457	12.07	588	15.49
N6 kai [N.]	54	6.78	22	5.86	32	7.61	11	4.27	49	10.16	72	6.77	104	12.25	302	7.98	407	10.72
N7 (kai [N. nom.]...)	0	0.00	0	0.00	0	0.00	4	1.55	3	0.62	6	0.56	1	0.12	10	0.26	15	0.40
N8 (kai [N. gen.]...)	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	8	0.75	6	0.71	17	0.45	14	0.37
N9 (kai [N. dat.]...)	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	1	0.09	1	0.12	6	0.16	8	0.21
N10 (kai [N. acc.]...)	5	0.63	2	0.53	3	0.71	0	0.00	3	0.62	3	0.28	6	0.71	17	0.45	23	0.61
N11 [N. vocative]	60	7.53	29	7.72	31	7.37	8	3.11	32	6.63	66	6.21	45	5.30	222	5.86	225	5.93
N12 [INTERJECTION]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.19	1	0.12	3	0.08	3	0.08
N13 [N. sing. vocative]	56	7.03	28	7.45	28	6.66	8	3.11	31	6.43	41	3.86	44	5.18	191	5.05	164	4.32
N14 *e@[N. vocative]	34	4.27	16	4.26	18	4.28	6	2.33	8	1.66	24	2.26	23	2.71	106	2.80	82	2.16
N15 [N. vocative]...	5	0.63	3	0.80	2	0.48	0	0.00	4	0.83	8	0.75	4	0.47	22	0.58	40	1.05
N16 kurios@[N.	26	3.27	11	2.93	15	3.57	5	1.94	3	0.62	14	1.32	5	0.59	61	1.61	43	1.13
N17 kurie kurie	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	4	0.11	1	0.03
N18 kurios [N.	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	1	0.09	0	0.00	5	0.13	3	0.08
N19 [N. vocative]...	5	0.63	3	0.80	2	0.48	0	0.00	0	0.00	8	0.75	0	0.00	22	0.58	40	1.05
N20 [N. proper]	317	39.81	169	44.99	148	35.18	60	23.29	131	27.16	380	35.75	259	30.51	1196	31.59	1667	43.91
N21 [ART.] [N.]	839	105.36	403	107.29	436	103.64	287	111.41	440	91.23	1212	114.02	838	98.70	3980	105.13	3891	102.48
N22 [ART. nom.]...	202	25.37	106	28.22	96	22.82	82	31.83	110	22.81	364	34.24	213	25.09	1079	28.50	881	23.20
N23 [ART. gen.]...	255	32.02	97	25.83	158	37.56	76	29.50	101	20.94	300	28.22	223	26.27	1041	27.50	1073	28.26
N24 [ART. dat.]...	107	13.44	52	13.84	55	13.07	45	17.47	86	17.83	180	16.93	123	14.49	617	16.30	628	16.54
N25 [ART. acc.]...	274	34.41	147	39.14	127	30.19	84	32.61	143	29.65	366	34.43	276	32.51	1237	32.67	1304	34.35
N26 [ART.]	1159	145.55	562	149.63	597	141.91	413	160.33	617	127.93	1600	150.52	1158	136.40	5435	143.56	5355	141.04
N27 [ART. masc.]	710	89.16	344	91.59	366	87.00	252	97.83	332	68.84	920	86.55	615	72.44	3085	81.49	2903	76.46
N28 [ART. fem.]	252	31.65	126	33.55	126	29.95	86	33.39	158	32.76	387	36.41	290	34.16	1316	34.76	1400	36.87
N29 [ART. neut.]	199	24.99	94	25.03	105	24.96	75	29.11	127	26.33	293	27.56	253	29.80	1036	27.36	1052	27.71

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6-7 #	JosWar6-7 %	1-4 Macc #	1-4 Macc%
I3 [V. aor. prtcl.]	141	9.00	159	5.65	159	6.59	416	9.25	587	23.37	914	29.06	654	26.40	888	20.56
I4 [V. pres. prtcl.]	269	17.16	636	22.60	597	24.75	1297	28.83	557	22.17	1203	38.25	936	37.78	1106	25.61
I5 [V. pfct. prtcl.]	75	4.78	167	5.94	83	3.44	213	4.73	115	4.58	254	8.08	250	10.09	331	7.66
I6 [V. pass. prtcl.]	65	4.15	157	5.58	169	7.01	451	10.02	115	4.58	286	9.09	446	18.00	532	12.32
I7 [V. aor. pass. prtcl.]	6	0.38	7	0.25	42	1.74	103	2.29	115	4.58	284	9.03	113	4.56	188	4.35
I8 [V. infvt.]	144	9.19	266	9.45	390	16.17	709	15.76	345	13.73	921	29.28	745	30.07	1145	26.51
I9 [V. fut. infvt.]	0	0.00	0	0.00	0	0.00	1	0.02	4	0.16	36	1.14	62	2.50	49	1.13
I10 [PREP.] [ART.] ...	1	0.06	1	0.04	39	1.62	63	1.40	15	0.60	18	0.57	9	0.36	37	0.86
I11 [V. infvt.] <NOT>...	95	6.06	151	5.37	176	7.30	349	7.76	186	7.40	415	13.19	577	23.29	445	10.30
I12 [ART.] [V. infvt.]...	1	0.06	2	0.07	64	2.65	95	2.11	37	1.47	50	1.59	61	2.46	142	3.29
I13 [ART.] [V. prtcl.]	170	10.85	389	13.83	249	10.32	509	11.31	202	8.04	357	11.35	254	10.25	400	9.26
I14 [V. prtcl.] [ART.]	54	3.44	134	4.76	99	4.10	274	6.09	215	8.56	290	9.22	305	12.31	453	10.49
I15 [V. prtcl.] <NOT>...	133	8.48	224	7.96	340	14.09	840	18.67	754	30.01	1160	36.88	1645	66.41	1257	29.10
I16 eimi	445	28.39	662	23.53	421	17.45	787	17.49	377	15.01	405	12.88	316	12.76	375	8.68
I17 eimi <BEFORE>...	19	1.21	19	0.68	10	0.41	22	0.49	17	0.68	14	0.45	2	0.08	21	0.49
N1 [N. nom.]	1009	64.37	1772	62.98	1310	54.30	2371	52.70	1648	65.60	1153	36.66	970	39.16	1705	39.47
N2 [N. gen.]	499	31.83	1364	48.48	1496	62.01	3069	68.21	1171	46.61	2064	65.62	1667	67.29	2863	66.28
N3 [N. dat.]	255	16.27	577	20.51	1049	43.48	1969	43.76	662	26.35	983	31.25	753	30.40	1437	33.27
N4 [N. acc.]	820	52.31	1666	59.21	1316	54.55	2711	60.25	1568	62.42	2400	76.31	2000	80.74	3922	90.80
N5 [N.] [N.]	106	6.76	281	9.99	588	24.37	1164	25.87	391	15.56	755	24.00	782	31.57	1188	27.50
N6 kai [N.]	54	3.44	227	8.07	214	8.87	517	11.49	236	9.39	546	17.36	276	11.14	580	13.43
N7 (kai [N. nom.]...)...	3	0.19	6	0.21	5	0.21	13	0.29	17	0.68	6	0.19	5	0.20	11	0.25
N8 (kai [N. gen.]...)...	2	0.13	4	0.14	9	0.37	26	0.58	4	0.16	17	0.54	7	0.28	22	0.51
N9 (kai [N. dat.]...)...	0	0.00	3	0.11	8	0.33	10	0.22	1	0.04	7	0.22	3	0.12	13	0.30
N10 (kai [N. acc.]...)...	4	0.26	11	0.39	5	0.21	18	0.40	6	0.24	26	0.83	11	0.44	30	0.69
N11 [N. vocative]...	63	4.02	105	3.73	84	3.48	151	3.36	125	4.98	8	0.25	6	0.24	85	1.97
N12 [INTERJECTION]	0	0.00	0	0.00	3	0.12	6	0.13	2	0.08	5	0.16	3	0.12	10	0.23
N13 [N. sing. vocative]	61	3.89	86	3.06	17	0.70	28	0.62	121	4.82	8	0.25	3	0.12	70	1.62
N14 *e@[N. vocative]	38	2.42	45	1.60	10	0.41	16	0.36	64	2.55	3	0.10	0	0.00	33	0.76
N15 [N. vocative]...	0	0.00	1	0.04	0	0.00	1	0.02	18	0.72	0	0.00	0	0.00	7	0.16
N16 kurios@[N. ...]	34	2.17	41	1.46	2	0.08	4	0.09	33	1.31	0	0.00	0	0.00	8	0.19
N17 kurie kurie	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	2	0.05
N18 kurios [N. ...]	0	0.00	1	0.04	0	0.00	0	0.00	33	1.31	0	0.00	0	0.00	8	0.19
N19 [N. vocative]...	0	0.00	1	0.04	0	0.00	0	0.00	18	0.72	0	0.00	0	0.00	7	0.16
N20 [N. proper]	610	38.92	719	25.55	451	18.69	802	17.82	1091	43.43	173	5.50	979	39.52	1829	42.34
N21 [ART.] [N.]	1680	107.18	3346	118.92	2014	83.48	3955	87.90	2690	107.08	1591	50.59	2121	85.62	4181	96.80
N22 [ART. nom.]...	609	38.85	1027	36.50	493	20.44	905	20.11	818	32.56	197	6.26	238	9.61	623	14.42
N23 [ART. gen.]...	359	22.90	951	33.80	640	26.53	1315	29.23	621	24.72	538	17.11	741	29.91	1350	31.25
N24 [ART. dat.]...	179	11.42	362	12.87	415	17.20	727	16.16	401	15.96	219	6.96	256	10.33	581	13.45
N25 [ART. acc.]...	532	33.94	1005	35.72	460	19.07	998	22.18	841	33.48	584	18.57	842	33.99	1592	36.86
N26 [ART.]	2186	139.46	4497	159.83	3227	133.76	6135	136.35	3708	147.61	4385	139.42	3912	157.92	6990	161.83
N27 [ART. masc.]	1401	89.38	2515	89.39	1405	58.24	2741	60.92	2062	82.08	1838	58.44	1586	64.02	3263	75.54
N28 [ART. fem.]	450	28.71	1170	41.58	999	41.41	2013	44.74	826	32.88	1503	47.79	1355	54.70	2190	50.70
N29 [ART. neut.]	335	21.37	812	28.86	823	34.11	1381	30.69	823	32.76	1044	33.19	971	39.20	1537	35.58

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
N30 [ART. nom.]	297	51.62	502	44.37	964	52.50	805	41.29	6006	43.47	211	40.08	248	49.61	2271	46.18	3169	48.87
P1 [PRON.]	713	123.91	1424	125.87	2198	119.70	2598	133.26	16254	117.64	700	132.98	607	121.42	6220	126.49	8642	133.27
P2 [PRON. correlative]	2	0.35	16	1.41	16	0.87	10	0.51	132	0.96	1	0.19	3	0.60	42	0.85	52	0.80
P3 [PRON. demonstr...]	60	10.43	112	9.90	209	11.38	271	13.90	1744	12.62	63	11.97	48	9.60	592	12.04	913	14.08
P4 [PRON. demonstr...]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P5 [PRON. indefinite]	13	2.26	34	3.01	21	1.14	81	4.15	533	3.86	10	1.90	5	1.00	136	2.77	192	2.96
P6 [PRON. interrogative]	49	8.52	84	7.43	107	5.83	130	6.67	625	4.52	41	7.79	28	5.60	321	6.53	405	6.25
P7 [PRON. possessive]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P8 [PRON. reflexive]	11	1.91	27	2.39	38	2.07	65	3.33	399	2.89	23	4.37	10	2.00	130	2.64	182	2.81
P9 [PRON. relative]	50	8.69	92	8.13	155	8.44	210	10.77	1551	11.23	67	12.73	57	11.40	457	9.29	618	9.53
P10 [PRON. relative...]	4	0.70	4	0.35	30	1.63	20	1.03	144	1.04	2	0.38	12	2.40	54	1.10	57	0.88
P11 [PRON. relative...]	46	7.99	88	7.78	125	6.81	190	9.75	1407	10.18	65	12.35	45	9.00	403	8.20	561	8.65
P12 [PRON. reciprocal]	1	0.17	5	0.44	3	0.16	11	0.56	100	0.72	4	0.76	0	0.00	19	0.39	34	0.52
P13 [PRON. personal...]	2	0.35	6	0.53	5	0.27	26	1.33	175	1.27	11	2.09	1	0.20	37	0.75	44	0.68
P14 [PRON. masc.]	405	70.39	855	75.58	1070	58.27	1325	67.96	7367	53.32	281	53.38	251	50.21	3250	66.09	4304	66.37
P15 [PRON. fem.]	48	8.34	104	9.19	155	8.44	245	12.57	1201	8.69	69	13.11	39	7.80	504	10.25	599	9.24
P16 [PRON. neut.]	81	14.08	173	15.29	246	13.40	297	15.23	2122	15.36	92	17.48	67	13.40	716	14.56	1036	15.98
P17 [PRON. personal]	527	91.59	1054	93.17	1649	89.80	1820	93.35	11170	80.84	489	92.90	456	91.22	4523	91.98	6246	96.32
P18 [PRON. personal 1s]	84	14.60	130	11.49	270	14.70	288	14.77	2666	19.30	87	16.53	81	16.20	688	13.99	1231	18.98
P19 [PRON. personal 1s]	73	12.69	107	9.46	221	12.04	219	11.23	1802	13.04	67	12.73	68	13.60	547	11.12	1041	16.05
P20 [PRON. personal 1s]	11	1.91	23	2.03	49	2.67	69	3.54	864	6.25	20	3.80	13	2.60	141	2.87	190	2.93
P21 [PRON. personal 2r]	95	16.51	164	14.50	457	24.89	446	22.88	2907	21.04	171	32.48	169	33.81	1067	21.70	1478	22.79
P22 [PRON. personal 2r]	47	8.17	89	7.87	209	11.38	225	11.54	1067	7.72	56	10.64	59	11.80	523	10.64	678	10.46
P23 [PRON. personal 2r]	48	8.34	75	6.63	248	13.51	221	11.34	1840	13.32	115	21.85	110	22.00	544	11.06	800	12.34
P24 [PRON. personal 3r]	346	60.13	754	66.65	917	49.94	1060	54.37	5422	39.24	220	41.79	205	41.01	2731	55.54	3493	53.87
A1 [ADVERB]	115	19.99	318	28.11	476	25.92	417	21.39	3539	25.61	113	21.47	127	25.41	1211	24.63	1626	25.07
A2 [ADV. COMPAR...]	2	0.35	8	0.71	21	1.14	11	0.56	155	1.12	5	0.95	11	2.20	40	0.81	52	0.80
A3 [ADV. SUPERL...]	0	0.00	0	0.00	0	0.00	0	0.00	12	0.09	0	0.00	0	0.00	0	0.00	0	0.00
A4 [ADV. DEMONST...]	2	0.35	10	0.88	32	1.74	21	1.08	203	1.47	10	1.90	12	2.40	63	1.28	76	1.17
A5 [ADV. PROPER]	0	0.00	0	0.00	0	0.00	0	0.00	12	0.09	0	0.00	0	0.00	0	0.00	7	0.11
A6 [ADV. TEMPORAL]	35	6.08	96	8.49	161	8.77	87	4.46	875	6.33	21	3.99	32	6.40	344	7.00	475	7.32
A7 [ADV. PLACE]	32	5.56	65	5.75	104	5.66	86	4.41	489	3.54	26	4.94	25	5.00	255	5.19	332	5.12
A8 [ADV. FREQUEN...]	2	0.35	6	0.53	9	0.49	6	0.31	67	0.48	3	0.57	3	0.60	21	0.43	23	0.35
A9 [ADV. SEQUEN...]	3	0.52	33	2.92	18	0.98	10	0.51	194	1.40	3	0.57	5	1.00	61	1.24	110	1.70
A10 [ADV. INTENS...]	0	0.00	0	0.00	0	0.00	0	0.00	5	0.04	0	0.00	0	0.00	0	0.00	1	0.02
A11 [ADV. SIMIL...]	1	0.17	2	0.18	4	0.22	3	0.15	20	0.14	0	0.00	1	0.20	9	0.18	9	0.14
A12 [ADJ.]	278	48.31	632	55.86	1079	58.76	1090	55.91	8528	61.72	340	64.59	340	68.01	2801	56.96	3484	53.73
A13 [ADJ. PROPER]	4	0.70	12	1.06	8	0.44	16	0.82	272	1.97	3	0.57	1	0.20	36	0.73	109	1.68
A14 [ADJ. INDEFIN...]	14	2.43	35	3.09	24	1.31	44	2.26	324	2.34	9	1.71	6	1.20	103	2.09	156	2.41
A15 [ADJ. DEMONST...]	12	2.09	24	2.12	45	2.45	49	2.51	349	2.53	15	2.85	17	3.40	118	2.40	158	2.44
A16 [ADJ. VERBAL]	8	1.39	19	1.68	32	1.74	34	1.74	391	2.83	13	2.47	17	3.40	85	1.73	95	1.46
R1 [PREP.]	362	62.91	730	64.53	1136	61.86	1420	72.84	10388	75.18	371	70.48	300	60.01	3286	66.83	4299	66.29
R2 [PREP. gen.]	110	19.12	232	20.51	395	21.51	397	20.36	3358	24.30	109	20.71	99	19.80	1024	20.82	1413	21.79
R3 [PREP. dat.]	99	17.21	161	14.23	321	17.48	425	21.80	3123	22.60	117	22.23	101	20.20	907	18.45	1155	17.81

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
N30 [ART. nom.]	326	40.94	177	47.12	149	35.42	139	53.96	180	37.32	573	53.90	371	43.70	1769	46.73	1430	37.66
P1 [PRON.]	938	117.79	422	112.35	516	122.65	297	115.30	693	143.69	1276	120.04	1093	128.74	4796	126.68	4623	121.76
P2 [PRON. correlative]	2	0.25	1	0.27	1	0.24	8	3.11	2	0.41	6	0.56	7	0.82	26	0.69	28	0.74
P3 [PRON. demonstr...]	76	9.54	29	7.72	47	11.17	22	8.54	61	12.65	138	12.98	122	14.37	480	12.68	539	14.20
P4 [PRON. demonstr...]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P5 [PRON. indefinite]	14	1.76	2	0.53	12	2.85	2	0.78	27	5.60	14	1.32	32	3.77	102	2.69	196	5.16
P6 [PRON. interrogative]	54	6.78	21	5.59	33	7.84	7	2.72	31	6.43	71	6.68	55	6.48	237	6.26	191	5.03
P7 [PRON. possessive]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P8 [PRON. reflexive]	24	3.01	6	1.60	18	4.28	1	0.39	19	3.94	26	2.45	22	2.59	103	2.72	92	2.42
P9 [PRON. relative]	93	11.68	40	10.65	53	12.60	12	4.66	33	6.84	86	8.09	99	11.66	365	9.64	458	12.06
P10 [PRON. relative...]	17	2.13	11	2.93	6	1.43	2	0.78	2	0.41	15	1.41	11	1.30	50	1.32	43	1.13
P11 [PRON. relative...]	76	9.54	29	7.72	47	11.17	10	3.88	31	6.43	71	6.68	88	10.37	315	8.32	415	10.93
P12 [PRON. reciprocal]	2	0.25	0	0.00	2	0.48	1	0.39	0	0.00	2	0.19	5	0.59	14	0.37	19	0.50
P13 [PRON. personal...]	8	1.00	2	0.53	6	1.43	0	0.00	8	1.66	3	0.28	4	0.47	31	0.82	48	1.26
P14 [PRON. masc.]	365	45.84	167	44.46	198	47.06	132	51.24	351	72.78	694	65.29	630	74.20	2395	63.26	2373	62.50
P15 [PRON. fem.]	65	8.16	28	7.45	37	8.79	12	4.66	67	13.89	82	7.71	91	10.72	400	10.57	395	10.40
P16 [PRON. neut.]	132	16.58	52	13.84	80	19.02	30	11.65	65	13.48	154	14.49	127	14.96	543	14.34	548	14.43
P17 [PRON. personal]	673	84.52	323	86.00	350	83.19	244	94.72	520	107.82	933	87.77	751	88.46	3469	91.63	3100	81.65
P18 [PRON. personal 1s]	119	14.94	59	15.71	60	14.26	41	15.92	100	20.73	144	13.55	101	11.90	558	14.74	602	15.86
P19 [PRON. personal 1s]	94	11.80	49	13.05	45	10.70	37	14.36	80	16.59	116	10.91	79	9.31	440	11.62	408	10.75
P20 [PRON. personal 1s]	25	3.14	10	2.66	15	3.57	4	1.55	20	4.15	28	2.63	22	2.59	118	3.12	194	5.11
P21 [PRON. personal 2r]	257	32.27	116	30.88	141	33.52	82	31.83	111	23.01	202	19.00	146	17.20	903	23.85	709	18.67
P22 [PRON. personal 2r]	112	14.07	59	15.71	53	12.60	44	17.08	75	15.55	90	8.47	84	9.89	434	11.46	364	9.59
P23 [PRON. personal 2r]	145	18.21	57	15.18	88	20.92	38	14.75	36	7.46	112	10.54	62	7.30	469	12.39	345	9.09
P24 [PRON. personal 3r]	289	36.29	146	38.87	143	33.99	121	46.97	301	62.41	584	54.94	500	58.89	1977	52.22	1741	45.86
A1 [ADVERB]	193	24.24	90	23.96	103	24.48	58	22.52	104	21.56	286	26.90	160	18.85	893	23.59	840	22.12
A2 [ADV. COMPAR...]	10	1.26	6	1.60	4	0.95	3	1.16	0	0.00	8	0.75	6	0.71	32	0.85	28	0.74
A3 [ADV. SUPERL...]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08
A4 [ADV. DEMONST...]	14	1.76	9	2.40	5	1.19	3	1.16	6	1.24	11	1.03	4	0.47	53	1.40	48	1.26
A5 [ADV. PROPER]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.05
A6 [ADV. TEMPORAL]	45	5.65	23	6.12	22	5.23	21	8.15	28	5.81	110	10.35	33	3.89	248	6.55	191	5.03
A7 [ADV. PLACE]	32	4.02	16	4.26	16	3.80	11	4.27	22	4.56	67	6.30	39	4.59	190	5.02	152	4.00
A8 [ADV. FREQUEN...]	4	0.50	1	0.27	3	0.71	0	0.00	1	0.21	4	0.38	2	0.24	15	0.40	9	0.24
A9 [ADV. SEQUEN...]	6	0.75	3	0.80	3	0.71	4	1.55	3	0.62	10	0.94	4	0.47	28	0.74	25	0.66
A10 [ADV. INTENS...]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
A11 [ADV. SIMIL...]	1	0.13	1	0.27	0	0.00	1	0.39	0	0.00	2	0.19	2	0.24	7	0.18	4	0.11
A12 [ADJ.]	533	66.93	257	68.42	276	65.60	166	64.44	263	54.53	577	54.28	454	53.47	2169	57.29	2153	56.71
A13 [ADJ. PROPER]	2	0.25	1	0.27	1	0.24	1	0.39	0	0.00	6	0.56	10	1.18	24	0.63	146	3.85
A14 [ADJ. INDEFIN...]	13	1.63	4	1.06	9	2.14	0	0.00	7	1.45	17	1.60	26	3.06	68	1.80	94	2.48
A15 [ADJ. DEMONST...]	34	4.27	17	4.53	17	4.04	5	1.94	6	1.24	23	2.16	24	2.83	94	2.48	86	2.27
A16 [ADJ. VERBAL]	20	2.51	12	3.19	8	1.90	5	1.94	12	2.49	12	1.13	11	1.30	66	1.74	64	1.69
R1 [PREP.]	502	63.04	222	59.11	280	66.56	160	62.11	364	75.47	665	62.56	617	72.67	2556	67.51	2938	77.38
R2 [PREP. gen.]	161	20.22	84	22.36	77	18.30	51	19.80	92	19.08	235	22.11	184	21.67	792	20.92	864	22.76
R3 [PREP. dat.]	145	18.21	65	17.31	80	19.02	48	18.63	115	23.84	180	16.93	168	19.79	746	19.70	790	20.81

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6-7 #	JosWar6-7 %	1-4 Macc #	1-4 Macc%
N30 [ART. nom.]	898	57.29	1652	58.71	918	38.05	1618	35.96	1221	48.60	647	20.57	585	23.62	1149	26.60
P1 [PRON.]	2422	154.51	3585	127.42	2607	108.06	4778	106.19	2860	113.85	1593	50.65	1487	60.03	3276	75.84
P2 [PRON. correlative]	10	0.64	18	0.64	33	1.37	54	1.20	22	0.88	107	3.40	39	1.57	--	--
P3 [PRON. demonstr...]	321	20.48	438	15.57	249	10.32	502	11.16	344	13.69	399	12.69	369	14.90	428	9.91
P4 [PRON. demonstr...]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P5 [PRON. indefinite]	56	3.57	76	2.70	120	4.97	214	4.76	79	3.14	136	4.32	160	6.46	134	3.10
P6 [PRON. interrogative]	84	5.36	105	3.73	101	4.19	143	3.18	137	5.45	58	1.84	36	1.45	34	0.79
P7 [PRON. possessive]	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
P8 [PRON. reflexive]	52	3.32	65	2.31	109	4.52	182	4.05	51	2.03	72	2.29	66	2.66	95	2.20
P9 [PRON. relative]	161	10.27	279	9.92	267	11.07	606	13.47	182	7.24	509	16.18	197	7.95	275	6.37
P10 [PRON. relative...]	3	0.19	13	0.46	25	1.04	55	1.22	14	0.56	9	0.29	8	0.32	--	--
P11 [PRON. relative...]	158	10.08	266	9.45	242	10.03	551	12.25	168	6.69	500	15.90	189	7.63	--	--
P12 [PRON. reciprocal]	15	0.96	24	0.85	32	1.33	56	1.24	11	0.44	4	0.13	21	0.85	11	0.25
P13 [PRON. personal...]	7	0.45	9	0.32	77	3.19	108	2.40	1	0.04	23	0.73	46	1.86	25	0.58
P14 [PRON. masc.]	1054	67.24	1577	56.05	790	32.75	1646	36.58	1256	50.00	802	25.50	817	32.98	1878	43.48
P15 [PRON. fem.]	95	6.06	257	9.13	114	4.73	321	7.13	223	8.88	273	8.68	217	8.76	310	7.18
P16 [PRON. neut.]	320	20.41	495	17.59	396	16.41	708	15.74	406	16.16	434	13.80	344	13.89	377	8.73
P17 [PRON. personal]	1723	109.92	2580	91.70	1696	70.30	3021	67.14	2034	80.97	368	11.70	599	24.18	2299	53.22
P18 [PRON. personal 1s]	543	34.64	714	25.38	655	27.15	1019	22.65	554	22.05	54	1.72	70	2.83	--	--
P19 [PRON. personal 1s]	494	31.52	581	20.65	355	14.72	489	10.87	400	15.92	34	1.08	24	0.97	--	--
P20 [PRON. personal 1s]	49	3.13	133	4.73	300	12.44	530	11.78	154	6.13	20	0.64	46	1.86	--	--
P21 [PRON. personal 2r]	411	26.22	543	19.30	652	27.03	1086	24.14	421	16.76	30	0.95	0	0.00	--	--
P22 [PRON. personal 2r]	155	9.89	239	8.49	84	3.48	181	4.02	251	9.99	15	0.48	0	0.00	--	--
P23 [PRON. personal 2r]	256	16.33	304	10.80	568	23.54	905	20.11	170	6.77	15	0.48	0	0.00	--	--
P24 [PRON. personal 3r]	762	48.61	1314	46.70	312	12.93	808	17.96	1058	42.12	261	8.30	453	18.29	--	--
A1 [ADVERB]	415	26.48	560	19.90	818	33.91	1384	30.76	533	21.22	1340	42.60	1403	56.64	1476	34.17
A2 [ADV. COMPAR...]	12	0.77	12	0.43	57	2.36	86	1.91	11	0.44	68	2.16	--	--	--	--
A3 [ADV. SUPERL...]	0	0.00	0	0.00	3	0.12	9	0.20	2	0.08	44	1.40	--	--	--	--
A4 [ADV. DEMONST...]	13	0.83	21	0.75	65	2.69	94	2.09	--	--	--	--	--	--	--	--
A5 [ADV. PROPER]	7	0.45	9	0.32	1	0.04	1	0.02	--	--	1	0.03	0	0.00	--	--
A6 [ADV. TEMPORAL]	131	8.36	172	6.11	152	6.30	266	5.91	--	--	--	--	--	--	--	--
A7 [ADV. PLACE]	77	4.91	107	3.80	29	1.20	62	1.38	--	--	--	--	--	--	--	--
A8 [ADV. FREQUEN...]	2	0.13	3	0.11	20	0.83	40	0.89	--	--	--	--	--	--	--	--
A9 [ADV. SEQUEN...]	49	3.13	52	1.85	43	1.78	67	1.49	--	--	--	--	--	--	--	--
A10 [ADV. INTENS...]	1	0.06	2	0.07	2	0.08	3	0.07	--	--	--	--	--	--	--	--
A11 [ADV. SIMIL...]	0	0.00	0	0.00	4	0.17	10	0.22	--	--	--	--	--	--	--	--
A12 [ADJ.]	683	43.57	1637	58.18	1537	63.71	3154	70.10	1528	60.83	4139	131.60	2420	97.69	3576	82.79
A13 [ADJ. PROPER]	73	4.66	76	2.70	26	1.08	30	0.67	132	5.25	81	2.58	7	0.28	--	--
A14 [ADJ. INDEFIN...]	53	3.38	71	2.52	65	2.69	104	2.31	42	1.67	150	4.77	67	2.70	--	--
A15 [ADJ. DEMONST...]	40	2.55	65	2.31	97	4.02	129	2.87	71	2.83	260	8.27	154	6.22	41	0.95
A16 [ADJ. VERBAL]	10	0.64	41	1.46	102	4.23	250	5.56	49	1.95	276	8.78	1	0.04	--	--
R1 [PREP.]	1013	64.63	1876	66.68	2081	86.26	3924	87.21	1482	58.99	2073	65.91	1737	70.12	3675	85.08
R2 [PREP. gen.]	389	24.82	759	26.98	623	25.82	1199	26.65	525	20.90	733	23.31	556	22.44	1280	29.63
R3 [PREP. dat.]	248	15.82	513	18.23	761	31.54	1430	31.78	371	14.77	421	13.39	300	12.11	778	18.01

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
R4 [PREP. acc.]	153	26.59	336	29.70	420	22.87	598	30.67	3901	28.23	145	27.55	100	20.00	1354	27.54	1729	26.66
R5 [PREP. nom.]	0	0.00	1	0.09	0	0.00	0	0.00	4	0.03	0	0.00	0	0.00	1	0.02	2	0.03
R6 ana@[PREP. acc.]	1	0.17	1	0.09	3	0.16	3	0.15	12	0.09	0	0.00	0	0.00	7	0.14	8	0.12
R7 aneu@[PREP. gen.]	0	0.00	0	0.00	1	0.05	0	0.00	3	0.02	0	0.00	1	0.20	1	0.02	1	0.02
R8 anti@[PREP. gen.]	1	0.17	1	0.09	5	0.27	4	0.21	22	0.16	2	0.38	0	0.00	10	0.20	11	0.17
R9 apo@[PREP. gen.]	36	6.26	48	4.24	115	6.26	125	6.41	645	4.67	34	6.46	25	5.00	288	5.86	330	5.09
R10 apo@[PREP. nom.]	0	0.00	0	0.00	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	0	0.00	0	0.00
R11 ater@[PREP. gen.]	0	0.00	0	0.00	0	0.00	2	0.10	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
R12 dia@[PREP. gen.]	3	0.52	12	1.06	26	1.42	13	0.67	387	2.80	4	0.76	6	1.20	51	1.04	65	1.00
R13 dia@[PREP. acc.]	15	2.61	21	1.86	33	1.80	26	1.33	280	2.03	6	1.14	4	0.80	80	1.63	125	1.93
R14 eis@[PREP. acc.]	67	11.64	168	14.85	218	11.87	226	11.59	1767	12.79	55	10.45	51	10.20	612	12.45	799	12.32
R15 ek@[PREP. gen.]	24	4.17	67	5.92	82	4.47	87	4.46	914	6.62	27	5.13	17	3.40	236	4.80	401	6.18
R16 en@[PREP. dat.]	87	15.12	135	11.93	293	15.96	361	18.52	2752	19.92	103	19.57	92	18.40	789	16.05	1015	15.65
R17 epi@[PREP. gen.]	10	1.74	21	1.86	35	1.91	26	1.33	222	1.61	7	1.33	12	2.40	82	1.67	91	1.40
R18 epi@[PREP. dat.]	6	1.04	16	1.41	18	0.98	33	1.69	184	1.33	6	1.14	6	1.20	67	1.36	74	1.14
R19 epi@[PREP. acc.]	23	4.00	35	3.09	69	3.76	102	5.23	482	3.49	28	5.32	24	4.80	206	4.19	226	3.49
R20 kata@[PREP. gen.]	2	0.35	7	0.62	16	0.87	6	0.31	74	0.54	1	0.19	9	1.80	29	0.59	31	0.48
R21 kata@[PREP. acc.]	8	1.39	15	1.33	21	1.14	37	1.90	396	2.87	6	1.14	1	0.20	73	1.48	80	1.23
R22 kata@[PREP. nom.]	0	0.00	1	0.09	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	1	0.02	2	0.03
R23 meta@[PREP. gen.]	22	3.82	44	3.89	61	3.32	51	2.62	365	2.64	11	2.09	13	2.60	156	3.17	196	3.02
R24 meta@[PREP. acc.]	4	0.70	12	1.06	10	0.54	12	0.62	104	0.75	2	0.38	1	0.20	34	0.69	49	0.76
R25 para@[PREP. gen.]	1	0.17	7	0.62	5	0.27	9	0.46	82	0.59	3	0.57	0	0.00	21	0.43	47	0.72
R26 para@[PREP. dat.]	2	0.35	3	0.27	6	0.33	7	0.36	53	0.38	0	0.00	2	0.40	16	0.33	25	0.39
R27 para@[PREP. acc.]	7	1.22	7	0.62	7	0.38	13	0.67	59	0.43	0	0.00	0	0.00	27	0.55	27	0.42
R28 peri@[PREP. gen.]	6	1.04	13	1.15	20	1.09	40	2.05	294	2.13	13	2.47	4	0.80	73	1.48	140	2.16
R29 peri@[PREP. acc.]	2	0.35	10	0.88	8	0.44	5	0.26	39	0.28	1	0.19	1	0.20	23	0.47	23	0.35
R30 pro@[PREP. gen.]	0	0.00	1	0.09	5	0.27	7	0.36	47	0.34	1	0.19	3	0.60	13	0.26	22	0.34
R31 pros@[PREP. gen.]	0	0.00	0	0.00	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	0	0.00	0	0.00
R32 pros@[PREP. dat.]	0	0.00	1	0.09	0	0.00	1	0.05	6	0.04	0	0.00	0	0.00	2	0.04	5	0.08
R33 pros@[PREP. acc.]	25	4.34	64	5.66	42	2.29	165	8.46	693	5.02	39	7.41	9	1.80	271	5.51	370	5.71
R34 sun@[PREP. dat.]	4	0.70	6	0.53	4	0.22	23	1.18	128	0.93	8	1.52	1	0.20	33	0.67	36	0.56
R35 uper@[PREP. gen.]	1	0.17	2	0.18	1	0.05	3	0.15	131	0.95	0	0.00	1	0.20	6	0.12	19	0.29
R36 uper@[PREP. acc.]	0	0.00	0	0.00	4	0.22	2	0.10	18	0.13	1	0.19	4	0.80	6	0.12	6	0.09
R37 upo@[PREP. gen.]	4	0.70	9	0.80	23	1.25	24	1.23	169	1.22	6	1.14	8	1.60	56	1.14	57	0.88
R38 upo@[PREP. acc.]	1	0.17	3	0.27	5	0.27	7	0.36	51	0.37	7	1.33	5	1.00	15	0.31	16	0.25
R39 [PREP.] (men, de...)	7	1.22	8	0.71	22	1.20	12	0.62	123	0.89	2	0.38	6	1.20	42	0.85	52	0.80
R40 [N.] (men, de, gar...)	1	0.17	0	0.00	3	0.16	5	0.26	61	0.44	1	0.19	0	0.00	8	0.16	18	0.28
R41 [IMPROPERPREP	24	4.17	41	3.62	96	5.23	84	4.31	539	3.90	30	5.70	33	6.60	221	4.49	258	3.98
R42 [IMPROPERPREP	24	4.17	41	3.62	94	5.12	84	4.31	537	3.89	30	5.70	33	6.60	219	4.45	256	3.95
R43 [IMPROPERPREP	0	0.00	0	0.00	2	0.11	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
R44 [V. pass.] <AND>..	4	0.70	15	1.33	26	1.42	29	1.49	199	1.44	9	1.71	9	1.80	70	1.42	71	1.09
R45 [V. pass.] <NOT>..	145	25.20	280	24.75	557	30.33	550	28.21	3620	26.20	155	29.45	148	29.61	1387	28.21	1696	26.15
C1 [CONJ.]	756	131.39	1679	148.41	2307	125.63	2578	132.23	17724	128.28	668	126.90	622	124.42	6564	133.49	8640	133.24
C2 [CONJ. continuative	0	0.00	0	0.00	0	0.00	0	0.00	6	0.04	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
R4 [PREP. acc.]	196	24.61	73	19.44	123	29.24	61	23.68	157	32.55	250	23.52	265	31.21	1018	26.89	1282	33.77
R5 [PREP. nom.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
R6 ana@[PREP. acc.]	1	0.13	0	0.00	1	0.24	1	0.39	0	0.00	0	0.00	2	0.24	6	0.16	3	0.08
R7 aneu@[PREP. gen.]	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03	0	0.00
R8 anti@[PREP. gen.]	5	0.63	3	0.80	2	0.48	1	0.39	1	0.21	1	0.09	0	0.00	9	0.24	5	0.13
R9 apo@[PREP. gen.]	50	6.28	24	6.39	26	6.18	14	5.43	22	4.56	71	6.68	65	7.66	240	6.34	239	6.29
R10 apo@[PREP. nom.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
R11 ater@[PREP. gen.]	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	0	0.00	1	0.12	2	0.05	2	0.05
R12 dia@[PREP. gen.]	11	1.38	8	2.13	3	0.71	3	1.16	2	0.41	13	1.22	9	1.06	39	1.03	67	1.76
R13 dia@[PREP. acc.]	7	0.88	1	0.27	6	1.43	2	0.78	6	1.24	28	2.63	11	1.30	59	1.56	46	1.21
R14 eis@[PREP. acc.]	81	10.17	38	10.12	43	10.22	38	14.75	63	13.06	119	11.19	109	12.84	444	11.73	528	13.91
R15 ek@[PREP. gen.]	38	4.77	16	4.26	22	5.23	13	5.05	26	5.39	49	4.61	30	3.53	169	4.46	171	4.50
R16 en@[PREP. dat.]	128	16.07	61	16.24	67	15.93	44	17.08	98	20.32	162	15.24	140	16.49	654	17.27	640	16.86
R17 epi@[PREP. gen.]	10	1.26	7	1.86	3	0.71	7	2.72	1	0.21	21	1.98	17	2.00	61	1.61	58	1.53
R18 epi@[PREP. dat.]	10	1.26	2	0.53	8	1.90	2	0.78	12	2.49	12	1.13	13	1.53	51	1.35	60	1.58
R19 epi@[PREP. acc.]	40	5.02	15	3.99	25	5.94	5	1.94	15	3.11	46	4.33	43	5.06	171	4.52	210	5.53
R20 kata@[PREP. gen.]	4	0.50	4	1.06	0	0.00	0	0.00	1	0.21	10	0.94	4	0.47	22	0.58	22	0.58
R21 kata@[PREP. acc.]	10	1.26	4	1.06	6	1.43	3	1.16	16	3.32	14	1.32	13	1.53	58	1.53	111	2.92
R22 kata@[PREP. nom.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
R23 meta@[PREP. gen.]	11	1.38	9	2.40	2	0.48	6	2.33	18	3.73	39	3.67	20	2.36	112	2.96	87	2.29
R24 meta@[PREP. acc.]	5	0.63	2	0.53	3	0.71	2	0.78	5	1.04	6	0.56	4	0.47	22	0.58	41	1.08
R25 para@[PREP. gen.]	5	0.63	2	0.53	3	0.71	2	0.78	2	0.41	1	0.09	3	0.35	14	0.37	22	0.58
R26 para@[PREP. dat.]	1	0.13	1	0.27	0	0.00	2	0.78	2	0.41	3	0.28	4	0.47	13	0.34	15	0.40
R27 para@[PREP. acc.]	3	0.38	1	0.27	2	0.48	0	0.00	3	0.62	7	0.66	8	0.94	20	0.53	21	0.55
R28 peri@[PREP. gen.]	13	1.63	4	1.06	9	2.14	2	0.78	9	1.87	14	1.32	18	2.12	60	1.58	105	2.77
R29 peri@[PREP. acc.]	1	0.13	1	0.27	0	0.00	0	0.00	2	0.41	3	0.28	2	0.24	13	0.34	12	0.32
R30 pro@[PREP. gen.]	4	0.50	2	0.53	2	0.48	0	0.00	2	0.41	1	0.09	3	0.35	12	0.32	14	0.37
R31 pros@[PREP. gen.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
R32 pros@[PREP. dat.]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	1	0.03	1	0.03
R33 pros@[PREP. acc.]	37	4.65	5	1.33	32	7.61	10	3.88	46	9.54	26	2.45	71	8.36	207	5.47	297	7.82
R34 sun@[PREP. dat.]	6	0.75	1	0.27	5	1.19	0	0.00	3	0.62	3	0.28	10	1.18	27	0.71	74	1.95
R35 uper@[PREP. gen.]	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	0	0.00	3	0.35	4	0.11	9	0.24
R36 uper@[PREP. acc.]	3	0.38	2	0.53	1	0.24	0	0.00	1	0.21	0	0.00	0	0.00	6	0.16	3	0.08
R37 upo@[PREP. gen.]	8	1.00	3	0.80	5	1.19	3	1.16	7	1.45	15	1.41	11	1.30	47	1.24	62	1.63
R38 upo@[PREP. acc.]	8	1.00	4	1.06	4	0.95	0	0.00	0	0.00	1	0.09	2	0.24	12	0.32	10	0.26
R39 [PREP.] (men, de...)	7	0.88	3	0.80	4	0.95	1	0.39	4	0.83	17	1.60	5	0.59	34	0.90	35	0.92
R40 [N.] (men, de, gar...)	0	0.00	0	0.00	0	0.00	0	0.00	2	0.41	2	0.19	3	0.35	8	0.21	20	0.53
R41 [IMPROPERPREP]	44	5.53	23	6.12	21	4.99	14	5.43	25	5.18	49	4.61	33	3.89	180	4.75	162	4.27
R42 [IMPROPERPREP]	44	5.53	23	6.12	21	4.99	13	5.05	25	5.18	49	4.61	33	3.89	178	4.70	162	4.27
R43 [IMPROPERPREP]	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	0	0.00	0	0.00	2	0.05	0	0.00
R44 [V. pass.] <AND>..	10	1.26	4	1.06	6	1.43	5	1.94	8	1.66	14	1.32	15	1.77	55	1.45	71	1.87
R45 [V. pass.] <NOT>..	236	29.64	120	31.95	116	27.57	78	30.28	160	33.17	320	30.10	227	26.74	1107	29.24	1010	26.60
C1 [CONJ.]	973	122.19	461	122.74	512	121.70	313	121.51	636	131.87	1360	127.94	1162	136.87	4885	129.03	4816	126.85
C2 [CONJ. continuative]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6-7 #	JosWar6-7 %	1-4 Macc #	1-4 Macc%
R4 [PREP. acc.]	375	23.92	602	21.40	696	28.85	1294	28.76	588	23.41	919	29.22	880	35.52	1610	37.27
R5 [PREP. nom.]	1	0.06	2	0.07	1	0.04	1	0.02	0	0.00	0	0.00	0	0.00	0	0.00
R6 ana@[PREP. acc.]	1	0.06	3	0.11	2	0.08	2	0.04	8	0.32	5	0.16	7	0.28	4	0.09
R7 aneu@[PREP. gen.]	0	0.00	0	0.00	0	0.00	2	0.04	0	0.00	16	0.51	0	0.00	5	0.12
R8 anti@[PREP. gen.]	1	0.06	1	0.04	3	0.12	10	0.22	3	0.12	13	0.41	5	0.20	27	0.63
R9 apo@[PREP. gen.]	42	2.68	99	3.52	72	2.98	166	3.69	113	4.50	105	3.34	76	3.07	178	4.12
R10 apo@[PREP. nom.]	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
R11 ater@[PREP. gen.]	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	1	0.02
R12 dia@[PREP. gen.]	14	0.89	20	0.71	154	6.38	266	5.91	41	1.63	112	3.56	49	1.98	103	2.38
R13 dia@[PREP. acc.]	45	2.87	66	2.35	71	2.94	119	2.64	36	1.43	66	2.10	59	2.38	146	3.38
R14 eis@[PREP. acc.]	187	11.93	280	9.95	316	13.10	586	13.02	230	9.16	218	6.93	209	8.44	565	13.08
R15 ek@[PREP. gen.]	165	10.53	337	11.98	175	7.25	294	6.53	114	4.54	188	5.98	94	3.79	198	4.58
R16 en@[PREP. dat.]	226	14.42	474	16.85	676	28.02	1300	28.89	326	12.98	288	9.16	170	6.86	600	13.89
R17 epi@[PREP. gen.]	9	0.57	69	2.45	16	0.66	39	0.87	41	1.63	46	1.46	48	1.94	91	2.11
R18 epi@[PREP. dat.]	7	0.45	22	0.78	45	1.87	70	1.56	23	0.92	76	2.42	61	2.46	83	1.92
R19 epi@[PREP. acc.]	20	1.28	91	3.23	36	1.49	77	1.71	58	2.31	76	2.42	110	4.44	234	5.42
R20 kata@[PREP. gen.]	2	0.13	5	0.18	13	0.54	24	0.53	24	0.96	28	0.89	19	0.77	32	0.74
R21 kata@[PREP. acc.]	7	0.45	16	0.57	117	4.85	236	5.25	50	1.99	204	6.49	161	6.50	224	5.19
R22 kata@[PREP. nom.]	1	0.06	1	0.04	1	0.04	1	0.02	0	0.00	0	0.00	0	0.00	0	0.00
R23 meta@[PREP. gen.]	40	2.55	89	3.16	37	1.53	93	2.07	74	2.95	40	1.27	67	2.70	193	4.47
R24 meta@[PREP. acc.]	15	0.96	26	0.92	3	0.12	15	0.33	34	1.35	28	0.89	40	1.61	34	0.79
R25 para@[PREP. gen.]	26	1.66	31	1.10	6	0.25	20	0.44	24	0.96	16	0.51	27	1.09	42	0.97
R26 para@[PREP. dat.]	9	0.57	10	0.36	10	0.41	19	0.42	5	0.20	32	1.02	22	0.89	9	0.21
R27 para@[PREP. acc.]	0	0.00	0	0.00	14	0.58	24	0.53	7	0.28	24	0.76	18	0.73	14	0.32
R28 peri@[PREP. gen.]	67	4.27	78	2.77	30	1.24	89	1.98	43	1.71	59	1.88	25	1.01	93	2.15
R29 peri@[PREP. acc.]	0	0.00	1	0.04	1	0.04	8	0.18	12	0.48	49	1.56	69	2.79	85	1.97
R30 pro@[PREP. gen.]	9	0.57	9	0.32	7	0.29	18	0.40	10	0.40	17	0.54	22	0.89	21	0.49
R31 pros@[PREP. gen.]	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00	7	0.28	1	0.02
R32 pros@[PREP. dat.]	3	0.19	4	0.14	0	0.00	0	0.00	0	0.00	12	0.38	17	0.69	26	0.60
R33 pros@[PREP. acc.]	99	6.32	118	4.19	103	4.27	184	4.09	143	5.69	236	7.50	191	7.71	272	6.30
R34 sun@[PREP. dat.]	3	0.19	3	0.11	30	1.24	41	0.91	17	0.68	11	0.35	14	0.57	56	1.30
R35 uper@[PREP. gen.]	13	0.83	16	0.57	68	2.82	106	2.36	10	0.40	33	1.05	17	0.69	43	1.00
R36 uper@[PREP. acc.]	0	0.00	0	0.00	8	0.33	11	0.24	3	0.12	4	0.13	9	0.36	10	0.23
R37 upo@[PREP. gen.]	1	0.06	5	0.18	42	1.74	72	1.60	24	0.96	60	1.91	86	3.47	85	1.97
R38 upo@[PREP. acc.]	1	0.06	1	0.04	25	1.04	32	0.71	7	0.28	7	0.22	7	0.28	22	0.51
R39 [PREP.] (men, de...	10	0.64	11	0.39	28	1.16	48	1.07	19	0.76	77	2.45	64	2.58	51	1.18
R40 [N.] (men, de, gar...	10	0.64	10	0.36	16	0.66	28	0.62	7	0.28	33	1.05	49	1.98	15	0.35
R41 [IMPROPERPREP]	37	2.36	101	3.59	75	3.11	144	3.20	80	3.18	86	2.73	44	1.78	--	--
R42 [IMPROPERPREP]	37	2.36	101	3.59	75	3.11	144	3.20	75	2.99	86	2.73	39	1.57	--	--
R43 [IMPROPERPREP]	0	0.00	0	0.00	0	0.00	0	0.00	5	0.20	0	0.00	3	0.12	--	--
R44 [V. pass.] <AND>..	1	0.06	4	0.14	46	1.91	84	1.87	17	0.68	22	0.70	409	16.51	118	2.73
R45 [V. pass.] <NOT>..	309	19.71	587	20.86	633	26.24	1225	27.23	418	16.64	384	12.21	376	15.18	981	22.71
C1 [CONJ.]	2076	132.44	3776	134.21	3166	131.23	5483	121.86	3442	137.02	4271	135.79	3807	153.68	5910	136.82
C2 [CONJ. continuative]	0	0.00	0	0.00	5	0.21	6	0.13	--	--	--	--	--	--	--	--

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
C3 [CONJ. correlative]	2	0.35	4	0.35	14	0.76	5	0.26	144	1.04	1	0.19	7	1.40	23	0.47	36	0.56
C4 [CONJ. disjunctive]	6	1.04	8	0.71	38	2.07	26	1.33	179	1.30	11	2.09	18	3.60	72	1.46	84	1.30
C5 [CONJ. interrogative]	6	1.04	12	1.06	17	0.93	10	0.51	72	0.52	4	0.76	0	0.00	39	0.79	54	0.83
C6 [CONJ. copulative]	440	76.47	1067	94.32	1179	64.21	1385	71.04	8601	62.25	369	70.10	309	61.81	3631	73.84	4426	68.25
C7 [CONJ. inferential]	8	1.39	8	0.71	65	3.54	41	2.10	604	4.37	15	2.85	23	4.60	114	2.32	314	4.84
C8 [CONJ. explanatory]	33	5.74	66	5.83	125	6.81	97	4.98	1042	7.54	27	5.13	43	8.60	288	5.86	352	5.43
C9 [CONJ. adversative]	18	3.13	46	4.07	42	2.29	50	2.56	730	5.28	16	3.04	13	2.60	138	2.81	249	3.84
C10 [CONJ. imperatival]	0	0.00	1	0.09	0	0.00	0	0.00	4	0.03	0	0.00	0	0.00	1	0.02	1	0.02
C11 [CONJ. causal]	3	0.52	16	1.41	53	2.89	94	4.82	536	3.88	30	5.70	19	3.80	163	3.31	260	4.01
C12 [CONJ. conditional]	25	4.34	56	4.95	93	5.06	76	3.90	847	6.13	26	4.94	38	7.60	225	4.58	339	5.23
C13 [CONJ. locational]	5	0.87	15	1.33	13	0.71	5	0.26	84	0.61	4	0.76	10	2.00	33	0.67	63	0.97
C14 [CONJ. EQUATIV]	30	5.21	75	6.63	101	5.50	89	4.57	878	6.35	25	4.75	24	4.80	265	5.39	455	7.02
C15 [CONJ. comparativ]	3	0.52	8	0.71	3	0.16	20	1.03	242	1.75	8	1.52	1	0.20	31	0.63	62	0.96
C16 [CONJ. resultive]	4	0.70	15	1.33	21	1.14	7	0.36	117	0.85	2	0.38	4	0.80	43	0.87	61	0.94
C17 [CONJ. concessive]	0	0.00	0	0.00	0	0.00	0	0.00	9	0.07	0	0.00	0	0.00	0	0.00	1	0.02
C18 [CONJ. temporal]	19	3.30	40	3.54	49	2.67	56	2.87	338	2.45	13	2.47	11	2.20	145	2.95	204	3.15
C19 [CONJ. RECITATI]	5	0.87	31	2.74	8	0.44	22	1.13	143	1.03	3	0.57	2	0.40	61	1.24	83	1.28
C20 [CONJ. PURPOSIV]	16	2.78	46	4.07	42	2.29	42	2.15	578	4.18	8	1.52	9	1.80	130	2.64	225	3.47
C21 [CONJ. coordinatin]	642	111.57	1370	121.10	1900	103.47	2148	110.18	13866	100.36	546	103.72	497	99.42	5418	110.18	6831	105.34
C22 [CONJ. Subordinat]	114	19.81	310	27.40	407	22.16	430	22.06	3858	27.92	122	23.18	125	25.01	1147	23.33	1810	27.91
C23 crasis	5	0.87	9	0.80	17	0.93	14	0.72	147	1.06	4	0.76	5	1.00	40	0.81	80	1.23
C24 kai	456	79.25	1100	97.23	1194	65.02	1483	76.07	9161	66.30	396	75.23	327	65.41	3777	76.81	4645	71.63
C25 de	134	23.29	163	14.41	494	26.90	542	27.80	2792	20.21	107	20.33	97	19.40	1199	24.38	1412	21.77
C26 alla	17	2.95	45	3.98	37	2.01	35	1.80	638	4.62	10	1.90	10	2.00	117	2.38	219	3.38
C27 gar	32	5.56	66	5.83	124	6.75	97	4.98	1041	7.53	27	5.13	43	8.60	287	5.84	351	5.41
C28 ina	21	3.65	64	5.66	39	2.12	46	2.36	663	4.80	10	1.90	10	2.00	149	3.03	294	4.53
C29 oti	32	5.56	102	9.02	140	7.62	174	8.92	1296	9.38	50	9.50	40	8.00	416	8.46	687	10.59
C30 oun	7	1.22	6	0.53	56	3.05	33	1.69	499	3.61	11	2.09	21	4.20	95	1.93	295	4.55
C31 ean	12	2.09	36	3.18	64	3.49	31	1.59	350	2.53	13	2.47	27	5.40	131	2.66	194	2.99
C32 te	1	0.17	0	0.00	3	0.16	9	0.46	215	1.56	3	0.57	2	0.40	12	0.24	15	0.23
C33 os	46	7.99	88	7.78	125	6.81	190	9.75	1407	10.18	65	12.35	45	9.00	403	8.20	561	8.65
C34 kaqws	3	0.52	8	0.71	3	0.16	17	0.87	182	1.32	7	1.33	1	0.20	28	0.57	59	0.91
C35 otan	10	1.74	21	1.86	19	1.03	29	1.49	123	0.89	8	1.52	4	0.80	69	1.40	86	1.33
C36 ote	3	0.52	12	1.06	12	0.65	12	0.62	103	0.75	1	0.19	1	0.20	36	0.73	57	0.88
C37 eita	0	0.00	4	0.35	0	0.00	1	0.05	15	0.11	0	0.00	0	0.00	5	0.10	8	0.12
C38 opou	5	0.87	15	1.33	13	0.71	5	0.26	82	0.59	4	0.76	10	2.00	33	0.67	63	0.97
C39 oude	7	1.22	10	0.88	27	1.47	21	1.08	143	1.03	12	2.28	11	2.20	58	1.18	75	1.16
C40 oute	2	0.35	4	0.35	6	0.33	4	0.21	87	0.63	0	0.00	4	0.80	14	0.28	23	0.35
C41 men	4	0.70	6	0.53	20	1.09	10	0.51	179	1.30	3	0.57	9	1.80	36	0.73	44	0.68
C42 ei <BEFORE> [V..	9	1.56	22	1.94	39	2.12	35	1.80	364	2.63	14	2.66	14	2.80	96	1.95	135	2.08
C43 ei <BEFORE> [V..	0	0.00	0	0.00	0	0.00	0	0.00	11	0.08	0	0.00	0	0.00	0	0.00	0	0.00
C44 kai <AND> kai	95	16.51	238	21.04	193	10.51	300	15.39	1797	13.01	73	13.87	47	9.40	731	14.87	873	13.46
C45 kai <BEFORE>...	85	14.77	199	17.59	178	9.69	271	13.90	1578	11.42	68	12.92	44	8.80	648	13.18	779	12.01
O1 [prtcle.]	198	34.41	333	29.44	626	34.09	511	26.21	4401	31.85	164	31.16	215	43.01	1470	29.90	2040	31.46

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
C3 [CONJ. correlative]	3	0.38	3	0.80	0	0.00	3	1.16	0	0.00	7	0.66	3	0.35	19	0.50	21	0.55
C4 [CONJ. disjunctive]	17	2.13	9	2.40	8	1.90	12	4.66	8	1.66	13	1.22	9	1.06	64	1.69	43	1.13
C5 [CONJ. interrogative]	3	0.38	0	0.00	3	0.71	5	1.94	1	0.21	12	1.13	4	0.47	27	0.71	17	0.45
C6 [CONJ. copulative]	524	65.80	250	66.56	274	65.13	142	55.12	363	75.26	725	68.20	614	72.32	2564	67.72	2579	67.93
C7 [CONJ. inferential]	31	3.89	19	5.06	12	2.85	13	5.05	8	1.66	28	2.63	16	1.88	106	2.80	118	3.11
C8 [CONJ. explanatory]	56	7.03	27	7.19	29	6.89	9	3.49	16	3.32	73	6.87	45	5.30	222	5.86	177	4.66
C9 [CONJ. adversative]	20	2.51	9	2.40	11	2.61	2	0.78	12	2.49	28	2.63	19	2.24	92	2.43	81	2.13
C10 [CONJ. imperatival]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
C11 [CONJ. causal]	35	4.40	17	4.53	18	4.28	10	3.88	36	7.46	20	1.88	25	2.94	147	3.88	128	3.37
C12 [CONJ. conditional]	40	5.02	20	5.32	20	4.75	12	4.66	9	1.87	55	5.17	30	3.53	169	4.46	115	3.03
C13 [CONJ. locational]	11	1.38	8	2.13	3	0.71	0	0.00	0	0.00	5	0.47	1	0.12	18	0.48	9	0.24
C14 [CONJ. EQUATIV]	32	4.02	16	4.26	16	3.80	8	3.11	17	3.52	57	5.36	45	5.30	190	5.02	181	4.77
C15 [CONJ. comparativ]	5	0.63	0	0.00	5	1.19	0	0.00	6	1.24	3	0.28	4	0.47	23	0.61	39	1.03
C16 [CONJ. resultive]	4	0.50	2	0.53	2	0.48	2	0.78	0	0.00	18	1.69	5	0.59	28	0.74	15	0.40
C17 [CONJ. concessive]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
C18 [CONJ. temporal]	22	2.76	7	1.86	15	3.57	11	4.27	16	3.32	23	2.16	20	2.36	105	2.77	99	2.61
C19 [CONJ. RECITATI]	5	0.63	1	0.27	4	0.95	1	0.39	5	1.04	6	0.56	9	1.06	30	0.79	43	1.13
C20 [CONJ. PURPOSIV]	11	1.38	6	1.60	5	1.19	10	3.88	14	2.90	24	2.26	19	2.24	84	2.22	69	1.82
C21 [CONJ. coordinatin]	798	100.21	379	100.91	419	99.60	252	97.83	528	109.48	1140	107.24	996	117.31	4048	106.92	4094	107.83
C22 [CONJ. Subordinat]	175	21.98	82	21.83	93	22.11	61	23.68	108	22.39	220	20.70	166	19.55	837	22.11	721	18.99
C23 crasis	5	0.63	3	0.80	2	0.48	3	1.16	3	0.62	9	0.85	4	0.47	31	0.82	35	0.92
C24 kai	527	66.18	227	60.44	300	71.31	149	57.84	389	80.66	750	70.56	641	75.50	2677	70.71	2614	68.85
C25 de	191	23.99	108	28.75	83	19.73	72	27.95	120	24.88	279	26.25	291	34.28	1036	27.36	1096	28.87
C26 alla	13	1.63	7	1.86	6	1.43	2	0.78	9	1.87	25	2.35	13	1.53	72	1.90	65	1.71
C27 gar	56	7.03	27	7.19	29	6.89	9	3.49	16	3.32	72	6.77	45	5.30	221	5.84	177	4.66
C28 ina	11	1.38	5	1.33	6	1.43	3	1.16	11	2.28	25	2.35	25	2.94	85	2.25	61	1.61
C29 oti	63	7.91	31	8.25	32	7.61	16	6.21	51	10.57	72	6.77	63	7.42	314	8.29	297	7.82
C30 oun	29	3.64	18	4.79	11	2.61	11	4.27	6	1.24	23	2.16	14	1.65	89	2.35	94	2.48
C31 ean	24	3.01	15	3.99	9	2.14	13	5.05	3	0.62	31	2.92	11	1.30	95	2.51	42	1.11
C32 te	4	0.50	1	0.27	3	0.71	1	0.39	0	0.00	1	0.09	3	0.35	12	0.32	160	4.21
C33 os	76	9.54	29	7.72	47	11.17	10	3.88	31	6.43	71	6.68	88	10.37	315	8.32	415	10.93
C34 kaqws	4	0.50	0	0.00	4	0.95	0	0.00	5	1.04	3	0.28	4	0.47	20	0.53	28	0.74
C35 otan	11	1.38	2	0.53	9	2.14	5	1.94	9	1.87	10	0.94	9	1.06	48	1.27	31	0.82
C36 ote	1	0.13	0	0.00	1	0.24	3	1.16	5	1.04	8	0.75	5	0.59	24	0.63	22	0.58
C37 eita	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	1	0.03	1	0.03
C38 opou	11	1.38	8	2.13	3	0.71	0	0.00	0	0.00	5	0.47	1	0.12	18	0.48	7	0.18
C39 oude	17	2.13	7	1.86	10	2.38	2	0.78	5	1.04	14	1.32	5	0.59	48	1.27	33	0.87
C40 oute	2	0.25	2	0.53	0	0.00	0	0.00	0	0.00	4	0.38	2	0.24	10	0.26	18	0.47
C41 men	6	0.75	5	1.33	1	0.24	3	1.16	0	0.00	15	1.41	7	0.82	30	0.79	58	1.53
C42 ei <BEFORE> [V..	15	1.88	6	1.60	9	2.14	1	0.39	5	1.04	28	2.63	13	1.53	74	1.95	61	1.61
C43 ei <BEFORE> [V..	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	7	0.18
C44 kai <AND> kai	78	9.80	28	7.45	50	11.88	17	6.60	80	16.59	143	13.45	139	16.37	493	13.02	548	14.43
C45 kai <BEFORE>...	69	8.67	25	6.66	44	10.46	16	6.21	76	15.76	131	12.32	123	14.49	449	11.86	499	13.14
O1 [prtcle.]	272	34.16	136	36.21	136	32.33	96	37.27	102	21.15	334	31.42	207	24.38	1137	30.03	857	22.57

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6-7 #	JosWar6-7 %	1-4 Macc #	1-4 Macc%
C3 [CONJ. correlative]	13	0.83	30	1.07	66	2.74	76	1.69	--	--	--	--	--	--	--	--
C4 [CONJ. disjunctive]	12	0.77	30	1.07	30	1.24	64	1.42	--	--	--	--	--	--	--	--
C5 [CONJ. interrogative]	15	0.96	18	0.64	5	0.21	8	0.18	--	--	--	--	--	--	--	--
C6 [CONJ. copulative]	795	50.72	2043	72.61	840	34.82	1874	41.65	--	--	--	--	--	--	--	--
C7 [CONJ. inferential]	200	12.76	208	7.39	131	5.43	207	4.60	--	--	--	--	--	--	--	--
C8 [CONJ. explanatory]	64	4.08	86	3.06	401	16.62	594	13.20	--	--	--	--	--	--	--	--
C9 [CONJ. adversative]	111	7.08	158	5.62	279	11.56	428	9.51	--	--	--	--	--	--	--	--
C10 [CONJ. imperatival]	0	0.00	1	0.04	1	0.04	2	0.04	--	--	--	--	--	--	--	--
C11 [CONJ. causal]	97	6.19	183	6.50	92	3.81	192	4.27	--	--	--	--	--	--	--	--
C12 [CONJ. conditional]	114	7.27	163	5.79	313	12.97	447	9.93	--	--	--	--	--	--	--	--
C13 [CONJ. locational]	30	1.91	38	1.35	2	0.08	9	0.20	--	--	--	--	--	--	--	--
C14 [CONJ. EQUATIV]	190	12.12	262	9.31	181	7.50	311	6.91	--	--	--	--	--	--	--	--
C15 [CONJ. comparativ]	31	1.98	55	1.95	87	3.61	150	3.33	--	--	--	--	--	--	--	--
C16 [CONJ. resultive]	18	1.15	21	0.75	40	1.66	47	1.04	--	--	--	--	--	--	--	--
C17 [CONJ. concessive]	1	0.06	1	0.04	2	0.08	7	0.16	--	--	--	--	--	--	--	--
C18 [CONJ. temporal]	59	3.76	88	3.13	40	1.66	63	1.40	--	--	--	--	--	--	--	--
C19 [CONJ. RECITATI]	22	1.40	27	0.96	27	1.12	38	0.84	--	--	--	--	--	--	--	--
C20 [CONJ. PURPOSIV]	95	6.06	142	5.05	170	7.05	292	6.49	--	--	--	--	--	--	--	--
C21 [CONJ. coordinatin]	1413	90.14	2788	99.09	2195	90.98	3902	86.72	2863	113.97	3619	115.06	2284	92.20	5226	120.99
C22 [CONJ. Subordinati]	663	42.30	988	35.12	971	40.25	1581	35.14	572	22.77	652	20.73	346	13.97	684	15.84
C23 crasis	40	2.55	45	1.60	32	1.33	41	0.91	22	0.88	78	2.48	80	3.23	14	0.32
C24 kai	868	55.37	2155	76.59	1082	44.85	2257	50.16	2117	84.27	1916	60.92	1265	51.07	4050	93.76
C25 de	213	13.59	233	8.28	538	22.30	819	18.20	412	16.40	849	26.99	855	34.51	811	18.78
C26 alla	102	6.51	135	4.80	262	10.86	376	8.36	68	2.71	222	7.06	108	4.36	88	2.04
C27 gar	64	4.08	86	3.06	401	16.62	594	13.20	136	5.41	322	10.24	239	9.65	175	4.05
C28 ina	145	9.25	213	7.57	171	7.09	312	6.93	45	1.79	59	1.88	14	0.57	26	0.60
C29 oti	271	17.29	414	14.71	234	9.70	422	9.38	253	10.07	53	1.69	28	1.13	165	3.82
C30 oun	200	12.76	207	7.36	91	3.77	137	3.04	48	1.91	75	2.38	64	2.58	72	1.67
C31 ean	63	4.02	96	3.41	85	3.52	136	3.02	47	1.87	28	0.89	10	0.40	33	0.76
C32 te	3	0.19	4	0.14	24	0.99	48	1.07	10	0.40	192	6.10	221	8.92	88	2.04
C33 os	158	10.08	266	9.45	242	10.03	551	12.25	160	6.37	468	14.88	176	7.10	254	5.88
C34 kaqws	31	1.98	44	1.56	70	2.90	112	2.49	20	0.80	0	0.00	0	0.00	23	0.53
C35 otan	17	1.08	27	0.96	18	0.75	26	0.58	8	0.32	10	0.32	2	0.08	0	0.00
C36 ote	21	1.34	34	1.21	15	0.62	23	0.51	18	0.72	7	0.22	7	0.28	12	0.28
C37 eita	3	0.19	3	0.11	3	0.12	7	0.16	15	0.60	30	0.95	3	0.12	3	0.07
C38 opou	30	1.91	38	1.35	2	0.08	9	0.20	20	0.80	0	0.00	3	0.12	9	0.21
C39 oude	17	1.08	30	1.07	31	1.28	45	1.00	16	0.64	35	1.11	38	1.53	47	1.09
C40 oute	9	0.57	25	0.89	33	1.37	35	0.78	20	0.80	32	1.02	73	2.95	11	0.25
C41 men	8	0.51	8	0.28	55	2.28	87	1.93	24	0.96	392	12.46	367	14.82	118	2.73
C42 ei <BEFORE> [V..	39	2.49	53	1.88	126	5.22	197	4.38	51	2.03	41	1.30	49	1.98	47	1.09
C43 ei <BEFORE> [V..	0	0.00	0	0.00	2	0.08	4	0.09	0	0.00	28	0.89	31	1.25	13	0.30
C44 kai <AND> kai	142	9.06	485	17.24	160	6.63	357	7.93	335	13.34	420	13.35	589	23.78	1213	28.08
C45 kai <BEFORE>...	131	8.36	398	14.15	143	5.93	327	7.27	315	12.54	373	11.86	310	12.51	962	22.27
O1 [prtcle.]	570	36.36	869	30.89	1148	47.59	1811	40.25	660	26.27	1182	37.58	11	0.44	395	9.14

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
O2 [prtcle. alternating]	9	1.56	8	0.71	47	2.56	14	0.72	276	2.00	6	1.14	18	3.60	69	1.40	80	1.23
O3 [prtcle. indefinite]	1	0.17	1	0.09	1	0.05	8	0.41	74	0.54	0	0.00	0	0.00	10	0.20	17	0.26
O4 [prtcle. Interrogat...]	14	2.43	20	1.77	31	1.69	41	2.10	222	1.61	12	2.28	12	2.40	92	1.87	137	2.11
O5 [prtcle. emphatic]	1	0.17	0	0.00	5	0.27	10	0.51	37	0.27	2	0.38	0	0.00	15	0.31	15	0.23
O6 [prtcle. negative]	113	19.64	194	17.15	327	17.81	316	16.21	2633	19.06	101	19.19	103	20.60	837	17.02	1235	19.04
O7 [prtcle. comparative]	1	0.17	6	0.53	12	0.65	14	0.72	184	1.33	6	1.14	6	1.20	32	0.65	34	0.52
O8 [prtcle. contingent]	18	3.13	32	2.83	65	3.54	38	1.95	227	1.64	16	3.04	24	4.80	135	2.75	158	2.44
O9 [prtcle. aramaic]	4	0.70	10	0.88	6	0.33	0	0.00	21	0.15	0	0.00	0	0.00	16	0.33	17	0.26
O10 [prtcle. hebrew]	10	1.74	19	1.68	37	2.01	6	0.31	154	1.11	0	0.00	13	2.60	62	1.26	120	1.85
O11 [INTERJECTION]	20	3.48	24	2.12	88	4.79	76	3.90	315	2.28	28	5.32	35	7.00	188	3.82	210	3.24
O12 idou <OR> ide	14	2.43	16	1.41	66	3.59	57	2.92	229	1.66	18	3.42	21	4.20	126	2.56	130	2.00
O13 [Any superlative]	2	0.35	3	0.27	9	0.49	12	0.62	56	0.41	3	0.57	1	0.20	24	0.49	24	0.37
O14 [Any Possessive]	2	0.35	4	0.35	12	0.65	9	0.46	119	0.86	2	0.38	6	1.20	25	0.51	74	1.14
O15 [Any interrogative]	69	11.99	116	10.25	155	8.44	181	9.28	919	6.65	57	10.83	40	8.00	452	9.19	596	9.19
O16 [Any acc.]	989	171.88	2351	207.81	3393	184.77	3814	195.63	26992	195.36	1023	194.34	865	173.03	9558	194.38	12430	191.68
O17 [Any gen.]...	232	40.32	768	67.89	1425	77.60	1514	77.66	12053	87.24	407	77.32	380	76.02	3707	75.39	4727	72.89
O18 GenAbs1	1	0.17	5	0.44	13	0.71	13	0.67	215	1.56	3	0.57	3	0.60	31	0.63	34	0.52
O19 GenAbs2	3	0.52	17	1.50	19	1.03	15	0.77	177	1.28	8	1.52	3	0.60	51	1.04	65	1.00
O20 Periphr	3	0.52	14	1.24	18	0.98	44	2.26	173	1.25	8	1.52	5	1.00	76	1.55	94	1.45
O21 PtcpV. [V. prtcl.].	5	0.87	2	0.18	7	0.38	10	0.51	1130	8.18	3	0.57	2	0.40	19	0.39	21	0.32
O22 PtcpRedun...	9	1.56	18	1.59	39	2.12	12	0.62	98	0.71	1	0.19	10	2.00	69	1.40	80	1.23
--Phrases of interest																		
M1 kai legw autos	9	1.56	59	5.22	22	1.20	26	1.33	170	1.23	10	1.90	4	0.80	107	2.18	164	2.53
M2 "kai elegen autois"	1	0.17	12	1.06	0	0.00	1	0.05	15	0.11	0	0.00	0	0.00	13	0.26	15	0.23
M3 legw oti legw <BEF	15	2.61	43	3.80	40	2.18	44	2.26	213	1.54	11	2.09	12	2.40	127	2.58	178	2.74
M4 SoMan1	12	2.09	14	1.24	30	1.63	24	1.23	81	0.59	11	2.09	7	1.40	68	1.38	80	1.23
M5 SoGod1	1	0.17	2	0.18	3	0.16	3	0.15	32	0.23	0	0.00	0	0.00	8	0.16	16	0.25
M6 SoMan2	12	2.09	15	1.33	30	1.63	25	1.28	88	0.64	11	2.09	7	1.40	70	1.42	83	1.28
M7 SoGod2	2	0.35	4	0.35	7	0.38	11	0.56	57	0.41	3	0.57	2	0.40	22	0.45	32	0.49
M8 SoDavid	0	0.00	3	0.27	9	0.49	3	0.15	16	0.12	0	0.00	0	0.00	15	0.31	15	0.23
M9 KoJews	2	0.35	5	0.44	4	0.22	3	0.15	18	0.13	0	0.00	0	0.00	12	0.24	18	0.28
M10 KoGod	8	1.39	14	1.24	5	0.27	32	1.64	69	0.50	14	2.66	2	0.40	51	1.04	53	0.82
M11 KoHeaven	0	0.00	0	0.00	32	1.74	0	0.00	32	0.23	0	0.00	11	2.20	32	0.65	32	0.49
M12 pathr o en tois oura	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
M13 o pathr o ouranios	0	0.00	0	0.00	1	0.05	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
M14 ei mh	9	1.56	13	1.15	14	0.76	10	0.51	86	0.62	3	0.57	4	0.80	37	0.75	49	0.76
M15 ercomai inf	2	0.35	5	0.44	8	0.44	6	0.31	21	0.15	0	0.00	3	0.60	19	0.39	20	0.31
M16 wste inf	1	0.17	10	0.88	11	0.60	4	0.21	39	0.28	0	0.00	2	0.40	25	0.51	25	0.39
M17 GAR expl	2	0.35	9	0.80	10	0.54	6	0.31	80	0.58	1	0.19	3	0.60	25	0.51	31	0.48
M18 Impersonal	341	59.26	693	61.26	831	45.25	987	50.63	10950	79.25	291	55.28	229	45.81	2511	51.07	3270	50.43
M19 Impersonal	119	20.68	280	24.75	310	16.88	305	15.64	2213	16.02	99	18.81	91	18.20	895	18.20	1175	18.12
M20 Wonderment	7	1.22	25	2.21	15	0.82	22	1.13	100	0.72	5	0.95	4	0.80	62	1.26	69	1.06
--Gospel words																		
αλλος	11	1.91	22	1.94	29	1.58	11	0.56	155	1.12	4	0.76	11	2.20	62	1.26	95	1.46

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
O2 [prtcle. alternating]	14	1.76	12	3.19	2	0.48	6	2.33	0	0.00	36	3.39	8	0.94	61	1.61	67	1.76
O3 [prtcle. indefinite]	1	0.13	0	0.00	1	0.24	0	0.00	1	0.21	1	0.09	6	0.71	9	0.24	20	0.53
O4 [prtcle. Interrogat...]	22	2.76	12	3.19	10	2.38	1	0.39	9	1.87	16	1.51	17	2.00	72	1.90	54	1.42
O5 [prtcle. emphatic]	4	0.50	1	0.27	3	0.71	2	0.78	3	0.62	2	0.19	2	0.24	15	0.40	16	0.42
O6 [prtcle. negative]	165	20.72	74	19.70	91	21.63	42	16.30	68	14.10	174	16.37	122	14.37	643	16.98	484	12.75
O7 [prtcle. comparative]	10	1.26	5	1.33	5	1.19	3	1.16	2	0.41	4	0.38	7	0.82	26	0.69	26	0.68
O8 [prtcle. contingent]	20	2.51	10	2.66	10	2.38	7	2.72	5	1.04	33	3.10	18	2.12	103	2.72	55	1.45
O9 [prtcle. aramaic]	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.47	0	0.00	6	0.16	0	0.00
O10 [prtcle. hebrew]	4	0.50	4	1.06	0	0.00	9	3.49	0	0.00	20	1.88	5	0.59	43	1.14	6	0.16
O11 [INTERJECTION]	28	3.52	17	4.53	11	2.61	7	2.72	25	5.18	59	5.55	26	3.06	164	4.33	105	2.77
O12 idou <OR> ide	20	2.51	11	2.93	9	2.14	5	1.94	21	4.35	41	3.86	20	2.36	119	3.14	80	2.11
O13 [Any superlative]	6	0.75	2	0.53	4	0.95	2	0.78	6	1.24	3	0.28	3	0.35	21	0.55	23	0.61
O14 [Any Possessive]	8	1.00	6	1.60	2	0.48	2	0.78	3	0.62	2	0.19	4	0.47	21	0.55	15	0.40
O15 [Any interrogative]	79	9.92	33	8.79	46	10.93	13	5.05	41	8.50	99	9.31	76	8.95	336	8.88	262	6.90
O16 [Any acc.]	1571	197.29	725	193.02	846	201.09	495	192.16	956	198.22	1957	184.10	1690	199.06	7207	190.36	8113	213.69
O17 [Any gen.]...	703	88.28	293	78.01	410	97.46	222	86.18	336	69.67	815	76.67	622	73.26	2939	77.63	3234	85.18
O18 GenAbs1	7	0.88	7	1.86	0	0.00	6	2.33	8	1.66	10	0.94	4	0.47	26	0.69	37	0.97
O19 GenAbs2	6	0.75	4	1.06	2	0.48	3	1.16	0	0.00	11	1.03	12	1.41	34	0.90	56	1.47
O20 Periphr	9	1.13	4	1.06	5	1.19	3	1.16	12	2.49	8	0.75	25	2.94	62	1.64	81	2.13
O21 PtcpV. [V. prtcl.].	4	0.50	2	0.53	2	0.48	0	0.00	4	0.83	5	0.47	1	0.12	17	0.45	10	0.26
O22 PtcpRedun...	7	0.88	7	1.86	0	0.00	6	2.33	4	0.83	24	2.26	6	0.71	51	1.35	21	0.55
--Phrases of interest																		
M1 kai legw autos	8	1.00	3	0.80	5	1.19	0	0.00	12	2.49	17	1.60	8	0.94	48	1.27	29	0.76
M2 "kai elegen autois"	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	1	0.03	1	0.03
M3 legw oti legw <BEF	17	2.13	6	1.60	11	2.61	4	1.55	9	1.87	24	2.26	19	2.24	84	2.22	58	1.53
M4 SoMan1	6	0.75	2	0.53	4	0.95	3	1.16	1	0.21	20	1.88	13	1.53	54	1.43	25	0.66
M5 SoGod1	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.28	3	0.35	6	0.16	4	0.11
M6 SoMan2	6	0.75	2	0.53	4	0.95	3	1.16	1	0.21	20	1.88	14	1.65	55	1.45	26	0.68
M7 SoGod2	2	0.25	1	0.27	1	0.24	0	0.00	3	0.62	6	0.56	7	0.82	18	0.48	15	0.40
M8 SoDavid	2	0.25	2	0.53	0	0.00	1	0.39	1	0.21	7	0.66	2	0.24	12	0.32	3	0.08
M9 KoJews	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	3	0.28	3	0.35	7	0.18	3	0.08
M10 KoGod	13	1.63	1	0.27	12	2.85	1	0.39	3	0.62	3	0.28	15	1.77	37	0.98	38	1.00
M11 KoHeaven	8	1.00	8	2.13	0	0.00	7	2.72	0	0.00	12	1.13	0	0.00	32	0.85	0	0.00
M12 pathr o en tois oura	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
M13 o pathr o ouranios	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
M14 ei mh	5	0.63	3	0.80	2	0.48	0	0.00	1	0.21	10	0.94	6	0.71	24	0.63	12	0.32
M15 ercomai inf	6	0.75	4	1.06	2	0.48	0	0.00	1	0.21	2	0.19	4	0.47	14	0.37	6	0.16
M16 wste inf	1	0.13	0	0.00	1	0.24	1	0.39	0	0.00	11	1.03	4	0.47	15	0.40	8	0.21
M17 GAR expl	4	0.50	3	0.80	1	0.24	0	0.00	0	0.00	6	0.56	5	0.59	16	0.42	10	0.26
M18 Impersonal	409	51.36	179	47.66	230	54.67	114	44.25	231	47.90	444	41.77	436	51.35	1818	48.02	1585	41.75
M19 Impersonal	147	18.46	68	18.10	79	18.78	53	20.57	48	9.95	156	14.68	152	17.90	615	16.24	586	15.43
M20 Wonderment	5	0.63	2	0.53	3	0.71	0	0.00	6	1.24	12	1.13	13	1.53	37	0.98	41	1.08
--Gospel words																		
αλλος	14	1.76	10	2.66	4	0.95	1	0.39	0	0.00	18	1.69	7	0.82	40	1.06	19	0.50

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
O2 [prtcle. alternating]	11	0.70	11	0.39	87	3.61	143	3.18	--	--	--	--	--	--	--	--
O3 [prtcle. indefinite]	7	0.45	8	0.28	26	1.08	44	0.98	2	0.08	5	0.16	--	--	--	--
O4 [prtcle. Interrogat...]	45	2.87	49	1.74	54	2.24	70	1.56	23	0.92	12	0.38	--	--	--	--
O5 [prtcle. emphatic]	0	0.00	0	0.00	12	0.50	16	0.36	--	--	--	--	--	--	--	--
O6 [prtcle. negative]	398	25.39	598	21.25	699	28.97	1114	24.76	392	15.60	481	15.29	--	--	--	--
O7 [prtcle. comparative]	2	0.13	55	1.95	23	0.95	86	1.91	68	2.71	--	--	--	--	--	--
O8 [prtcle. contingent]	23	1.47	35	1.24	30	1.24	47	1.04	--	--	--	--	--	--	--	--
O9 [prtcle. aramaic]	1	0.06	1	0.04	4	0.17	4	0.09	2	0.08	--	--	--	--	--	--
O10 [prtcle. hebrew]	58	3.70	70	2.49	12	0.50	22	0.49	36	1.43	--	--	--	--	--	--
O11 [INTERJECTION]	22	1.40	65	2.31	15	0.62	33	0.73	74	2.95	7	0.22	10	0.40	54	1.25
O12 idou <OR> ide	4	0.26	30	1.07	9	0.37	21	0.47	49	1.95	0	0.00	0	0.00	0	0.00
O13 [Any superlative]	0	0.00	2	0.07	7	0.29	19	0.42	13	0.52	295	9.38	112	4.52	87	2.01
O14 [Any Possessive]	49	3.13	53	1.88	30	1.24	38	0.84	21	0.84	14	0.45	29	1.17	28	0.65
O15 [Any interrogative]	144	9.19	172	6.11	160	6.63	221	4.91	160	6.37	70	2.23	36	1.45	52	1.20
O16 [Any acc.]	2872	183.22	5216	185.39	4214	174.67	8360	185.81	4458	177.46	7149	227.30	5419	218.76	9698	224.52
O17 [Any gen.]...	1020	65.07	2592	92.12	2045	84.77	4250	94.46	1249	49.72	1856	59.01	1532	61.84	2885	66.79
O18 GenAbs1	3	0.19	10	0.36	77	3.19	154	3.42	28	1.11	18	0.57	15	0.61	42	0.97
O19 GenAbs2	14	0.89	35	1.24	18	0.75	51	1.13	42	1.67	142	4.51	160	6.46	110	2.55
O20 Periphr	18	1.15	22	0.78	22	0.91	40	0.89	21	0.84	11	0.35	10	0.40	34	0.79
O21 PtcpV. [V. prtcl.]..	2	0.13	22	0.78	54	2.24	66	1.47	20	0.80	648	20.60	0	0.00	16	0.37
O22 PtcpRedun...	11	0.70	13	0.46	1	0.04	7	0.16	31	1.23	4	0.13	145	5.85	5	0.12
--Phrases of interest																
M1 kai legw autos	57	3.64	60	2.13	0	0.00	0	0.00	34	1.35	0	0.00	0	0.00	0	0.00
M2 "kai elegen autois"	2	0.13	2	0.07	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
M3 legw oti legw <BEF	51	3.25	58	2.06	10	0.41	19	0.42	36	1.43	0	0.00	3	0.12	1	0.02
M4 SoMan1	12	0.77	12	0.43	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
M5 SoGod1	8	0.51	16	0.57	2	0.08	14	0.31	0	0.00	0	0.00	0	0.00	0	0.00
M6 SoMan2	13	0.83	15	0.53	0	0.00	2	0.04	4	0.16	1	0.03	2	0.08	0	0.00
M7 SoGod2	10	0.64	19	0.68	6	0.25	20	0.44	16	0.64	0	0.00	4	0.16	2	0.05
M8 SoDavid	0	0.00	0	0.00	1	0.04	1	0.02	1	0.04	0	0.00	0	0.00	0	0.00
M9 KoJews	6	0.38	6	0.21	0	0.00	0	0.00	4	0.16	0	0.00	12	0.48	14	0.32
M10 KoGod	2	0.13	4	0.14	5	0.21	8	0.18	8	0.32	0	0.00	0	0.00	0	0.00
M11 KoHeaven	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
M12 pathr o en tois oura	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
M13 o pathr o ouranios	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
M14 ei mh	12	0.77	20	0.71	24	0.99	29	0.64	4	0.16	17	0.54	8	0.32	6	0.14
M15 ercomai inf	1	0.06	1	0.04	0	0.00	1	0.02	13	0.52	0	0.00	0	0.00	3	0.07
M16 wste inf	0	0.00	0	0.00	9	0.37	10	0.22	3	0.12	0	0.00	4	0.16	17	0.39
M17 GAR expl	6	0.38	6	0.21	27	1.12	45	1.00	9	0.36	15	0.48	15	0.61	10	0.23
M18 Impersonal	759	48.42	1182	42.01	1101	45.64	1650	36.67	939	37.38	569	18.09	47	1.90	1403	32.48
M19 Impersonal	280	17.86	404	14.36	445	18.45	699	15.54	353	14.05	187	5.95	8	0.32	631	14.61
M20 Wonderment	7	0.45	14	0.50	2	0.08	6	0.13	42	1.67	20	0.64	20	0.81	23	0.53
--Gospel words																
αλλος	33	2.11	51	1.81	31	1.28	34	0.76	35	1.39	104	3.31	78	3.15	21	0.49

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
πας	17	2.95	68	6.01	129	7.02	158	8.10	1243	9.00	49	9.31	38	7.60	355	7.22	420	6.48
τις	57	9.91	106	9.37	112	6.10	195	10.00	1089	7.88	44	8.36	29	5.80	413	8.40	549	8.47
ουδεις	10	1.74	26	2.30	19	1.03	33	1.69	227	1.64	7	1.33	6	1.20	78	1.59	131	2.02
ουκετι	1	0.17	7	0.62	2	0.11	3	0.15	47	0.34	0	0.00	0	0.00	12	0.24	24	0.37
καλως	0	0.00	6	0.53	2	0.11	4	0.21	37	0.27	2	0.38	0	0.00	12	0.24	16	0.25
τοιουτος	2	0.35	6	0.53	3	0.16	2	0.10	57	0.41	0	0.00	0	0.00	11	0.22	14	0.22
παλιν	3	0.52	28	2.48	17	0.93	3	0.15	141	1.02	2	0.38	4	0.80	48	0.98	93	1.43
πολυς	18	3.13	61	5.39	60	3.27	60	3.08	416	3.01	13	2.47	15	3.00	181	3.68	222	3.42
πολλα	3	0.52	21	1.86	6	0.33	8	0.41	65	0.47	0	0.00	0	0.00	35	0.71	43	0.66
εγω	84	14.60	130	11.49	270	14.70	288	14.77	2666	19.30	87	16.53	81	16.20	688	13.99	1231	18.98
συ	95	16.51	164	14.50	457	24.89	446	22.88	2907	21.04	171	32.48	169	33.81	1067	21.70	1478	22.79
αυτος	348	60.48	760	67.18	922	50.21	1086	55.70	5597	40.51	231	43.88	206	41.21	2768	56.29	3537	54.54
ουτος	44	7.65	79	6.98	147	8.01	229	11.75	1387	10.04	51	9.69	30	6.00	455	9.25	694	10.70
ιδιος	4	0.70	8	0.71	10	0.54	6	0.31	114	0.83	3	0.57	3	0.60	24	0.49	39	0.60
ευθυσ-2	4	0.70	41	3.62	5	0.27	1	0.05	51	0.37	1	0.19	1	0.20	47	0.96	50	0.77
ευθυσ-1	1	0.17	1	0.09	1	0.05	2	0.10	7	0.05	2	0.38	0	0.00	4	0.08	4	0.06
ευθεως	7	1.22	1	0.09	13	0.71	6	0.31	36	0.26	0	0.00	1	0.20	20	0.41	23	0.35
οραω	34	5.91	62	5.48	110	5.99	139	7.13	804	5.82	38	7.22	26	5.20	311	6.32	399	6.15
οραω	27	4.69	50	4.42	72	3.92	81	4.15	454	3.29	14	2.66	14	2.80	203	4.13	270	4.16
ιδε	0	0.00	9	0.80	4	0.22	0	0.00	29	0.21	0	0.00	3	0.60	13	0.26	28	0.43
ιδου	14	2.43	7	0.62	62	3.38	57	2.92	200	1.45	18	3.42	21	4.20	126	2.56	130	2.00
μονοφθαλμος	0	0.00	1	0.09	1	0.05	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
ομμα	0	0.00	1	0.09	1	0.05	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
οφθαλμος	1	0.17	7	0.62	24	1.31	17	0.87	100	0.72	12	2.28	10	2.00	48	0.98	66	1.02
+βλεπω	11	1.91	32	2.83	26	1.42	30	1.54	186	1.35	10	1.90	7	1.40	88	1.79	111	1.71
βλεπω	6	1.04	15	1.33	20	1.09	16	0.82	132	0.96	8	1.52	4	0.80	51	1.04	68	1.05
αναβλεπω	3	0.52	6	0.53	3	0.16	7	0.36	25	0.18	1	0.19	1	0.20	16	0.33	20	0.31
περιβλεπω	1	0.17	6	0.53	0	0.00	1	0.05	7	0.05	0	0.00	0	0.00	7	0.14	7	0.11
εμβλεπω	1	0.17	4	0.35	2	0.11	2	0.10	12	0.09	0	0.00	1	0.20	8	0.16	10	0.15
διαβλεπω	0	0.00	1	0.09	1	0.05	1	0.05	3	0.02	1	0.19	1	0.20	3	0.06	3	0.05
θεωρω	1	0.17	7	0.62	2	0.11	7	0.36	58	0.42	2	0.38	1	0.20	16	0.33	40	0.62
θεαομαι	0	0.00	2	0.18	4	0.22	3	0.15	22	0.16	1	0.19	2	0.40	9	0.18	15	0.23
τυφλος	1	0.17	5	0.44	17	0.93	8	0.41	50	0.36	5	0.95	6	1.20	30	0.61	46	0.71
+διδασκω	13	2.26	35	3.09	30	1.63	36	1.85	220	1.59	4	0.76	8	1.60	101	2.05	123	1.90
διδασκω	6	1.04	17	1.50	14	0.76	17	0.87	97	0.70	2	0.38	4	0.80	48	0.98	58	0.89
διδασκαλος	6	1.04	12	1.06	12	0.65	17	0.87	59	0.43	2	0.38	3	0.60	41	0.83	49	0.76
διδαχη	1	0.17	5	0.44	3	0.16	1	0.05	30	0.22	0	0.00	1	0.20	9	0.18	12	0.19
διδασκαλια	0	0.00	1	0.09	1	0.05	0	0.00	21	0.15	0	0.00	0	0.00	2	0.04	2	0.03
ραββι	1	0.17	3	0.27	4	0.22	0	0.00	15	0.11	0	0.00	1	0.20	7	0.14	15	0.23

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
πας	57	7.16	23	6.12	34	8.08	27	10.48	38	7.88	75	7.06	67	7.89	287	7.58	329	8.67
τις	60	7.53	21	5.59	39	9.27	9	3.49	54	11.20	74	6.96	83	9.78	307	8.11	366	9.64
ουδεις	11	1.38	4	1.06	7	1.66	0	0.00	3	0.62	13	1.22	21	2.47	52	1.37	58	1.53
ουκετι	0	0.00	0	0.00	0	0.00	0	0.00	2	0.41	2	0.19	1	0.12	5	0.13	6	0.16
καλως	2	0.25	0	0.00	2	0.48	0	0.00	1	0.21	2	0.19	1	0.12	6	0.16	7	0.18
τοιουτος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.28	2	0.24	5	0.13	6	0.16
παλιν	4	0.50	2	0.53	2	0.48	4	1.55	0	0.00	10	0.94	1	0.12	20	0.53	8	0.21
πολυς	29	3.64	17	4.53	12	2.85	2	0.78	15	3.11	39	3.67	26	3.06	120	3.17	125	3.29
πολλα	1	0.13	1	0.27	0	0.00	0	0.00	3	0.62	6	0.56	4	0.47	14	0.37	13	0.34
εγω	119	14.94	59	15.71	60	14.26	41	15.92	100	20.73	144	13.55	101	11.90	558	14.74	602	15.86
συ	257	32.27	116	30.88	141	33.52	82	31.83	111	23.01	202	19.00	146	17.20	903	23.85	709	18.67
αυτος	297	37.30	148	39.40	149	35.42	121	46.97	309	64.07	587	55.22	504	59.36	2008	53.04	1789	47.12
ουτος	55	6.91	18	4.79	37	8.79	13	5.05	53	10.99	104	9.78	109	12.84	376	9.93	465	12.25
ιδιος	6	0.75	3	0.80	3	0.71	0	0.00	1	0.21	9	0.85	2	0.24	16	0.42	22	0.58
ευθυσ—2	1	0.13	0	0.00	1	0.24	0	0.00	0	0.00	5	0.47	0	0.00	6	0.16	2	0.05
ευθυσ—1	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	2	0.24	3	0.08	4	0.11
ευθειας	2	0.25	1	0.27	1	0.24	0	0.00	2	0.41	13	1.22	2	0.24	19	0.50	15	0.40
οραω	56	7.03	25	6.66	31	7.37	14	5.43	44	9.12	61	5.74	49	5.77	249	6.58	260	6.85
οραω	26	3.27	12	3.19	14	3.33	11	4.27	20	4.15	43	4.05	37	4.36	153	4.04	147	3.87
ιδε	3	0.38	3	0.80	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	4	0.11	0	0.00
ιδου	20	2.51	11	2.93	9	2.14	5	1.94	21	4.35	41	3.86	20	2.36	119	3.14	80	2.11
μονοφθαλμος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
ομμα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
οφθαλμος	21	2.64	11	2.93	10	2.38	0	0.00	3	0.62	9	0.85	1	0.12	41	1.08	24	0.63
+βλεπω	14	1.76	5	1.33	9	2.14	3	1.16	1	0.21	16	1.51	18	2.12	56	1.48	50	1.32
βλεπω	9	1.13	2	0.53	7	1.66	3	1.16	0	0.00	13	1.22	8	0.94	36	0.95	29	0.76
αναβλεπω	2	0.25	1	0.27	1	0.24	0	0.00	0	0.00	2	0.19	5	0.59	10	0.26	12	0.32
περιβλεπω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	1	0.03	1	0.03
εμβλεπω	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	1	0.09	2	0.24	4	0.11	4	0.11
διαβλεπω	2	0.25	1	0.27	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	2	0.05	1	0.03
θεωρω	1	0.13	0	0.00	1	0.24	0	0.00	2	0.41	2	0.19	3	0.35	9	0.24	21	0.55
θεαομαι	3	0.38	2	0.53	1	0.24	1	0.39	0	0.00	1	0.09	2	0.24	7	0.18	6	0.16
τυφλος	6	0.75	1	0.27	5	1.19	0	0.00	1	0.21	14	1.32	2	0.24	25	0.66	9	0.24
+διδασκω	9	1.13	2	0.53	7	1.66	5	1.94	5	1.04	17	1.60	23	2.71	66	1.74	58	1.53
διδασκω	6	0.75	1	0.27	5	1.19	4	1.55	2	0.41	7	0.66	10	1.18	31	0.82	33	0.87
διδασκαλος	3	0.38	1	0.27	2	0.48	1	0.39	3	0.62	7	0.66	11	1.30	29	0.77	18	0.47
διδαχη	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.19	1	0.12	4	0.11	5	0.13
διδασκαλια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
ραββι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.38	0	0.00	4	0.11	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar67 #	JosWar67 %	1-4 Macc #	1-4 Macc%
πας	65	4.15	155	5.51	302	12.52	593	13.18	162	6.45	194	6.17	173	6.98	397	9.19
τις	136	8.68	175	6.22	214	8.87	342	7.60	185	7.36	188	5.98	191	7.71	151	3.50
ουδεις	53	3.38	67	2.38	41	1.70	59	1.31	30	1.19	81	2.58	43	1.74	29	0.67
ουκετι	12	0.77	15	0.53	14	0.58	17	0.38	4	0.16	6	0.19	5	0.20	1	0.02
καλως	4	0.26	5	0.18	8	0.33	18	0.40	7	0.28	3	0.10	4	0.16	9	0.21
τοιουτος	3	0.19	4	0.14	29	1.20	39	0.87	22	0.88	36	1.14	21	0.85	13	0.30
παλιν	45	2.87	48	1.71	28	1.16	41	0.91	37	1.47	31	0.99	27	1.09	15	0.35
πολυς	41	2.62	61	2.17	80	3.32	114	2.53	48	1.91	104	3.31	202	8.15	160	3.70
πολλα	8	0.51	12	0.43	11	0.46	15	0.33	12	0.48	9	0.29	27	1.09	18	0.42
εγω	543	34.64	714	25.38	655	27.15	1019	22.65	554	22.05	53	1.69	71	2.87	432	10.00
συ	411	26.22	543	19.30	652	27.03	1086	24.14	421	16.76	30	0.95	42	1.70	282	6.53
αυτος	769	49.06	1323	47.02	389	16.12	916	20.36	1059	42.16	284	9.03	487	19.66	1611	37.30
ουτος	239	15.25	336	11.94	203	8.41	408	9.07	266	10.59	194	6.17	228	9.20	352	8.15
ιδιος	15	0.96	15	0.53	27	1.12	59	1.31	5	0.20	22	0.70	18	0.73	30	0.69
ευθυς—2	3	0.19	3	0.11	0	0.00	0	0.00	9	0.36	29	0.92	12	0.48	0	0.00
ευθυς—1	0	0.00	0	0.00	0	0.00	1	0.02	1	0.04	3	0.10	0	0.00	0	0.00
ευθεως	3	0.19	5	0.18	1	0.04	3	0.07	17	0.68	0	0.00	14	0.57	10	0.23
οραω	88	5.61	234	8.32	73	3.03	154	3.42	210	8.36	123	3.91	88	3.55	205	4.75
οραω	67	4.27	141	5.01	23	0.95	55	1.22	157	6.25	52	1.65	39	1.57	86	1.99
ιδε	15	0.96	15	0.53	1	0.04	1	0.02	6	0.24	0	0.00	0	0.00	0	0.00
ιδου	4	0.26	30	1.07	9	0.37	21	0.47	49	1.95	0	0.00	0	0.00	16	0.37
μονοφθαλμος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ομμα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.10	4	0.16	3	0.07
οφθαλμος	18	1.15	31	1.10	10	0.41	17	0.38	11	0.44	8	0.25	2	0.08	12	0.28
+βλεπω	23	1.47	37	1.32	24	0.99	42	0.93	28	1.11	11	0.35	15	0.61	5	0.12
βλεπω	17	1.08	31	1.10	24	0.99	38	0.84	9	0.36	8	0.25	10	0.40	3	0.07
αναβλεπω	4	0.26	4	0.14	0	0.00	0	0.00	5	0.20	0	0.00	0	0.00	1	0.02
περιβλεπω	0	0.00	0	0.00	0	0.00	0	0.00	3	0.12	1	0.03	0	0.00	0	0.00
εμβλεπω	2	0.13	2	0.07	0	0.00	0	0.00	6	0.24	0	0.00	1	0.04	1	0.02
διαβλεπω	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
θεωρω	24	1.53	27	0.96	0	0.00	2	0.04	5	0.20	2	0.06	1	0.04	12	0.28
θεαομαι	6	0.38	9	0.32	1	0.04	4	0.09	5	0.20	17	0.54	7	0.28	3	0.07
τυφλος	16	1.02	17	0.60	1	0.04	2	0.04	7	0.28	4	0.13	0	0.00	0	0.00
+διδασκω	22	1.40	33	1.17	18	0.75	70	1.56	64	2.55	9	0.29	4	0.16	8	0.19
διδασκω	10	0.64	15	0.53	6	0.25	21	0.47	29	1.15	6	0.19	1	0.04	4	0.09
διδασκαλος	8	0.51	8	0.28	3	0.12	9	0.20	30	1.19	2	0.06	2	0.08	1	0.02
διδαχη	3	0.19	9	0.32	4	0.17	11	0.24	3	0.12	0	0.00	0	0.00	0	0.00
διδασκαλια	0	0.00	0	0.00	2	0.08	19	0.42	2	0.08	0	0.00	0	0.00	0	0.00
ραββι	8	0.51	8	0.28	0	0.00	0	0.00	10	0.40	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
ερχομαι	92	15.99	193	17.06	293	15.96	258	13.23	1403	10.15	73	13.87	81	16.20	744	15.13	975	15.04
ερχομαι	31	5.39	85	7.51	114	6.21	101	5.18	632	4.57	35	6.65	34	6.80	300	6.10	457	7.05
εξερχομαι	15	2.61	39	3.45	43	2.34	44	2.26	218	1.58	10	1.90	10	2.00	126	2.56	156	2.41
εισερχομαι	13	2.26	30	2.65	36	1.96	50	2.56	194	1.40	16	3.04	15	3.00	116	2.36	131	2.02
απερχομαι	10	1.74	23	2.03	35	1.91	20	1.03	117	0.85	7	1.33	8	1.60	78	1.59	99	1.53
+βαπτω	9	1.56	21	1.86	17	0.93	18	0.92	118	0.85	11	2.09	10	2.00	56	1.14	71	1.09
βαπτισμα	2	0.35	4	0.35	2	0.11	4	0.21	19	0.14	2	0.38	1	0.20	10	0.20	10	0.15
βαπτιζω	3	0.52	13	1.15	7	0.38	10	0.51	77	0.56	7	1.33	6	1.20	30	0.61	43	0.66
ευαγγελιον	2	0.35	8	0.71	4	0.22	0	0.00	76	0.55	0	0.00	0	0.00	12	0.24	12	0.19
ευαγγελιζω	1	0.17	0	0.00	1	0.05	10	0.51	54	0.39	2	0.38	1	0.20	11	0.22	11	0.17
κηρυσσω	5	0.87	14	1.24	9	0.49	9	0.46	61	0.44	3	0.57	3	0.60	32	0.65	32	0.49
σωζω	15	2.61	15	1.33	15	0.82	17	0.87	106	0.77	0	0.00	0	0.00	47	0.96	53	0.82
σταυρωω	7	1.22	8	0.71	10	0.54	6	0.31	46	0.33	2	0.38	2	0.40	24	0.49	35	0.54
πιστευω	2	0.35	14	1.24	11	0.60	9	0.46	241	1.74	1	0.19	6	1.20	34	0.69	132	2.04
επερωταω	9	1.56	25	2.21	8	0.44	17	0.87	56	0.41	1	0.19	0	0.00	50	1.02	52	0.80
αποκρινομαι	13	2.26	30	2.65	55	3.00	46	2.36	231	1.67	9	1.71	9	1.80	131	2.66	209	3.22
αποκριθεις	9	1.56	14	1.24	43	2.34	33	1.69	94	0.68	5	0.95	9	1.80	90	1.83	90	1.39
εξουσια	8	1.39	10	0.88	10	0.54	16	0.82	102	0.74	5	0.95	3	0.60	36	0.73	44	0.68
λογος	11	1.91	24	2.12	33	1.80	32	1.64	330	2.39	7	1.33	9	1.80	89	1.81	129	1.99
δυνατος	2	0.35	5	0.44	3	0.16	4	0.21	32	0.23	1	0.19	1	0.20	12	0.24	12	0.19
δυναμαι	9	1.56	33	2.92	27	1.47	26	1.33	210	1.52	9	1.71	11	2.20	86	1.75	123	1.90
δυναμις	7	1.22	10	0.88	12	0.65	15	0.77	119	0.86	2	0.38	5	1.00	37	0.75	37	0.57
εσθιω	10	1.74	27	2.39	24	1.31	33	1.69	158	1.14	12	2.28	5	1.00	84	1.71	99	1.53
εχω	34	5.91	70	6.19	74	4.03	77	3.95	708	5.12	24	4.56	12	2.40	221	4.49	308	4.75
κρατεω	7	1.22	15	1.33	12	0.65	2	0.10	47	0.34	1	0.19	2	0.40	29	0.59	31	0.48
ακουω	20	3.48	44	3.89	63	3.43	65	3.33	428	3.10	15	2.85	15	3.00	172	3.50	231	3.56
εκβαλλω	6	1.04	18	1.59	28	1.52	20	1.03	81	0.59	12	2.28	15	3.00	66	1.34	72	1.11
αιρω	11	1.91	20	1.77	19	1.03	20	1.03	101	0.73	9	1.71	4	0.80	59	1.20	85	1.31
ακολουθεω	13	2.26	18	1.59	25	1.36	17	0.87	90	0.65	3	0.57	5	1.00	60	1.22	79	1.22
φερω	2	0.35	15	1.33	4	0.22	4	0.21	66	0.48	1	0.19	0	0.00	23	0.47	40	0.62
εκπορευομαι	2	0.35	11	0.97	5	0.27	3	0.15	33	0.24	1	0.19	2	0.40	19	0.39	21	0.32
παραδιδωμι	15	2.61	20	1.77	31	1.69	17	0.87	119	0.86	4	0.76	6	1.20	68	1.38	83	1.28
συζητεω	0	0.00	6	0.53	0	0.00	2	0.10	10	0.07	1	0.19	0	0.00	8	0.16	8	0.12
διαστελλω	0	0.00	5	0.44	1	0.05	0	0.00	8	0.06	0	0.00	0	0.00	6	0.12	6	0.09
αφημι	14	2.43	34	3.01	47	2.56	31	1.59	143	1.03	12	2.28	17	3.40	112	2.28	127	1.96
οιδα	9	1.56	21	1.86	24	1.31	25	1.28	318	2.30	8	1.52	7	1.40	70	1.42	154	2.37
δεω	4	0.70	8	0.71	10	0.54	2	0.10	43	0.31	0	0.00	1	0.20	20	0.41	24	0.37
διαλογιζομαι	3	0.52	7	0.62	3	0.16	6	0.31	16	0.12	1	0.19	0	0.00	16	0.33	16	0.25
γρηγορεω	3	0.52	6	0.53	6	0.33	1	0.05	22	0.16	0	0.00	1	0.20	13	0.26	13	0.20

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
ερχομαι	118	14.82	60	15.97	58	13.79	37	14.36	51	10.57	163	15.33	120	14.13	551	14.55	452	11.91
ερχομαι	53	6.66	25	6.66	28	6.66	13	5.05	23	4.77	61	5.74	37	4.36	215	5.68	151	3.98
εξερχομαι	22	2.76	10	2.66	12	2.85	4	1.55	5	1.04	23	2.16	25	2.94	87	2.30	74	1.95
εισερχομαι	19	2.39	10	2.66	9	2.14	5	1.94	8	1.66	18	1.69	26	3.06	86	2.27	84	2.21
απερχομαι	12	1.51	7	1.86	5	1.19	9	3.49	3	0.62	15	1.41	11	1.30	55	1.45	26	0.68
+βαπτω	11	1.38	3	0.80	8	1.90	1	0.39	2	0.41	13	1.22	10	1.18	35	0.92	45	1.19
βαπτισμα	3	0.38	1	0.27	2	0.48	0	0.00	0	0.00	1	0.09	3	0.35	6	0.16	10	0.26
βαπτιζω	4	0.50	0	0.00	4	0.95	1	0.39	1	0.21	6	0.56	6	0.71	17	0.45	31	0.82
ευαγγελιον	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	4	0.38	0	0.00	4	0.11	2	0.05
ευαγγελιζω	4	0.50	1	0.27	3	0.71	0	0.00	1	0.21	0	0.00	5	0.59	11	0.29	25	0.66
κηρυσσω	2	0.25	1	0.27	1	0.24	3	1.16	1	0.21	6	0.56	6	0.71	18	0.48	17	0.45
σωζω	2	0.25	1	0.27	1	0.24	0	0.00	1	0.21	13	1.22	14	1.65	32	0.85	30	0.79
σταυρωω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	10	0.94	5	0.59	16	0.42	8	0.21
πιστευω	1	0.13	1	0.27	0	0.00	3	1.16	3	0.62	6	0.56	5	0.59	20	0.53	46	1.21
επερωταω	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	8	0.75	11	1.30	25	0.66	19	0.50
αποκρινομαι	9	1.13	6	1.60	3	0.71	7	2.72	12	2.49	38	3.57	26	3.06	101	2.67	66	1.74
αποκριθεις	9	1.13	6	1.60	3	0.71	4	1.55	9	1.87	31	2.92	18	2.12	76	2.01	37	0.97
εξουσια	4	0.50	1	0.27	3	0.71	2	0.78	0	0.00	7	0.66	10	1.18	26	0.69	23	0.61
λογος	7	0.88	4	1.06	3	0.71	4	1.55	9	1.87	23	2.16	20	2.36	65	1.72	97	2.55
δυνατος	1	0.13	0	0.00	1	0.24	0	0.00	1	0.21	3	0.28	1	0.12	7	0.18	10	0.26
δυναμαι	19	2.39	8	2.13	11	2.61	1	0.39	6	1.24	18	1.69	8	0.94	53	1.40	47	1.24
δυναμις	6	0.75	5	1.33	1	0.24	0	0.00	3	0.62	8	0.75	10	1.18	27	0.71	25	0.66
εσθιω	12	1.51	4	1.06	8	1.90	2	0.78	7	1.45	17	1.60	14	1.65	57	1.51	40	1.05
εχω	38	4.77	15	3.99	23	5.47	10	3.88	23	4.77	46	4.33	29	3.42	151	3.99	121	3.19
κρατεω	1	0.13	1	0.27	0	0.00	1	0.39	0	0.00	9	0.85	1	0.12	14	0.37	6	0.16
ακουω	35	4.40	15	3.99	20	4.75	7	2.72	14	2.90	39	3.67	27	3.18	128	3.38	154	4.06
εκβαλλω	14	1.76	8	2.13	6	1.43	4	1.55	2	0.41	15	1.41	8	0.94	48	1.27	25	0.66
αιρω	8	1.00	2	0.53	6	1.43	2	0.78	2	0.41	13	1.22	9	1.06	39	1.03	29	0.76
ακολουθεω	9	1.13	4	1.06	5	1.19	0	0.00	0	0.00	19	1.79	13	1.53	42	1.11	21	0.55
φερω	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	4	0.38	3	0.35	8	0.21	14	0.37
εκπορευομαι	1	0.13	0	0.00	1	0.24	0	0.00	0	0.00	5	0.47	2	0.24	8	0.21	6	0.16
παραδιδωμι	7	0.88	5	1.33	2	0.48	4	1.55	1	0.21	21	1.98	14	1.65	48	1.27	30	0.79
συζητεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	2	0.05	4	0.11
διαστελλω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	1	0.03
αφημι	15	1.88	7	1.86	8	1.90	5	1.94	1	0.21	27	2.54	18	2.12	78	2.06	34	0.90
οιδα	10	1.26	3	0.80	7	1.66	1	0.39	1	0.21	16	1.51	14	1.65	49	1.29	44	1.16
δεω	1	0.13	1	0.27	0	0.00	3	1.16	1	0.21	6	0.56	1	0.12	12	0.32	14	0.37
διαλογιζομαι	0	0.00	0	0.00	0	0.00	0	0.00	2	0.41	3	0.28	4	0.47	9	0.24	6	0.16
γρηγορεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.38	0	0.00	7	0.18	2	0.05

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar67 #	JosWar67 %	1-4 Macc #	1-4 Macc%
ερχομαι	231	14.74	306	10.88	91	3.77	171	3.80	273	10.87	61	1.94	60	2.42	221	5.12
ερχομαι	157	10.02	201	7.14	59	2.45	89	1.98	105	4.18	12	0.38	11	0.44	86	1.99
εξερχομαι	30	1.91	48	1.71	8	0.33	18	0.40	40	1.59	3	0.10	1	0.04	46	1.06
εισερχομαι	15	0.96	20	0.71	4	0.17	24	0.53	44	1.75	5	0.16	0	0.00	24	0.56
απερχομαι	21	1.34	29	1.03	2	0.08	4	0.09	41	1.63	0	0.00	3	0.12	14	0.32
+βαπτω	15	0.96	16	0.57	14	0.58	19	0.42	17	0.68	0	0.00	0	0.00	1	0.02
βαπτισμα	0	0.00	0	0.00	1	0.04	3	0.07	3	0.12	0	0.00	0	0.00	0	0.00
βαπτιζω	13	0.83	13	0.46	13	0.54	13	0.29	13	0.52	0	0.00	0	0.00	0	0.00
ευαγγελιον	0	0.00	1	0.04	48	1.99	61	1.36	19	0.76	0	0.00	0	0.00	0	0.00
ευαγγελιζω	0	0.00	2	0.07	19	0.79	26	0.58	3	0.12	0	0.00	0	0.00	0	0.00
κηρυσσω	0	0.00	1	0.04	16	0.66	20	0.44	11	0.44	1	0.03	2	0.08	3	0.07
σωζω	6	0.38	6	0.21	19	0.79	40	0.89	23	0.92	3	0.10	17	0.69	20	0.46
σταυρω	11	0.70	12	0.43	8	0.33	8	0.18	14	0.56	0	0.00	0	0.00	0	0.00
πιστευω	98	6.25	107	3.80	42	1.74	72	1.60	32	1.27	6	0.19	8	0.32	13	0.30
επερωταω	2	0.13	2	0.07	2	0.08	2	0.04	4	0.16	0	0.00	0	0.00	4	0.09
αποκρινομαι	78	4.98	79	2.81	0	0.00	1	0.02	37	1.47	0	0.00	3	0.12	12	0.28
αποκριθεις	0	0.00	0	0.00	0	0.00	0	0.00	8	0.32	0	0.00	0	0.00	2	0.05
εξουσια	8	0.51	29	1.03	17	0.70	30	0.67	9	0.36	1	0.03	1	0.04	20	0.46
λογος	40	2.55	65	2.31	48	1.99	118	2.62	61	2.43	63	2.00	17	0.69	92	2.13
δυνατος	0	0.00	0	0.00	10	0.41	14	0.31	7	0.28	8	0.25	9	0.36	15	0.35
δυναμαι	37	2.36	49	1.74	27	1.12	56	1.24	24	0.96	34	1.08	34	1.37	41	0.95
δυναμις	0	0.00	12	0.43	36	1.49	60	1.33	12	0.48	49	1.56	21	0.85	127	2.94
εσθιω	15	0.96	21	0.75	40	1.66	46	1.02	18	0.72	1	0.03	2	0.08	10	0.23
εχω	87	5.55	221	7.85	123	5.10	256	5.69	68	2.71	79	2.51	77	3.11	118	2.73
κρατεω	2	0.13	10	0.36	0	0.00	4	0.09	19	0.76	5	0.16	31	1.25	33	0.76
ακουω	59	3.76	121	4.30	19	0.79	62	1.38	101	4.02	22	0.70	6	0.24	69	1.60
εκβαλλω	6	0.38	8	0.28	1	0.04	3	0.07	12	0.48	0	0.00	4	0.16	8	0.19
αιρω	26	1.66	29	1.03	2	0.08	5	0.11	17	0.68	16	0.51	6	0.24	16	0.37
ακολουθεω	19	1.21	25	0.89	1	0.04	1	0.02	8	0.32	1	0.03	3	0.12	1	0.02
φερω	17	1.08	20	0.71	1	0.04	14	0.31	22	0.88	33	1.05	25	1.01	23	0.53
εκπορευομαι	2	0.13	10	0.36	0	0.00	1	0.02	0	0.00	0	0.00	0	0.00	9	0.21
παραδιδωμι	15	0.96	15	0.53	15	0.62	23	0.51	20	0.80	3	0.10	19	0.77	17	0.39
συζητεω	0	0.00	0	0.00	0	0.00	0	0.00	3	0.12	0	0.00	0	0.00	0	0.00
διαστελλω	0	0.00	0	0.00	0	0.00	1	0.02	0	0.00	1	0.03	0	0.00	1	0.02
αφιημι	15	0.96	20	0.71	5	0.21	10	0.22	17	0.68	0	0.00	9	0.36	21	0.49
οιδα	84	5.36	112	3.98	80	3.32	133	2.96	55	2.19	25	0.79	9	0.36	16	0.37
δεω	4	0.26	6	0.21	3	0.12	5	0.11	2	0.08	4	0.13	10	0.40	3	0.07
διαλογιζομαι	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	3	0.07
γρηγορεω	0	0.00	3	0.11	3	0.12	5	0.11	0	0.00	0	0.00	0	0.00	1	0.02

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
ξηραινω	1	0.17	6	0.53	3	0.16	1	0.05	15	0.11	0	0.00	0	0.00	10	0.20	11	0.17
παριστημι	0	0.00	6	0.53	1	0.05	3	0.15	41	0.30	1	0.19	0	0.00	10	0.20	12	0.19
επιδεικνυμι	1	0.17	0	0.00	3	0.16	1	0.05	7	0.05	0	0.00	0	0.00	4	0.08	4	0.06
προσεχω	2	0.35	0	0.00	6	0.33	4	0.21	24	0.17	1	0.19	0	0.00	10	0.20	10	0.15
θαμβεω	0	0.00	3	0.27	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
εκθαμβεω	0	0.00	4	0.35	0	0.00	0	0.00	4	0.03	0	0.00	0	0.00	4	0.08	4	0.06
εκπλησσω	2	0.35	5	0.44	4	0.22	3	0.15	13	0.09	0	0.00	1	0.20	12	0.24	12	0.19
θανυμαζω	3	0.52	4	0.35	7	0.38	13	0.67	43	0.31	4	0.76	2	0.40	24	0.49	30	0.46
εκθανυμαζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εξιστημι	1	0.17	4	0.35	1	0.05	3	0.15	17	0.12	1	0.19	0	0.00	8	0.16	8	0.12
+αρχω	33	5.74	59	5.22	58	3.16	86	4.41	474	3.43	20	3.80	8	1.60	203	4.13	245	3.78
αρχω	9	1.56	27	2.39	13	0.71	31	1.59	86	0.62	9	1.71	3	0.60	71	1.44	73	1.13
αρχων	3	0.52	1	0.09	5	0.27	8	0.41	37	0.27	2	0.38	1	0.20	14	0.28	21	0.32
εκατονταρχης	1	0.17	0	0.00	4	0.22	3	0.15	20	0.14	1	0.19	2	0.40	7	0.14	7	0.11
τετρααρχης	1	0.17	0	0.00	1	0.05	2	0.10	4	0.03	0	0.00	0	0.00	3	0.06	3	0.05
ηγεμων	3	0.52	1	0.09	10	0.54	2	0.10	20	0.14	0	0.00	1	0.20	13	0.26	13	0.20
αρχιερευς	16	2.78	22	1.94	25	1.36	15	0.77	122	0.88	2	0.38	1	0.20	62	1.26	83	1.28
γραμματευς	10	1.74	21	1.86	22	1.20	14	0.72	63	0.46	0	0.00	8	1.60	57	1.16	58	0.89
προφητης	5	0.87	6	0.53	37	2.01	29	1.49	144	1.04	15	2.85	12	2.40	72	1.46	86	1.33
μακροθεν	2	0.35	5	0.44	2	0.11	4	0.21	14	0.10	0	0.00	0	0.00	11	0.22	11	0.17
πρωι	0	0.00	6	0.53	3	0.16	0	0.00	12	0.09	0	0.00	1	0.20	9	0.18	11	0.17
εντολη	2	0.35	6	0.53	6	0.33	4	0.21	67	0.48	0	0.00	0	0.00	16	0.33	26	0.40
θυρα	2	0.35	6	0.53	4	0.22	4	0.21	39	0.28	3	0.57	1	0.20	14	0.28	21	0.32
περαν	2	0.35	7	0.62	7	0.38	1	0.05	23	0.17	0	0.00	1	0.20	15	0.31	23	0.35
ακαθαρτος	2	0.35	11	0.97	2	0.11	6	0.31	32	0.23	1	0.19	0	0.00	19	0.39	19	0.29
κορασιον	1	0.17	5	0.44	3	0.16	0	0.00	8	0.06	0	0.00	0	0.00	8	0.16	8	0.12
αρτος	7	1.22	21	1.86	21	1.14	15	0.77	97	0.70	6	1.14	4	0.80	57	1.16	81	1.25
θαλασσα	6	1.04	19	1.68	16	0.87	3	0.15	91	0.66	2	0.38	2	0.40	38	0.77	47	0.72
πλοιον	5	0.87	17	1.50	13	0.71	8	0.41	67	0.48	0	0.00	0	0.00	38	0.77	45	0.69
χειρ	12	2.09	26	2.30	24	1.31	26	1.33	177	1.28	6	1.14	2	0.40	76	1.55	91	1.40
ουρανος	13	2.26	18	1.59	82	4.47	35	1.80	273	1.98	15	2.85	33	6.60	135	2.75	153	2.36
γεεννα	0	0.00	3	0.27	7	0.38	1	0.05	12	0.09	1	0.19	1	0.20	11	0.22	11	0.17
σατανας	0	0.00	6	0.53	4	0.22	5	0.26	36	0.26	1	0.19	3	0.60	15	0.31	16	0.25
δαιμονιον	3	0.52	13	1.15	11	0.60	23	1.18	63	0.46	8	1.52	8	1.60	47	0.96	53	0.82
διαβολος	2	0.35	0	0.00	6	0.33	5	0.26	37	0.27	4	0.76	4	0.80	11	0.22	14	0.22
δωδεκα	8	1.39	15	1.33	13	0.71	12	0.62	75	0.54	1	0.19	3	0.60	40	0.81	46	0.71
επτα	3	0.52	9	0.80	9	0.49	6	0.31	88	0.64	1	0.19	0	0.00	24	0.49	24	0.37
πνευμα	7	1.22	23	2.03	19	1.03	36	1.85	379	2.74	13	2.47	8	1.60	78	1.59	102	1.57
θεος	28	4.87	49	4.33	51	2.78	122	6.26	1317	9.53	35	6.65	12	2.40	222	4.51	305	4.70

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
ξηραινω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.28	1	0.12	4	0.11	1	0.03
παριστημι	1	0.13	0	0.00	1	0.24	0	0.00	2	0.41	1	0.09	0	0.00	4	0.11	16	0.42
επιδεικνυμι	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	3	0.28	0	0.00	4	0.11	3	0.08
προσεχω	2	0.25	1	0.27	1	0.24	1	0.39	0	0.00	3	0.28	2	0.24	10	0.26	10	0.26
θαμβεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εκθαμβεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εκπλησσω	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	3	0.28	2	0.24	7	0.18	4	0.11
θανυμαζω	3	0.38	1	0.27	2	0.48	0	0.00	4	0.83	5	0.47	7	0.82	20	0.53	18	0.47
εκθανυμαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εξιστημι	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	1	0.09	1	0.12	4	0.11	11	0.29
+αρχω	23	2.89	8	2.13	15	3.57	6	2.33	14	2.90	40	3.76	44	5.18	144	3.80	210	5.53
αρχω	10	1.26	2	0.53	8	1.90	1	0.39	5	1.04	8	0.75	14	1.65	44	1.16	41	1.08
αρχων	1	0.13	0	0.00	1	0.24	0	0.00	2	0.41	4	0.38	4	0.47	13	0.34	19	0.50
εκατονταρχης	5	0.63	3	0.80	2	0.48	0	0.00	0	0.00	1	0.09	1	0.12	7	0.18	16	0.42
τετρααρχης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	2	0.24	3	0.08	3	0.08
ηγεμων	1	0.13	1	0.27	0	0.00	1	0.39	0	0.00	7	0.66	2	0.24	12	0.32	8	0.21
αρχιερευς	1	0.13	1	0.27	0	0.00	4	1.55	1	0.21	20	1.88	12	1.41	40	1.06	37	0.97
γραμματευς	3	0.38	2	0.53	1	0.24	1	0.39	0	0.00	16	1.51	11	1.30	36	0.95	18	0.47
προφητης	15	1.88	8	2.13	7	1.66	3	1.16	7	1.45	19	1.79	9	1.06	66	1.74	59	1.55
μακροθεν	0	0.00	0	0.00	0	0.00	0	0.00	2	0.41	2	0.19	2	0.24	6	0.16	4	0.11
πρωι	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	2	0.19	0	0.00	3	0.08	1	0.03
εντολη	0	0.00	0	0.00	0	0.00	0	0.00	2	0.41	5	0.47	2	0.24	10	0.26	5	0.13
θυρα	3	0.38	0	0.00	3	0.71	1	0.39	1	0.21	2	0.19	0	0.00	8	0.21	14	0.37
περαν	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	6	0.56	1	0.12	8	0.21	1	0.03
ακαθαρτος	2	0.25	1	0.27	1	0.24	1	0.39	0	0.00	1	0.09	5	0.59	8	0.21	11	0.29
κορασιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.28	0	0.00	3	0.08	0	0.00
αρτος	5	0.63	2	0.53	3	0.71	0	0.00	3	0.62	19	1.79	7	0.82	36	0.95	20	0.53
θαλασσα	1	0.13	1	0.27	0	0.00	2	0.78	0	0.00	14	1.32	2	0.24	19	0.50	13	0.34
πλοιον	7	0.88	1	0.27	6	1.43	0	0.00	0	0.00	13	1.22	8	0.94	21	0.55	27	0.71
χειρ	2	0.25	1	0.27	1	0.24	0	0.00	8	1.66	22	2.07	17	2.00	50	1.32	71	1.87
ουρανος	35	4.40	25	6.66	10	2.38	13	5.05	5	1.04	38	3.57	17	2.00	117	3.09	61	1.61
γεεννα	2	0.25	1	0.27	1	0.24	0	0.00	0	0.00	3	0.28	0	0.00	8	0.21	1	0.03
σατανας	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	4	0.38	2	0.24	9	0.24	7	0.18
δαιμονιον	3	0.38	2	0.53	1	0.24	1	0.39	1	0.21	5	0.47	16	1.88	34	0.90	24	0.63
διαβολος	0	0.00	0	0.00	0	0.00	2	0.78	0	0.00	4	0.38	5	0.59	11	0.29	7	0.18
δωδεκα	0	0.00	0	0.00	0	0.00	4	1.55	1	0.21	11	1.03	9	1.06	25	0.66	16	0.42
επτα	2	0.25	1	0.27	1	0.24	0	0.00	1	0.21	7	0.66	3	0.35	15	0.40	14	0.37
πνευμα	10	1.26	5	1.33	5	1.19	2	0.78	13	2.70	11	1.03	15	1.77	55	1.45	106	2.79
θεος	34	4.27	7	1.86	27	6.42	2	0.78	36	7.46	42	3.95	54	6.36	173	4.57	289	7.61

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar67 #	JosWar67 %	1-4 Macc #	1-4 Macc%
ξηραινω	1	0.06	3	0.11	0	0.00	2	0.04	2	0.08	0	0.00	0	0.00	0	0.00
παριστημι	2	0.13	2	0.07	11	0.46	16	0.36	6	0.24	4	0.13	5	0.20	7	0.16
επιδεικνυμι	0	0.00	0	0.00	0	0.00	1	0.02	3	0.12	21	0.67	1	0.04	7	0.16
προσεχω	0	0.00	0	0.00	0	0.00	8	0.18	3	0.12	2	0.06	4	0.16	6	0.14
θαμβεω	0	0.00	0	0.00	0	0.00	0	0.00	5	0.20	0	0.00	0	0.00	1	0.02
εκθαμβεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εκπλησσω	0	0.00	0	0.00	0	0.00	0	0.00	7	0.28	1	0.03	2	0.08	3	0.07
θαυμαζω	6	0.38	11	0.39	1	0.04	4	0.09	20	0.80	7	0.22	9	0.36	10	0.23
εκθαυμαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εξιστημι	0	0.00	0	0.00	1	0.04	1	0.02	2	0.08	1	0.03	2	0.08	3	0.07
+αρχω	42	2.68	61	2.17	35	1.45	96	2.13	87	3.46	137	4.36	71	2.87	137	3.17
αρχω	2	0.13	2	0.07	2	0.08	3	0.07	9	0.36	35	1.11	19	0.77	6	0.14
αρχων	7	0.45	8	0.28	3	0.12	4	0.09	8	0.32	1	0.03	4	0.16	22	0.51
εκατονταρχης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03	4	0.16	0	0.00
τετρααρχης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ηγεμων	0	0.00	0	0.00	0	0.00	1	0.02	19	0.76	34	1.08	31	1.25	7	0.16
αρχιερευς	21	1.34	21	0.75	0	0.00	17	0.38	17	0.68	17	0.54	9	0.36	37	0.86
γραμματευς	1	0.06	1	0.04	1	0.04	1	0.02	11	0.44	0	0.00	0	0.00	4	0.09
προφητης	14	0.89	22	0.78	10	0.41	20	0.44	26	1.03	23	0.73	2	0.08	11	0.25
μακροθεν	0	0.00	3	0.11	0	0.00	0	0.00	3	0.12	0	0.00	0	0.00	0	0.00
πρωι	2	0.13	2	0.07	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	6	0.14
εντολη	10	0.64	30	1.07	9	0.37	38	0.84	3	0.12	0	0.00	0	0.00	13	0.30
θυρα	7	0.45	11	0.39	2	0.08	4	0.09	20	0.80	0	0.00	2	0.08	7	0.16
περαν	8	0.51	8	0.28	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	7	0.16
ακαθαρτος	0	0.00	5	0.18	2	0.08	3	0.07	3	0.12	0	0.00	0	0.00	2	0.05
κορασιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αρτος	24	1.53	24	0.85	8	0.33	11	0.24	3	0.12	1	0.03	0	0.00	3	0.07
θαλασσα	9	0.57	35	1.24	4	0.17	8	0.18	5	0.20	21	0.67	3	0.12	15	0.35
πλοιον	7	0.45	9	0.32	0	0.00	1	0.02	0	0.00	1	0.03	0	0.00	9	0.21
χειρ	15	0.96	32	1.14	10	0.41	25	0.56	43	1.71	27	0.86	30	1.21	63	1.46
ουρανος	18	1.15	70	2.49	11	0.46	42	0.93	39	1.55	34	1.08	0	0.00	47	1.09
γεεννα	0	0.00	0	0.00	0	0.00	1	0.02	0	0.00	0	0.00	0	0.00	0	0.00
σατανας	1	0.06	9	0.32	7	0.29	10	0.22	0	0.00	0	0.00	0	0.00	0	0.00
δαμονιον	6	0.38	9	0.32	4	0.17	6	0.13	8	0.32	1	0.03	2	0.08	0	0.00
διαβολος	3	0.19	12	0.43	0	0.00	16	0.36	2	0.08	0	0.00	0	0.00	1	0.02
δωδεκα	6	0.38	29	1.03	1	0.04	2	0.04	14	0.56	12	0.38	2	0.08	5	0.12
επτα	0	0.00	55	1.95	0	0.00	1	0.02	6	0.24	7	0.22	8	0.32	30	0.69
πνευμα	24	1.53	60	2.13	120	4.97	183	4.07	28	1.11	8	0.25	1	0.04	8	0.19
θεος	83	5.30	246	8.74	430	17.82	749	16.65	170	6.77	126	4.01	62	2.50	121	2.80

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ %	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
χριστος	5	0.87	7	0.62	16	0.87	12	0.62	529	3.83	3	0.57	2	0.40	35	0.71	54	0.83
κυριος	15	2.61	18	1.59	80	4.36	104	5.33	717	5.19	29	5.51	32	6.40	202	4.11	254	3.92
πατηρ	9	1.56	18	1.59	63	3.43	56	2.87	413	2.99	18	3.42	23	4.60	137	2.79	273	4.21
μητηρ	9	1.56	17	1.50	26	1.42	17	0.87	83	0.60	1	0.19	2	0.40	60	1.22	71	1.09
αδελφη	3	0.52	5	0.44	3	0.16	3	0.15	26	0.19	1	0.19	0	0.00	11	0.22	17	0.26
υιος	28	4.87	35	3.09	89	4.85	77	3.95	377	2.73	22	4.18	22	4.40	201	4.09	256	3.95
δει	4	0.70	6	0.53	8	0.44	18	0.92	101	0.73	5	0.95	2	0.40	32	0.65	42	0.65
πληρωω	1	0.17	2	0.18	16	0.87	9	0.46	86	0.62	3	0.57	2	0.40	27	0.55	42	0.65
ρηθεν	0	0.00	0	0.00	12	0.65	0	0.00	12	0.09	0	0.00	1	0.20	12	0.24	12	0.19
γεγραπτα	3	0.52	7	0.62	9	0.49	9	0.46	67	0.48	6	1.14	5	1.00	25	0.51	27	0.42
-- Mark Proper Nouns																		
Ιωσης	0	0.00	3	0.27	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Σαλωμη	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
Αβιαθαρ	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Αλεξανδρος	0	0.00	1	0.09	0	0.00	0	0.00	6	0.04	0	0.00	0	0.00	1	0.02	1	0.02
Βαρτιμαιος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Βοανηργες	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Δαλμανουθα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Ελληνις	0	0.00	1	0.09	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Ιδομιαια	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Ιεροσολυμιτης	0	0.00	1	0.09	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	1	0.02	2	0.03
λεγιων	0	0.00	2	0.18	1	0.05	1	0.05	4	0.03	0	0.00	0	0.00	4	0.08	4	0.06
Ρουφος	0	0.00	1	0.09	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Συροφοινικισσα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
Τιμαιος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
-- Gospel Proper Nouns																		
Ιησους	61	10.60	82	7.25	152	8.28	88	4.51	917	6.64	12	2.28	20	4.00	322	6.55	566	8.73
Ιωαννης	16	2.78	26	2.30	26	1.42	31	1.59	135	0.98	13	2.47	10	2.00	83	1.69	106	1.63
Πετρος	13	2.26	20	1.77	23	1.25	19	0.97	156	1.13	1	0.19	1	0.20	62	1.26	96	1.48
Ιακωβος	7	1.22	15	1.33	6	0.33	8	0.41	42	0.30	1	0.19	0	0.00	29	0.59	29	0.45
Γαλιλαια	8	1.39	12	1.06	16	0.87	13	0.67	61	0.44	2	0.38	5	1.00	41	0.83	58	0.89
Γαλιλαιος	1	0.17	1	0.09	1	0.05	5	0.26	11	0.08	0	0.00	0	0.00	7	0.14	8	0.12
Φαρισαιος	6	1.04	12	1.06	29	1.58	27	1.38	98	0.71	5	0.95	8	1.60	68	1.38	88	1.36
Σιμων	8	1.39	11	0.97	9	0.49	17	0.87	75	0.54	1	0.19	0	0.00	37	0.75	62	0.96
Ιεροσολυμα	5	0.87	10	0.88	11	0.60	4	0.21	62	0.45	0	0.00	1	0.20	25	0.51	37	0.57
Πιλατος	7	1.22	10	0.88	9	0.49	12	0.62	55	0.40	1	0.19	0	0.00	31	0.63	51	0.79
Ηλιας	6	1.04	9	0.80	9	0.49	7	0.36	29	0.21	0	0.00	1	0.20	25	0.51	27	0.42
Ηρωδης	3	0.52	8	0.71	13	0.71	14	0.72	43	0.31	1	0.19	0	0.00	35	0.71	35	0.54
Μαρια	4	0.70	8	0.71	8	0.44	4	0.21	27	0.20	2	0.38	1	0.20	20	0.41	25	0.39
Μωυσης	5	0.87	8	0.71	7	0.38	10	0.51	80	0.58	2	0.38	0	0.00	25	0.51	38	0.59

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
χριστος	7	0.88	6	1.60	1	0.24	1	0.39	2	0.41	11	1.03	8	0.94	28	0.74	37	0.97
κυριος	51	6.40	24	6.39	27	6.42	16	6.21	34	7.05	29	2.73	27	3.18	184	4.86	211	5.56
πατηρ	38	4.77	21	5.59	17	4.04	12	4.66	29	6.01	23	2.16	7	0.82	119	3.14	91	2.40
μητηρ	7	0.88	4	1.06	3	0.71	4	1.55	9	1.87	18	1.69	5	0.59	43	1.14	21	0.55
αδελφη	1	0.13	0	0.00	1	0.24	0	0.00	2	0.41	3	0.28	0	0.00	6	0.16	4	0.11
υιος	32	4.02	17	4.53	15	3.57	12	4.66	20	4.15	58	5.46	35	4.12	166	4.38	98	2.58
δει	1	0.13	1	0.27	0	0.00	1	0.39	8	1.66	6	0.56	5	0.59	26	0.69	40	1.05
πληρωω	4	0.50	2	0.53	2	0.48	4	1.55	2	0.41	8	0.75	5	0.59	25	0.66	25	0.66
ρηθεν	2	0.25	2	0.53	0	0.00	3	1.16	0	0.00	6	0.56	0	0.00	12	0.32	0	0.00
γεγραπτα	3	0.38	2	0.53	1	0.24	0	0.00	2	0.41	7	0.66	6	0.71	18	0.48	14	0.37
-- Mark Proper Nouns																		
Ιωση	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σαλωμη	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αβιαθαρ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αλεξανδρος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08
Βαρτιμαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Βοανηργες	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Δαλμανουθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ελληνις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
Ιδομια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ιεροσολυμιτης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
λεγιων	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	1	0.03
Ρουφος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Συροφοινικισσα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Τιμαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
-- Gospel Proper Nouns																		
Ιησους	26	3.27	16	4.26	10	2.38	9	3.49	13	2.70	123	11.57	61	7.18	240	6.34	157	4.14
Ιωαννης	19	2.39	7	1.86	12	2.85	2	0.78	4	0.83	18	1.69	16	1.88	57	1.51	55	1.45
Πετρος	1	0.13	0	0.00	1	0.24	2	0.78	0	0.00	21	1.98	18	2.12	42	1.11	75	1.98
Ιακωβος	1	0.13	0	0.00	1	0.24	2	0.78	1	0.21	6	0.56	7	0.82	14	0.37	15	0.40
Γαλιλαια	3	0.38	1	0.27	2	0.48	1	0.39	2	0.41	13	1.22	9	1.06	29	0.77	16	0.42
Γαλιλαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	6	0.16	8	0.21
Φαρισαιος	3	0.38	1	0.27	2	0.48	1	0.39	7	1.45	24	2.26	15	1.77	56	1.48	36	0.95
Σιμων	6	0.75	0	0.00	6	1.43	3	1.16	0	0.00	8	0.75	16	1.88	26	0.69	30	0.79
Ιεροσολυμα	3	0.38	2	0.53	1	0.24	1	0.39	1	0.21	8	0.75	1	0.12	15	0.40	26	0.68
Πιλατος	0	0.00	0	0.00	0	0.00	2	0.78	1	0.21	7	0.66	7	0.82	21	0.55	15	0.40
Ηλιας	1	0.13	1	0.27	0	0.00	0	0.00	1	0.21	8	0.75	6	0.71	16	0.42	7	0.18
Ηρωδης	5	0.63	5	1.33	0	0.00	4	1.55	3	0.62	4	0.38	5	0.59	27	0.71	22	0.58
Μαρια	4	0.50	4	1.06	0	0.00	0	0.00	1	0.21	4	0.38	2	0.24	12	0.32	5	0.13
Μωυσης	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	7	0.66	5	0.59	17	0.45	29	0.76

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
χριστος	19	1.21	37	1.32	269	11.15	443	9.85	22	0.88	0	0.00	0	0.00	1	0.02
κυριος	52	3.32	75	2.67	188	7.79	333	7.40	217	8.64	10	0.32	1	0.04	57	1.32
πατηρ	136	8.68	159	5.65	40	1.66	100	2.22	65	2.59	33	1.05	16	0.65	67	1.55
μητηρ	11	0.70	12	0.43	3	0.12	7	0.16	32	1.27	9	0.29	4	0.16	47	1.09
αδελφη	6	0.38	7	0.25	5	0.21	8	0.18	2	0.08	2	0.06	0	0.00	1	0.02
υιος	55	3.51	87	3.09	34	1.41	92	2.04	69	2.75	15	0.48	10	0.40	81	1.88
δει	10	0.64	17	0.60	12	0.50	30	0.67	10	0.40	34	1.08	13	0.52	10	0.23
πληρω	15	0.96	19	0.68	13	0.54	26	0.58	10	0.40	13	0.41	3	0.12	15	0.35
ρηθεν	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
γεγραπται	2	0.13	4	0.14	31	1.28	33	0.73	13	0.52	0	0.00	1	0.04	1	0.02
-- Mark Proper Nouns																
Ιωσης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σαλωμη	0	0.00	0	0.00	0	0.00	0	0.00	19	0.76	0	0.00	0	0.00	0	0.00
Αβιαθαρ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αλεξανδρος	0	0.00	0	0.00	0	0.00	2	0.04	2	0.08	1	0.03	5	0.20	27	0.63
Βαρτιμαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Βοανηργες	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Δαλμανουθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ελληνις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
Ιδουμαια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	0.14
Ιεροσολυμιτης	1	0.06	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.05
λεγιων	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ρουφος	0	0.00	0	0.00	1	0.04	1	0.02	1	0.04	0	0.00	2	0.08	0	0.00
Συροφοινικισσα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Τιμαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
-- Gospel Proper Nouns																
Ιησους	244	15.57	272	9.67	142	5.89	268	5.96	179	7.13	1	0.03	3	0.12	2	0.05
Ιωαννης	23	1.47	27	0.96	1	0.04	1	0.02	19	0.76	0	0.00	21	0.85	15	0.35
Πετρος	34	2.17	34	1.21	2	0.08	4	0.09	24	0.96	0	0.00	0	0.00	2	0.05
Ιακωβος	0	0.00	0	0.00	4	0.17	6	0.13	8	0.32	0	0.00	4	0.16	0	0.00
Γαλιλαια	17	1.08	17	0.60	0	0.00	0	0.00	16	0.64	0	0.00	1	0.04	11	0.25
Γαλιλαιος	1	0.06	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Φαρισαιος	20	1.28	20	0.71	1	0.04	1	0.02	8	0.32	0	0.00	0	0.00	0	0.00
Σιμων	25	1.59	25	0.89	0	0.00	0	0.00	5	0.20	0	0.00	26	1.05	78	1.81
Ιεροσολυμα	12	0.77	12	0.43	3	0.12	3	0.07	8	0.32	0	0.00	25	1.01	31	0.72
Πιλατος	20	1.28	20	0.71	0	0.00	1	0.02	103	4.10	0	0.00	0	0.00	0	0.00
Ηλιας	2	0.13	2	0.07	1	0.04	2	0.04	7	0.28	0	0.00	0	0.00	1	0.02
Ηρωδης	0	0.00	0	0.00	0	0.00	0	0.00	18	0.72	0	0.00	7	0.28	0	0.00
Μαρια	5	0.32	5	0.18	1	0.04	1	0.02	13	0.52	0	0.00	1	0.04	0	0.00
Μωυσης	13	0.83	14	0.50	9	0.37	22	0.49	14	0.56	64	2.03	0	0.00	11	0.25

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
Δανιδ	6	1.04	7	0.62	17	0.93	13	0.67	59	0.43	0	0.00	0	0.00	37	0.75	39	0.60
Satanas@[N. proper]	0	0.00	6	0.53	4	0.22	5	0.26	36	0.26	1	0.19	3	0.60	15	0.31	16	0.25
Ανδρεας	2	0.35	4	0.35	2	0.11	1	0.05	13	0.09	0	0.00	0	0.00	7	0.14	12	0.19
Βηθανια	2	0.35	4	0.35	2	0.11	2	0.10	12	0.09	1	0.19	0	0.00	8	0.16	12	0.19
Ζεβεδαιος	3	0.52	4	0.35	6	0.33	1	0.05	12	0.09	0	0.00	0	0.00	11	0.22	12	0.19
Ιορδανης	4	0.70	4	0.35	6	0.33	2	0.10	15	0.11	2	0.38	4	0.80	12	0.24	15	0.23
Ιουδαια	3	0.52	4	0.35	8	0.44	10	0.51	44	0.32	1	0.19	2	0.40	22	0.45	28	0.43
Ιουδαιος	2	0.35	6	0.53	5	0.27	5	0.26	194	1.40	1	0.19	1	0.20	16	0.33	87	1.34
Ιουδας	4	0.70	4	0.35	10	0.54	8	0.41	44	0.32	0	0.00	0	0.00	22	0.45	31	0.48
Καισαρ	4	0.70	4	0.35	4	0.22	7	0.36	29	0.21	1	0.19	0	0.00	15	0.31	18	0.28
Μαγδαληνη	3	0.52	4	0.35	3	0.16	2	0.10	12	0.09	1	0.19	1	0.20	9	0.18	12	0.19
Βαραββας	5	0.87	3	0.27	5	0.27	1	0.05	11	0.08	0	0.00	0	0.00	9	0.18	11	0.17
Ηρωδιας	1	0.17	3	0.27	2	0.11	1	0.05	6	0.04	0	0.00	0	0.00	6	0.12	6	0.09
Καφαρναουμ	1	0.17	3	0.27	4	0.22	4	0.21	16	0.12	2	0.38	3	0.60	11	0.22	16	0.25
Τυρος	0	0.00	3	0.27	3	0.16	3	0.15	11	0.08	2	0.38	2	0.40	9	0.18	9	0.14
Φιλιππος	3	0.52	3	0.27	3	0.16	2	0.10	36	0.26	1	0.19	0	0.00	8	0.16	20	0.31
Γερασηνος	1	0.17	1	0.09	0	0.00	2	0.10	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Αλφαιος	1	0.17	2	0.18	1	0.05	1	0.05	5	0.04	0	0.00	0	0.00	4	0.08	4	0.06
Βηθσαιδα	0	0.00	2	0.18	1	0.05	2	0.10	7	0.05	1	0.19	1	0.20	5	0.10	7	0.11
Δεκαπολις	0	0.00	2	0.18	1	0.05	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ηρωδιανοι	1	0.17	2	0.18	1	0.05	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ησαιας	1	0.17	2	0.18	6	0.33	2	0.10	22	0.16	1	0.19	1	0.20	10	0.20	14	0.22
Ιεριχω	1	0.17	2	0.18	1	0.05	3	0.15	7	0.05	0	0.00	0	0.00	6	0.12	6	0.09
Ισκαριωθ	2	0.35	2	0.18	2	0.11	2	0.10	11	0.08	0	0.00	0	0.00	6	0.12	11	0.17
Ισραηλ	1	0.17	2	0.18	12	0.65	12	0.62	68	0.49	3	0.57	4	0.80	26	0.53	30	0.46
Ιωσηφ	3	0.52	2	0.18	11	0.60	8	0.41	35	0.25	0	0.00	0	0.00	21	0.43	25	0.39
Σιδων	0	0.00	2	0.18	3	0.16	3	0.15	9	0.07	2	0.38	2	0.40	8	0.16	8	0.12
Αβρααμ	1	0.17	1	0.09	7	0.38	15	0.77	73	0.53	3	0.57	3	0.60	23	0.47	34	0.52
Αρμαθαια	1	0.17	1	0.09	1	0.05	1	0.05	4	0.03	0	0.00	0	0.00	3	0.06	4	0.06
Βαρθολομαιος	1	0.17	1	0.09	1	0.05	1	0.05	4	0.03	0	0.00	0	0.00	3	0.06	3	0.05
Βεελζεβουλ	0	0.00	1	0.09	3	0.16	3	0.15	7	0.05	3	0.57	2	0.40	7	0.14	7	0.11
Βηθφαγη	1	0.17	1	0.09	1	0.05	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Γεθσημανι	1	0.17	1	0.09	1	0.05	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
Γεννησαρετ	0	0.00	1	0.09	1	0.05	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Γολγοθα	1	0.17	1	0.09	1	0.05	0	0.00	3	0.02	0	0.00	0	0.00	2	0.04	3	0.05
Θαδδαιος	1	0.17	1	0.09	1	0.05	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
Θωμας	1	0.17	1	0.09	1	0.05	1	0.05	11	0.08	0	0.00	0	0.00	3	0.06	10	0.15
Ιαιρος	0	0.00	1	0.09	0	0.00	1	0.05	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
Ιακωβ	1	0.17	1	0.09	6	0.33	4	0.21	27	0.20	1	0.19	1	0.20	11	0.22	14	0.22

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
Δανιδ	10	1.26	6	1.60	4	0.95	1	0.39	3	0.62	11	1.03	6	0.71	30	0.79	24	0.63
Satanas@[N. proper]	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	4	0.38	2	0.24	9	0.24	7	0.18
Ανδρεας	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	2	0.19	1	0.12	3	0.08	2	0.05
Βηθανια	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	2	0.19	1	0.12	4	0.11	2	0.05
Ζεβεδαιος	1	0.13	0	0.00	1	0.24	1	0.39	0	0.00	6	0.56	1	0.12	7	0.18	1	0.03
Ιορδανης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	0.56	2	0.24	8	0.21	2	0.05
Ιουδαια	4	0.50	3	0.80	1	0.24	0	0.00	3	0.62	5	0.47	6	0.71	18	0.48	22	0.58
Ιουδαιος	2	0.25	1	0.27	1	0.24	1	0.39	0	0.00	3	0.28	4	0.47	10	0.26	84	2.21
Ιουδας	6	0.75	4	1.06	2	0.48	2	0.78	1	0.21	5	0.47	5	0.59	18	0.48	16	0.42
Καισαρ	1	0.13	0	0.00	1	0.24	0	0.00	0	0.00	4	0.38	6	0.71	11	0.29	17	0.45
Μαγδαληνη	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.28	1	0.12	5	0.13	2	0.05
Βαραββας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.47	1	0.12	6	0.16	1	0.03
Ηρωδιας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.19	1	0.12	3	0.08	1	0.03
Καφαρναουμ	4	0.50	2	0.53	2	0.48	1	0.39	0	0.00	1	0.09	2	0.24	8	0.21	4	0.11
Τυρος	4	0.50	2	0.53	2	0.48	0	0.00	0	0.00	1	0.09	1	0.12	6	0.16	5	0.13
Φιλιππος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	3	0.28	2	0.24	5	0.13	18	0.47
Γερασηνος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.24	2	0.05	2	0.05
Αλφαιος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	1	0.09	1	0.12	2	0.05	2	0.05
Βηθσαιδα	2	0.25	1	0.27	1	0.24	0	0.00	0	0.00	0	0.00	1	0.12	3	0.08	2	0.05
Δεκαπολις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
Ηρωδιανοι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
Ησαιας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.47	2	0.24	8	0.21	5	0.13
Ιεριχω	0	0.00	0	0.00	0	0.00	0	0.00	1	0.21	1	0.09	1	0.12	4	0.11	3	0.08
Ισκαριωθ	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	2	0.19	2	0.24	4	0.11	2	0.05
Ισραηλ	3	0.38	2	0.53	1	0.24	4	1.55	7	1.45	4	0.38	2	0.24	24	0.63	27	0.71
Ιωσηφ	10	1.26	5	1.33	5	1.19	2	0.78	1	0.21	4	0.38	2	0.24	19	0.50	15	0.40
Σιδων	4	0.50	2	0.53	2	0.48	0	0.00	0	0.00	1	0.09	1	0.12	6	0.16	4	0.11
Αβρααμ	10	1.26	6	1.60	4	0.95	1	0.39	9	1.87	2	0.19	1	0.12	22	0.58	22	0.58
Αρμαθαια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	1	0.03
Βαρθολομαιος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	1	0.09	1	0.12	2	0.05	2	0.05
Βεελζεβουλ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.19	1	0.12	6	0.16	3	0.08
Βηθφαγη	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	1	0.03
Γεθσημανι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
Γεννησαρετ	1	0.13	0	0.00	1	0.24	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	1	0.03
Γολγοθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
Θαδδαιος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
Θωμας	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	1	0.09	1	0.12	2	0.05	2	0.05
Ιαιρος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	1	0.03	1	0.03
Ιακωβ	7	0.88	5	1.33	2	0.48	0	0.00	1	0.21	1	0.09	1	0.12	10	0.26	12	0.32

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
Δανιδ	2	0.13	5	0.18	3	0.12	6	0.13	6	0.24	0	0.00	0	0.00	10	0.23
Satanas@[N. proper]	1	0.06	9	0.32	7	0.29	10	0.22	0	0.00	0	0.00	0	0.00	0	0.00
Ανδρεας	5	0.32	5	0.18	0	0.00	0	0.00	3	0.12	0	0.00	0	0.00	0	0.00
Βηθανια	4	0.26	4	0.14	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Ζεβεδαιος	1	0.06	1	0.04	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
Ιορδανης	3	0.19	3	0.11	0	0.00	0	0.00	6	0.24	2	0.06	1	0.04	8	0.19
Ιουδαια	6	0.38	6	0.21	4	0.17	4	0.09	9	0.36	1	0.03	6	0.24	41	0.95
Ιουδαιος	71	4.53	73	2.59	25	1.04	26	0.58	101	4.02	8	0.25	141	5.69	124	2.87
Ιουδας	9	0.57	11	0.39	0	0.00	3	0.07	5	0.20	0	0.00	3	0.12	157	3.63
Καισαρ	3	0.19	3	0.11	1	0.04	1	0.02	11	0.44	0	0.00	53	2.14	0	0.00
Μαγδαληνη	3	0.19	3	0.11	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Βαραββας	2	0.13	2	0.07	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
Ηρωδιας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Καφαρναουμ	5	0.32	5	0.18	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
Τυρος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.12
Φιλιππος	12	0.77	12	0.43	0	0.00	0	0.00	1	0.04	0	0.00	1	0.04	11	0.25
Γερασηνος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αλφαιος	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Βηθσαιδα	2	0.13	2	0.07	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Δεκαπολις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ηρωδιανοι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ησαιας	4	0.26	4	0.14	5	0.21	5	0.11	3	0.12	0	0.00	1	0.04	1	0.02
Ιεριχω	0	0.00	0	0.00	0	0.00	1	0.02	1	0.04	0	0.00	0	0.00	4	0.09
Ισκαριωθ	5	0.32	5	0.18	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Ισραηλ	4	0.26	7	0.25	16	0.66	20	0.44	52	2.07	0	0.00	0	0.00	76	1.76
Ιωσηφ	4	0.26	5	0.18	0	0.00	2	0.04	126	5.02	0	0.00	0	0.00	4	0.09
Σιδων	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
Αβρααμ	11	0.70	11	0.39	19	0.79	32	0.71	5	0.20	1	0.03	0	0.00	13	0.30
Αριμαθαια	1	0.06	1	0.04	0	0.00	0	0.00	7	0.28	0	0.00	0	0.00	0	0.00
Βαρθολομαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Βεελζεβουλ	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
Βηθφαγη	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Γεθσημανι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Γεννησαρετ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Γολγοθα	1	0.06	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Θαδδαιος	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Θωμας	7	0.45	7	0.25	0	0.00	0	0.00	3	0.12	0	0.00	0	0.00	0	0.00
Ιαιρος	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
Ιακωβ	3	0.19	3	0.11	2	0.08	5	0.11	3	0.12	1	0.03	0	0.00	11	0.25

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
Ισαακ	1	0.17	1	0.09	4	0.22	3	0.15	20	0.14	1	0.19	1	0.20	8	0.16	8	0.12
Καισαρεια	1	0.17	1	0.09	1	0.05	0	0.00	17	0.12	0	0.00	0	0.00	2	0.04	2	0.03
Καναναιος	1	0.17	1	0.09	1	0.05	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
κρανιον	1	0.17	1	0.09	1	0.05	1	0.05	4	0.03	0	0.00	0	0.00	3	0.06	4	0.06
Κυρηναιος	1	0.17	1	0.09	1	0.05	1	0.05	6	0.04	0	0.00	0	0.00	3	0.06	3	0.05
Λευι	1	0.17	1	0.09	0	0.00	4	0.21	8	0.06	0	0.00	0	0.00	5	0.10	5	0.08
Μαθθαιος	1	0.17	1	0.09	2	0.11	1	0.05	5	0.04	0	0.00	0	0.00	4	0.08	4	0.06
Σαδδουκαιος	1	0.17	1	0.09	7	0.38	1	0.05	14	0.10	0	0.00	1	0.20	9	0.18	9	0.14
Ναζαρα	0	0.00	1	0.09	3	0.16	5	0.26	12	0.09	1	0.19	1	0.20	9	0.18	11	0.17
Ναζαρηνος	0	0.00	4	0.35	0	0.00	2	0.10	6	0.04	1	0.19	0	0.00	6	0.12	6	0.09
-- Matt/Lk Proper Nouns																		
Ναζωραιος	1	0.17	0	0.00	2	0.11	1	0.05	13	0.09	0	0.00	0	0.00	3	0.06	6	0.09
Μαριαμ	3	0.52	0	0.00	3	0.16	13	0.67	27	0.20	0	0.00	1	0.20	16	0.33	26	0.40
Ιερουσαλημ	0	0.00	0	0.00	2	0.11	27	1.38	77	0.56	8	1.52	2	0.40	29	0.59	29	0.45
Ζαχαριας	0	0.00	0	0.00	1	0.05	10	0.51	11	0.08	2	0.38	1	0.20	11	0.22	11	0.17
Ελισαβητ	0	0.00	0	0.00	0	0.00	9	0.46	9	0.07	0	0.00	0	0.00	9	0.18	9	0.14
Ιωνας	0	0.00	0	0.00	5	0.27	4	0.21	9	0.07	4	0.76	1	0.20	9	0.18	9	0.14
Σολομων	0	0.00	0	0.00	5	0.27	3	0.15	12	0.09	3	0.57	1	0.20	8	0.16	9	0.14
Βηθλεεμ	0	0.00	0	0.00	5	0.27	2	0.10	8	0.06	0	0.00	0	0.00	7	0.14	8	0.12
Νωε	0	0.00	0	0.00	2	0.11	3	0.15	8	0.06	2	0.38	2	0.40	5	0.10	5	0.08
Σοδομα	0	0.00	0	0.00	3	0.16	2	0.10	9	0.07	1	0.19	3	0.60	5	0.10	5	0.08
Αιγυπτος	0	0.00	0	0.00	4	0.22	0	0.00	25	0.18	0	0.00	0	0.00	4	0.08	4	0.06
Βαβυλων	0	0.00	0	0.00	4	0.22	0	0.00	12	0.09	0	0.00	0	0.00	4	0.08	4	0.06
Λαζαρος	0	0.00	0	0.00	0	0.00	4	0.21	15	0.11	0	0.00	0	0.00	4	0.08	15	0.23
Μαρθα	0	0.00	0	0.00	0	0.00	4	0.21	13	0.09	0	0.00	0	0.00	4	0.08	13	0.20
Σαμαριτης	0	0.00	0	0.00	1	0.05	3	0.15	9	0.07	0	0.00	1	0.20	4	0.08	8	0.12
Αβια	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Αμιναδαβ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Αμωσ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ελιακμ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Εσρωμ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ζακχαιος	0	0.00	0	0.00	0	0.00	3	0.15	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ζοροβαβελ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ιερεμιας	0	0.00	0	0.00	3	0.16	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Ιησσαι	0	0.00	0	0.00	2	0.11	1	0.05	5	0.04	0	0.00	0	0.00	3	0.06	3	0.05
Ιωβηδ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Καιαφας	0	0.00	0	0.00	2	0.11	1	0.05	9	0.07	1	0.19	0	0.00	3	0.06	8	0.12
Λωτ	0	0.00	0	0.00	0	0.00	3	0.15	4	0.03	0	0.00	0	0.00	3	0.06	3	0.05
Ναασσων	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
Ισαακ	5	0.63	3	0.80	2	0.48	0	0.00	0	0.00	1	0.09	1	0.12	7	0.18	7	0.18
Καισαρεια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	1	0.03	15	0.40
Καναναιος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	1	0.09	0	0.00	1	0.03	0	0.00
κρανιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	1	0.03
Κυρηναιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	2	0.05	4	0.11
Λευι	2	0.25	0	0.00	2	0.48	0	0.00	0	0.00	0	0.00	2	0.24	4	0.11	4	0.11
Μαθθαιος	0	0.00	0	0.00	0	0.00	1	0.39	0	0.00	2	0.19	1	0.12	3	0.08	2	0.05
Σαδδουκαιος	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	6	0.56	1	0.12	8	0.21	6	0.16
Ναζαρα	3	0.38	1	0.27	2	0.48	0	0.00	2	0.41	2	0.19	1	0.12	8	0.21	6	0.16
Ναζαρηνος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.12	2	0.05	2	0.05
-- Matt/Lk Proper Nouns																		
Ναζωραιος	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	1	0.09	1	0.12	3	0.08	8	0.21
Μαριαμ	3	0.38	0	0.00	3	0.71	0	0.00	10	2.07	3	0.28	0	0.00	16	0.42	14	0.37
Ιερουσαλημ	5	0.63	2	0.53	3	0.71	0	0.00	11	2.28	0	0.00	9	1.06	29	0.77	64	1.69
Ζαχαριας	0	0.00	0	0.00	0	0.00	0	0.00	8	1.66	1	0.09	1	0.12	11	0.29	10	0.26
Ελισαβητ	0	0.00	0	0.00	0	0.00	0	0.00	9	1.87	0	0.00	0	0.00	9	0.24	9	0.24
Ιωνας	1	0.13	1	0.27	0	0.00	0	0.00	0	0.00	1	0.09	0	0.00	9	0.24	4	0.11
Σολομων	4	0.50	3	0.80	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	8	0.21	6	0.16
Βηθλεεμ	6	0.75	4	1.06	2	0.48	1	0.39	0	0.00	0	0.00	0	0.00	7	0.18	2	0.05
Νωε	1	0.13	0	0.00	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	5	0.13	3	0.08
Σοδομα	3	0.38	2	0.53	1	0.24	1	0.39	0	0.00	0	0.00	0	0.00	5	0.13	2	0.05
Αιγυπτος	0	0.00	0	0.00	0	0.00	4	1.55	0	0.00	0	0.00	0	0.00	4	0.11	15	0.40
Βαβυλων	4	0.50	4	1.06	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.11	1	0.03
Λαζαρος	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	0	0.00	0	0.00	4	0.11	4	0.11
Μαρθα	0	0.00	0	0.00	0	0.00	0	0.00	4	0.83	0	0.00	0	0.00	4	0.11	4	0.11
Σαμαριτης	0	0.00	0	0.00	0	0.00	1	0.39	3	0.62	0	0.00	0	0.00	4	0.11	4	0.11
Αβια	2	0.25	2	0.53	0	0.00	0	0.00	1	0.21	0	0.00	0	0.00	3	0.08	1	0.03
Αμιναδαβ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Αμωσ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Ελιακμ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Εσρωμ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Ζακχαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	3	0.08
Ζοροβαβελ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Ιερεμιας	0	0.00	0	0.00	0	0.00	2	0.78	0	0.00	1	0.09	0	0.00	3	0.08	0	0.00
Ιεσσαι	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	2	0.05
Ιωβηδ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Καιαφας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.19	1	0.12	3	0.08	2	0.05
Λωτ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	3	0.08
Ναασσων	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
Ισαακ	0	0.00	0	0.00	3	0.12	8	0.18	6	0.24	1	0.03	0	0.00	7	0.16
Καισαρεια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	6	0.24	0	0.00
Καναανιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κρανιον	1	0.06	1	0.04	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Κυρηναιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
Λευι	0	0.00	1	0.04	0	0.00	2	0.04	11	0.44	0	0.00	0	0.00	0	0.00
Μαθθαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σαδδουκαιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ναζαρα	2	0.13	2	0.07	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
Ναζαρηνος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
-- Matt/Lk Proper Nouns																
Ναζωραιος	3	0.19	3	0.11	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Μαριαμ	10	0.64	10	0.36	0	0.00	0	0.00	27	1.07	0	0.00	0	0.00	0	0.00
Ιερουσαλημ	0	0.00	3	0.11	7	0.29	8	0.18	15	0.60	0	0.00	0	0.00	53	1.23
Ζαχαριας	0	0.00	0	0.00	0	0.00	0	0.00	13	0.52	0	0.00	0	0.00	2	0.05
Ελισαβητ	0	0.00	0	0.00	0	0.00	0	0.00	8	0.32	0	0.00	0	0.00	0	0.00
Ιωνας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σολομων	1	0.06	1	0.04	0	0.00	0	0.00	1	0.04	0	0.00	1	0.04	0	0.00
Βηθλεεμ	1	0.06	1	0.04	0	0.00	0	0.00	6	0.24	0	0.00	0	0.00	0	0.00
Νωε	0	0.00	0	0.00	0	0.00	3	0.07	0	0.00	0	0.00	0	0.00	1	0.02
Σοδομα	0	0.00	1	0.04	1	0.04	3	0.07	1	0.04	0	0.00	0	0.00	0	0.00
Αιγυπτος	0	0.00	1	0.04	0	0.00	5	0.11	6	0.24	35	1.11	12	0.48	27	0.63
Βαβυλων	0	0.00	6	0.21	0	0.00	1	0.02	0	0.00	2	0.06	0	0.00	1	0.02
Λαζαρος	11	0.70	11	0.39	0	0.00	0	0.00	4	0.16	0	0.00	0	0.00	0	0.00
Μαρθα	9	0.57	9	0.32	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σαμαριτης	4	0.26	4	0.14	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αβια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αμιναδαβ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Αμωσ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ελιακιμ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Εσρωμ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ζακχαιος	0	0.00	0	0.00	0	0.00	0	0.00	9	0.36	0	0.00	0	0.00	1	0.02
Ζοροβαβελ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Ιερεμιας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.12
Ιεσσαι	0	0.00	0	0.00	1	0.04	1	0.02	0	0.00	0	0.00	0	0.00	0	0.00
Ιωβηδ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Κααφαρ	5	0.32	5	0.18	0	0.00	0	0.00	15	0.60	0	0.00	0	0.00	0	0.00
Λωτ	0	0.00	0	0.00	0	0.00	1	0.02	0	0.00	0	0.00	0	0.00	0	0.00
Ναασσων	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
Νινευιτης	0	0.00	0	0.00	1	0.05	2	0.10	3	0.02	2	0.38	0	0.00	3	0.06	3	0.05
Σαλαθηλ	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
Συμεων	0	0.00	0	0.00	0	0.00	3	0.15	7	0.05	0	0.00	0	0.00	3	0.06	3	0.05
Φαρες	0	0.00	0	0.00	2	0.11	1	0.05	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
-- Words in Mark																		
κραβαττος	0	0.00	5	0.44	0	0.00		0.00	11	0.08	0	0.00	0	0.00	5	0.10	9	0.14
κτισις	0	0.00	3	0.27	0	0.00		0.00	19	0.14	0	0.00	0	0.00	3	0.06	3	0.05
φανερω	0	0.00	3	0.27	0	0.00		0.00	49	0.35	0	0.00	0	0.00	3	0.06	12	0.19
αμαρτημα	0	0.00	2	0.18	0	0.00		0.00	4	0.03	0	0.00	0	0.00	2	0.04	2	0.03
αναμιμνησκω	0	0.00	2	0.18	0	0.00		0.00	6	0.04	0	0.00	0	0.00	2	0.04	2	0.03
αποκοπτω	0	0.00	2	0.18	0	0.00		0.00	6	0.04	0	0.00	0	0.00	2	0.04	4	0.06
ηδεως	0	0.00	2	0.18	0	0.00		0.00	5	0.04	0	0.00	0	0.00	2	0.04	2	0.03
θερμαινω	0	0.00	2	0.18	0	0.00		0.00	6	0.04	0	0.00	0	0.00	2	0.04	5	0.08
κοινος	0	0.00	2	0.18	0	0.00		0.00	14	0.10	0	0.00	0	0.00	2	0.04	2	0.03
προστρεχω	0	0.00	2	0.18	0	0.00		0.00	3	0.02	0	0.00	0	0.00	2	0.04	2	0.03
πτω	0	0.00	2	0.18	0	0.00		0.00	3	0.02	0	0.00	0	0.00	2	0.04	3	0.05
πωρο	0	0.00	2	0.18	0	0.00		0.00	5	0.04	0	0.00	0	0.00	2	0.04	3	0.05
στηκω	0	0.00	2	0.18	0	0.00		0.00	10	0.07	0	0.00	0	0.00	2	0.04	3	0.05
-- Mark hapax legomena																		
εκθαμβεω	0	0.00	4	0.35	0	0.00	0	0.00	4	0.03	0	0.00	0	0.00	4	0.08	4	0.06
θαμβεω	0	0.00	3	0.27	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
εκθαυμαζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αλαλος	0	0.00	3	0.27	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
κεντυριων	0	0.00	3	0.27	0	0.00	0	0.00	3	0.02	0	0.00	0	0.00	3	0.06	3	0.05
αφριζω	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
ελωι	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
εναγκαλιζομαι	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
θυγατριον	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
πρασια	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
συμποσιον	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
συνθλιβω	0	0.00	2	0.18	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	2	0.04	2	0.03
αγρευω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αλεκτοροφωνα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αλλαχου	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αμφιβαλλω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αμφοδον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αναλος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αναπηδαω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αναστεναζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
αποδημος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
Νινευιτης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	2	0.05
Σαλαθηλ	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
Συμεων	1	0.13	0	0.00	1	0.24	0	0.00	2	0.41	0	0.00	0	0.00	3	0.08	5	0.13
Φαρες	3	0.38	2	0.53	1	0.24	0	0.00	0	0.00	0	0.00	0	0.00	3	0.08	1	0.03
-- Words in Mark																		
κραβαττος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.05
κτισις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
φανεροω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αμαρτημα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναμιμνησκω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αποκοπτω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
ηδεωσ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θερμαινω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κοινος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.13
προστροχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03
πτωω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πωρω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στηκω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
-- Mark hapax legomena																		
εκθαμβωω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θαμβωω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εκθαυμαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλαλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κεντυριων	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αφριζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ελωι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εναγκαλιζομαι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θυγατριον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πρασια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συμποσιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συνθλιβω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αγρευω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλεκτοροφωνια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλλαχου	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αμφιβαλλω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αμφοδον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναπηδαω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναστεναζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αποδημος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
Νινευιτης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Σαλαθηλ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Συμεων	0	0.00	1	0.04	0	0.00	1	0.02	8	0.32	0	0.00	0	0.00	3	0.07
Φαρες	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
-- Words in Mark																
κραβατος	4	0.26	4	0.14	0	0.00	0	0.00	4	0.16	0	0.00	0	0.00	0	0.00
κτισις	0	0.00	1	0.04	9	0.37	15	0.33	4	0.16	1	0.03	4	0.16	3	0.07
φανερω	9	0.57	20	0.71	13	0.54	35	0.78	8	0.32	0	0.00	0	0.00	0	0.00
αμαρτημα	0	0.00	0	0.00	2	0.08	2	0.04	7	0.28	7	0.22	1	0.04	4	0.09
αναμνησκω	0	0.00	0	0.00	2	0.08	4	0.09	0	0.00	0	0.00	0	0.00	1	0.02
αποκοπτω	2	0.13	2	0.07	1	0.04	1	0.02	0	0.00	0	0.00	3	0.12	0	0.00
ηδεως	0	0.00	0	0.00	3	0.12	3	0.07	1	0.04	0	0.00	1	0.04	4	0.09
θερμαινω	3	0.19	3	0.11	0	0.00	1	0.02	0	0.00	1	0.03	0	0.00	0	0.00
κοινος	0	0.00	1	0.04	3	0.12	6	0.13	2	0.08	13	0.41	6	0.24	16	0.37
προστρεχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.03	2	0.08	0	0.00
πτω	1	0.06	1	0.04	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πωρο	1	0.06	1	0.04	2	0.08	2	0.04	0	0.00	0	0.00	0	0.00	0	0.00
στηκω	1	0.06	1	0.04	6	0.25	7	0.16	2	0.08	0	0.00	0	0.00	0	0.00
-- Mark hapax legomena																
εκθαμβω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θαμβω	0	0.00	0	0.00	0	0.00	0	0.00	5	0.20	0	0.00	0	0.00	1	0.02
εκθαυμαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλαλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κεντριων	0	0.00	0	0.00	0	0.00	0	0.00	6	0.24	0	0.00	0	0.00	0	0.00
αφριζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ελωι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εναγκαλιζομαι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θυγατριον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πρασια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συμποσιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	5	0.12
συνθλιβω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αγρευω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλεκτοροφονια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αλλαχου	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	1	0.04	0	0.00
αμφιβαλλω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αμφοδον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
αναπηδαω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.16	0	0.00
αναστεναζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
αποδημος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
αποστεγαζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
γναφευς	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
δισχλιοι	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
δυσις	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
δυσκολος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εκπερισσως	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
ενειλεω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εννυχος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εξαπινα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εξουδενεω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
επιραπτω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
επισυντρεχω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εσχατως	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
εφφαθα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
θανασιμος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
καταβαρυνω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
καταδιωκω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κατακοπτω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κατευλογεω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κατοικησις	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κεφαλιω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κορβαν	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κουμ	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κυλιω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
κωμοπολις	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
μηκυνω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
μογιλαλος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
μυριζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
νουνεχως	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
ξεστης	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
ουα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
παιδιοθεν	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
παρομοιος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
περιτρεχω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
προαυλιον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
προμεριμνω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
προσαββατον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
προσκεφαλαιον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
προσορμιζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
αποστεγαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
γναφευς	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
δισχιλιοι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
δυσις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
δυσκολος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εκπερισσως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ενειλεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εννυχος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εξαπινα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εξουδενεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
επιραπτω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
επισυντρεχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εσχατως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εφφαθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θανασιμος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
καταβαρυνω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
καταδιωκω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κατακοπτω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κατευλογεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κατοικησις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κεφαλιω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κορβαν	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κουμ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κυλιω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κωμοπολις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
μηκυνω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
μογιλαλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
μυριζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
νουνεχως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ξεστης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ουα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
παιδιοθεν	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
παρομοιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
περιτρεχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προαυλιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προμεριμνω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προσαββατον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προσκεφαλιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προσορμιζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
αποστεγαζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
γναφευς	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
δισχυλιοι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	3	0.12	10	0.23
δυσις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	9	0.36	0	0.00
δυσκολος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00
εκπερισσως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ενειλεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εννυχος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
εξαπινα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
εξουδενεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
επιραπτω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
επισυντρεχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εσχατως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
εφφαθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
θανασιμος	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
καταβαρυνω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
καταδιωκω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	4	0.09
κατακοπτω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.02
κατευλογεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κατοικησις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00
κεφαλιω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κορβαν	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
κουμ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
κυλιω	0	0.00	0	0.00	0	0.00	0	0.00	3	0.12	0	0.00	0	0.00	0	0.00
κωμοπολις	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
μηκυνω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00
μογλαλος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
μυριζω	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
νουνεχως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ξεστης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ουα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
παιδιοθεν	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
παρομοιος	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
περιτρεχω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προαυλιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προμεριμναω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προσαββατον	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	0	0.00	0	0.00
προσκεφαλαιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
προσορμιζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	MarQ #	MarQ%	Mark #	Mark %	Matt #	Matt %	Luke #	Luke %	NT #	NT %	QLuke #	QLuke %	QMatt #	QMatt %	Synop tics #	Synop tics %	Gospels #	Gospels %
προσπορευομαι	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
πυγμα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
σκοληξ	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
συμρνιζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
σπεκουλατωρ	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
στασιαστης	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
στιβας	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
στιλβω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
συλλυπεω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
συσσημον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
ταλιθα	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
τηλανυγος	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
τριζω	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
τρυμαλια	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
υπερηφανια	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
υπερπερισσως	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
υποληγιον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02
χαλκτιον	0	0.00	1	0.09	0	0.00	0	0.00	1	0.01	0	0.00	0	0.00	1	0.02	1	0.02

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	Double Trad #	Double Trad %	DTrad Matt #	DTrad Matt %	DTrad Luke #	DTrad Luke %	Matt Sond #	Matt Sond%	Luke Sond #	Luke Sond%	Matt fr. Mk #	Matt fr. Mk %	Luke fr. Mk #	Luke fr. Mk %	Matt & Luke #	Matt & Luke %	Luke & Acts #	Luke & Acts %
προσπορευομαι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πυγμα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
σκοληξ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συρνιζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
σπεκουλατωρ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στασιαστης	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στιβας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στιλβω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συλλυπεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συσσημον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ταλιθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
τηλαυγως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
τριζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
τρυμαλια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
υπερηφανια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
υπερπερισσως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
υποληγιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
χαλκιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Table 11 Lexico-Grammatico-Syntactical Search Results

Search Key	John #	John %	Johan nine #	Johan nine %	Pauline7 #	Pauline7 %	Epistles #	Epistles %	Apoc Gosp #	Apo Gosp%	Philo Mose #	Philo Mos %	JosWar6 7 #	JosWar6 7 %	1-4 Macc #	1-4 Macc%
προσπορευομαι	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
πυγμα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
σκωληξ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.06	0	0.00	2	0.05
σμυρνιζω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
σπεκουλατωρ	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στασιαστης	0	0.00	0	0.00	0	0.00	0	0.00	1	0.04	0	0.00	20	0.81	0	0.00
στιβας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
στιλβω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	2	0.05
συλλυπεω	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
συσσημον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
ταλιθα	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
τηλαυγας	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
τριζω	0	0.00	0	0.00	0	0.00	0	0.00	2	0.08	0	0.00	0	0.00	0	0.00
τρυμαλια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
υπερηφανια	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	11	0.25
υπερπερισσως	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
υποληνιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
χαλκιον	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00

Many of the search results are quite expected, logical, and useful. The searches are helpful for comparing styles and even establishing subject matter across the texts. The frequencies of specific terms and phrases in this type of stylometric survey can help determine some aspects of content and subject matter.⁹⁸ The broad range of corpora searched provide valuable insight into tendencies among the data. The search term M9 for βασιλευς and Ιουδαιος finds its highest frequency in Josephus as one might expect. The epistles are very theocentric, hence the word θεός has a high frequency in the epistles (16.65‰), with a lower occurrence in less theological material, such as Josephus (2.50‰) or Maccabees (2.80‰). Many of the frequencies fall as one would expect among similar sets of text. Given that words with the root form of βλεπω are more common in Mark than in Matthew or Luke (2.83‰ to 1.42‰ and 1.54‰), it is not surprising those words are more frequent in Matthew and Luke when they share material with Mark, than in their *Sondergut* (1.51‰ and 2.12‰ to 1.16‰ and 0.21‰). Search V31 for first person singular verbs are much more frequent in Paul's epistles (24.87‰) than in the synoptic gospels (10.35‰), though not more so than in the gospel of John (27.30‰), given the propensity for "I am" structures. For the word ευθυσ so identified with Mark (frequency

⁹⁸ Burrige, for example, appeals to simple statistical tallies of proper names in order to help establish the primary subject of Hellenistic biographies. Richard A Burrige, *What Are the Gospels?: A Comparison With Graeco-Roman Biography*.

3.62‰), all five of the occurrences in Matthew are found in pericopes shared with Mark. Search C11 quantifies that Luke has a clear preference for using causal conjunctions compared to Matthew and Mark (4.82‰ for Luke against 2.89‰ and 1.41‰ for Matthew and Mark). But highest concentration in Luke is, predictably, in his *Sondergut* (7.46‰), and the frequency in Luke & Acts together (3.37‰) still remains above the frequency in the synoptics as a whole (3.31‰). These examples explain how each set of frequency data relates to each other. Similar sets of texts share frequency trends on the whole, generally speaking.

The differences in frequencies between the newly constructed MarQ and the other gospels also has some predictability. When Mark has a low frequency of a term or structure in comparison to Matthew or Luke, one would expect the frequency in MarQ to rise above that which is found in Mark. Most often this is the case. The search of I7 aorist passive participles provides an example. Aorist passive participles occur in Mark with a frequency of 2.65‰ while in Matthew and Luke they are found at a rate of 5.99‰ and 4.41‰. In MarQ, aorist passive participles have a frequency of 4.00‰. Likewise, terms and structures that have a high frequency in Mark and a relatively low frequency in Matthew and Luke often come down in their frequencies in MarQ. In many of these instances, the occurrence of the word or structure in MarQ falls between that in Mark and Matthew and/or Luke. It becomes clear, then, that the

nature of reconstruction inhibits one's ability to reclaim the uniqueness of the text being reconstructed.

For instance, in the comparison of active verb tense frequencies in the synoptic gospels (V1, V2, V3, and V4) reprinted in Table 10, MarQ loses the propensity towards present and imperfect tenses which is such an identifiable characteristic of canonical Mark. It no longer stands out as preferring those linear, continuous, durable, progressive aspects of the verb.

Search	MarQ%	Mark%	Matt%	Luke%
[VERB present]	77.34	86.27	77.27	76.89
[VERB future]	15.29	10.96	19.33	16.05
[VERB imperfect]	14.25	25.90	7.73	18.62
[VERB aorist]	120.09	101.03	106.95	107.20

In fact, MarQ has a higher frequency of aorists than any of the gospels, a point which will deserve attention below. In many places across the search criteria the same pattern occurs, where a feature has a notably high or low frequency in Mark, but the frequency in MarQ is more moderate.

One benefit of this large number of generic investigations is that they enable discovery of some unlooked-for anomalies that may end up informing one's knowledge of the side effects of the reconstruction process. For instance, MarQ contains a higher frequency of substantives than any of the synoptic gospels. The searches for nominative nouns and accusative nouns and proper nouns show that MarQ has a higher frequency of these substantives than any of the synoptic gospels.

Table 11 Substantives

Search	MarQ%	Mark%	Matt%	Luke%
[NOUN nominative]	58.05	47.64	55.38	47.80
[NOUN accusative]	71.08	64.17	62.14	60.11
[NOUN proper]	38.58	30.94	33.22	30.06

Could it be that this is a predictable characteristic of a reconstructed text? Is it that when Matthew and Luke share a story, the substantive thing in question remains, while supporting syntax varies between the two?

After the benefits of random discovery, specific investigation into Marcan features is very fruitful. E. Pryke examined redactional style in Mark, particularly assessing syntactical features.⁹⁹ He comprised a list of Marcan features which includes parenthetical clauses, the genitive absolute, the participle as a main verb, πολλά in accusative, ερχομαι with an infinitive, ευθως, παλιν, redundant participles, periphrastic tenses, impersonals, ωστε with an infinitive, two or more participles before or after the main verb, and the γαρ explanatory formula. Several of these Marcan features lose all distinction in the text of MarQ.

Table 12 Marcan Features

Search	MarQ%	Mark%	Matt%	Luke%
[VERB participle genitive] <NOT> <PRECEDED BY> <WITHIN 1 Words> [ARTICLE genitive] <AND> <WITHIN 1 Words> ([NOUN genitive], [ARTICLE genitive], [ADJECTIVE genitive])	0.52	1.50	1.03	0.77
[VERB (subjunctive, indicative) plural] <NOT> [NOUN Nominative]	21.29	24.75	16.88	15.64

⁹⁹ E. J Pryke, *Redactional Style in the Marcan Gospel: A Study of Syntax and Vocabulary as Guides to Redaction in Mark* (Cambridge: Cambridge University Press, 1978).

ωστε <FOLLOWED BY> <WITHIN 3 Words> [VERB infinitive]	0.18	0.88	0.60	0.21
ειμι <FOLLOWED BY> <WITHIN 3 Words> [VERB participle nominative]				
<NOT> [ARTICLE nominative]	0.35	0.97	0.65	0.00
παλιν	0.52	2.48	0.93	0.15
γαρ [VERB aorist]	0.35	0.80	0.54	0.31
πολλα				
	0.52	1.86	0.33	0.41
ευθυς_2	0.70	3.62	0.27	0.05

The genitive absolutes reduce in frequency in MarQ (0.52‰) lower than in any of the canonical gospels. The impersonal structure is lower in MarQ, and ωστε with the infinitive nearly drops out with only 1 occurrence. The Marcan words παλιν and πολλα and ευθυς reduce to frequencies that would no longer register as particular redactional interests in MarQ. Many stylistic features are gone, the periphrasis, all the “this happened so that this could happen.” The immediacy motif in Mark, where Jesus “immediately” comes up from the water and “immediately” is driven into the wilderness before the disciples “immediately” drop their nets, is gone. From a frequency of 3.62‰ in Mark to one of 0.70‰ in MarQ, the reduction ensures that characteristic would no longer be so prevalent in internal analysis of the reconstructed text of Mark. In numerous examples, such as those given in Table 13, a term or phrase that is considered characteristic of Mark, reduces in MarQ to a level that matches Matthew and Luke such that one would no longer be able to identify what was a predominant aspect of the text the reconstruction is attempting to approximate.

Table 13 Marcan Examples

Search	MarQ‰	Mark‰	Matt‰	Luke‰
[Any accusative]	171.88	207.81	184.77	195.63

και <AND> και	16.51	21.04	10.51	15.39
και	79.25	97.23	65.02	76.07
δε	23.29	14.41	26.90	27.80
και λεγω αυτος	1.56	5.22	1.20	1.33
"και ελεγεν αυτοις"	0.17	1.06	0.00	0.05
υιος "του ανθρωπου"	2.09	1.24	1.63	1.23
ιδου <OR> ιδε	2.43	0.62	3.38	2.92

Table 14 Words of “Seeing”

Search	MarQ%	Mark%	Matt%	Luke%
ιδε	0.00	0.80	0.22	0.00
ιδου	2.43	0.62	3.38	2.92
μονοφθαλμος	0.00	0.09	0.05	0.00
ομμα	0.00	0.09	0.05	0.00
οφθαλμος	0.17	0.62	1.31	0.87
+βλεπω	1.91	2.83	1.42	1.54
βλεπω	1.04	1.33	1.09	0.82
αναβλεπω	0.52	0.53	0.16	0.36
περιβλεπω	0.17	0.53	0.00	0.05
εμβλεπω	0.17	0.35	0.11	0.10
διαβλεπω	0.00	0.09	0.05	0.05
θεωρω	0.17	0.62	0.11	0.36
θεαομαι	0.00	0.18	0.22	0.15
τυφλος	0.17	0.44	0.93	0.41

Table 15 Words of “Teaching”

Search	MarQ%	Mark%	Matt%	Luke%
+διδασκω	2.26	3.09	1.63	1.85
διδασκω	1.04	1.50	0.76	0.87
διδασκαλος	1.04	1.06	0.65	0.87
διδαχη	0.17	0.44	0.16	0.05
διδασκαλια	0.00	0.09	0.05	0.00
ραββι	0.17	0.27	0.22	0.00

The search results for key Marcan verbs for “blindness” and “teaching” are gone. These special Marcan terms have no noticeable frequencies in MarQ. The reconstructed text, as a consequence of the reconstruction process, no longer bears

these integral signs of the text. Indeed, some words from Mark are absent all together in its reconstruction.

There are two dozen words that occur in canonical Mark that do not occur in the reconstructed text of MarQ! Those words are *ιδε*, *Βεελζεβουλ*, *σατανας*, *Ναζαρηνος*, *Ναζαρετ*, *γεννα*, *καλως*, *συζητω*, *ειπα*, *εκθαμβεω*, *θαμβεω*, *Τυρος*, *κτισις*, *φανερωω*, *αλαλος*, *θεαομαι*, *Βηθσαιδα*, *Δεκαπολις*, *Σιδων*, *μονοφθαλμος*, *ομμα*, *διαβλεπω*, *διδασκαλια*, *εκθαυμαζω*. Mark uses the *ιδε* call to attention 9 times, *σατανας* 6 times. Neither is rare and yet they never occur in MarQ. It is necessary, then, to realize the danger of making statements based upon negative evidence. So much of the work on Q, especially theological work, is based upon what is absent from the text. “Q hat eine eigene Theologie und (Menschensohn-) Christologie ohne Passions- und Auferstehungserzählung, ohne explizite Soteriologie.”¹⁰⁰ Scholars can not speak definitively regarding what a reconstructed text is without, not vocabulary, not distinct phrases, not theological terms. It is not difficult to imagine a MarQ scholar basing their thesis on the profound realization that MarQ never uses the words *γεννα*, *Βεελζεβουλ*, or *σατανας*. This negative

¹⁰⁰ Christoph Heil, “Die Q-Redakonstruktion des Internationalen Q-Projekts: Einführung in Methodik und Resultate,” *Novum Testamentum* 43, no. 2 (2001), 142. And also “The Sayings Gospel Q contains neither a passion narrative nor explicit reference to the death of Jesus, and it appears not to presume resurrection theology as the logic of his vindication.” in Daniel A. Smith, “Revisiting the Empty Tomb: The Post-Mortem Vindication of Jesus in Mark and Q,” *Novum Testamentum* 45, no. 2 (2003), 123.

evidence to support a redactional theory regarding the reconstructed document is an example of inappropriate use of a reconstructed source text. Witnessing this fact casts serious doubt on arguments from negative evidence—the absence, or even rarity, of words or phrases in a reconstructed document.

Many of the changes in frequency from Mark to MarQ are logical, as has been observed. A relatively high frequency in Mark is not sustained in the reconstructed source because of the lower frequencies in Matthew and Luke. But, there are also many searches where the expected tendencies between texts simply and randomly break down, showing how unpredictable and illusive a source text can be. Perhaps most importantly, and easily overlooked, is the logical assumption that words and structures that have similar frequencies among Mark, Matthew and Luke will approach the same frequency in MarQ. Again, this often is the case, but it is not always so.

For example, in search M11, Matthew’s unique “Kingdom of Heaven,” which occurs nowhere else in the NT, has a slightly higher frequency in Matthew’s unique *Sondergut* material (2.72‰) than in the material it shares with Luke only (2.13‰) or with Mark (1.13‰). This higher frequency for Matthew is logical. When Matthew is using his own sources, he relies more on his own themes and terminologies. But this pattern does not always hold true. The word ἰδοὺ occurs more often in Matthew than in the other synoptics, but it occurs in Matthew’s unique material at a lower

frequency (1.94‰) than in either his Marcan material (3.86‰) or the material he shares with Luke (2.93‰).

One fallacy maintained in reconstructing a source text is establishing tendencies and redactional characteristics of each author/redactor and then applying those tendencies consistently throughout the reconstruction. For instance, in establishing the text of Q, when choosing between variants from Matthew and Luke, a variant is consistently chosen when it is deemed the least Mark-like, in an attempt to differentiate the sources. It is tempting to apply logic and inference in anticipating, regulating and extending results in the author/editor/redactor's work. The presumption of consistency is a persistent one. Bergemann bases his construction of an additional early source—"Die Grundrede"—on Matthew's and Luke's varying degree of agreement of their source.¹⁰¹ The insistence that each should use their source with the same approximation consistently is specious. "Mark need not have chosen every pericope in his gospel because it contained his particular theology or point of view. He may have included some simply because they were well known."¹⁰²

¹⁰¹ Thomas Bergemann, *Q Auf dem Prüfstand: Die Zuordnung des Mt/Lk-Stoffes zu Q am Beispiel der Bergpredigt*, vol. 158, Frlant (Göttingen: Vandenhoeck & Ruprecht, 1993), 25, 34.

¹⁰² Robert H. Stein, "Marcan Redaction History," in *The Composition of Marks Gospel: Selected Studies From Novum Testamentum*, ed. David E. Orton, Brill's Readers in Biblical Studies (Leiden, Boston: Brill Academic Publishers, 1999), 43.

Historians know that they can not normalize historical anomalies and occurrences. History is messy. Things happen with little rhyme or reason, alongside things that take place with long-anticipated intentionality and preparation. An author's use of source material is an historical occurrence. Assuming a consistent intentionality is not grounded in the human experience. Scribes skip lines when copying. Redactors are inconsistent in making changes ("writer's fatigue"). An author, in the process of intentional use of material, is also affected by the size of the page, and a child's interruptions, and the gash on the writing surface, and a sympathy towards a particular character, and the lateness of the hour.¹⁰³ Alongside the intentions of the redactor fall these random historical realities that shape the resulting text. The literature on this subject deals with the literary and, to some extent, physical setting (desk or floor or lap), but could offer a fuller appreciation for the random introductions that enter into a text in this realistic context.¹⁰⁴ Just as it is impossible for an historian to explain the logic and reason behind everything that happens in a period that she is researching, so is it impossible to reconstruct a source text from a

¹⁰³ For a detailed survey of the writing environment in antiquity, see Robert A Derrenbacker, Jr, "Ancient Compositional Practices and the Synoptic Problem" (2001) and Sharon Lea Mattila, "A Question Too Often Neglected," *New Testament Studies* 41, no. 2 (1995): 199-217.

¹⁰⁴ "In fact, the long debate on the Synoptic Gospels seems to have been conducted without paying much or any attention to this issue of whether any indications of 'sensible' compositional procedures in the first century C.E. are available." F Gerald Downing, "Compositional Conventions and the Synoptic Problem," *Journal of Biblical Literature* 107 (1988), 70.

limited set of presumptuous, consistent criteria. The text of MarQ illuminates several anomalies that defy a reliance upon logic brought to the data when making reconstructions of a source text.

As has already been discussed, one expects higher frequency of terms and phrases in Matthew and/or Luke than in Mark to result in higher frequencies of the same search in MarQ, and vice versa. This pattern often is the case, but not always. A case in point is the occurrence of σατανᾶς in the gospels, mentioned earlier. The term σατανᾶς occurs twice as often in Mark (.53‰) as it does in Matthew (.22‰) or Luke (.26‰). Still, its frequency in Matthew and Luke could not be considered rare by any measure; three of Luke's occurrences are found in non-Markan material. However, the word does not occur in MarQ. This complete absence of the word falls outside of these standard tendencies, seems to be a random result, and once again problematizes arguments from negative evidence when analyzing a reconstructed text.

Even for words considered rare, perspective is needed to prevent false assumptions about a word's general rarity or importance. Of the GNT words that occur in Mark at least twice but not in Matthew or Luke (φανερῶω, κτίσις, κοινός, κράβατος, στήκω, ἀναμμνήσκω, ἀποκόπτω, θερμαίνω, ἠδέω, πωρόω, ἀμάρτημα, προστρέχω, πύω), more than half of them are found in John, more than half are in the Apocryphal Gospels, and all but two of them are found in one or the other. The word for "rebel" στασιάστης is an hapax legomena in Mark, occurring

once but not elsewhere in the NT, however the word occurs 20 times with a frequency of .81‰ in the two chapters of Josephus’ “Wars.” The subject matter of a corpus determines the occurrence of content words.

The unpredictability of the results is seen in many searches. The first person singular personal pronoun occurs more often in MarQ (12.69‰) than it does in Mark (9.46‰), Matthew (12.04‰) or Luke (11.23‰). And even more unpredictably, the frequency of accusative nouns in MarQ (71.08‰) is 11% higher than in Mark (64.17‰) despite the fact that the two texts MarQ is reconstructed from each have a lower frequency of accusative nouns—Matthew (62.14‰) or Luke (60.11‰)!

Among the 589 searches conducted, MarQ has the lower frequency than Matthew, Luke or Mark in 71 of them, and a higher frequency than each synoptic gospel in 86 of the searches (15% of the time!). These unpredictable anomalies represent tremendous potential in the comparative analysis for errantly ascribing a redactional feature to the reconstructed source simply because it is sufficiently differentiated from the other gospels. It then also represents tremendous opportunity to be wrong, without recognizing this limitation of a reconstructed text.

Correlations

One final and new avenue of analysis will be helpful, and the result is as profound as the observation is simple. Using the 589 separate searches as a representative survey of stylistic features for a text, the results can provide

benchmarks for meta-comparisons between two texts. Correlations can allow one to examine if text A & B are more similar to each other than B is to C. With this large number of data points, simple correlation coefficients can be compared between each text. A correlation coefficient takes two sets of numbers and calculates how indicative they are of each other. As the correlation coefficient between two texts approaches 1.000, it demonstrates that the two data sets are related and indicative to one another. Since the coefficient between two texts approaches 1.000 the more similar they are to one another, when correlated against itself, a text scores a perfect 1.000 (obviously!). Table 16 gives the calculated correlation coefficients calculated for a relevant number of the search texts.

The coefficient is an arbitrary score, given that the data sets are an arbitrary array of data. Hence, the scores only have real significance in comparison with the correlation between other texts (using the same data array). Two corpora that are very similar share a strong correlation in comparison to other texts. The synoptic gospels correlate higher with each other than any of the non-gospel texts. The collection of apocryphal gospels is more similar to the canonical gospels than are any of the non-gospel text ranges. Luke correlates almost as high with Luke and Acts (.9951) as it does with Lucan *Sondergut* (.9958) and even higher than it does with the portions of Luke that share material with Matthew (.9873). The seven undisputed Pauline epistles share a .9956 correlation with the epistles as a whole (not shown), but lower correlations with the gospels. Similar text ranges share higher correlations.

Table 16 Correlation Coefficients

MarQ	1.0000																		
Mark	.9888	1.0000																	
Matt	.9892	.9831	1.0000																
Luke	.9896	.9914	.9928	1.0000															
NT	.9767	.9810	.9885	.9892	1.0000														
QLuke	.9793	.9829	.9901	.9929	.9907	1.0000													
QMatt	.9777	.9745	.9939	.9856	.9872	.9939	1.0000												
Synoptics	.9926	.9937	.9964	.9986	.9903	.9928	.9893	1.0000											
Gospels	.9911	.9912	.9960	.9968	.9906	.9929	.9907	.9985	1.0000										
Double Trad	.9767	.9764	.9936	.9887	.9911	.9944	.9945	.9909	.9907	1.0000									
DTMatt	.9799	.9748	.9958	.9864	.9878	.9894	.9938	.9904	.9902	.9974	1.0000								
DTLuke	.9696	.9736	.9873	.9865	.9896	.9945	.9909	.9870	.9868	.9980	.9907	1.0000							
Mt <i>Sondergut</i>	.9777	.9691	.9952	.9843	.9814	.9837	.9898	.9880	.9874	.9899	.9925	.9834	1.0000						
Lk <i>Sondergut</i>	.9852	.9873	.9841	.9958	.9792	.9845	.9744	.9928	.9911	.9764	.9758	.9727	.9756	1.0000					
Matt from Mk	.9918	.9867	.9987	.9935	.9865	.9870	.9895	.9971	.9960	.9893	.9915	.9831	.9906	.9855	1.0000				
Luke from Mk	.9909	.9915	.9894	.9980	.9837	.9854	.9771	.9966	.9931	.9814	.9805	.9780	.9800	.9939	.9919	1.0000			
Matt & Luke	.9912	.9892	.9980	.9983	.9906	.9934	.9914	.9994	.9982	.9928	.9927	.9887	.9913	.9920	.9978	.9956	1.0000		
Luke & Acts	.9817	.9844	.9892	.9951	.9886	.9857	.9780	.9937	.9906	.9875	.9859	.9847	.9821	.9888	.9901	.9946	.9941	1.0000	
John	.9664	.9632	.9744	.9708	.9717	.9732	.9751	.9736	.9847	.9701	.9696	.9663	.9657	.9658	.9723	.9622	.9743		1.0000
Johannine	.9698	.9740	.9845	.9785	.9858	.9816	.9851	.9829	.9881	.9819	.9809	.9786	.9759	.9692	.9836	.9707	.9832		
Pauline7	.9223	.9290	.9490	.9464	.9728	.9614	.9626	.9464	.9514	.9618	.9553	.9633	.9445	.9320	.9428	.9340	.9494		
Epistles	.9287	.9378	.9569	.9552	.9783	.9680	.9674	.9549	.9572	.9698	.9627	.9718	.9529	.9406	.9518	.9439	.9578		
Apoc Gospels	.9892	.9822	.9889	.9861	.9798	.9780	.9792	.9893	.9889	.9806	.9844	.9731	.9814	.9800	.9901	.9855	.9892		
Philo Moses	.8616	.8851	.8796	.8857	.9020	.8867	.8783	.8861	.8753	.8941	.8900	.8938	.8744	.8666	.8792	.8878	.8843		
Joseph War	.8838	.8997	.9025	.9028	.9128	.8943	.8901	.9048	.8952	.9071	.9076	.9027	.8958	.8873	.9048	.9062	.9043		
1-4 Macc	.9432	.9556	.9527	.9546	.9594	.9461	.9407	.9570	.9488	.9526	.9547	.9467	.9465	.9476	.9544	.9563	.9554		
	MarQ	Mark	Matt	Luke	NT	QLuke	QMatt	Synop tics	Gospels	Double Trad	DTrad Matt	DTrad Luke	Matt <i>Sond</i>	Luke <i>Sond</i>	Matt fr. Mk	Luke fr. Mk	Matt & Luke		

Now consider from the table the simple question, “To which gospel is MarQ most similar?” The correlation coefficients that MarQ shares with Mark, Matthew and Luke are .9888, .9892, and .9896, respectively. MarQ is both more similar to Matthew and more similar to Luke than it is to Mark. MarQ is even more similar to Luke than Luke is to the double tradition material in Luke.

Another avenue of inquiry has turned up the same results. A tally of the number of times two texts share a long string of words that match precisely can be compared between corpora. Finding the longest strings of matching text can help gauge the repetitive kinship between two texts. The first step is to search between Mark and Luke for every verse where they shared an exact match at least 15 words in sequence. Two such verses in Mark have at least 15 words in sequence exactly matching a string in a verse in Luke.¹⁰⁵ When comparing canonical Mark with Matthew, five verses are found with at least 15 words in sequence exactly matching a string in Matthew. However, significant differences appear in comparison using MarQ. Fourteen verses in MarQ have at least 15 words in sequence exactly matching a string in a verse in Luke (much higher than Mark’s two). But, 41 verses in MarQ match an exact string in Matthew of at least 15 words (much, much higher than Mark’s five). To restate it, when looking for long strings of shared material 15 words or longer in a single verse, canonical Mark matches Luke twice and Matthew five times, but MarQ

¹⁰⁵ This data collection was assisted by the Infer feature of Accordance Bible Software. The specific command syntax was [INFER=i 15,0,0 GNT-T].

matches Luke 15 times and Matthew 41 times. This enormous disparity in agreements exposes how the reconstructed text has much longer, exact phrasing in common with the Matthew and Luke than the source text does.

In addition to looking for exact phrases, it is possible to loosen the search to “general agreement”, phrases between texts that match “somewhat.” A full 298 verses in MarQ contain a six-word phrase in order that is similar to one in Mark, allowing for changes in inflected forms and allowing for one altered or intervening word.¹⁰⁶ That number is slightly higher than the 253 phrases similar to phrases in Luke. But as for Matthew, even allowing for intervening words, MarQ has 317 verses with six-word phrases finding commonality in Matthew. MarQ has significantly more phrases in common with Matthew than it does with Mark.

In the end, despite best efforts, efforts beyond reason, given that the reconstruction benefited from a knowledge of actual Mark, the resulting reconstructed text still holds more characteristics of its parent text than the source text it is ideally representing. Two separate investigations, examining correlation coefficients between texts and tallying precise or similar long phrases between texts, have produced the same conclusion. **A text that results from source-critical reconstruction is still more indicative of the texts that used it than of the original it is hypothetically representing.**

¹⁰⁶ The Accordance search syntax: [INFER 6,1,1 GNT-T].

This result can be compared with Goulder's discussion of the fact that Q is much like Matthew.¹⁰⁷ The process has failed to create a source document that was unlike Matthew or Luke. It has even failed to produce a document that is less like Matthew or Luke than it is like canonical Mark, Matthew's and Luke's primary source. It turns out that choosing variants from Matthew and Luke which best produce the text of Mark is counter to the criteria of choosing variants which are most unlike Matthew and/or Luke. Reconstructing a text with dissimilarity to Matthew and Luke as a driving principle, as is done in standard reconstructions of Q, it would result in a reconstruction that was less representative of the original source document.

When reconstructing the Parable of the Sower in MarQ 4:19 and parallels, there is no doubt that ἡ ἀπάτη τοῦ πλούτου, "the lure of wealth," would certainly have been thought a Lucan redaction. The decision would have been incorrect. The criterion of dissimilarity fails ultimately, but without it, it becomes difficult to make variant choices with any degree of certainty.

At this point in the study, several indictments of the reconstruction process have surfaced. The reconstructed text of MarQ is only half the size of canonical Mark. The content that disappears leaves a text that does not look like the historical Mark it is attempting to approximate. The stylometric survey of features such as vocabulary and

¹⁰⁷ Michael Douglas Goulder, "Self-Contradiction in the IQP," 508. Cf. Derrenbacker's response Robert A Derrenbacker, Jr, and John S. Kloppenborg, "Self-Contradiction in the IQP? A Reply to Michael Goulder."

syntactical structures demonstrate how so much of what is specifically Marcan does not make its way into MarQ. And, the statistical correlations between the texts as well as studies of long sections of significant agreement demonstrate that the reconstructed text of MarQ resembles more closely Matthew and Luke than it does Mark. MarQ is highly differentiated from canonical Mark. Before concluding with one last model for summarizing these assessments, I wish to make clear the applicability of these findings to the reconstructed text of Q as well.

Caveats

The present study demonstrably settled the question of whether or not a reconstructed Mark is substantially different from canonical Mark. Those differences are both in extent and in content. The suggestion here is that the differences are a byproduct of the reconstruction process. The source text is inherently difficult to obtain. It first went through a sieve in how it was used by the witness texts, and then is picked out through the reconstruction process. Those activities render predictable and unpredictable inadequacies in the resulting reconstruction that can not be overcome. The application is that as it is for MarQ, so it goes for Q. It is important, then, to think through possible limitations to the extent to which this applies also to the text of a reconstructed Q source.

The most articulate objections to the applicability of the analogy between a reconstructed Mark and Q come from Tuckett and Foster in their articles published in *The Expository Times*. These two articles directly critique some aspects of the method

used in this study. One significant difference is that they have only engaged discussion with scholars who have presented outlines of MarQ, but not an actual text. They have not had the benefit of the full study given here, which highlights the disparity of the content and stylometry between the texts.

Tuckett offers one direct defense of the reconstructed text of Q. He argues that Matthew preserves Q as well as he does Mark, and that Luke preserves Q much better than he does Mark, as evidenced in the Q and Mark overlap passages.¹⁰⁸ He says that this possibility “does suggest that omissions of Q material may not have been very extensive.”¹⁰⁹ Foster’s article more thoroughly takes on the direct arguments against applying a model of reconstructing Mark to that of reconstructing Q. His main argument, though, is the same as Tuckett’s.¹¹⁰ Foster interacts with Streeter’s numbers that Matthew preserves 90% of Mark’s verses but only 51% of Mark’s words. Luke preserves 52% of Mark’s verses and 53% of Mark’s words.¹¹¹ But from those numbers, Foster argues that Luke’s omissions of Marcan material were for the purpose of including all of Q, a bold but specious conclusion. As such, according to Foster, when Luke uses Q, he is reconstructing 90% of Q’s wording. It is unconvincing to posit that Luke would have treated his two sources in such

¹⁰⁸ Christopher M. Tuckett, “The Search for a Theology of Q: A Dead End?”, 293.

¹⁰⁹ Christopher M. Tuckett, “The Search for a Theology of Q: A Dead End?”, 293.

¹¹⁰ His other arguments are mostly based on this one.

¹¹¹ Paul Foster, “In Defence of the Study of Q,” 296-97.

drastically different ways without some verifiable basis for the length of Q. Kloppenborg has argued, too, that reconstructions of Q have recovered nearly all of the historical text.¹¹² These arguments for the full extent of Q are unconvincing, and in the light of this new study, a much more tangible model than previously available, these arguments must be rethought. It is impossible to draw conclusions regarding how Luke or Matthew used their Q source, since the text of the Q source is created from a set of predetermined judgments on how Matthew and Luke used their Q source! The present study demonstrates how the gospel writers used their primary source, and in the absence of any other verifiable data, these new revelations are more reliable than previous speculations of how Luke or Matthew might have used their sources. In the end, Tuckett and Foster both rest their arguments on steps that get them to that oft-repeated claim: that standard reconstructions have been able to derive 90% of the text of the original Q source. The overlap texts are incredibly speculative, both in their own right and in their own identification. Scholars have been able to conclude that Luke preserves 90% of Q in overlap texts because it is only when there is such high agreement that the pericope is named an overlap section in the first place. The remaining incidents, possibly places where Luke and/or Matthew stayed closer to the Mark text than to the Q text, are called occurrences of minor agreements.

¹¹² John S Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel*, 91-104.

But even if Foster's argument is granted that Luke preserves Q better than he does Mark, this speaks to the preservation of content within a pericope, and not to the preservation of the full extent. M. Wolter joined the discussion in the *Expository Times*, and while he is more convinced by the arguments of extent, he echoes the concerns raised by Rodd and others that an incomplete text is an unreliable witness.¹¹³ Furthermore, these objections are silent regarding the bulk of the findings in this study. It does not address the correlation within content between the reconstruction and its witness over against the original source text. The differences between the content of MarQ and the content of Mark suggest that the reconstruction process itself, notwithstanding the specific subject matter or even extent, contributes significantly to producing an unreliable resulting text.

Foster has two other points worthy of consideration. He appeals to the idea that the material absent from a reconstruction of Mark "is primarily narrational in character, which again suggests that the evangelists may have take [sic] more care to preserve the sayings of Jesus (another point in favor of Q being preserved more accurately as a source than the actual working of Marcan narratives)."¹¹⁴ One could argue that Matthew and Luke preserve the wording of Q better than they do Mark on account of generic differences between Mark and Q. The previous finding regarding

¹¹³ Michael Wolter, "Reconstructing Q?," *Expository Times* 46, no. 2 (2004): 105-31.

¹¹⁴ Paul Foster, "In Defence of the Study of Q," 298.

sayings material uncovers the fallacy in the assumptions here, given the circular logic involved. The fact that both MarQ and Q preserve sayings material better is not an argument for the solid text of Q. It says something about the reconstruction process rather than the genre of the historical Q source. R. Burridge recognizes that the speculative nature of the reconstructed Q source renders it incapable of sustaining the amount of analysis needed for meaningful analysis of its genre.¹¹⁵ Once the textual reconstruction moves beyond the {A} confidence grade, it is mostly narrative material that comes into play. MarQ itself still contains a significant proportion of sayings material, but in the end, the findings of the current comparison are so strong, they overcome such caveats.

Finally, Foster defends layered studies of Q by appealing to parallels of studying Qumran texts or Deuteronomic literature. But the analogy is inappropriate.¹¹⁶ The present model is demonstrating the inadequacies of the process of source-critical reconstruction. The incompleteness and speculative nature of MarQ and Q are a result

¹¹⁵ Richard A Burridge, *What Are the Gospels?: A Comparison With Graeco-Roman Biography*, 248. For a counter argument, see F Gerald Downing, "A Genre for Q and a Socio-Cultural Context for Q: Comparing Sets of Similarities With Sets of Differences," *Journal for the Study of the New Testament* 55 (1994), 5.

¹¹⁶ Paul Foster, "In Defence of the Study of Q," 299. Many times Kloppenborg and others offer the analogy that our GNT is speculative too. But it is hard to take this argument seriously. Are the versions of Mark found in Vaticanus and Sinaiticus as different as the texts of Mark and MarQ?

of the reconstruction process. Studying an extant text, be it complete or not, is a much more reliable endeavor.

In addition to those questions raised by Tuckett and Rodd, there is another possible obstacle to consider when applying the findings on MarQ to the text of Q. One could argue that the vast differences between Mark and MarQ are not a consequence of the inadequacies of a reconstructed text, but rather are clear evidence that Matthew and Luke were using two different versions of Mark as their source, at least one of which being quite different from the canonical version known today. Certainly Matthew and Luke would have had different copies of Mark and Q. It is unreasonable to think otherwise, given what scholars surmise about the transmission history of these texts.¹¹⁷ But two points counter this. First, quite simply, scholars may emphasize the difference between Matthew's and Luke's copy of Mark, but no one argues that their copies were as diversified as Mark and MarQ. No scholar argues that Matthew's version of Mark was half the size of Luke's in pericopes and/or content within each pericope. In addition, this argument does not serve to strengthen confidence in a reconstruction of Q. If the early copies of Mark were so different, there is no evidence to counter the assumption that this would be the case for their Q sources as well; hence, the reconstructed Q would also be drastically different from the historical Q.

¹¹⁷ D. C Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997).

Each of these potential caveats to the striking results of this study hinge on differentiating Matthew's and/or Luke's handling of Mark as opposed to their handling of Q. However, the parallel results between Q and MarQ speak to a different reality. Both Q and MarQ had texts with preferable readings in both Matthew and Luke. Both Q and MarQ had about half of its text made up of doubly attested verbatim agreement. Both Q and MarQ have clear prominence of sayings material in their reconstructions. The comparisons between the two suggest that the current findings regarding the reconstruction process apply equally to the process as it is employed in either instance. Moreover, the profundity of any of the aforementioned caveats can not stand in the face of a single reminder—the exaggerated nature of the current methodology.

As a counter to any of these caveats, it is important to remember how conservative the reconstruction process was. The deck was stacked against the discovery of **any** differences between MarQ and Mark. The current method of achieving an idealized reconstruction has resulted in an implausibly good reconstruction. In Rodd's article, he concludes that any theology of a reconstructed Mark fails since it will not include Mark 10:45 and the Son of Man saying about coming to serve.¹¹⁸ Luke preserves only the fragment of two words found in Matthew, and standard criteria would fail to reconstruct the full verse. But the verse is present

¹¹⁸ Cyril S. Rodd, "The End of the Theology of Q?", 10.

in the present idealized reconstruction of MarQ. The raw data that remain in the search results tables demonstrate an overwhelming amount of differentiation between the text of MarQ and that of canonical Mark, despite the fact that every differentiation was stifled by the reconstruction process used. Every differentiation between MarQ and Mark would increase as a more sensible knife is applied to slicing up variation units. The result would inevitably change the general structure of the reconstructed document. There are unquestionably more distinctions between Mark and MarQ that would surface in a more reasonable reconstruction of the MarQ text. Many more features of Mark would be lost, thus reinforcing the potential for error when making arguments out of negative evidence or positive evidence. Each finding is doubly reinforced given the method I have adopted from the beginning.

How Different is Different?

It is clear at this point that MarQ is a poor representation of Mark in many respects. When MarQ is compared with Mark, and the distinctions between them are articulated, in the end the differences are vast. This failure of MarQ to sufficiently represent Mark is an indictment of reconstructed sources in general, including Q.

The final comparison between Mark and MarQ demonstrates that a genuine discovery of the nature of Mark is no longer possible when left only with MarQ. Any number of thematic monographs and important findings that present an interpretive key for understanding the gospel are lost. In other words, the arguments

that Marcan scholars make about Mark and the key themes they champion would falter if their study was left with only MarQ.

Is the secrecy motif any longer a part of the reconstructed document? The secrecy feature is seen primarily in the commands of silence and the disciples lack of understanding Jesus whom they follow.¹¹⁹ Of the nine commands from Jesus to keep silent (Mark 1:25, 34; 3:12; 1:43-45; 5:43; 7:36; 8:26; 8:30; 9:9), four remain. Of the passages that display misunderstandings on the part of the disciples (4:13, 40-41; 6:50-52; 7:18; 8:16-21; 9:5-6, 19; 10:24; 14:37-41), three remain. One of those missing is the fullest articulation of the disciples' misunderstandings about each feeding of the multitudes in Mark 8:16-21.

Does intercalation survive? This prevalent, unique literary device ascribed to the gospel of Mark is the sandwiching of one story inside another, presumably for the powerful effect such intratextuality has on producing meaning in the text. Of the eight examples that Telford lists in his study of Mark's theology (Mark 3:21, 22-30, 31-5; 4:1-9, 10-12, 13-20; 5:21-4, 25-34, 35-43; 6:7-13, 14-29, 30; 11:12-14, 15-19, 20-5; 14:1-2, 3-9, 10-11; 14:17-21, 22-6, 27-31; 15:40-1, 42-6; 15:47-16:8), only three are left in nested form.¹²⁰ The amount of omission, not just in missing verses, but in

¹¹⁹ For a full discussion of these themes, see the essays in C. M Tuckett, *The Messianic Secret*, vol. 1, Issues in Religion and Theology (Philadelphia: Fortress Press, 1983).

¹²⁰ W. R. Telford, *The Theology of the Gospel of Mark*, New Testament Theology (Cambridge, UK: Cambridge University Press, 1999). For a fuller discussion, see also

altered style and content words, as well as in different terminology, suggests that the process has not reconstructed a portion of the original text as much as it has created an entirely new text.

And what of studies regarding the location and Sitz im Leben of Mark? M. Hengel has concluded that “Mark was a Greek-speaking Jewish Christian who also understands Aramaic.” It is the twelve uses of Hebrew and Aramaic terms that convinces him of Mark’s Jewish identity (Mark 3:17-19; 5:41; 7:11; 8:34; 10:46; 11:9-10; 14:1, 32, 36, 45; 15:22, 34).¹²¹ Only four Hebrew or Aramaic terms remain in MarQ, ὡσαννά in 11:9, Γεθσημανὶ in 14:32, Γολγοθᾶ in 15:22, and Jesus’ last cry from the cross in 15:34. While most of the verses themselves containing Hebrew or Aramaic terms are still present in MarQ, the Hebrew or Aramaic terms do not make it into the reconstructed text. Gone are nearly all of the uses of Aramaic followed by “which means . . .” This reduced list gives now the impression of passing on knowledge of name places and a dying word from the Jesus oral tradition, not the impression of an author demonstrating working use of Hebrew that Hengel found in Mark.

Francis Gerald Downing, *Doing Things With Words in the First Christian Century*, vol. 200, Journal for the Study of the New Testament Supplement Series (Sheffield: Sheffield Academic Press, 2000), 118-32.

¹²¹ Martin. Hengel, *Studies in the Gospel of Mark* (Philadelphia, PA: Fortress Press, 1985), 10.

Typically in a monograph on one aspect of Mark, a scholar will identify a predominant theme and then work through significant pericopes which provide the backbone for understanding this theme in Mark. When reduced to a reconstructed Mark, these in-depth studies do not fare well.

Women in Mark

S. Miller published her research on *Women in Mark's Gospel*.¹²² She surveys ten texts as she argues that the women on the periphery consistently move towards the center of the narrative and play a role as disciples of Jesus. The first text is the healing of Simon's Mother-in-Law in 1:29-31. These short verses remain intact in MarQ, but the texts that follow meet with less success.

In Jesus' break with his family in 3:20-35, for Miller the key to interpretation is the juxtaposition that occurs in the intercalation with the Beelzebul controversy, which is lost to MarQ. All that remain are the last five verses and the mother, brother, sister saying.

In the story of Jairus' daughter in 5:21-43, a small amount of material is lost in MarQ, but it does not undercut Miller's arguments significantly. Of course, Miller places a great deal of importance on the dancing daughter of Herodias in 6:14-29. But in MarQ, the account of John ends with him imprisoned and beheaded. There is no

¹²² Susan Miller, *Women in Mark's Gospel*, vol. 259, Journal for the Study of the New Testament Supplement Series (New York: T. & T. Clark Publishers, Ltd, 2004).

daughter, no dancing, and no debt repaid with the head of the baptizer. The story of the Syrophoenician woman and her daughter in 7:24-30 is also gone. Miller draws an interpretive string between Mark's three uses of young women in the story, and at this point two of them are lost. The poor widow in 12:41-44? Gone. Not poor, nor widowed.

With the woman anointing Jesus' feet with oil in 14:3-9, Matthew's alignment with Mark does preserve the story. On the other hand, Luke's arrangement moves the story away from the context of the Passion narrative, which for Miller is a key context for another common thread she lifts up, namely that of women as messengers, even prophetic ones, as in this instance where the woman foreshadows by anointing Jesus for burial.

When the servant-girl singles out Peter in the courtyard in 14:53-72, in MarQ she does so only once, unlike the second indictment that she gives after the cock crows in Mark, reducing her significance in the narrative greatly.

When the women witness the execution in 15:40-41, Salome is nowhere to be found, nor is the crucial verse 41 which offers the blanket endorsement of women as disciples ("These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem."). Miller makes the strong argument from this verse that Jesus calls disciples who ἀκολουθέω or follow him and that the gospel of Mark makes sure at the end of the narrative to

clearly identify two groups of women who ἀκολουθέω follow Jesus.¹²³ But not in MarQ.

And as for the empty tomb in 16:1-8, the women are there. They receive the command from an angel, and then with fear and great joy, run and bring the news to the disciples, again negating most of Miller's ensuing discussion. In the end, MarQ lacks all but two of the narrative devices which Miller discusses.¹²⁴ Miller's insightful study of a clear narrative feature of Mark would not exist were she left with the text of MarQ.

Wonder in Mark

T. Dwyer, in *The Motif of Wonder in the Gospel of Mark*, surveys "wonder" as an interpretive key for understanding the gospel. "Mark uses wonder with an intensity, frequency, and mystery that surpasses the other synoptics."¹²⁵ He surveys an exhaustive list of places where wonderment plays a role in the narrative. He argues that this wonder happens at the in-breaking of the kingdom and that it contains an invitation to obedience. He looks at these texts: Mark 1:22, 27, 2:12, 3:21, 4:41, 5:15,

¹²³Susan Miller, *Women in Mark's Gospel*, 161.

¹²⁴ For further implications of a Mark without Salome, see Paul L. Danove, *The Rhetoric of the Characterization of God, Jesus, and Jesus' Disciples in the Gospel of Mark*, Journal for the Study of the New Testament. Supplement series 290 (New York: T & T Clark International, 2005), 127-42.

¹²⁵ Timothy Dwyer, *The Motif of Wonder in the Gospel of Mark*, vol. 128, Journal for the Study of the New Testament Supplement Series (Sheffield, England: Sheffield Academic Press, 1996), 196.

20, 5:33-42, 6:2, 6, 6:20, 50, 51, 7:37, 9:6, 9:15, 32, 10:24, 26, 32, 11:18, 32, 12:11, 12, 17, 14:33, 15:5, 15:44, 16:5, 6, 8. Of those, the references to wonder only survive in MarQ 1:22, 4:41, 5:15, 9:32, 10:26, 11:32, 12:11, 12, 15:5, 16:5, 6, 8. The relevant frequencies from the previous search results play this out, as can be seen in Table 17.

Table 17 Words of “Wonderment”

Search	MarQ%	Mark%	Matt%	Luke%
(θαμβεω, εκθαμβεω, εκπλησσω, εκθαυμαζω, εξιστημι, θαυμαζω, θαυμαστος, στυγναζω, εκστασις, θαυμασιος, θαμβος)	1.23	2.21	0.82	1.13
Θαμβεω	0.00	0.27	0.00	0.00
Εκθαμβεω	0.00	0.35	0.00	0.00
εκπλησσω	0.35	0.44	0.22	0.15
θαυμαζω	0.35	0.35	0.38	0.67
εκθαυμαζω	0.00	0.09	0.00	0.00
εξιστημι	0.18	0.35	0.05	0.15

Often, it is not that the verse is omitted from MarQ, but rather that the phrasing has been changed. In MarQ 6:6, Jesus is not amazed at the crowd’s unbelief. In MarQ 10:22, the rich young ruler is not shocked at hearing what he must do. In Mark 14:33, Peter, James and John become alarmed (ἐκθαμβέω), but in MarQ they become grieved (λυπέω). The core of his study would be negated if it were based on MarQ.

Disciples in Mark

S. Henderson, in *Christology and Discipleship in the Gospel of Mark*, summarizes Mark as an apocalyptic gospel.¹²⁶ One of the six key sections for understanding discipleship in the gospel is the walking atop and calming the sea in 6:45-52 which is absent in MarQ. Henderson calls it the motif of incomprehension, arguing that the passage is central to Mark, being the moment Jesus sends the disciples out ahead of him to do the work, having just witnessed the food miracle. “Jesus compels them to embark on a sea crossing as fully endowed agents of that same dominion of the sea.”¹²⁷

This story in Mark has often been cited as critical for understanding the incomprehension motif. It includes the first use of *συνίημι* to characterize the disciples (“They did not understand about the loaves” Mark 6:52). In MarQ, none of the uses of *συνίημι* remain, save for the OT quote regarding parables in Mark 4:12.

Additionally, the word *ευαγγέλιον* is key for framing the apocalyptic theme of what is to come for the disciples and subsequent followers. It drops from 8 times in Mark to occurring twice in just one pericope in MarQ (MarQ 6:6b immediately

¹²⁶ Suzanne Watts Henderson, and John Court, *Christology and Discipleship in the Gospel of Mark*, Society for New Testament Studies Monograph Series (Cambridge: Cambridge University Press, 2006).

¹²⁷ Suzanne Watts Henderson, and John Court, *Christology and Discipleship in the Gospel of Mark*, 123.

follows 14:9 in MarQ on account of Luke's order). The cornerstone upon which Henderson hangs her argument is no more in MarQ.

Conflict in Mark

J. Kingsbury's well-known work on conflict in Mark becomes conflicted when his discussions are applied to MarQ.¹²⁸ Most of the features that Kingsbury identifies are missing in MarQ, too. His description of the conflict with Satan falters since Satan makes no appearance in MarQ. Kingsbury associates conflict with the disciples and conflict with authority by way of the key verse in 8:33, "you are setting your mind not on divine things but on human things." The verse is absent from MarQ.

Kingsbury argues that Mark intends the reader to reinstate the dignity of the disciples because Mark 14:28, "But after I am raised up, I will go before you to Galilee," is realized in the end.¹²⁹ The verse is absent from MarQ. But Kingsbury's identification of which groups bring about conflict introduces a bigger, specific concern and the final point of this study. It has already been shown that the reconstruction process introduces anomalies into the text, high frequencies of lexical and grammatical features, that have nothing to do with the original source text. So if scholars are

¹²⁸ Jack Dean Kingsbury, *Conflict in Mark: Jesus, Authorities, Disciples* (Minneapolis: Fortress Press, 1989).

¹²⁹ Jack Dean Kingsbury, *Conflict in Mark: Jesus, Authorities, Disciples*, 113.

analyzing internal features of a reconstructed text, it must be recognized that those features in all likelihood bear little relationship to the “real” text.

In the process of genuine historical inquiry and scholarly engagement, scholars could establish substantive theories regarding the text of MarQ, the theology of MarQ, the social location of MarQ, and too often, perhaps most often, be wrong. Scholarship could make redactional claims about MarQ but it would be mistaken to think that such claims are indicative of the text it represents. This potential for errant conclusions is clear in the data uncovered in this study. Were Kingsbury to conduct his study using MarQ, he would miss the interaction with the disciples altogether, and might surmise that the primary conflict was with rulers, to a degree higher than in actual Mark. In relation to this theme of conflict, MarQ would seem almost preoccupied with rulers and authority figures.

Table 18 Words for “Authority Figures”

Search	MarQ%	Mark%	Matt%	Luke%
αρχων	0.53	0.09	0.27	0.41
εκατονταρχης	0.18	0.00	0.22	0.15
τετρααρχης	0.18	0.00	0.05	0.10
ηγεμων	0.53	0.09	0.54	0.10
αρχιερευς	2.82	1.94	1.36	0.77
καισαρ	0.70	0.35	0.22	0.36

In nearly every instance, MarQ engages authority figures with a frequency higher than any of the synoptic gospels, but in every case it is a frequency higher than is found in Mark. A scholar doing a redaction of MarQ, picking out identifying features of MarQ, presumably with the goal of making a second pass at reconstruction

and incorporating special material, will fall prey to this phenomenon. As the reconstructed source is analyzed with regard to historical and literary questions, theories can be constructed about the character of the reconstructed text,¹³⁰ but it is extremely doubtful that these characterizations have much in common with an actual historical text.

Another example can be seen in Table 10 (pg. 308) where the search results for simple tenses are compared. It was an example of how distinctive qualities of Mark often do not appear in MarQ. In this case, the present tense verbs characteristic of Mark are not prevalent in MarQ. Mark has a frequency of 86.27‰ while the frequencies of present tense verbs for MarQ (77.34‰) and Matthew (77.27‰) and Luke (76.89‰) are more in line with each other. However, the frequencies for aorist tenses tell a different story. The frequencies of aorist tenses for Mark, Matthew and Luke are 101.03‰, 106.95, and 107.20‰, respectively. Mark has slightly fewer aorists, not surprisingly given its propensity for the present tense. However, the aorist frequency for MarQ is 120.09‰! MarQ contains 12.89 more aorist verbs per thousand words than Matthew or Luke. Mark contains only 9 more present tense verbs per thousand words than Matthew or Luke. To restate it, MarQ is more distinctive in its use of aorist verbs than Mark is in its use of present verbs. A scholar

¹³⁰ For further discussion on the difficulties of finding coherence in a reconstructed text, see Mark S. Goodacre, *The Case Against Q: Studies in Marcan Priority and the Synoptic Problem*, 66-75.

studying the text of the MarQ reconstruction will inevitably conclude that aorist verbs are a redactional feature of MarQ. And that conclusion, which would contribute to the hypothesized cohesive and distinct identity of MarQ as a text in its own right, would be misguided. As was mentioned previously (pg. 317), there were 71 searches where MarQ's frequency was lower than any of the synoptics, and 86 criteria where MarQ's frequency was higher than any of the synoptic gospels. In other words, there is a plethora of opportunities for scholars to uncover what are false distinctions in the reconstructed text. The pitfall of working with a reconstructed source text is not only deriving arguments from negative evidence, since we can not be certain of the text's extent. Drawing conclusions from observed, positive evidence in a source text's reconstruction is also a flawed process. **Distinctive features found in the analysis of a reconstructed text have no definitive correlation with the original historical source used by the witnesses.**

In large part, the leading source critics who work with reconstructing Q have a reasoned approach to the speculative nature of the resulting text. Kloppenborg recognizes that theological coherence for discovering the fuller extent of Q is shaky ground.¹³¹ In the article discussed earlier, Foster makes clear his sufficient appreciation for the tenuous nature of the text of Q. But he joins with these scholars in suggesting that scholars must still "press on" by drawing conclusions from what is

¹³¹ John S Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel*, 95.

reconstructed of Q.¹³² In his tome on early Christian formations, M. Boring has stated the position clearly:

This means moving from Matthew and Luke to the hypothetical document, then from the reconstructed final form of the document to its prior forms and layers, then making inferences about the history of the community from this reconstructed history of the document. All these moves are hypothetical and become increasingly speculative. Yet they are necessary in historical reconstruction and offer our only view into some aspects of early Christianity.¹³³

The work of this study has attempted to join with others in recognizing the speculative nature of the text of Q, but the offering of a full reconstruction of Mark (MarQ) and a first look at the very different version that emerges forcefully underlines the error in pressing on.

Scholars agree that the reconstructed text of the Q source is incomplete. But the appeal to move forward in analyzing the text as if the current reconstruction is a random sample representative of the whole is unsustainable. Far from an innocuous sampling, the reconstructed text bears the distinct marks of the witnesses that used it. In order to counter this obvious difficulty, scholars argue that internal analysis reveals features of a cohesive, separate text.

At first sight such work may appear to be extremely hypothetical, being based on what some would argue is a very questionable presupposition (the very existence of Q as a single document). However, the very

¹³² Paul Foster, "In Defence of the Study of Q," 295.

¹³³ M. Eugene Boring, *The Continuing Voice of Jesus: Christian Prophecy and the Gospel Tradition*, 191.

distinctiveness of the Q material as shown by the recent redaction-critical studies of Q is in itself an indication that this material did exist as a separate entity at some stage in the development of the synoptic tradition.¹³⁴

With the benefits of the analysis offered in this study, it is evident now that many of the conclusions drawn from analyzing a reconstructed text of Q, even those that appear cohesive and distinct, often have nothing to do with any original historical text.¹³⁵ When he addresses Eve's proposal of reconstructing Mark as an illustrative model, Kloppenborg insufficiently summarizes one of Eve's points as "Eve found that this reconstructed Mark had very little that it should not contain."¹³⁶ Even if this conclusion is appropriate given Eve's cursory look at reconstructing Mark, the full reconstruction contained in this study has proven otherwise. It is clear from this study that the reconstruction process introduces random anomalies and frequencies into the text. These anomalies are of the type that when present in an extant text would certainly indicate cohesive redactional features.¹³⁷ And given this clarity, that much of

¹³⁴ Christopher M. Tuckett, *Q and the History of Early Christianity* (Edinburgh: T. & T. Clark Publishers, 1996), 571.

¹³⁵ For an example of a Q scholar discussing a number of internal features from the Q source with a high level of confidence, see H. T. Fleddermann, *Q: A Reconstruction and Commentary* (Leuven, Dudley, MA: Peeters, 2005), 79-154.

¹³⁶ J. Kloppenborg, *Q, the Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus* (Louisville: Westminster John Knox Press, 2008), 45.

¹³⁷ For example, see Helmut Koester, *From Jesus to the Gospels: Interpreting the New Testament in Its Context* (Minneapolis: Fortress Press, 2007), 76. "It is well known that names of places in Galilee appear frequently in the sayings of Q, especially in the second stage of Q."

the distinctiveness of a reconstructed text is not indicative of the original source, the theological and literary features that scholars find in Q begin to look like little more than new clothes for the emperor.

In these reasoned appeals to press on with historical inquiry, where is the place for accounting for the speculative nature of the findings? At this point, it is necessary, in fact the mounting evidence demands it, that such historical inquiry must appropriately account for the, at best, tenuous nature of the investigations in which it engages. Scholars can not treat a reconstructed text of Q as if it is simply a slice of the real Q, a random sample. By any standard, it is a tainted sample, reduced by intentional filters. And the present analogy with Mark demonstrates that the results scholars may take from analyzing a reconstructed text need not have any correlation with the historical text it approximates.

When scholars work with a text of Q as a primary source, it “must be articulated with the appropriate degree of tentativeness.”¹³⁸ When biblical scholars introduce a text of the Q source to the church, they must nuance the receptivity of its text in a way that honors its speculative nature, in contrast to advertising it as the church’s “lost gospel” which should alter the meaning of faith.¹³⁹ Scholars should never allow their work, be it in historical Jesus studies or genre studies or other

¹³⁸ Craig A. Evans, “*Authenticating the Words of Jesus*,” 10.

¹³⁹ Marcus J Borg et al., eds. *The Lost Gospel Q: The Original Sayings of Jesus* (Berkeley, Calif: Ulysses Press, 1996).

investigations, to adopt methodologies that rely upon a reconstructed Q source in the same way that they rely upon an extant gospel text. The strong evidence of this study proves that this simply is not possible.

In Textual Criticism, the scholar's task is evolving beyond seeking out only a sole, original text. D. Parker argues that the gospel texts themselves are more nuanced, or "living," by their nature. "Instead of eliminating material in order to recover a single original text, the editor analyzes all the developments of the material in order to demonstrate the processes to which they owe their origin," he writes.¹⁴⁰ The historian of early Christian texts of Jesus' life and sayings should likewise move into a fuller understanding of how these realities govern future explorations.

¹⁴⁰ D. C Parker, *The Living Text of the Gospels*, 6.

CHAPTER VI

CONCLUSION

Future Explorations

The textual model presented here has provided new data for evaluating the source-critical task of reconstructing a text from two authors that used it. The present reconstruction of MarQ is a starting place. The hope is that the text and data provided in this study will enable further exploration into the reconstruction process. It would be possible to make use of the text provided here and establish a text of MarQ that was more economical, more conservative, more realistic in its use of criteria. That process would be greatly aided by the availability of this first reconstruction. An interest in the so-called Q and Mark overlap passages might be grounds for a scholar to add more of these texts into MarQ for the sake of comparison. The data in the search results have many more striking aspects that deserve attention among the gospel sources and textual ranges singled out. And, the data and examples in this study can help some scholars evaluate the 90% claim and to clarify their argument.

In addition to future explorations related to the use of Q in gospel studies, the model and data presented in this study could be beneficial to scholars interested in other areas of work. A scholar interested not in Q, but simply in what the Marcan source used by Matthew and/or Luke looks like, could begin with this text of MarQ and work also through Mark's singly-used material in each of those gospels. The

inline markings in the synopsis of MarQ are a new tool for investigating the occurrence and context of minor agreements of Matthew and Luke against Mark. Additionally, the search results and the correlation table provide an enormous amount of comparative data that could benefit analysis in many areas of interest, including intertextual and canonical studies in the NT.

And finally, while this study was not a direct investigation into the Synoptic Problem, some of the discussions and conclusions must surely have implications for the Two-Source Hypothesis.¹⁴¹ The method and findings of the present study rely on the theory that Matthew and Luke were using a Q document, as they did a Mark document. To argue against the implications presented here would result in an argument against the hypothesis of an underlying textual source behind Matthew and Luke's Double tradition. The grammatical and lexical data in the search results of Table 9 and the correlation figures between ranges of text in Table 16 will provide fertile ground when analyzed with an eye for synoptic theories.¹⁴²

¹⁴¹ Eve hints that demonstrating that Q can not be reliably reconstructed might be enough to suggest the Q-hypothesis must be erroneous. See E. Eve, "Reconstructing Mark: A Thought Experiment," 90. This conclusion would be premature, given that Mark can not be reliably reconstructed either.

¹⁴² For instance, Matthew and Luke correlate higher (.9928) than Matthew and Mark (.9831) or Luke and Mark (.9914). It should be explored how two independent texts can be more similar stylistically than either pair of directly dependent texts.

Summary Implications

The text of MarQ is a poor reconstruction of Mark both in its extent, and in its content. In extent, MarQ is but half of the size of Mark. It lacks significant pericopes, many of which are foundational to a typical understanding of the literary, theological, redactional characteristics of Mark. In terms of content, even within the traditions that have been reconstructed, their final forms are at times but a shadow of their instance in Mark. The changes in verbal and grammatical frequency are profound evidence to this fact. Many of the principle theological and literary features of Mark are lost to MarQ. Likewise, there are predominant features in MarQ that have no corresponding occurrence in Mark.

In the end, once Mark has been reconstructed from the common material in Matthew and Luke, several pitfalls are revealed in working with that reconstructed text. Again and again the defining features of Mark are lost in the text of MarQ. In analyzing the reconstruction, predominant and cohesive features of MarQ stand out in such a way that, when compared to canonical Mark, they can be seen to be false positives. Some significant vocabulary occurs in MarQ that never occurs in Mark, and some occurs in Mark that never occurs in MarQ.

Scholars that work with the text of Q need to find new analogies for how to make use of any reconstructed text of the Q source. To reclaim a source from Matthew and Luke is to unravel two stages of degradation of the text, both the evangelist's use of the text and then the scholar's process for "de-redacting" it back

out. Previous defenses of the resulting text of Q center on the collective wisdom and self-confirming quality of the reconstruction process. The proposal here is that the question to ask is not how good or reliable or easy was the process of reconstructing a text behind Matthew and Luke. The reconstruction here was performed with a set of ideal, implausible (yet possible) methods that are even superior to those used for Q. Rather, the question to ask is how representative is the resulting reconstruction to the actual source document that Matthew and Luke both used. The answer is “Not very.”

When Matthew’s and Luke’s Marcan source is reconstructed from their non-Q, common material, the resulting reconstructed text is strikingly differentiated from the canonical text it is approximating. The tremendous difference shines a spotlight on the profoundly tenuous nature of a reconstructed text. It even begs the question as to whether those who work in source and redaction criticism have done a disservice to historians by presenting them with a text of Q, as unreliable as it is, with little guidance regarding the limited level of analysis, dissection, and stratification that a reconstructed text can endure.

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