

A Four-column Parallel and Chronological Harmony of the Gospels of Matthew, Mark, Luke and John:

Using the modern World English Bible,
Translated from the Greek Majority Text (with the Robinson-Pierpont
reconstruction of the Greek Majority Text included), and
Ordering historical events in the life of Jesus of Nazareth
on the basis of the priority of Matthew over Mark

Robert M. Sutherland

(c) 2020

“*World English Bible*” (WEB), 2005, un-copyrighted. Used with thanks. All scriptural quotations in this work are from the *World English Bible*, unless otherwise stated

The Robinson-Pierpont reconstruction of the “*Majority Text*” also known as the “*Byzantine Text*”, 2005, un-copyrighted. Used with thanks. All Greek scriptural quotations in this work are from the Robinson-Pierpont reconstruction of the Majority Text, unless otherwise stated.

© Copyright 2020 Robert M. Sutherland. All rights reserved.

This publication, in whole or part, MAY be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the written prior permission of the author, but with an acknowledgment of this author’s authorship of whatever material is used.

I seek no royalties, but if a book publisher wished to reduce this work to a hard copy form for others, they can charge such profit for their work as they deem appropriate for their work. They just need to know in advance that all other publishers have that same right. And the PDF and Word formatted copies of this book remain available free of charge to all on the internet. The Word format has the unique ability when downloaded to allow the student reader to save one copy and make a second copy of their personal development. They can they insert into that second copy commentary between the various formatted sections, or rearrange those sections, or substitute their preferred biblical translation for the WEB text.

A hard copy of this copy, without the Greek text, with slightly different pagination (the table of contents being unnumbered causes the different pagination) is available in soft cover or in e-book format through:

<https://www.trafford.com/Bookstore/BookDetail.aspx?Book=815016>

https://www.amazon.com/dp/1698701748/ref=sr_1_1?dchild=1&keywords=Robert+M.+Sutherland&qid=1593682474&sr=8-1
www.trafford.com

This book is dedicated to my wife
Cindy Sutherland.

TABLE OF CONTENTS

INTRODUCTION

1. The basic question to be asked and answered	014
2. This book's introductory nature	014
3. This book's author	015
4. This book's use of the World English Bible	016
5. This book's use of the Greek Majority Text	017
6. This book's use of the Priority of Matthew over Mark	023
7. Helpful methodologies for the reader	027
8. A proper methodology for understanding truth	027
9. A proper methodology for understanding the natural moral law	036
10. A proper methodology for understanding historical inquiry	041
11. An improper methodology for understanding historical inquiry	059

A CHRONOLOGICAL PRESENTATION OF THE GOSPEL EVIDENCE

1. Authorial introductions (Matthew 1:1; Mark 1:1; Luke 1:1-4; John 1:1-18)	072
2. Jesus' genealogy (Matthew 1:2-17; Luke 3:23-38)	076
3. The angel's revelation to Zechariah and his response (Luke 1:5-25)	080
4. The angel's revelation to Mary and her response (Luke 1:26-56)	081
5. The angel's revelation to Joseph and his response (Matthew 1:18-25)	083
6. The birth of John the Baptist and Zechariah's response (Luke 1:57-80)	084
7. Caesar's census and the birth of Jesus	

(Luke 2:1-7)	085
8. The angel's revelation to the Bethlehem shepherds and their discovery of Jesus (Luke 2:8-20)	086
9. Jesus' circumcision in the Temple and Simeon's and Anna's discovery of Jesus (Luke 2:21-39)	088
10. Wise men journey from the east and their discovery of Jesus (Matthew 2:1-12)	089
11. Joseph, Mary and Jesus flee into Egypt and return (Matthew 2:13-23)	091
12. Jesus' early life in Nazareth (Luke 2:39-40)	092
13. Jesus' trip to Jerusalem at age 12 (Luke 2:41-51)	092
14. Jesus' early life in Nazareth continued (Luke 2:52)	093
15. John the Baptist baptizes Jesus (Matthew 3:1-17; Mark 1:2-11; Luke 3:1-22; John 1:6-14,19-34)	094
16. Jesus meets his future disciples: Andrew, John, Philip, Nathanael (John 1:35-51)	110
17. Jesus and friends go to a wedding in Cana (John 2:1-11)	112
18. Jesus goes to Capernaum with family and friends (John 2:12)	113
19. Jesus is tempted by the devil in the wilderness (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13)	113
20. Jesus cleanses the Temple for the first time (John 2:13-25)	116
21. Jesus meets with Nicodemus the Pharisee that night (John 2:23-3:21)	122
22. Jesus instructs his disciples and they baptize (John 3:22-36)	124

23. John is arrested and Jesus leave for Galilee (Mt 4:12; Mk 1:14; Lk 4:14; Jn 4:1-3)	125
24. Jesus meets the Samaritan woman at the well (John 4:4-42)	126
25. Jesus arrives in Galilee (Matthew 4:12-17; Mark 1:14-15; Luke 4:14-15; John 4:43-45)	129
26. Jesus heals a royal official's son (John 4:46-54)	132
27. Jesus calls Simon, Andrew, James and John a second time (Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11)	132
28. Jesus delivers a Capernaum sermon (Mark 1:21-28; Luke 4:31-37)	135
29. Jesus delivers the Sermon on the Mount (Mathew 4:23-7:29)	137
30. Jesus heals a leper (Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16)	144
31. Jesus heals a centurion's servant (Matthew 8:5-13; Luke 7:1-10)	146
32. Jesus raises the son of the widow of Nain from the dead (Luke 7:11-17)	148
33. Jesus heals Peter's mother-in-law and others (Matthew 8:14-17; Mark 1:29-34; Luke 4:38-44)	149
34. Jesus crosses the Sea of Galilee, and calms the Sea (Matthew 8:18-27; Mark 4:35-41; Luke 8:22-26)	151
35. Jesus heals two Gergesene/Gadarene demoniacs and their response (Matthew 8:28-9:1; Mark 5:1-20; Luke 8:26-39)	154
36. Jesus heals a paralyzed man on a bed and forgives sin (Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26)	159
37. Jesus meets his future disciple Matthew and dines with sinners (Matthew 9:9-17; Mark 2:13-22; Luke 5:27-39)	161
38. Jesus heals a hemorrhaging woman and raises Jairus's daughter from the dead (Matthew 9:18-26; Mark 5:22-43; Luke 8:40-56)	165

39. Jesus heals two blind men (Matthew 9:27-31)	170
40. Jesus heals a mute demoniac (Matthew 9:32-34)	170
41. Jesus does a Galilean tour (Matthew 9:35-38)	171
42. Jesus chooses 12 disciples for a Jewish ministry (Mt 10:1-42; Mk 3:13-19; 6:6-13; Luke 6:12-16; 8:1-3; 9:1-6)	171
43. Jesus delivers the Sermon on the Plain (Luke 6:17-49)	187
44. John the Baptist, through disciples, questions Jesus about his ministry (Matthew 11:1-30; Luke 7:18-35)	190
45. Jesus dines at the house of Simon the Pharisee (Luke 7:36-50)	194
46. Jesus' disciples pluck grain on the Sabbath (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5)	196
47. Jesus heals a man with a withered hand on the Sabbath (Matthew 12:9-21; Mark 3:1-12; Luke 6:6-11)	198
48. Jesus heals a blind mute demoniac (Matthew 12:22-50; Mark 3:19-35)	201
49. Jesus delivers a series of parables on the kingdom of heaven (Matthew 13:1-53; Mark 4:1-34; Luke 8:4-21)	206
50. Jesus heals and invalid at the pool of Bethesda on the Sabbath (John 5:1-47)	220
51. Jesus delivers a sermon in Nazareth (Matthew 13:54-58; Mark 6:1-6; Luke 4:16-30)	223
52. Herod Antipas's interest in Jesus as John the Baptist returned from the dead (Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9)	227
53. Jesus feeds 5000 and the crowds attempt to make him king (Matthew 14:13-23; Mark 6:30-44; Luke 9:10-17; John 6:1-15)	231
54. Jesus crosses the Sea of Galilee by walking on water	

(Mt 14:24-33; Mk 6:45-52; Jn 6:16-21)	238
55. Jesus heals the sick in Gennesaret (Matthew 14:34-36; Mark 6:53-56)	242
56. Jesus delivers the Bread of Life sermon in Capernaum (John 6:22-7:1)	243
57. Jesus declares the oral and oral ceremonial law obsolete (Matthew 15:1-20; Mark 7:1-23)	246
58. Jesus heals the demoniac child of a Syrophoenician woman (Matthew 15:21-28; Mark 7:24-30)	250
59. Jesus heals the mute, deaf, lame and blind in Decapolis (Matthew 15:29-31; Mark 7:31-37)	251
60. Jesus feeds 4000 (Matthew 15:32-38; Mark 8:1-9)	253
61. Jesus talks about the sign of Jonah and the leaven of the Pharisees (Matthew 15:39-16:12; Mark 8:10-21; John 7:1)	254
62. Jesus heals a blind man (Mark 8:22-26)	257
63. Peter confesses Jesus to be the Messiah (Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21)	258
64. Jesus predicts his death in Jerusalem for the first time (Matthew 16:21-28; Mark 8:30-9:1; Luke 9:22-27)	260
65. Jesus is transfigured (Matthew 17:1-13; Mark 9:2-13; Lk 9:28-36)	263
66. Jesus heals an epileptic demoniac child (Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43)	266
67. Jesus predicts his death in Jerusalem for a second time (Matthew 17:21-23; Mark 9:30-32; Luke 9:43-45)	270
68. Jesus pays the temple tax (Matthew 17:24-27)	271
69. The disciples' dispute over who is the greatest in the kingdom of heaven (Matthew 18:1-22; Mark 9:33-50; Luke 9:46-50)	272

70. Jesus contemplates going to Jerusalem for Tabernacles, leaves Galilee (John 7:1-13)	283
71. Jesus at the Feast of Tabernacles: the political controversy (John 7:14-36)	284
72. Jesus at the Feast of Tabernacles: the water controversy (John 7:37-58)	285
73. Jesus at the Feast of Tabernacles: the woman caught in adultery (John 7:59-8:11)	287
74. Jesus at the Feast of Tabernacles: the light of the world controversy (John 8:12-59)	288
75. Jesus at the Feast of Tabernacles: the man born blind controversy (John 9:1-10:6)	291
76. Jesus goes to Jerusalem for the Feast of Dedication (John 10:7-42)	296
77. Jesus begins his final journey to Jerusalem (Matthew 19:1; Mark 10:1; Luke 9:51-52)	298
78. Jesus in Samaria and reprimands James and John, the sons of thunder (Luke 9:51-62)	298
79. Jesus picks 70 disciples for a Samaritan ministry (Luke 10:1-24)	299
80. Jesus and the parable of the Good Samaritan (Luke 10:25-37)	301
81. Jesus visits with Mary and Martha (Luke 10:38-42)	302
82. Jesus teaches on the power of prayer (Luke 11:1-13)	303
83. Jesus exorcises a demoniac and is challenged (Luke 11:14-36)	304
84. Jesus dines with a Pharisee (Luke 11:37-54)	306
85. Jesus teaches about blasphemy against the Spirit (Luke 12:1-12)	307

86. Jesus delivers a series of parables (Luke 12:13-13:9)	308
87. Jesus heals a crippled woman on the Sabbath (Luke 13:10-17)	312
88. Jesus delivers a further series of parables (Luke 13:18-21)	313
89. Jesus speaks of the narrow gate to heaven (Luke 13:22-30)	313
90. Jesus is warned about Herod Antipas and laments over Jerusalem (Luke 13:31-35)	314
91. Jesus a man with dropsy on the Sabbath (Luke 14:1-6)	314
92. Jesus delivers a further series of parables (Luke 14:7-17:10)	315
93. Jesus heals 10 lepers (Luke 17:11-19)	322
94. Jesus speaks of the coming of the Son of Man (Luke 17:20-37)	323
95. Jesus delivers a further series of parables (Luke 18:1-14)	324
96. Jesus speaks on marriage, divorce, celibacy and blesses children (Matthew 19:3-15; Mark 10:2-16; Luke 18:15-17)	325
97. Jesus encounters a rich ruler (Matthew 19:16-30; Mark 10:17-31; Luke 18:18-30)	329
98. Jesus delivers the parable of labourers in the vineyard (Matthew 20:1-16)	334
99. Jesus raises Lazarus from the dead (John 11:1-57)	335
100. Jesus predicts his death in Jerusalem a third time (Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34)	339
101. James and John vie for positions in the kingdom of heaven	

(Matthew 20:20-28; Mark 10:35-45)	340
102. Jesus heals a blind man Bartimaeus (Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43)	342
103. Jesus meets a future disciple Zacchaeus (Luke 19:1-10)	344
104. Jesus delivers the parable of the 10 servants (Luke 19:11-28)	345
105. Jesus is anointed the first time (John 12:1-11)	346
106. Jesus enters Jerusalem triumphantly (Mt 21:1-11; Mk 11:1-11; Lk 19:29-44; Jn 12:12-19)	347
107. Greeks come to Jesus through Philip (John 12:20-50)	356
108. Jesus cleanses the temple a second time (Matthew 21:12-27; Mark 11:12-19; Luke 19:45-48)	358
109. Jesus delivers the parable of the fig tree (Matthew 21:18-22; Mark 11:12-14, 20-26)	361
110. Jesus comments on his authority and relationship to John the Baptist (Matthew 21:23-27; Mk 11:27-33; Lk 20:1-8)	362
111. Jesus delivers the parable of the 2 sons (Matthew 21:28-32)	364
112. Jesus delivers the parable of the vineyard (Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19)	365
113. Jesus delivers the parable of the banquet (Matthew 22:1-14)	369
114. Jesus comments on the payment of taxes to Caesar (Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26)	370
115. Jesus comments on the afterlife (Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40)	372
116. Jesus comments on the greatest commandment (Matthew 22:34-40; Mark 12:28-34)	375

117. Jesus comments on David's son and David's lord (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)	376
118. Jesus condemns the Pharisees (Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47)	378
119. Jesus comments on the widow's mite (Mark 12:41-44; Luke 21:1-4)	386
120. Jesus delivers the Olivet discourse to his disciples (Matthew 24:1-25:30; Mark 13:1-37; Luke 21:5-38)	387
121. Jesus's opponents finalize their plot to kill (Matthew 26:1-5,14-16; Mark 14:1-2,10-11; Luke 22:1-6)	408
122. Jesus is anointed a second time (Matthew 26:6-13; Mark 14:3-9)	410
123. Jesus celebrates the Last Supper (Matthew 26:17-35; Mark 14:12-31; Luke 22:7-38; John 13:1-17:26)	414
124. Jesus is arrested in the Garden of Gethsemene (Matthew 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-12)	468
125. Jesus' Jewish trial before Caiaphas (Matthew 26:57-27:2; Mark 14:53-15:1; Luke 22:54-71; John 18:13-26)	479
126. Judas commits suicide (Mt 27:3-10)	492
127. Jesus' Roman trial before Pilate (Matthew 27:11-31; Mark 15:1-20; Luke 23:1-25; John 18:28-19:18)	493
128. Jesus is executed by crucifixion (Matthew 27:31-56; Mark 15:21-41; Luke 23:26-49; John 19:18-30)	514
129. Jesus is buried (Matthew 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:31-42)	530
130. Various women, Peter, John at the empty tomb and Jesus appears (Mt 28:1-15; Mk 16:9-11; Luke 24:1-12; John 20:1-18)	538
131. Jesus appears to 2 disciples on the road to Emmaus (Mark 16:12-13; Luke 24:13-35)	551
132. Jesus appears to the disciples in Jerusalem absent Thomas (Mark 16:14-18; Luke 24:33-49; John 20:19-23)	555

133. Jesus appears to the disciples in Jerusalem with Thomas (John 20:24-30)	559
134. Jesus appears to the disciples in Galilee (John 21:1-25)	560
135. Jesus appears and delivers the great commission (Matthew 28:16-20; Mk 16:15-18)	563
136. Jesus appears and ascends to heaven (Mark 16:19-20; Luke 24:50-53; Acts 1:1-12)	563
A BIBLIOGRAPHY	568

INTRODUCTION

1. THE BASIC QUESTION TO BE ASKED AND ANSWERED

The biblical gospels of Matthew, Mark, Luke and John tell the greatest story ever told. The second divine person of the triune God of love came to earth in the person of Jesus of Nazareth to demonstrate the height, breadth and depth of the love of God, and to offer and effect a personal transformation in and through that love, in this life and the next life, for all who would trust in and surrender to him.

These four biblical gospels of Matthew, Mark, Luke and John assert three things. (1) Jesus of Nazareth claimed to be divine. (2) He died for that claim. (3) He rose again from the dead to establish the truth of that claim. These are purely historical matters, knowable and provable on a balance of probabilities in the court of public opinion.

2. THIS BOOK'S INTRODUCTORY NATURE

This book is as an introductory interpretive aid, to all students of all ages, interested in knowing for themselves something of the objective historical truth of those claims and their biblical foundation.

I say introductory for at least three reasons.

First, this book is simply how I would format the testimonial evidence of the various gospel writers as a first step to an examination as to their individual and collective credibility and reliability, and the reader will likely find it helpful. This book does not indicate why certain other evidence is necessarily excluded on the grounds of irrelevance and immateriality. This book does not contain my assessment of the evidence in terms of analysis of the credibility and reliability of certain events and their authors, which would include material beyond the testimonial accounts themselves. This book does not contain my judgements in the areas of the totality of the evidence, the strength of the evidence, and the sufficiency of the evidence in meeting the historical standard of proof on a balance of probabilities. Those three things are the subject of a later book.

Second, a philosophical check is a necessary and reflective check on any historical conclusions reached, and this book does not provide that. History is in the realm of the possible: what is said to have happened in the past. Philosophy sets out the range of the possible, what can happen: past, present or future. While philosophy can be a handmaiden to theology, it is equally true that philosophy is a traffic cop to history. If any one of these five things: (1) the existence of God, (2) the Trinity, (3) the Incarnation, (4) the Resurrection or (5) the Final Judgement is logically impossible, then any historical claim that Jesus rose from the dead in fulfillment of a truth claim to be divine is necessarily false, regardless of how good the historical evidence is in its favour. Suffice to say at this point, I find that, on that evidence, the existence of God, the Trinity, the Incarnation, the Resurrection and the Final Judgment is either logically probable or necessary, and thus, any historical claim that Jesus rose from the dead in fulfillment of a truth claim to be divine, as might be found in the historical testimony of the gospel writers, is corroborated philosophically. That evidence in those five areas is the subject of a later book.

Third, knowledge is but a pre-ample to faith. The knowledge that might be afforded by historical inquiry certainly commends itself to the mind for acceptance as truth, at least until such time as further evidence or better ways of weighing the evidence become available. But knowledge is not faith. It is said in the scriptures themselves that the devils themselves know the historical truth of things, but remain damned. Why? Because they have not taken the second step from knowledge to faith. Knowledge is an intellectual act. Faith is a certain type of volitional act, a personal and passionate choice and committment, sometimes based on knowledge, sometimes not. As a relational concept, faith is always expressed as the oneness of three things: gratitude for, surrender to and love of a particular person. The gospel writers of Matthew, Mark, Luke and John present the knowledge of Jesus of Nazareth that they do, for the purpose of enjoining their readers to make a personal and passionate committment to him. (1) They enjoin a faith in Jesus that is a personal gratitude to Jesus for what he has done for you, especially on the cross, and will do for you personally, especially in this life and at the time of the Final Judgement. (2) They enjoin a faith in Jesus that is a personal surrender to Jesus as your rightful lord and saviour here in this life. (3) They enjoin a faith in Jesus that is an on-going personal transformation by the love of God in and through Jesus actually living in you. Faith is different from knowledge, as any act of the will is different from any act of the intellect. But faith is related to the knowledge of the truth. A faith in Jesus is only a saving faith, if two things are historically and philosophically true. (1) Jesus is who he claimed to be: God incarnate, and (2) Jesus can and will do what he claimed he will do: grant eternal salvation to all who trust in him and only him.

In that respect, the knowledge provided in this book may be helpful for readers, either prompting a personal choice in faith to invite Jesus into your life or reinforcing a choice already made.

3. THIS BOOK'S AUTHOR

I suspect the reader will want to know who I am.

First, I am a Canadian defense lawyer with 34 years at the bar. I hold a four-year Honours B.A. in the History of Ideas from University of Toronto (1977-1981). I hold a three-year L.L.B. in Law from Osgoode Hall Law School (1981-1984). My law school criminal law and criminal procedure professor was Louise Arbour, who would later become a Supreme Court of Canada justice, sit on the World Court in the Hague and is currently the United Nations Human Rights commissioner. I have practised criminal law, child protection law and family law for 34 years in five provinces: Ontario (1986-2005), Alberta (2005-2007), Newfoundland-Labrador (2007-2010), Nova Scotia (2010-2017), Manitoba (2017-2018), Nova Scotia (2018-2020). In the course of my career, I have some notable successes, changing the law nationally and provincially at various points in time. Throughout my career, my legal work has been focused on the representation of the poor and those otherwise in dire need of help.

Second, I am a philosophically moderate realist and a natural law thinker, in the tradition of the three great Western thinkers: Aristotle, Thomas Aquinas and Mortimer J. Adler. The last of the three was one of my mentors. Mortimer J. Adler was a prominent 20th century American philosopher of common sense, a former law school professor from the University of Chicago, the head of the Institute for Philosophical Research, and for many decades the Chairman of the Board of Editors of the Encyclopedia Britannica, responsible for its publication of the 62 volume *Great*

Books (1952, expanded 1992) series. I first discovered his writings in 1988, was quickly transformed by them, joining his American Chicago-based think-tank *The Mortimer J. Adler Center for the Study of the Great Ideas* (<http://www.thegreatideas.org>), serving as its Canadian director for a number of years, having communications with Dr. Adler through its director Max Weismann. I would strongly recommend to the readers six of Mortimer J. Adler's books: *How to Read a Book* (1972), *Six Great Ideas* (1997), *Ten Philosophical Mistakes* (1997), *We Hold These Truths* (1987), *Truth in Religion* (1990), and *How to Think About the Great Ideas* (2000) and four of Dr. Edward Feser's books: *Aquinas: A Beginner's Guide* (2009), *Philosophy of Mind: A Beginner's Guide* (2006), *Five Proofs of the Existence of God* (2017), *Aristotle's Revenge: The Metaphysical Foundations of Physical and Biological Science* (2019) for their own philosophical check on those any historical claims and conclusions arising from the gospels themselves.

Third, I am an evangelical Christian, theologically traditional, in most areas, but Baptist in my rejection of the doctrine of original sin and its inherited transmission of damnation. I was not raised Christian and had no childhood religious upbringing. In my high school years (1972-1977), I read virtually all the writings of an English Calvinist poet John Milton, a Scottish Presbyterian theologian William Barclay, a German philosopher Friedrich Nietzsche, and an Austrian psychoanalyst Eric Fromm, and those readings were preparatory to my ultimate religious conversion. I trace my spiritual journey back to a powerful "born-again" experience on August 20, 1976. I was aged 18 years old, alone in a tent in middle of the backwoods of Prince Edward Island. I had just finished listening to a Christian sharing his testimony to others around a campfire outside my tent. He was not reaching them, but he was reaching me. He never knew it, and he never knew I was there. I have always regarded it as a profound reminder that you never know the influence you can have on others. In 1981, I was simultaneously accepted into the "Wycliffe" seminary at the Toronto School of Theology and the Osgoode Law School. I choose the law school over the seminary. And it was not a choice I have ever regretted. My legal training and career have afforded me the time, talent and treasure to pursue my religious interests in the direction and depth that I wanted. In 2004, I published a book *Putting God on Trial: The Biblical Book of Job*, a revolutionary contribution to Job studies that has been a course text in several Canadian, American and Indian universities. Over the years, I have been blessed with many blessings. The most important blessing is my closest friend and selfless wife Cindy Sutherland, whom I cherish beyond life itself. My hope and prayer is that the reader would find such a companion as she on their journey. In the meantime, the spiritual blessings that I can recommend to readers include any of Dr. Malcolm Guite's "You-Tube" videos on *Love, Light, Coleridge, Lewis and Tolkien* and Dr. Charles Mathewes' two audiobooks *City of God* and *Why Evil Exists*, the latter being a profoundly deep examination of the meaning of good and evil in Western civilization through its very best thinkers, religious and otherwise, from 4500 B.C. to the present day. Everyone everywhere should wrestle with the questions that book raises and with the range of options it offers. I currently fellowship in and am a member at my local church down the street, a part of the United Church of Canada.

4. THIS BOOK'S USE OF THE WORLD ENGLISH BIBLE

I have used the World English Bible (WEB) for this work, integrating some of its notes in brackets into the text, for two reasons.

First, I would note the *World English Bible* (WEB) is a modern translation in the *King James Version* (KJV) tradition: elegant, readable and fairly literal. It is actually an evangelical revision

of the 1901 *American Standard Version* (ASV), which itself was a kind of KJV update. I have chosen it over the KJV or ASV, because the language is more modern. No translation can ever be or should be completely literal, for simple reason that it would cease to be a translation. And yet, there are real advantages in aiming, as this translation does, at a formal rather than a dynamic equivalence in the translation of Hebrew or Greek into English. The reader does not have to believe in the inerrancy of the scriptures in order to read the texts closely, attentive to what is actually said.

Second, I would note that the *World English Bible* (WEB) has the decisive advantage of being free from all copyright and attendant royalties. Virtually all modern English translations are copyrighted. If I were to use any popular modern translation, then my reproducing all four gospels in parallel columns for analysis would be virtually impossible financially. The owner of the copyright to those modern translations would normally require an up-front royalty of at least \$10,000 and on-going royalties of at least \$10 for each individual sale. I choose to make this work affordable and available to all free of charge.

THIS BOOK'S USE OF THE GREEK MAJORITY TEXT

I note that the World English Bible (WEB) is translated from the Greek Majority Text (MT), which some might think a problem, but I do not.

First, all New Testament (NT) translations necessarily build on some particular reconstructed Greek text.

- (1) The original autographs do not survive.
- (2) Out of the 5865 ancient manuscripts or fragments of the Greek NT that do survive, no two documents agree 100% with each other. The printing press would not be invented until 1454 AD.
- (3) For the approximate 138,000-142,000 Greek New Testament words, depending on the reconstructed Greek text chosen for the NT, there are about 500,000 variant readings, though they do seem to divide into families of textual variants, where a family is defined as its members sharing, at least 60% of the time, common textual readings for a passage.
- (4) A textual variant or textual reading is any place in the text where there is a difference in language from a base text. You might call it an error or a corruption, but you need not. It is just a difference. Those differences can be simple differences in spelling (as there was no standardized ancient spelling of a word), in word order (as there was no standardized ancient grammar and there were various ways to convey a single thought with no loss in meaning), or in additions or omissions of words (sometimes accidental, sometimes intentional). This is what generates the high number of 500,000 textual variants.
- (5) What is important is not the number of textual variants, but their nature or kind. About 99.5% are not meaningful or viable. They don't change the meaning even in a slight way. They are so late or rare in the manuscript stream that they could not possibly represent the original reading. About 0.5% are meaningful and viable. They do change the meaning, sometimes slightly, sometimes more so. They are viable in that they could possibly represent the original reading. That reduces the 500,000 textual variants down to about 2,000 textual variants, for the New

Testament as a whole, only a portion of which is in the gospels, that might be worth discussing, but they all are resolvable. My resolution of that portion of the 2000 textual variants dealing with the four gospels is the subject of a later book.

Second, textual criticism is the method of historical inquiry by which textual variants are resolved. The basic principle is “one should choose the reading that best explains the rise of the others.” It begins, using a base text, with an assessment of credibility (believability) asking: what was an original author likely to have written, and what was a scribe likely to have written, in order to arrive at a plausible and reliable story as to what happened in textual transmission.

(1) To sort out the New Testament variations, the *King James Version* (KJV) basically uses the *Received Text* (RT): essentially Erasmus’ 1522 reconstructed Greek text (3rd edition) as amended by Stephanus’ 1589-1590 reconstructed Greek text (5th edition). The editors of the *Received Text* based their work on only 7 Byzantine Greek manuscripts, none earlier than the 11th century A.D., though they had access to the rival Catholic *Complutensian Polygot* which referenced the 4th century Alexandrian manuscript *Vaticanus*, but they rejected it and its tradition as an inaccurate representation of the Greek original. The same editors had extensive knowledge of the early Church fathers’ quotations of New Testament readings going back to the 2nd century A.D. It is kind of a regional variation on the *Majority Text* (MT), not using best and most representative Greek texts within that tradition, which were then not known to them. The resulting *Revised Text* (RT) is about 142,000 Greek words in length; that is to say, about 2000 Greek more than the *Majority Text* (MT) and about 4000 Greek words more than the *Nestle Aland-United Bible Societies Text* (NU).

(2) To sort out the New Testament variations, the *World English Bible* (WEB) basically uses the 1885 *Majority Text* (MT), as amended by Robinson and Pierpont’ 1991 and 2005 reconstructed Greek text. The editors of the *Majority Text* base their work on about 1000 or so complete Byzantine Greek manuscripts, none early than the 5th century AD. The same editors had extensive knowledge of the early Church fathers’ quotations of New Testament readings going back to the second century A.D. The resulting *Majority Text* contains about 140,000 Greek words; that is to say, about 2000 Greek words less than the *Revised Text* (RT) and about 2000 Greek words more than the *Nestle Aland-United Bible Societies Text* (NU). The *Majority Text* (MT) and the *Revised Text* (RT) agree on the readings about 98.5 % of the time.

(3) To sort out the New Testament variations, virtually all the major modern translations: the *Revised Standard Version* (RSV), the *New Revised Standard* (NRSV), the *New International Version* (NIV), the *English Standard Version* (ESV), the *New English Translation* (NET), and the *Jerusalem Bible* (JB) use the latest edition of the *Nestle Aland- United Bible Societies Text* (NU) reconstructed Greek text, now in the 28th edition. The editors of that text base their work primarily on two early Alexandrian Greek manuscripts: *Vaticanus* and *Sinaiticus*, none earlier than the 4th century A.D., and even earlier Alexandrian Greek manuscript fragments going back to the 2nd century A.D. While the editors of that text have extensive knowledge of the early Church fathers’ quotations of New Testament readings going back to the second century AD, they never use any of those readings to seriously challenge or overturn an Alexandrian reading. This is surprising and uncritical. The resulting *Nestle Aland- United Bible Societies Text* (NU) contains about 138,000 Greek words; that is to say, about 4000 Greek words less than the *Received Text* (RT), and about 2000 Greek words less than the *Majority Text*. The NU and MT agree on reading for a passage about 87% of the time.

Third, in my judgement on the evidence, the *Majority Text* is just the better Greek text, better in the sense that it, more likely than not, best represents what was in the original Greek New Testament. Admittedly, this is a minority viewpoint in modern scholarship, but I nonetheless believe it to be the correct one for a number of reasons.

- (1) Antiquity does not equate with accuracy. All textual scholars now acknowledge this point.
- (2) Both Alexandrian and Byzantine readings can be found in the early manuscript fragments and in the writings of the early church fathers, whose importance cannot be overstated.
- (3) The reason that early Alexandrian manuscripts survive and early Byzantine ones do not is sheer historical accident. All manuscripts from the early period were written on papyrus rather than vellum, which made those manuscripts highly corruptible through moisture in the air. The only place they would be preserved is ancient Egypt which has an extremely dry climate, and indeed all scholars acknowledge that is where the major manuscripts of *Vaticanus* and *Sinaiticus* and earlier manuscript fragments come from.
- (4) Accidental scribal error is much more likely than intentional scribal error. That is true even when the latter was pious. The reason is common sense. The scribe's job is to copy the text before them, rather than make up a new text. And it is more probable than not to believe that a scribe would at least attempt to do the job given to them. Indeed, the best and simplest causal explanation for the textual variation that exists is accidental scribal error, contracting a longer original Greek text (the MT) into a shorter one (the NU), rather than intentional scribal error, expanding a shorter original Greek text (the NU) into a longer Greek text (the MT). NU scholarship's preference for intentional scribal error often results in unnecessary, counter-intuitive, and counter-productive changes, counter to the very purpose for which the scribe was posited to make the change.
- (5) The dramatic disappearance of Alexandrian manuscripts and textform from the textual stream in the 6th century A.D. and their dramatic replacement by Byzantine manuscripts and textform in the textual stream in the same period seriously undermines the NU's assumption of an original universally circulating and universally accepted Alexandrian textform. Neither imperial decree, nor ecclesiastic pronouncement mandating a particular form, both of which did not occur, nor Islamic expansion, which did occur but did not result in the stopping of Christian manuscript production, adequately explains this disappearance of the Alexandrian manuscripts and textform and their replacement by the Byzantine manuscripts and textform. It is strong evidence that the so-called original universal Alexandrian textform may have been nothing more than a regional textual variant, flourishing for a time, but dying out under the pressures of an original universally accepted Byzantine textform.

Fourth, for those interested in pursuing matters of textual criticism, I would strongly commend:

- (1) Dr. Maurice A. Robinson's article "New Testament Textual Criticism: The Case for Byzantine Priority" (2001) <http://rosetta.reltech.org/TC/v06/Robinson2001.html>.
- (2) James Snapp Jr.'s website *The Text of the Gospels* <http://www.thetextofthegospels.com/> and

especially his published works: (a) *Authentic: The Case for Mark 16:9-20* (2016) and (b) *A Fresh Analysis of John 7:53-8:11: With a Tour of the External Evidence* (2015) will be extremely helpful for students. Some of his seminal articles on *Equitable Eclecticism - Part 1* (October 26, 2017) *Equitable Eclecticism - Part 2* (October 27, 2017), *The Text of Reasoned Eclecticism: Is It Reasonable and Eclectic? Parts One of a Four-Part Response to Dan Wallace* (January 30, 2015); *The Text of Reasoned Eclecticism: Is It Reasonable and Eclectic? Parts Two of a Four-Part Response to Dan Wallace* (January 30, 2015); *The Text of Reasoned Eclecticism: Is It Reasonable and Eclectic? Parts Three of a Four-Part Response to Dan Wallace* (January 30, 2015) *The Text of Reasoned Eclecticism: Is It Reasonable and Eclectic? Part Four of a Four-Part Response to Dan Wallace* (January 30, 2015) are very informative on the NU-MT controversy. His website has a tool in the upper left box that allows the reader to search for any textual variant and can be extremely helpful.

(3) Dr. R.E. Elliot's online summary of *The Encyclopedia of New Testament Textual Criticism* https://www.holybibleinstitute.com/files/Encyclopedia_Textual_Criticism.pdf is very good.

(4) Dr. Wilbur Pickering's books *The Identity of the New Testament Text* (1981) and *The Greek New Testament According to Family 35* (2017) are good.

(5) Wieland Willker's in-depth online textual commentaries, each 400 plus pages in length,

A Textual Commentary on the Greek Gospels Vol. 1 Matthew (2015),
<http://www.willker.de/wie/TCG/TC-Matthew.pdf>

A Textual Commentary on the Greek Gospels Vol. 2 Mark (2015)
<http://www.willker.de/wie/TCG/TC-Mark.pdf>

A Textual Commentary on the Greek Gospels Vol. 3 Luke (2015)
<http://www.willker.de/wie/TCG/TC-Luke.pdf>

A Textual Commentary on the Greek Gospels Vol. 4 John (2015)
<http://www.willker.de/wie/TCG/TC-John.pdf>,

all of which are downloadable free of charge in PDF format, are very helpful to advanced text-critical students, or students seeking to become the same.

The student of textual criticism should never despair and always remember that there is an "abundance of riches", as Dr. Dan Wallace puts it, available to the modern New Testament historians in their field that is not available to modern Greek and Roman historians in their fields.

First, there is solid base for any reliability check on a theory of textual transmission in the ancient Greek NT manuscripts themselves. "As many as 12 manuscripts can be dated to the second century or thereabouts, and by the end of the fourth century as many as 121." (Personal conversation with Dr. Dan Wallace, Dallas Theological Seminary, April 23, 2018) And that number rises to as many as: 179 by end of the 5th century AD, 258 by the end of the 6th century AD, 302 by the end of 7th century AD, 370 by the end of the 8th century AD, 565 by the end of the 9th century

AD and 967 by the end of the tenth century AD, 999 AD. Contrast this fact with that fact that within 900 years of the average classical Greek or Roman author's writings, 0 manuscripts survive.

Here is my list of some of the most important manuscripts or fragments used in text critical arguments.

P66- late 2nd century A.D.;
 P75- early 3rd century A.D.;
 P46- 3rd century A.D.;
 03, B, Majuscule Vaticanus- 4th century A.D.;
 01, Ⲙ, Majuscule Sinaiticus- 4th century A.D.;
 04, C- Majuscule Ephraemi Rescriptus- 5th century A.D.;
 032, W, Majuscule Washingtonias- 5th century A.D.;
 02, A, Majuscule Alexandrinus- 5th century A.D.;
 05, D, Majuscule Bezae- 6th century A.D.;
 02, N, Majuscule Petropolitanus Purpureus- 6th century A.D.;
 23, O, Majuscule Sinopensis- 6th century A.D.;
 041, Ξ Majuscule – 6th century A.D.;
 042, Σ, Majuscule Rossanensis- 6th century A.D.;
 043, Φ, Majuscule Beratinus- 6th century A.D.;
 07, E, Majuscule Basilensis- 8th century A.D.;
 09, F, Majuscule Boreelianus- 8th century A.D.;
 019, L- Majuscule Regius- 8th century A.D.;
 047, unnamed- 8th century A.D.;
 011, G^c, Majuscule Seidelianus I- 9th century A.D.;
 013, H^c, Majuscule Seidelianus II- 9th century A.D.;
 O45, Ω, Majuscule Athous Dionysiou- 9th century A.D.;
 017, K, Majuscule Cyprius- 9th century A.D.;
 021, M, Majuscule Campianus- 9th century A.D.;
 030, U, Majuscule Nanianus- 9th century A.D.;
 33, miniscule- 9th century A.D.;
 37, Δ, Majuscule Sangellensis- 9th century A.D.;
 38, Θ, Majuscule Koridethi- 9th century A.D.;
 41, Π, Majuscule Petropolitanus- 9th century A.D.;
 44, Ψ, Majuscule Athous Laurae- a 9th century A.D.;
 565, minuscule- 9th century A.D.;
 21, M, Majuscule Monacensis- 10th century A.D.;
 028, S, Majuscule Vaticanus 354 aka Guelpherbytanus B - 10th century A.D.;
 1739, minuscule- 10th century A.D.;
 2193, miniscule- 10th century A.D.;
 F³⁵ a family of minuscules- 11th century A.D.;
 664, miniscule- 12th century A.D.;
 579, minuscule- 13th century A.D.;
 F¹ a family of minuscules- 12-14th centuries A.D.;
 F¹³ a family of minuscules- 11-15th centuries A.D.;
 69, Codex Leicestrensis, miniscule- 15th century A.D.;

And second, there is a solid base for any reliability check on a theory of textual transmission in the ancient church fathers themselves. There are about 1,000,000 direct or indirect quotations of New Testament passages, some discussions of the variant readings known to them, and occasionally their resolutions of the same. Indeed, "the New Testament can be almost entirely reconstructed many times over from the Fathers' writings alone." (Personal conversation with Dr. Dan Wallace, Dallas Theological Seminary, April 23, 2018)

Here is my list of some important church fathers cited in text critical arguments and their respective geographical locations.

First century AD

Clement of Rome (ca.? - 99 AD)- Italy
 Ignatius of Antioch (ca.35-107 AD)- Syria

Second century AD

Papias (ca.60-138 AD)- Turkey,
 Polycarp (ca.69-155 AD)- Turkey
 Justin Martyr (ca.100-165 AD)- Turkey, Rome,
 Melito of Sardis (ca.?-180 AD)- Turkey
 Hegesippus of Palestine (ca.110-180 AD)- Israel, Rome
 Theophilus of Antioch (ca.?-180 AD)- Syria
 Tatian (ca.120-173 AD)- Syria
 Irenaeus (ca.115-180 AD)- France,

Third century AD

Clement of Alexandria (ca.150-215 AD)- Egypt, Israel,
 Tertullian (ca.155-220 AD)- Libya,
 Sextus Julius Africanus (ca.160-240 AD)- Israel, Greece, Italy, Egypt,
 Hippolytus of Rome (ca.170-235 AD)- unknown, Egypt, Israel, Turkey, Italy
 Origen (ca.185-253 AD)- Egypt, Israel,
 Cyprian of Carthage (ca.200-258)- Libya

Fourth century AD

Lucian of Antioch (ca.240-312 AD)- Syria
 Lactantius (ca.250-325 AD)- Algeria
 Eusebius (ca.260-340 AD)- Turkey,
 Athanasius of Alexandria (ca.296-373 AD)- Egypt
 Isidore of Pelusium (ca.?-350 AD)- Egypt
 Lucifer of Caligari (ca.?-371 AD)- Sardinia, Italy
 Ephrem the Syrian (ca.306-373 AD)- Turkey
 Cyril of Jerusalem (ca.313-386 AD)- Israel
 Didymus the Blind (ca.313-398 AD)- Egypt
 Epiphanius of Salamis (ca.320- 403 AD)- Cyprus
 Gregory of Nazianzus (ca.329-390 AD)- Turkey
 Gregory of Nyssa (ca.335-395 AD)- Turkey
 Ambrose of Milan (ca.340-397 AD)- Italy
 Basil of Caesaria (ca.329-379 AD)- Turkey

John Chrysostom (ca.349-407 AD)- Turkey
 Jerome (ca.342-420 AD)- Rome, Israel
 Alexander 1 of Alexandria (ca.?-428 AD)- Egypt

Fifth century AD

Augustine (354-430 AD)- Libya, Italy.
 Cyril of Alexandria (ca.376-444 AD)- Egypt
 Peter of Chrysologus (ca.380-450 AD)- Italy
 Leo 1 the Great (ca.400-461AD)- Italy

Sixth century AD

Gregory 1 (ca.540-604 AD)- Italy
 Isadore of Seville (ca.560-636 AD)- Spain

Eighth century AD

John of Damascus (ca.675-749 AD)- Syria

5. THIS BOOK'S USE OF THE PRIORITY OF MATTHEW OVER MARK

This book orders the events in the life of Jesus of Nazareth chronologically on basis of the priority of Matthew not the priority of Mark for a number of reasons. Admittedly, this is a minority viewpoint in modern scholarship, but nonetheless, I believe it to be correct one for a number of reasons.

First, the custodians of the documents, the ancient and traditional church itself, was unanimous in its position that the gospel of Matthew was written and published “prior” to when the gospel of Mark was written and published. And hence, the gospel of Matthew most likely preserves the correct chronological order of those events.

Second, my reconstruction of the dating of the four gospels is as follows.

(1) The gospel of Matthew was most probably written and published in Greek in the early 40s A.D.: 41-45 A.D., about 8-12 years after Jesus' death and resurrection in 33 A.D.

The gospel of Matthew reflected the joint recollection of all the apostles and was written with their concurrence and ratification in Israel. At that time, Herod Agrippa II and the Sanhedrin were conducting a persecution of Christians in the Holy Land. It was deemed expedient that a number of the leading apostles leave Jerusalem for their own safety and for evangelization abroad. A copy of the gospel of Matthew was left with the church in Jerusalem. Each departing apostle took a copy of the gospel of Matthew with them interpreting and expounding on it as best they could. Peter went to Rome with his copy of the gospel of Matthew.

(2) The gospel of Luke was most probably written and published in the later 50s A.D.: 58-60 A.D., about 25-27 years after Jesus' death and resurrection in 33 A.D.

At the time, the apostle Paul was imprisoned in Jerusalem, later in Caesarea, awaiting Roman trial on trumped up Jewish religious charges. It was claimed Paul had taken a Gentile into parts of

Jewish temple where they were prohibited from going and the charge carried with it the death penalty. In preparing his gospel, Luke had extensively interviewed a number of remaining apostles and others in the Jerusalem area, and consulted the Jerusalem church's copy of the gospel of Matthew, taking and making notes from it. The gospel of Luke was intended as a kind of pre-trial brief for any Roman court that might hear Paul's case. As Paul grew increasingly wary of the impartiality of his likely trial judge Roman governor Felix in Israel, Paul invoked his absolute right, as a Roman citizen, to be tried on a capital charge in Rome. And so, a change of venue was ordered: the apostle was sent in chains to Rome 60 A.D., with Luke accompanying him. With a backlog in cases in Rome delaying the hearing of Paul's case, Luke would complete his companion work the Acts of the Apostles there in Rome: 60-62 A.D. Both the gospel of Luke and the Acts of the Apostles were intended as a kind of pre-trial brief, an *amicus curie*, intended to be filed with Paul's trial court in Rome. It would be subsequently published and circulated widely in Greece (Achaia).

(3) The gospel of Mark was most probably written early 60s A.D.: likely 60-62 A.D., about 27-29 years after Jesus' death and resurrection in 33 A.D.

The apostles Peter, Paul and Luke were in Rome at the same time. With time on his hands as his Roman trial had been delayed, the apostle Paul sought and obtained the apostle Peter's public ratification of the legitimacy of the gospel of Luke and the Gentile mission. Peter did so through a series of public speeches. The speeches, likely five in number, were delivered to a Roman Jewish audience, with a number of high-ranking Roman officials, equites, judges in attendance, and with Mark recording Peter's words. Perhaps one in attendance was the one who would ultimately hear Paul's case. Christianity was setting the world on fire and everyone in Rome wanted to hear as much about it as they could. Peter delivered those public speeches by reading from the gospels of Matthew and Luke in tandem, summarizing some sections in each and adding his personal recollections. Peter had his assistants put in front of him the two scrolls: one containing the gospel of Matthew, the other, the gospel of Luke and unroll each as needed, to pre-selected points in their narratives of events. Peter would go back and forth between the two scrolls as he spoke, following the chronology of events in one and then the other, creating a unique zig-zag effect in his ordering of events. At no time did Peter ever turn back to relate events in one gospel that he had passed over by his following events in the other gospel; he was always proceeding forward. Peter's account was oral, somewhat off-the-cuff, deeply personal, lacking in the polish of the gospels of Matthew and Luke he was using. Peter stops with an affirmation of the resurrection of Jesus (Mark 16:8) and does not include Jesus' post-resurrection appearances to the apostles and others, because Peter never intended to create a third gospel, just an official recognition of the legitimacy of Luke's gospel. His Roman Jewish audience already knew of those post resurrection appearances. And Peter was satisfied the gospels of Matthew and Luke had already accurately covered those items off. Peter's ending is not unlike Luke's ending of the Acts of the Apostles. Having heard the evidence of Jesus' public ministry, his death and resurrection, Peter leaves it for listeners to make their decision. At that point, they themselves are on trial: What do you personally make of Jesus of Nazareth? Is he who he claimed to be? Is he the incarnation of the second divine person of the triune God of love? Is he your personal lord and saviour? The talks were a huge success. Some in Peter's audience sought personal copies of the same from Mark, who had transcribed the speeches. Mark consulted Peter, and Peter authorized such limited publication of the version ending at Mark 16:8. The apostle Paul would ultimately be acquitted at trial in Rome. The apostles Peter and Paul would ultimately die in Rome, sometime during Nero's brutal persecution of the Christians 64-67 A.D., ironically for literally setting Rome on fire. Mark would ultimately survive that persecution. After Peter's death

and on his own authority, Mark authorized a broader publication to the churches as a whole. It was a publication of that very same record of Peter's public speeches, this time with Mark adding a brief section dealing with the resurrection (Mark 16:9-20). This fuller version would become the modern gospel of Mark, though copies of the earlier version remained in circulation. Hence for the gospel of Mark, there were, in effect, two originals. The shorter one shows up in the Alexandrian textform; the longer one shows up in the Byzantine textform.

(4) The gospel of John was most probably written last, at the turn of the century: 101 A.D., 68 years after Jesus' death and resurrection in 33 A.D. And it was intended as a kind of supplementary and complimentary addition to the three gospels of Matthew, Luke and Mark already in existence and circulation.

Third, I am sustained in this view that Matthew intended a chronological presentation, through my reading of Papias, an early second century A.D. Christian historian.

Ecclesiastical History 3.39.15. "This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." These things are related by Papias concerning Mark.

(1) In other words, Papias indicates there was a factual problem with the chronology of events set out in the gospel of Mark when it first was published: they were "not in [their proper] order".

(2) Papias' answer to the problem, and it likely was the early church's answer, was that there was no fraud involved, because with Mark's gospel, it was never an intention of Peter and Mark to set out an accurate chronology: "no intention of giving a [properly] connected account of the Lord's discourses". The actual events described in the gospel of Mark were accurately described. "Mark committed no [intentional] error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." In today's language, we would say the gospel of Mark was written topically to make the same point. Papias' answer is a fair answer in so far as it goes, but that's not the complete answer.

(3) Why was there a factual problem with the chronology of events in the first place? Papias doesn't explicitly answer that question. But Papias' comments on the very existence of such a controversy implicitly provides the answer to that question. Papias' comments necessarily entail the prior existence of an accepted chronology or order of events from which the chronology or order of events in the gospel of Mark differed and for which an explanation was required. Moreover, Papias' comments very strongly indicate the existence of prior written gospel, a gospel prior to Mark, that set out that accepted chronology or order of events. A definitive chronology as to what happened and when it happened is not something that an oral transmission of events would be or should be expected to generate. Something more is required: a written chronology of those events. And according the ancient and traditional church, that's the gospel of Matthew, the first gospel written.

(4) This does not mean Matthew's chronology of events was correct in all respects. It too has some elements that appear topical. It just means that Matthew's chronology was the earliest accepted chronology of events and therefore more likely to have been historically accurate, at least more likely so than Mark's chronology. Events happen much slower in Matthew and with better causation than they do in Mark and Luke, where they often occur out of the blue. Mark and Luke are much more topical than Matthew is, though Matthew can be topical.

Fourth, most modern harmonies or commentaries assume, but do not prove, the priority of Mark. That is to say, they adopt the uniquely modern position that the gospel of Mark was written and published "prior" to when the gospels of Matthew and Luke were written and published. And hence for moderns, the gospel of Mark most likely preserves the correct chronological order of those events. This is pure modern literary speculation. It builds on the shortness of Mark's gospel and the possibility Matthew's and Luke's gospels are later longer expansions of it. But this is built on an historical error. The unanimous witness of the ancient and traditional church is that the gospel of Matthew was written first, and there is strong evidence from that same church that the gospel of Luke was written second and the gospel of Mark was written third (Clement of Alexandria, Tertullian, Eusebius). Mark's gospel is simply Peter's public reading of the longer gospels of Matthew and Luke, in tandem, through a series of five sermons delivered to a dual audience of Jewish Christian believers interested in the Gentile mission and Roman judges interested in the facts behind Paul's then pending trial in Rome 60-62 A.D. with slight additions.

Fifth, in the chronology of this book, I follow Beattie's quite helpful, reconstructed, Jewish-Roman calendar www.cgsf.org/dbeattie/calendar/, assigning specific dates where probable. At this point, I wish to add two important points on my presentation of Matthew's chronology as integrated into John's overall chronology.

(1) I find there to have been two cleansings of the Temple, one at the beginning of his ministry recorded in John and one at the end of his ministry recorded in Matthew, Mark and Luke. Jesus' Jewish trial for blasphemy becomes readily understandable if there were two cleansings. The witnesses understandably merely misremember events from three years earlier. They would not have made the mistakes they did at Jesus' Jewish trial if events they described had happened only four days earlier, the time of Matthew's, Mark's and Luke's second cleansing.

(2) I find the crucifixion date to have been April 3, 33 A.D., not April 5, 30 A.D. On the traditional chronology, Jesus is baptized in the fall of 26 A.D. and crucified on April 5, 30 A.D. On a more modern evangelical chronology, Jesus is baptized in the fall of 29 A.D. and crucified April 3, 33 A.D. While both chronologies fit the evidence, the latter chronology better fits the evidence. Jesus' Roman trial becomes more readily understandable if it involved that later crucifixion date. There are two things about Jesus' Roman trial before Roman governor Pontius Pilate that shout out for explanation. Pilate is acting seriously out of character, from what we know about him from first century A.D. Jewish historian Josephus. He is vacillating and capitulating. Moreover, the Jewish authorities use the seemingly oblique term "not a friend of Caesar" to bring about that capitulation. What's happening here? The answer is Roman power politics. Pilate's anti-semitic Roman patron Sejanus no longer had Pilate's back. Pilate most likely got his appointment as governor by marriage into Sejanus' extended family. Sejanus was the de-facto emperor in Tiberias' place for almost a decade and had blocked prior provincial complaints against Pilate for excessive use of force, and probably even approved of the same, because they both were anti-semites. Sejanus had not long

earlier been deposed from power by Tiberias himself and summarily executed: October 31, 31 A.D. And from that time on, Tiberias oversaw a political purge of supporters or suspected supporters of Sejanus throughout Italy and beyond. Pilate's actions are now readily understandable in terms of simple naked self-interest. Given his historically close ties to Sejanus, Pilate is fearful of being reported to Tiberias as a friend of Sejanus. He would face criminal charges carrying the death penalty, where conviction was routinely obtained with little or no evidence. The political crime that followers and suspected followers of Sejanus were prosecuted under and executed for is what is called "lese majesty", "disrespect for the dignity of the office of Caesar", popularly termed by Romans themselves as "not being a friend of Caesar". The Jewish religious authorities knew that fact and used that fact against Pilate. Such motivation would not have been available to Pilate, nor such opportunity to his opponents on April 5, 30 A.D., but it would have been available to both on April 3, 33 A.D. and it certainly renders Jesus' Roman trial readily understandable.

Sixth, for those who are interested in exploring more deeply the priority of Matthew over Mark, I would strongly commend:

- (1) William Barclay's *Introduction to the First Three Gospels* (1975),
- (2) Bernard Orchard's and Harold Riley's *The Order of the Synoptics: Why Three Synoptic Gospels* (1989),
- (3) Bernard Orchard's *Matthew, Luke & Mark: The Griesbach Solution to the Synoptic Question* (1977),
- (4) Mark Goodacre's *The Case Against Q: Studies in Markan Priority and the Synoptic Problem* (2002).

6. HELPFUL METHODOLOGIES

As the reader works through this work, methodology is important. Consequently, I intend below to provide the reader with some basic methodologies for understanding (1) truth, (2) the natural moral law and (3) a proper historical methodology. These three things may assist the reader as they proceed through this harmony assessing the evidence found therein.

7. A PROPER METHODOLOGY FOR UNDERSTANDING THE TRUTH

An understanding of the truth is helpful.

1. The definition of truth

Philosophically, truth is the perfect correspondence of thought with one of three things: reality, right desire or fulfilled purpose. It is important to understand five things here.

- (1) First, by "perfect correspondence", what is meant is two things. The correspondence is agreement. And the perfection of that correspondence or agreement is its being that which is appropriate to or fitted for the subject matter in question. Where the subject matter consists of the self-evident truths which are the foundational first principles of all bodies of knowledge involving

reality (facts) or right desires (values) or fulfilled purpose (mixed questions of facts and values), this perfection of correspondence or agreement is absolute certainty. Where the subject matter consists of reasoned truths which are secondary principles of knowledge deduced or derived from those foundational first principles, this perfection of correspondence or agreement is probability.

(2) Second, by “thought”, what is meant is an assertive declaration that something is true. That declaration exists first in the human mind as an affirmative thought, unconsciously or consciously held, but one which can be expressed propositionally in a verbal or written statement or statements for analysis.

(3) Third, by “reality”, what is meant is that which exists totally independently of the human mind. Reality is what it is and has the character it has, whether or how we think about it. Reality is sensible, and intelligible, and therefore potentially knowable by the human mind. Perfect correspondence with reality is an external check on certain propositions of thought (facts) posited to be true.

(4) Fourth, by “right desire”, what is meant is what ought to be desired, whether or not it is actually desired at a particular time and place. Perfect correspondence with right desire is an external check on certain propositions of thought (values) posited to be true.

(5) Fifth, by “fulfilled purpose”, what is meant is the successful actualization of the potentialities that define the being of a thing, the purpose for which it exists or was made. Perfect correspondence with fulfilled purpose is an external check on certain propositions of thought (mixed facts and values) posited to be true.

2. The three types of truth

That basic three-in-one definition of truth in terms of reality, right desire and fulfilled purpose is often framed in terms of truth, goodness and beauty, the basic ideas by which we judge. That distinction may assist the reader in understanding the further three-fold distinction in the types or branches of truth: descriptive truth (often simply called truth), prescriptive truth (often simply called goodness) and ontological truth (often simply called beauty) which follows.

(1) Descriptive truth

First, descriptive truth deals with the reality external to the human mind through variations on the verb “is”. It describes what it “is” now in the present, what “was” in the past, or what “could be” or “will be” in the future. Its range is extremely broad, covering all matters of fact, whether they be physical or non-physical, material or immaterial, and whether they come to us through one or more of the major branches of knowledge: science, philosophy or religion. The language commonly used in connection with such statements of descriptive truth is the language of “true” as opposed to “false”.

The basic questions that can be asked here are at least four in number.

(1) Does what Jesus is said to have said or done perfectly correspond to or agree with the reality of what actually happened in the present of his day: what he actually said and did?

(2) Does what Jesus is said to have said about what had happened in that past of his day or what would happen in the future of his day perfectly correspond to or agree with the reality of what actually had or has happened?

(3) Does what his opponents are said to have said and done perfectly correspond to or agree with the reality of what actually happened in the present of his day: what they actually said and did?

(4) Does what Jesus is said to have said about who he was and is perfectly correspond to or agree with the reality of who he was and is?

(2) Prescriptive truth

Second, prescriptive truth deals with right desires in the human person through variations on the verb “ought” or “should”. It prescribes what “ought” to be desired, what is “really good”. Its range is extremely broad, covering all matters of value. The language commonly used in connection with such statements of prescriptive truth is the language of “right or, good” as opposed to “wrong, or evil.”

The basic questions that can be asked here are at least three in number.

(1) Is what Jesus is said to have said is the underlying reason or first principle why things are rightly desired, why they ought to be desired, perfectly correspond to or agree with the reason why something is rightly desired, why something ought to be desired?

(2) Is what Jesus is said to have said about what objects of desire are really good for human beings perfectly correspond to or agree with what is rightly desired, what is really good for human beings?

(3) Is what Jesus is said to have said about what is the total or complete good for human beings perfectly correspond to or agree with what is really good for human beings?

(3) Ontological truth

Third, ontological truth deals with purpose rooted in the being of persons or things through variations on the verbs of “realize”, “actualize” and “fulfill”. It is two-fold. It is partly descriptive, in that it judges whether a purpose exists in a person or thing. In this respect, it differs from descriptive truth, in that the focus is on purpose within being, not the mere existence of being. It is partly prescriptive, in that it judges whether that particular purpose is successfully realized in a particular person or thing. In this respect, it differs from prescriptive truth, in that the focus is on the actualization of potential, not on the mere potential for action that is obligation. It is a judgment that someone or something, at a particular state in their development, pleases upon being seen, because they or it are well-formed, well-developed or beautiful, they or it have a kind of unity, proportionality and clarity to their developed potentialities. Its range is extremely broad, covering a wide variety of matters of mixed fact and value. The language commonly used in connection with such statements of ontological truth is the language of “real, true, authentic, faithful, genuine, mature, complete, whole, perfect, beautiful” as opposed to “imitation, false, inauthentic, faithless, counterfeit, fraudulent, immature, incomplete, broken, imperfect, ugly.”

The basic questions that can be asked here are at least five in number.

- (1) Is what Jesus is said to have said about the purpose for which human beings exist perfectly correspond to or agree with the purpose for which they do exist?
- (2) Is what Jesus is said to have said about the extent to which human beings have realized or actualized their potentials to be what they are perfectly correspond to or agree with what would be reasonably expected of them?
- (3) Is what Jesus is said to have said about the purpose for which certain human institutions and practices exist perfectly correspond to or agree with the purpose for which they did or do exist?
- (4) Is what Jesus is said to have said about the extent to which those human institutions and practises have fulfilled the purpose for which they exist or are used perfectly correspond to or agree with what would be reasonably expected of them?
- (5) Is what Jesus is said to said about what would happen to those human beings, human institutions and practises that have not met their purpose perfectly correspond to or agree with what might reasonably be expected to happen to them?

3. The primacy of knowledge

In any search for truth, knowledge is primary.

Philosophically, a mind has a firm grasp on the truth when it is in the possession of knowledge as opposed to mere opinion in a matter, because only then does the mind understand how and why something is true. In understanding the mind's grasp on the truth, it is helpful to understand how and why knowledge and opinion are related to three things: to truth, to doubt, and to the mind in the way they are.

(1) Knowledge in relationship to truth

First, knowledge and opinion are related to the truth in a particular way.

- (1) Knowledge is always knowledge of the truth. There is no such thing as false or wrong knowledge. If it were known to be false or wrong, it would not be knowledge.
- (2) The same is not the case with respect to opinion. Opinion can be either true or false, either right or wrong, and still be opinion.

(2) Knowledge in relationship to doubt

Second, knowledge and opinion related to doubt in a particular way.

- (1) Knowledge is always accompanied by the absence of doubt.

(2) The same is not the case with respect to opinion. Opinion is always accompanied by the presence of doubt, the three types of doubt being: (a) purely theoretical or possible doubt, (b) reasonable doubt, or (c) substantial doubt.

However, that's not the full picture. Well-reasoned opinion and mere opinion are related to substantial doubt in a particular and clarifying way.

(1) Well-reasoned opinion is always accompanied by probability. It is the absence of such a substantial doubt that would overturn it and show it to be improbable. Well-reasoned opinion always possesses a predominance of the evidence in its favor. Hence, well-reasoned opinion is always and legitimately called knowledge. But this is a different sense of the word knowledge than previously used, a lesser sense of knowledge, but still legitimately knowledge.

(2) The same is not the case with mere opinion. Mere opinion is always accompanied by the lack of good reasons in its favor, or indeed by no reasons at all. At this point, there can be seen to be three types of mere opinion. (a) There are opinions having some reasons in their favour, but those reasons establish only possibility not probability. (b) There are right opinions held on the basis of authority alone, but the holder of such right opinions lacks the understanding of how and why they are true and is unable to advance reasons in their favour, even when such reasons do exist. (c) There are opinions that are nothing more than preferences, or prejudices, having absolutely no reasons in their favor and incapable of ever obtaining such. Hence, mere opinion is never called knowledge.

That being said, the initial three statements above in this section: ("knowledge is always accompanied by the absence of doubt", "the same is not the case with opinion" and "opinion is always accompanied by the presence of doubt") requires amendment, clarification and restatement.

(1) Knowledge is properly described as always accompanied by the management of doubt. (a) In cases of the strong sense of word knowledge, it is the recognition that no doubt exists in the matter. (b) In cases of the less strong sense of the word knowledge, it is the recognition that while possible, reasonable, or substantial doubt might continue to exist concerning a matter, one viewpoint predominates over all others on a balance of probabilities. That kind of knowledge or truth may have a future to it and may require revision or abandonment as new evidence or new methods of weighing the evidence become available.

(2) The same is not the case with mere opinion. Mere opinion is always accompanied by the presence of such substantial doubt that a viewpoint on a balance of probabilities does not exist.

(3) Knowledge in relationship to the mind

Third, knowledge and opinion are related to the human mind in a particular way.

(1) Knowledge always necessitates its acceptance by the mind. The mind is never free to reject it.

(2) The same is not the case with opinion. Opinion never necessitates its acceptance by the mind. The mind is always free to accept or reject the alleged truth that opinion presents to the mind for consideration.

That being said, the initial five statements above in this section (“knowledge always necessitates its acceptance by the mind”, “the mind is never free to reject it, “the same is not the case with opinion” and “opinion never necessitates its acceptance by the mind” and “the mind is always free to accept or reject the alleged truth that opinion presents to the mind for consideration”) again require amendment, clarification and restatement.

(1) Knowledge in the strong sense of the word always necessitates its acceptance by the mind, because it involves the presentation of self-evident truths to the mind. The mind is not free to accept or reject the truth that kind of knowledge presents to the mind. It might be rightly said that the truth that knowledge expresses makes the decision for the mind itself.

A self-evident truth is knowledge that is “immediately, not mediately known- not known through the mediation of reasoning from other propositions that serve as its grounds or premises,” as Adler puts it. It is directly known and it is known with certitude. Its denial involves a contradiction.

There are at least two types of self-evident truth, and possibly a third.

(a) There are the directly known self-evident truths of perception which involve certitude. Aristotle calls them axioms.

The first unique thing about perception is this. Perception is qualitatively different from all other acts of mind such as memory, imagination, conceptualization, reasoning, desiring and feeling.

In very act of perception, the reality of a world external to the mind, the reality of the things in it, is directly known, to the mind, and fused with the mind’s judgement that what is perceived really exists. There is no process of reasoning from one thing to another involved in the matter. At the moment something is perceived, there is never any doubt in the mind that the object perceived really exists external to the mind. In that timeless moment, the question of existence, whether what is perceived really exists, is never asked and indeed, never comes up for consideration. That is what makes it a self-evidently known truth, an axiomatic truth: it is immediately known to be true.

In all other acts of mind such as memory, imagination, conceptualization or desire, the reality of a world external to the mind, the reality of things in it, is not directly known to the mind, and not fused with mind’s judgement that what is remembered, imagined, conceptualized or desired really exists or had existed or could exist. There is always a process of reasoning from one thing to another involved in those matters. At the moment of contemplation, when something is remembered, imagined, conceptualized or desired, there is always a doubt in the mind that the object remembered, imagined, conceived or desired really exists external to the mind. In the time-bound, reflective moment of remembering, imagining, conceiving or desiring, the question of existence: whether the object remembered, imagined, conceptualized or desired really existed, exists now, had existed or could exist, is always asked and central to that contemplation. That is what makes those other things not self-evidently known truths, not axiomatic truths: the objects they involve are not immediately known to be true.

Perception is always a perception of reality, and always is understood as such. Its opposite, illusion or hallucination, is never a perception of reality, and always is understood as such. We have very

good tools in psychology, psychiatry and law to sort out when and why such rare instances of illusion or hallucination might have happened and how to remedy those conditions. But the really interesting thing to note here is that even when we perform those corrections, the definition of a perception as a perception of reality remains the same and the definition of an illusion or hallucination as a not a perception of reality remains the same. And herein again lies reality's independence from the individual human mind.

This self-evident truth of perception is the first foundational principle for all descriptive truth. and the first of the two foundational principles for all ontological truth.

The second unique thing about perception is this. Perception results in objective, public experience, and not subjective, private experiences.

Now the objective is that which is the same for me, for you and for everyone else.

And the subjective is two-fold: that which differs from one individual to another or that which is in the exclusive possession of one individual and of no one else.

A public experience such as perception is an experience that is common to two or more individuals. It may not be actually common to all, but it must be at least potentially so.

And a private experience is an experience that belongs to one individual alone and cannot possibly be experienced directly by anyone else at the same time it is being experienced by the one individual alone. Certain things such as my emotions and my bodily feelings (my anger, my toothache, my heartburn, and the like) are uniquely subjective and private experiences for me alone. To the extent that others have had similar private experiences, we can talk about them. But at the instant I perceive them, they are in my possession and in no one else's possession. They are subjective in the second sense of that term. No other person is directly experiencing my emotions and my bodily feelings. Loosely speaking, we might say such emotions or bodily feelings are objects of consciousness for those experiencing them. But strictly speaking, they have no objectivity about them, because they are not common experiences.

The objects of perception however have objectivity and intelligibility, precisely because, as objects of consciousness, they can be immediately and simultaneously experienced by two or more individuals. That is why we can talk to one another about them as things we are experiencing in common. If this were not the case, then language and communication would not exist. And we know this with certitude.

These points cannot be overstated in its importance. This is the foundational first principle for all facts in that it is descriptive not prescriptive in character, the first foundational principle for all descriptive truth and one of the two first foundational principles for all ontological truth.

(b) There are directly known self-evident truths of the understanding, certain propositions which involve certitude. Aristotle calls them self-evident truths and *per se nota* propositions.

The unique thing about these self-evident truths of understanding, these tautologies and more importantly, "per se nota" propositions, is this. These propositions are qualitatively different from all

other propositions.

At the instance of knowing these propositions to be true, there is no reasoning involved. The truth is directly known through an understanding of meaning of the terms themselves, a meaning existing independently and objectively of the individual human minds that understand those terms.

Let me illustrate. Sometimes in a proposition, the terms for the subject and the object are identical, as in the case of definitions or tautologies. For example, “a triangle is a three-sided figure.” Here the object is the definition of the subject. At the instance of knowing this proposition to be true, there is no reasoning involved. The truth is directly known through an understanding of the meaning of the terms themselves, a meaning existing independently and objectively of the individual human minds that understand those terms.

Let’s go deeper. Sometimes in a proposition, the terms for subject and the object are not identical, but are related to each other in a unique way, as in “per se nota” propositions, or “commensurate universals”. For example, “the part is always less than the whole.” Here the terms for subject “part” and the object “whole” are not identical, but they are related to each other in a unique and inescapable way. Both are such basic or universal terms that cannot be defined except in so far as the way in which they are related to each other, the way in which they are commensurate with each other. The part is always a section of the whole; the whole is always the sum of the parts. It is impossible to define the part without making reference to the whole, and vis-versa. At the instance of knowing this proposition to be true, there is no reasoning involved. The truth is directly known through an understanding of meaning of the terms themselves, a meaning existing independently and objectively of the individual human minds that understand those terms.

Let’s go even deeper. Here are two further “per se nota” propositions. “The desirable is the good.” “The good is the desirable.” Whenever we speak of something as good (really good or apparently good), it always has the aspect of the desirable about it (intrinsically desirable or instrumentally desirable). Whenever we speak of something as desirable (intrinsically desirable or instrumentally desirable), it always has the aspect of the good about it (really good or apparently good). Both are such basic or universal terms that they cannot be defined except in so far as the way in which they are related to each other, the way in which they are commensurate with each other. Desire is the potential for goodness; goodness is the actualization of desire. It is impossible to define the good without making reference to desire, and vis-versa. At the instance of knowing this proposition to be true, there is no reasoning involved. The truth is directly known through an understanding of meaning of the terms themselves, a meaning existing independently and objectively of the individual human minds that understand those terms. It may seem trite, a self-evident truth that is purely descriptive and undeniable, but it lays the foundation for our next example which is truly revolutionary and transformative, because that next example is purely prescriptive and undeniable.

Let’s now go really deep. And this is the crucial, most morally significant, per se nota proposition. “You ought to desire that which is really good and nothing else.” Let’s unpack it. Whenever we speak of something as really good, it has the aspect of the ought to be desired about it. Whenever we speak of something as that which ought to be desired, it has the aspect of the really good about it. Like part and whole, like desire and goodness, “ought to be desired” and “really good” are such basic or universal terms that they cannot be defined except in so far as the way in which they are related to each other, the way in which they are commensurate with each other. The phrase “what

ought to be desired” goes by the other name “right desire”. Right desire is the potential for real goodness; real goodness is the actualization of right desire. It is impossible to define right desire without making reference to real goodness, and vis-versa.

This point cannot be overstated in its importance. This is the foundational first principle for all value, ethics and morality, in that it is prescriptive not descriptive in character, the first foundational principle for all prescriptive truth and one of the two first foundational principles for all ontological truth.

(c) There may be a directly and immediately known, self-evident truth of religious understanding, namely, an experience of God himself.

That self-evident truth is said to be a supernatural gift from God, whereby a penitent knows with certitude that God exists, that God is directly before them, and that God loves them personally. It is a kind of spiritual union between God and a human being, difficult to explain to those who have not had it, but perhaps not impossibly so.

A helpful human parallel is the spiritual union of a man and woman in orgasm, again something difficult to explain to those who have not had an orgasm, but perhaps not impossibly so.

In both, the experience is a transforming experience of truth and love, wherein one is lifted out of themselves, into the immediate presence of and union with another person, and knows without doubt, at least in that experience, that they are loved.

Normally, the natural powers of the human intellect to apprehend immaterial ideas allow a human being to know God’s existence and God’s love for them is through a process of reasoning and inference. This is knowledge in the lesser sense of the term. And that is called natural knowledge.

However, this particular capacity for knowledge of God is of a higher order. This knowledge in the sense of direct awareness is said to be con-natural knowledge, because it can be given to a particular mind at a particular time as a gift, existing alongside, which is the meaning of word “con” in the term con-natural knowledge, the natural human capacity to know God through reasoning and inference. Such an infusion of knowledge is premised on three ideas. God creates each and every human intellect. God intends an intimate personal relationship with each and every human being. And God sets up the communication channel whereby that is possible, even for the simple and unlearned in things. This experience is one of certainty without any trace of doubt or deception at the instant of the experience. This is knowledge in the higher sense of the term.

While this potential experience of knowledge and love is open to all, it is only actualized by some, because it has to be asked for, and is granted only to the truly penitent. It has been called the “born again” experience, because of its power to radically reshape human lives or directions within those lives. This was what I was talking about earlier when I said “faith is a certain type of volitional act, a personal choice and commitment, sometimes based on knowledge, sometimes not.” When I said “sometimes not”, I meant, in part, this kind of knowledge, this kind of direct immediate experience that bypasses historical inquiry, goes beyond it, but is not contrary to it.

If this self-evident truth exists, then it is the foundation for a very special religious truth that is a

human union with God in this life or the next. It is a kind of supra-descriptive, supra-prescriptive and supra-ontological truth all rolled into one.

To summarize, in all these three types of self-evident truth, the sheer act of knowing, the knowing that you know you know, happens instantaneously, in no time at all.

As Socrates once famously asked: where does the mind go when it knows, knows in the sense of self-evidently knows? His answer was eternity. And on that point, I believe Socrates was right.

The sheer act of knowing takes no time at all. The poetic language of space and time, the language of a bang, a flash, an eureka moment, might be used to describe this act of knowledge, but strictly speaking, this sheer act of knowing is not an act in space and time. There may be a sequential process of reasoning in space and time preceding that instantaneous experience. There may be a sequential process of explaining things in space and time following that instantaneous experience. But the experience of knowing, and knowing that you know, is not an experience in space and time. It is the human mind touching the mind of God, or, in some cases, the mind of God touching the human mind.

As creatures in space and time, all human beings stand at the fence of eternity, and peer over onto the other side. The experience of knowing is that experience. All human beings, fallen or unfallen, have had the experience of knowing, and knowing that they know. But not all take the time to reflect on the timelessness of their knowing, its meaning, the consequent gratitude that needs to be expressed, and to whom it must be expressed. The deep sin of atheism or agnosticism is, after all, ingratitude and indifference. That secondary reflection can have a profound significance on a person's understanding of their origin as a child of God, and of their potential destiny as a child with that loving parent in all eternity.

(2) Knowledge in the lesser sense of the word always strongly commends its acceptance to mind, because it involves the presentation of a probable truth to the mind. The mind is not entirely free to reject it, certainly not to reject it out of hand.

That strong commendation has a kind of conditional necessity to it, conditional on the state of the evidence, and conditional on the methods of weighing the evidence at a particular time and place.

But the commendation itself can be very strong. Some well reasoned truths of science such as the earth goes around the sun may have started as possible truths, become probable truths, possessing the minimal requirement of knowledge; namely, knowledge on a balance of probabilities, but they have been so frequently confirmed, in so many ways, that the very word opinion is just too weak a word to express the kind of knowledge these truths express. They do however still remain probable knowledge, probable truths, but the levels of knowledge they describe can approach certainty.

Virtually all secondary matters of fact or value, whether they be descriptive, prescriptive or ontological in character, fall into this category.

A PROPER METHODOLOGY FOR UNDERSTANDING THE NATURAL MORAL LAW

1. Defining the natural moral law

Philosophically, there is a self-evidently true, objective and universal moral framework to reality. It is called the natural moral law. It is the duty of every human being to lead a good human life, to be truly and fully human. It is the reason behind all the rules. It is what justifies and explains all the rules. It is same for all persons regardless of time or place. It is what allows individuals, customs or institutions to be justly criticized and changed, where and when needed.

This natural moral law can be stated as follows.

- (1) Major premise: “you ought to seek what really good for you and nothing else.”
- (2) Minor premise: “what’s really good is what fulfills a natural human need.”
- (3) Conclusion: “therefore, you ought to pursue and possess
 - (a) all the real goods that every human being needs by nature” (natural needs, real goods),
 - (b) “properly ordered and proportioned so that each good is really good for you as a human being” (moral virtue),
 - (c) “all the apparent innocuous or harmless goods that you yourself might want, as an individual,” (exercises of the real good liberty),
 - (d) “provided your pursuit and possession of those apparent goods does not interfere with your or anyone else’s pursuit and possession of all the real goods every human being needs by nature” (right desire, justice).

2. How is the major premise known to be true?

It is known to be true through understanding the terms “ought to desire” and “real goodness” and their relationship to each other.

First, “ought to desire” and “real goodness” are such basic terms, like part and whole, that can only be defined in terms of each other.

Second, whenever you think about what you desire, that object always has a certain aspect of goodness connected to it:

- (1) good as useful,
- (2) good as pleasurable,
- (3) good as valuable in and of itself.

Third, whenever you think about the goodness, that object always has certain the aspect of desire about it:

(1) desired as “apparently good” or

(2) desired as “really good”.

Fourth, this means surprisingly that all persons actually desire goodness. The good is the desirable and the desirable is the good. Specifically, desire is always the dispositional potential for goodness. Goodness is always actualized desire. Evil is always enframed by goodness. Now, some persons may be seriously mistaken in their choices, because they posit apparent goods as real goods when they are not or they pursue real goods to an extent greater or lesser than they should. But even such persons always justify themselves with the claim: it seemed good to me at the time, because evil is already enframed by goodness.

Fifth, right desire crucially adds the term “ought” to the terms “want” or “need”, making statements about right desire categorical propositions not hypothetical propositions.

Sixth, right desire is simply another way to saying “what you ought to desire”. Right desire is always the dispositional potential for real goodness. Real goodness is always actualized right desire.

Seventh, how does this make the major premise true? The answer is simple: any denial of the major premise would involve a contradiction. And there are only two possible denials

(1) “you ought *not* to desire that which is really good” or

(2) “you ought to desire *what is really bad*”.

Because both denials are self-evidently false, misunderstanding the relationship between right desire and real goodness, that fact makes the major premise to be self-evidently true.

And that fact is how the major premise can be known to be self-evidently true.

3. How is the minor premise known to be true?

It is through understanding the term “natural human needs”.

First, desire divides into wants and needs.

Second, wants are rooted in nurturing.

Third, natural needs are rooted in human nature.

Fourth, all animals, including humankind, have a nature or essence. It is what separates one kind of animal from another kind of animal.

Fifth, a nature is a set of species-specific characteristics or potentialities for development with a certain direction and within a certain range, aimed at a certain end: human fulfillment.

Human beings are metaphysically purposeful, goal-directed creatures. All defective expositions of human nature, used historically to justify tyranny, slavery or sexism, focus on deficient nurtured actualizations of potentials, and not on the potentials themselves. Another name for these human species-specific characteristics or potentialities for development toward a specific end is natural needs. They have three qualities about them.

- (1) They are universal within the human species, in the sense that all members, without exception, have them. They are possessed either actually when known, virtually or eminently otherwise.
- (2) They are non-eradicable within the human species, in the sense that all members, without exception, have them at all points in their life, and they cannot be eradicated.
- (3) They are irresistible within the human species, in the sense that they are constantly seeking fulfillment; they never really go away.

Sixth, there are not many natural needs that meet the three-fold criteria of universality, eradicability and irresistibility, but twelve do.

- (1) There is the natural desire for life, growth and health.
- (2) There is the natural desire for food and drink.
- (3) There is the natural desire for shelter.
- (4) There is the natural the desire to be free.
- (5) There is the natural desire to work and creatively express one's self.
- (6) There is the natural desire for pleasure.
- (7) There is the natural desire for justice,
- (8) There is the natural desire to know the truth.
- (9) There is the natural desire to seek goodness.
- (10) There is the natural desire to enjoy beauty.
- (11) There is the natural desire to love and be loved.
- (12) There is the natural desire for God.

Seventh, certain real goods fulfill these natural desires.

- (1) There are the biological goods which include life, health and vigor.
- (2) There are the economic goods which include a decent supply of the means of subsistence, living

and working conditions that are conducive to health, medical care, opportunities for access to the pleasures of sense, the pleasures of play, aesthetic pleasures, opportunities for access to the goods of the mind through educational facilities in youth and adult life and enough free time from subsistence work, both in youth and adult life, to take full advantage of these opportunities.

(3) There are the political goods which include liberty, peace, both civil and external, the political liberties of citizenship, voting and holding office, together with the protection of individual freedom by the prevention of violence, aggression, coercion, or intimidation, and justice.

(4) There are the social goods which include equality of status, equality of opportunity and equality of treatment in all matters affecting the dignity of the human person.

(5) There are the psychological goods which include the goods of personal association (family, friendship, and love), the goods of character (the cardinal virtues of prudence, temperance, courage, and justice and the theological virtues of faith, hope and love), and the goods of the mind (the contemplation of the beautiful, creativity, knowledge, understanding, and wisdom).

(6) There are the religious goods include awe and wonder, repentance and forgiveness, and the gratitude, surrender, and love involved in a personal relationship with God.

All of these real goods are matters of objective fact. Reasonable people reflecting on what it is to be human would agree that these are things people need for a good and complete human life.

Eighth, only wants can be wrong:

(1) wanting the wrong thing, or

(2) wanting the right thing in the wrong way, such as wanting it to an excess or wanting it not enough.

Ninth, there can never be a wrong natural need. The very idea of a wrong natural need is incoherent and unthinkable. Try thinking of one; it's impossible to do so. Why? The reason is simple: if it were wrong, then you would not, as a matter of nature, really need it.

And that fact is how the minor premise can be known to be self-evidently true.

4. How is the conclusion known to be true?

First, as a matter of logic, a prescriptive major premise (a statement of value), as we have here, followed by a descriptive minor premise (a statement of fact), as we have here, logically leads to a prescriptive conclusion (a further statement of value), as we have here.

Second, as a matter of truth, when the two premises are self-evidently true, as we have here, the conclusion is inescapable and self-evidently true.

And that is how you can know this conclusion is self-evidently true.

A PROPER METHODOLOGY FOR UNDERSTANDING HISTORICAL INQUIRY

An exposition of a proper historical methodology is helpful.

The traditional methodology, one that has been used and refined over the centuries by professionals in the field such as professional historians, lawyers and judges, consists of three things. First, it involves two basic principles for the admissibility of evidence; namely, relevance and materiality. Second, it involves three basic principles for the assessment of that evidence; namely, neutrality, credibility, and reliability. Third, it involves three basic principles for any judgement on the evidence; namely, totality, weight, and proof on a balance of probabilities. It is essential that the reader understand the meaning and usage of these critical terms.

1. Basic principles for the admissibility of evidence

The basic principles for the admissibility of evidence are two in number: relevance and materiality.

(1) Relevance

First, relevance is the tendency of something to make something else more probable. It may be a piece of evidence making a fact more probable. It may be a fact or a set of facts making another fact more probable. It may be a fact or a set of facts making a conclusion more probable. It may be a conclusion or set of conclusions making another conclusion more probable. Relevance is always a relationship between two things. That initial something may be a something a person has said about what was said or done; in which case, it is called testimonial evidence. That initial something may be a something physical such an object; in which case, it is called real evidence. The focus is always on tendency. The important point to remember is that relevance is not an inherent characteristic of any piece of evidence, but is rather a characteristic of the relationship of that piece of evidence to other matters: facts, inferences and conclusions. Relevance is primarily a function of two things: the closeness in time of the evidence to the events in question, and/or the carefulness with which the evidence has been preserved. A particular piece of evidence close in time to the events in question tends to make certain things more probable. And a particular piece of evidence not close in time to the events in question, but which was carefully preserved, tends to make certain things more probable. Relevance is a two-edged sword. Positively, it justifies the admission of certain things into consideration. All relevant evidence is admissible evidence; that is to say, it is worthy of consideration. It does not mean the evidence is true. It merely means the evidence is worthy of assessment and judgement as to whether or not it is true. Negatively, all irrelevant evidence is inadmissible evidence; that is to say, it is not worthy of consideration. It means the evidence is not capable of being true. Indeed, it means the evidence is likely to mislead.

Any serious trier-of-fact should assess information found in the following sources of information as they are worthy of consideration:

- (1) the Biblical gospel of Matthew,
- (2) the Biblical gospel of Mark,

(3) the Biblical gospel of Luke and

(4) the Biblical gospel of John.

The reason is simple. They are comprehensive accounts of Jesus' public ministry written by his immediate followers within one to two generations of his death. The circumstances under which that evidence was obtained, preserved and presented indicates its worthiness for consideration. Those gospels provide valuable eye-witness and hearsay evidence to the events in question. The evidence in those gospels is relevant, because it proves or tends to prove certain things about the life of Jesus of Nazareth.

Any serious trier-of-fact should assess information found in the following sources of information as they are worthy of consideration:

- (1) ancient Christian documents such as the Acts of the Apostles, and the epistles of Paul;
- (2) ancient Christian writings from early church fathers such as Papias, Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, Eusebius, Jerome and Augustine;
- (3) ancient Jewish documents such as the Book of Jubilees, the Book of Parables (a part of the larger Book of 1 Enoch), 1 and 2 Maccabees, the Dead Sea Scrolls, the Targums, the Mishnah, the Tosefta, the Mekilta, the Sifres, the Babylonian and Jerusalem Talmuds and the Midrashes;
- (4) ancient Jewish writers such as Josephus and Philo;
- (5) ancient Roman administrative documents dealing with governance; and
- (6) ancient Roman writers such as Tacitus, Seutonius, Pliny the Younger.

The reason is simple. All of those other sources contain important background information that is either close in time to the events in question or was carefully preserved or both. As such, this information and tends proves or makes more probable certain things about the life of Jesus of Nazareth.

Any serious trier-of-fact should not access information found in the following sources of information:

- (1) the so-called Gospel of Thomas,
- (2) the so-called Gospel of Peter,
- (3) the so-called Gospel of the Hebrews,
- (4) the so-called Gospel of the Egyptians,
- (5) the so-called Secret Gospel of Mark,

- (6) the so-called Gospel of Judas,
- (7) the so-called Gospel of Mary Magdalene and
- (8) the so-called Infancy Gospels.

The reason is simple. All of these works are fanciful sources, known to have been written centuries after the events in question by parties having no connection to the events in question and no interest in accurately preserving earlier evidence. Nevertheless, I touch on these apocryphal or false gospels if only to indicate they have been debunked, lest the serious readers be misled by them or by commentaries based on them.

(2) Materiality

Second, materiality is the tendency of a proven fact or a proven conclusion to prove the ultimate issue under discussion. A proven fact or a proven conclusion is material if it tends to decide a particular issue. The focus is again on tendency. Materiality is a particular type of relevance: the relevance of something to decide a question under consideration. The important point to remember is materiality is not an inherent characteristic of any fact or conclusion, but is rather a characteristic of the relationship of those proven facts or conclusions to the ultimate issues in question.

Any serious trier-of-fact should be especially attentive to information in the following fields of evidence:

- (1) the existence of a serious Unitarian-Trinitarian controversy in ancient Judaism;
- (2) the Biblical titles either claimed or accepted by Jesus such as the Son of Man, the Son of God, the Son of the Most High, the Lord, the I AM, Messiah or Christ, and the ontological status of the person or persons they denote or connote, whether they be human, angelic or divine;
- (3) the actions performed by Jesus such as his cleansing of the Temple twice, his healings and exorcisms especially on the Sabbath, his forgiving the sins of others and at the same time declaring their salvation, his invitation to others to rely on him exclusively for their salvation, his calling God his personal and unique Father, and the unprecedented authority by which he purported to justify those actions;
- (4) the Jewish criminal law on blasphemy, on sabbath violation, on sorcery, on leading the people astray, and the death penalties involved therein;
- (5) the Jewish theological expectations on the time of the resurrection of the dead, and the time of God's establishment of his rule of earth;
- (6) the Jewish theocratic state power vested in the high priest and the Pharisees to define the faith and enforce uniformity of thought through force;
- (7) the Roman criminal law on sedition (actual rebellion) and on "lese majesty" (disrespect for the dignity of the office of Caesar), and the death penalties involved therein.

The reason is simple. This assessment of these pieces of relevant evidence tends to decide the three material issues of whether Jesus claimed to be divine, whether those hearing those claims would have sought his death, and whether his resurrection from the death would have been seen at the time as confirmation of his divinity. This evidence is therefore worthy of very special consideration.

2. Basic principles for the assessment of the evidence.

The basic principles for the assessment of evidence are three in number: neutrality, credibility and reliability.

(1) Neutrality

First, neutrality is openness. It is the state of mind that must exist in any trier of fact before they approach and assess the evidence. It is a prerequisite for any legitimate consideration of the evidence. Neutrality is primarily a function of two things: the absence of bias and, the presence of impartiality.

(1) Bias is a predisposition towards a particular result in advance. The absence of bias means four things. First, a trier-of-fact cannot presume that a particular witness is telling the truth. Second, a trier-of-fact cannot presume that a particular witness is not telling the truth. Third, a trier-of-fact must set aside any conservative belief in inspiration and inerrancy, which amounts to the bias that a witness should be presumed to be telling the truth until proven false. Fourth, a trier-of-fact must set aside any sceptical belief in inauthenticity, which amounts to the bias that a witness should be presumed to be lying until proven to be telling the truth. The case must be decided on the evidence, not any bias that the trier-of-fact might bring to the case.

(2) Impartiality is a fearless willingness to follow the evidence where it leads, even if it leads to supernatural or immaterial causation. The presence of impartiality means four things. First, a trier-of-fact must set aside any prior belief in a purely physical and material world and consider the historical evidence for a supernatural or immaterial explanation, at least on some occasions. Second, a trier-of-fact should only adopt a supernatural or immaterial source of causation if a physical or material explanation will not suffice. Third, a trier-of-fact should not adopt a divine source of causation if an angelic source, including a demonic source, will suffice. Fourth, a trier-of-fact should only adopt a divine source of causation if that is the explanation that best explains the evidence. This is the historical procedure that must be adopted for any judgement on the historical evidence. The case must be decided on the evidence, not on any partiality against the supernatural that the trier-of-fact might bring to case.

(2) Credibility

Second, credibility is believability or truthfulness, either of a story, a witness, or both.

Credibility is a function of two things: the inherent plausibility of the story presented and the honesty with which that story is presented.

(1) Inherent plausibility relates to believability or truthfulness in that it focuses on what might

reasonably be in the mind of a witness, because it is the kind of thing that could have happened in reality.

(2) Honesty delivery relates to believability or truthfulness in that it focuses on the faithful expression of what is actually in the mind of a witness, because it is the kind of thing they believe happened in reality.

The witness' story appears believable or truthful and therefore could and should be accepted as true, because their story is plausible and honestly held.

a. Inherent plausibility

Inherent plausibility is intelligibility or understandability; there is an internal logic to story, namely, the existence of causal factors that create a plausible story as to what happened and why.

(1) A plausible or reasonable story is a story with a discernible and understandable plot. Plot is character. Character is interest. Interest is motivation. The motivation may be religious, psychological, social, political or economic or any combination of the same. The participants in the story may or may not act “reasonably”, in the sense that they do not act as an “objective reasonable man” would in such situations before them. But they act intelligibly, in the sense that they are motivated to act in the way they do in the situation before them. They act for “reasons” they think appropriate, whether or not they really are appropriate.

(2) Motivation is important, because “[w]hat is caused in history are not natural events, but the actions of ‘conscious and responsible’ agents...Causing a man to act, in this sense, ‘means affording him a motive for doing it.’...The force of causes in this sense [is] a rational one. It is through the agent’s recognition of the claim, in reason, which they make upon him to act, that they achieve what we call their effects. It follows that a ‘cause’ in the historical sense, might have failed to have an effect. For it to be effective, the agent has to ‘accept’ it as his cause, to ‘make’ it his cause.”¹

(3) Motivation divides into necessary and sufficient motivation. Necessary motivation means the participants in the story had a good reason to act. Their actions were necessary in the practical sense that, without it, they “would not” have had any reason to act. Their actions were not necessary in the philosophical sense that without it, they “could not” have acted at all.² Sufficient motivation means the participants in the story had good reason not only to act, but a good reason to act when and how they did. Their actions were sufficient in the practical sense that “it renders the course of action in question ‘rationally required’”. Their actions were not sufficient in the philosophical sense that “given it, that action “would necessarily have been performed”³

(4) Motivation and intention are related, but not the same. Intention is a person’s mental state concerning what is to be done. Motive is a person's mental state concerning why it is to be done. The difference is between what and why. More often than not, people are motivated to act in their

¹ Dray, W.H., *Philosophy of History* (Prentice Hall, Englewood Cliffs, 1964) pp. 43-44.

² Dray, W.H., *Philosophy of History* (Prentice Hall, Englewood Cliffs, 1964) pp. 44.

³ Dray, W.H., *Philosophy of History* (Prentice Hall, Englewood Cliffs, 1964) pp. 44.

interests rather than contrary to them. They intend things that line up with their interests, rather than are contrary to them. In both, acts, motivations, and intentions can and are inferred from their known interests and actions, inferred from something in the story or known from outside.

(5) Inherent plausibility does not reduce to the commonality or frequency of an event. Many well-established historical events are unique and were unique at the time they were performed. Such incidents include Hannibal's crossing the Alps, Caesar's crossing the Rubicon, Washington's crossing the Delaware. They all meet this test of uniqueness. Yet, then and now, those events are completely intelligible and understandable in terms of their motivations which are inferred from their known interests and actions.

Any serious trier-of-fact should assess the interests or motivations of the participants in the basic story line:

(1) John the Baptist's interest in presenting an end-times national religious revival focused on a kind of repentance that put Jews and Gentiles on an equal standing before God and on the immanent arrival of God on earth and John's identification of that person;

(2) Jesus' interest in presenting, promoting and prolonging a particular type of Trinitarian religious ministry, one focused on inviting and challenging others to discover for themselves his inherent divinity, and to trust in him and him alone for their eternal salvation;

(3) the Sadducees' interest in promoting and preserving the smooth operation of the Jerusalem Temple and their attendant privileges, in preserving the integrity of the Jewish faith as they understood it: a form of Unitarian monotheism, in quashing what they regarded as blasphemy, leading the people astray, or potentially revolutionary activity;

(4) the Pharisees' interest in preserving the oral law, in preserving the integrity of the Jewish faith, as they understood it: a form of Unitarian monotheism, in quashing what they regarded as blasphemy, leading the people astray, or potentially revolutionary activity;

(5) the Zealots' interest in fomenting revolution, and in co-opting or using Jesus to that end;

(6) the Romans' interest in preserving the status quo, collecting taxes, suppressing real or imagined revolutionary discontent, and preventing grave robbing;

(7) Pilate's professional interest in preserving the peace, and personal interest in preserving his own political position, especially in light of his patron Sejanus' fall from power in Rome in October 31 A.D. and the subsequent prosecutorial use of the term "not a friend of Caesar" for a particular kind of criminal charge of sedition known as "lese majesty";

(8) Herod Antipas' professional interest in preserving the peace, and personal interest in preserving his own political position; and

(9) the disciples' interest in accurately preserving and promoting Jesus' message, and in preserving their own lives.

The reason is simple. Controversy is at the heart of the story line in the gospels of Matthew, Mark, Luke and John. The religious, psychological, political, social and economic interests of the participants in that story set up their motivations to act: why, how and when they do act. A plausible story is a potentially credible story. It describes a thought that could correspond to reality.

b. Honest delivery

Honest delivery is sincerity or genuineness in presentation. It is an inference from two things about how the witness has presented their story.

- (1) There is a straightforwardness to the presentation. The witness does hesitate to confront difficult matters. The witness does not exaggerate or overstate matters. The witness does not present himself or participants in the story as better or worse than they actually were.
- (2) There is a frankness to the presentation. The witness actually presents embarrassing details about either themselves or other participants in the story they favour. The witness actually presents positive details about participants in the story they do not favour. The witness does not have a discernible motive to lie.

Honest delivery is not the absence of perspective. The mere fact that a witness has a perspective on the events observed and has made judgements on the morality of the participants in their story is not inconsistent with the witness attempting to be historically accurate to the extent their memory permits, provided of course they are not overstating the goodness or badness of the participants in the story. The mere fact that a witness might rearrange the order of events from a chronological order to a topical order, might add events others do not cover, might omit events others do cover, might excerpt, summarize, or reword statements of participants in the story does not detract from the historicity of the story. Reporters do that all the time in presenting news reports and we do not accuse them of inaccuracy in their doing so. The reason is simple. It is not perspective, but the deliberate distortion of data, that makes for dishonest delivery.

Honest delivery is not the absence of all error, but the only the absence of a particular kind of error. An error is simply a mistake, a misrepresentation of a fact. The error may be an innocent misrepresentation of a fact. The witness simply got the facts wrong. The error may be a negligent misrepresentation of a fact. The witness was not as attentive or as critical as they should have been. The error may be a fraudulent misrepresentation of a fact. The witness here had two facts in their mind: one true, one false, yet presents the false fact to be true, while at the same time knowing it to be false. In other words, only a person who knows can actually lie. The existence of innocent or even the negligent error in presentation does not make for a dishonest delivery. Only the deliberate and fraudulent distortion of the evidence in presentation makes for dishonest delivery.

Any serious trier-of-fact should assess the following lines of evidence:

- (1) the allegedly embellished details of the disciples' ignorance, the Pharisees' legalism and hypocrisy, and the Jewish crowd's acceptance before Pilate of blood guilt for Jesus' death; and
- (2) the allegedly embarrassing details of Jesus' sinfulness, Jesus' subordination to John the Baptist, Jesus' ignorance in certain spiritual matters, Jesus' false prophesy concerning the end of the world,

and Jesus' despair on the cross.

The reason is simple. Embarrassment and embellishment are at the heart of honest delivery. An honestly delivered story is a potentially credible story. It describes a thought that could correspond to reality.

(3) Reliability

Third, reliability is accuracy, either of a story, a witness, or both.

Reliability is a function of five things: (1) a witness in the know, (2) possessing intelligence, maturity and seriousness, (3) possessing good powers of observation, recall and precision in statement, (4) corroborated in their testimony, either in whole or in part and (5) not seriously contradicted in their testimony, either internally or externally. All these five things are external checks on the basic storyline: an inherently plausible story honestly delivered.

Reliability supplements credibility in the sense that it adds to the probability of a plausible story honestly delivered being true by reference to things external to the story itself and its presentation. Remember descriptive truth is a correspondence of thought with reality. Credibility deals with the thought itself: the inherent plausibility of the basic storyline and its honest delivery. Reliability deals with reality itself, something technically external to the content of the thought and its presentation in reality: namely, the position, character and memory of a particular witness in relationship to the events described, the relationship of that testimony to other witnesses and other things in the world.

a. Position of a witness

The first criterion of reliability deals with the position of the witness in relation to the events they describe.

(1) Being an eye-witness puts a witness in the know in the first place. An eye-witness is a person who actually observed the events in question. They possess first hand information and are in an ideal position to pass on accurate information.

(2) Being a hearsay witness put a witness in the know in the first place. A hearsay witness is a person who reports what an eye witness to an event actually observed. They possess second hand information of the events in question and are in a good position to pass on accurate information. This is especially so when that hearsay information is “necessary” and “reliable”. That hearsay information will be considered necessary when it is the best available evidence. That hearsay information will be considered reliable when it was apparent or can reasonably be inferred (a) that that information came from a eye-witness who was attempting to truthfully and accurately communicate that information, (b) that the hearsay witness was attentive to that information, and (c) that the eye witness had no apparent reason to lie, and even if they had, the hearsay witness could readily have discovered the lie. Even in legal inquiries with its quite strict rules of evidence which sometimes prevent the acquisition of the truth, hearsay information is fairly routinely admitted for its truth value, as an exception of the hearsay rule, when it meets the aforementioned circumstantial indicia of reliability. Circumstantial indicia of reliability merely add to its weight.

The reason is simple. A witness needs to be in a position to receive accurate information about the events in question.

Any serious trier-of-fact should assess the position of a witness in terms of the following lines of evidence:

- (1) the unanimous ancient church's evidence on the authorship of the biblical gospels of Matthew, Mark, Luke and John, as coming from persons in the know, and the consistency of that attribution with the gospels themselves;
- (2) the extent to which each of these authors were either eye witnesses or hearsay witnesses to the events in question; and
- (3) the extent to which these authors used hearsay information which was necessary and reliable.

The reason is simple. A witness in the know is a potentially reliable witness. It adds accuracy to the story.

b. Character of the witness

The second criterion of reliability deals with the character of the witness in relation to the moral obligation to tell the truth about the events they described. Intelligence, maturity and seriousness are important here.

- (1) Being intelligent, they recognized the importance of the matters they described.
- (2) Being mature, they recognized that others might rely on what they had to say and they needed to tell the truth, even though they themselves were not under a formal legal obligation to tell the truth.
- (3) Being serious, they recognized that others might hold them accountable for what they had to say and they needed to tell the truth, even though they themselves were not under a formal caution such that anything they said could and would be used against them.

The reason is simple. A witness needs to be willing to pass on accurate information about the events in question.

Any serious trier-of-fact should assess the character of a witness in terms of the following lines of evidence:

- (1) the extent to which Jesus placed a premium on truth and truth telling;
- (2) the extent to which a witness accepted that teaching;
- (3) the extent to which a witness was prepared to suffer or die for what they believed to be true.

The reason is simple. An intelligent, mature and serious witness is a potentially reliable witness. It adds accuracy to the story.

c. Memory of a witness

The third criterion of reliability deals with the memory of the witness in relation to the events in question. Good powers of observation, recall and statement are important here.

(1) Possessing good powers of observation, they formed solid memories of the events they relate which could be preserved over time.

(2) Possessing good powers of recall, and precision in statement, they were able to repeat the content of their memories in a form that was readily analyzable.

The reason is simple. A witness needs to be capable of communicating accurate information about the events in question.

Any serious trier-of-fact should assess the memory of the witness in terms of the following lines of evidence:

- (1) the Jewish educational system and its premium on rote memorization;
- (2) Jesus' status as a rabbi and the premium rabbis placed on rote memorization;
- (3) the disciples' status as students of a rabbi and the premium students placed on rote memorization and note taking;
- (4) the availability of tools for note-taking in 1st century A.D. Israel;
- (5) Jesus' deliberate use of rhythmic and metaphoric language to facilitate solid memory formation in the disciples;
- (6) Jesus' deliberate use of drama and controversy to facilitate solid memory formation in the disciples;
- (7) Jesus' deliberate use of repetition of key themes to facilitate solid memory formation in the disciples,
- (8) Jesus' sending of the disciples on evangelistic missions during his public ministry to facilitate memory reinforcement in the disciples and the standardization of Jesus' message;
- (9) the disciples' constant repetition of his message in and out of the Temple in the time following Jesus public ministry as a vehicle of memory reinforcement in the disciples and the standardization of Jesus's message; and
- (10) the apostolic control and oversight of manuscript production and distribution following Jesus' public ministry.

The reason is simple. A witness with a clearly formed memory, repeating and reinforcing that memory over time is a potentially reliable witness. It adds accuracy to the story.

d. Corroboration of a witness

The fourth criterion of reliability is corroboration, either in whole or in part.

Corroboration is evidence from another source that actually confirms or at least tends to confirm the accuracy of a witness' testimony, either in whole or in part. To the extent that other source is a person, that corroborative evidence is called "testimonial" evidence. To the extent that other source is a thing of any sort, that corroborative evidence is called "real" evidence.

(1) The test for corroboration of a witness by another witness is only relative not complete independence of the testifying witness from the corroborating witness. This reflects the human reality that eyewitnesses to important events want to and do share and discuss their observations and experiences of those events with other eyewitnesses to those same events. In purely legal inquiries where deprivations of liberty and money are in play, our legal system tends to separate witnesses one from another, lest they contaminate each other's testimony. But historical inquiry has no such requirement.

(2) The ultimate test for ensuring the absence of real contamination of one witness' testimony by another witness' testimony is the simple presence of disagreement between the two witnesses. And it is the same test whether the inquiry is a legal or historical one. A witness is independent of other witnesses to the same events if they disagree on minor or major points of fact or interpretation, the greater the degree of disagreement, the greater the degree of independence. Disagreement always establishes independence and it does so decisively.

(3) How one handles "adopted testimony" has become a problem for some, but it need not be one. There is no requirement that that a witness never repeat in whole or in part the language of another witness giving testimony. It is common and natural for a witness to common events to have adopted portions of each other witnesses' testimonies given, because that witness agrees with its factual content and believes he himself could not have expressed it better. As before, a witness remains independent of another witness to the same events if they still disagree on minor or major points of fact or interpretation. Disagreement always establishes independence and it does so decisively, the greater the degree of disagreement, the greater the degree of independence.

(4) It is only "colluded evidence" that is not independent evidence, and cannot constitute corroborating evidence. Colluded evidence is a special type of fabricated evidence involving two things: (a) virtually identical evidence from two witness on "all" matters, coupled with (b) a discernible motive in both witnesses to lie. Their testimony is so unexpectedly similar or identical, on matters where a detached observer would have expected at least some disagreement, that a detached observer can only conclude that such complete agreement could not have arisen, but for, the existence of a common plan between the two witness to manipulate and deceive a trier-of-fact. Colluded evidence is extremely rare, but readily discernable when it exists. Adopted evidence should never be confused with colluded evidence. Disagreement also and always establishes the absence of collusion and it does so decisively, the greater the degree of disagreement, the greater

the proof of non-collusion.

Any serious trier-of-fact should assess a witness' corroboration in whole or in part in terms of the following lines of evidence:

- (1) any substantial correspondence of their testimony with the testimony of another or others;
- (2) any correspondence of their testimony with the reality of the Jesus' religious controversies with his opponents over issues of Sabbath, purity and blasphemy, and the seriousness of those controversies;
- (3) any correspondence of their testimony with the known religious, psychological, social, political and economic realities of 1st century A.D. Israel; and
- (4) any correspondence of their testimony with the known geographical and topographical realities of 1st century A.D. Israel.

The reason is simple. Corroboration is the heart of reliability. A witness who is corroborated on matters is a potentially reliable witness. It adds great accuracy to the story.

e. Contradiction of a witness

The fifth criterion of reliability is the witness' lack of contradiction, meaning serious real contradiction from either inside or outside of their testimony.

Contradiction is evidence that actually establishes a witness to be inaccurate in a fact or conclusion they claim to be true. It may be internal or external to a witness's testimony. It may be minor or major. The key wording here is "actually establishes". It is different from key words used in explaining relevance or materiality where the wording is "tends to make more probable" or "tends to establish".

- (1) Assessing contradiction begins with assessing difference, but it does not end there.
- (2) Difference is not contradiction. The distinction is something that is often ignored, especially by laypersons. Most differences in witness testimony are simple matters of differences in perspective or phrasing, readily reconcilable as such. Witnesses are expected to disagree. Witnesses are even expected to make mistakes. Most mistakes are innocent or negligent. Very few are fraudulent. It is actually a sign of one's reliability that one makes mistakes.
- (3) Real contradiction divides into minor and major contradiction. It is only major contradiction that is important and can be serious.
- (4) Major contradiction divides into two types: real and apparent contradictions.
- (5) Apparent contradictions are unexpected differences which are contextually explained or capable of being explained.

(6) Real contradictions are unexpected differences which are not contextually explained or not likely to be explained.

(7) Real contradictions divide into two types: minor and serious. Only real contradictions count as serious contradictions. Only serious real contradictions have the potential to undermine or destroy the credible testimony of a witness who has already been determined to be reliable through corroboration, because only they “actually establish” inaccuracy. Anything less is merely difference and, to be technical, not really contradiction at all.

Any serious trier-of-fact should assess a witness’ contradiction in terms of following lines of evidence:

(1) the disagreement of Jewish first century A.D. historian Josephus with Matthew and Luke on the whether a census occurred on or about the time of Jesus' birth requiring Mary and Joseph to journey to Bethlehem, the former not mentioning it; the latter two mentioning it;

(2) the disagreement of Roman archival material with Luke’s testimony on whether Quirinius was ever actually governor of Syria; the former denying it; the latter asserting it;

(3) the disagreement of John with Matthew, Mark and Luke on what immediately followed Jesus' baptism by John: Jesus' journey with his disciples to Cana or Jesus' journey alone into the wilderness to be tempted; John asserting the former; Matthew, Mark and Luke, the latter;

(4) the disagreement of John with Matthew, Mark and Luke on whether Jesus' cleansing of the Temple occurred at the beginning of his public ministry or at its end; John asserting the former; Matthew, Mark and Luke, the latter;

(5) the disagreement of Matthew with Mark and Luke on whether Jesus' journey across the Sea of Galilee to heal demoniacs there preceded or followed Jesus' healing of a paralyzed man and forgiving sins: Matthew asserting the former; Mark and Luke, the latter;

(6) the disagreement of Matthew with Mark and Luke on whether Jesus' healed two or one Gergesene/Gadarene demoniacs; Matthew asserting two; Mark and Luke, one;

(7) the disagreement of Matthew with Luke on whether Jesus' healing of the centurion's servant is at his own personal request, the centurion being immediately before Jesus or is at the request of a group of Jews speaking on his behalf, the centurion being at home; Matthew asserting the former; Luke, the latter;

(8) the disagreement of John with Matthew and Mark on whether the woman smashing an alabaster flask of ointment over Jesus' feet in preparation for his coming death occurred six days or two days before his execution: John asserting the former; Matthew and Mark, the latter;

(9) the disagreement of John with Matthew, Mark and Luke on whether the Passover in the year of Jesus' execution fell on a Friday or a Thursday; John asserting the former; Matthew, Mark and Luke, the latter.

The reason is simple. The absence of conduction, meaning serious real contradiction, is at the heart of reliability. A witness who is not seriously and really contradicted is a potentially reliable witness. It adds accuracy to the story.

A cautionary note

The failure of a trier-of-fact to understand, preserve, and apply the distinction between credibility and reliability can have disastrous consequences.

(1) In the 1950s, Canadian courts used to decide cases primarily on the basis of credibility alone. They had gotten lazy. They would pay lip service to reliability, but cases were ultimately decided on a narrow definition of credibility: plausible story. The classic case in that regard was *Faryna v. Chorney* [1952] 2 D.L.R. 353 at page 356 (British Columbia Court of Appeal).

“The credibility of interested witnesses, particularly in cases of conflict of evidence, cannot be gauged solely by the test of whether the personal demeanour of the particular witness carried conviction of the truth. The test must reasonably subject his story to an examination of its consistency with the probabilities that surround the currently existing conditions. In short, the real test of the truth of the story of a witness in such a case must be its harmony with the preponderance of the probabilities which a practical and informed person would readily recognize as reasonable in that place and in those conditions.”

There was an internal logic to the storyline. That was all that was needed. There was no rigorous analysis of reliability.

(2) In the early and mid 1990s, things changed dramatically. DNA analysis had enabled outsiders to identify clear cases of miscarriages of justice. At various judicial conferences in that time period, a range of social scientists presented a large number of fact situations to the judges assembled. The fact situations were real. In all cases, the correct outcomes were known in advance of the presentation. They asked the judges how they would have decided the respective fact situations if those cases had come before them. The results were astounding. They found the judges got the answers wrong 40% of the time. They reviewed the reasons the judges gave for wrongly deciding the cases the way they did, and they found the erroneous judges were deciding cases on a narrow definition of credibility, that is plausible story, and not stressing the equal importance of reliability.

(3) In 1995, the case of *R. v. Morrissey* (1995) 97 CCC (3d) 193 at p. 205 or para 33, cf 1995 CanLII 3498 (ON CA), 80 O.A.C. 161; 22 O.R. (3d) 514 (C.A.), at 526 [O.R.] (Ontario Court of Appeal) evidences a reflection on the content and conclusion of those conferences. It clearly sets out the equal importance of credibility (believability) and reliability (accuracy).

“Testimonial evidence can raise veracity and accuracy concerns. The former relate to the witness's sincerity, that is, his or her willingness to speak the truth as the witness believes it to be. The latter concerns relate to the actual accuracy of the witness's testimony. The accuracy of a witness's testimony involves considerations of the witness's ability to accurately observe, recall and recount the events in issue. When one is concerned with a witness's veracity, one speaks of the witness's credibility. When one is concerned with the accuracy of a witness's testimony, one speaks of the reliability of that testimony. Obviously a witness whose evidence on a point is not credible cannot give reliable evidence on that point. The evidence of a credible, that is, honest witness, may, however, still be unreliable.”

(4) The point to be made here is a simple one. Just because something sounds correct does not make it correct. The trier-of-fact needs to remember judgements in the area of plausible story alone can be wrong 40% of the time, as it was with the erroneous judges at those conferences. Even professionals can get things wrong, when they get sloppy.

3. Basic principles for any judgment on the evidence

The basic principles for the judgement on the evidence are three in number: totality, weight and proof on a balance of probabilities.

(1) Totality

First, totality is the integration of all the evidence into a single whole. Judgement is a judgement on the whole of that evidence.

Totality is similar to neutrality in that it is a kind of perspective the trier-of-fact must bring to the analysis. The reason is simple. Individual pieces of evidence find their weight not in their isolation from, but in their connection with, all the other pieces of evidence. This is especially the case when there are multiple witnesses to an event. On important points, the testimony of each witness must be known and stated individually. But that testimony must be integrated collectively, to the extent that is humanly possible, never forcing the matter when integration is impossible, but never flinching from the task because of its difficulties.

The normal legal and historical term for this process is integration and for its product, it's a totality. The normal layman's term for this process is harmonization and for its product, it's a harmony. For certain New Testament scholars, that process and product, harmonization and harmony has fallen into disrepute. But, in my judgment, this is a serious mistake. When such scholar makes it, they are apt to be weighing the evidence piecemeal. And that is a fundamental mistake no competent jurist or historian would ever endorse.

Any serious trier-of-fact should assess totality in terms of the following lines of evidence:

- (1) the creation of a basic chronology for Jesus' early life and public ministry, into which the evidence can be integrated;
- (2) the noting of any disagreements in the chronology of events;
- (3) the noting of multiple descriptions of the same event within that ministry;
- (4) the noting of any disagreements in those descriptions of events.

The reason is simple. A basic chronology enables a trier-of-fact to more clearly understand how causation operates: how interest and motivations play out over time, how one event leads into another event.

(2) Weight

Second, weight is the strength of the evidence as a whole, the degree of credibility and reliability that attaches to it.

The simplest way to describe degrees of credibility and reliability is in terms of the degrees of confidence with which the trier-of-fact holds the evidence to be credible and reliable.

- (1) If it is more than 5% but less than 50% confidence, the evidence is said to describe a mere possibility not a probability. It is “somewhat” credible and reliable; it has an air of reality to it.
- (2) If it is more than 50% confidence but less than certitude, the evidence is said to describe a probability. It “is” probable; it is more likely true than not, but significant doubt still remains in the matter.
- (3) If it is more than 67% but less than 95% confidence, the evidence is said to describe a high probability, eliminating or virtually eliminating substantial doubt in the matter.
- (4) If it is more than 95% confidence but less than certitude, the evidence is said to describe a very high probability, eliminating reasonable doubt in the matter.

Any serious trier-of-fact, whether it be this author or his readers, should attempt to weigh the cumulative evidence from Matthew, Mark, Luke and John bearing in mind the following.

- (1) In the area of plausible story (the first component of credibility), probability is established through the identification of interests or motives for action (why it occurs).
- (2) High or very high probability is established through the identification of necessary and sufficient motivation for action (how and when it occurs).
- (3) In the area of honest delivery (the second component of credibility), probability is established through straightforwardness and frankness.
- (4) High or very high probability, is established through the presentation of embarrassing details and the lack of embellishment.
- (5) In the area of a witness being in the know (the first component of reliability), probability is established through a single eye witness, even one supplementing their testimony with necessary and reliable hearsay on matters they did not personally witness.
- (6) High or very high probability is established through the existence of multiple eye witnesses or hearsay witnesses, even ones similarly supplementing their testimonies with necessary and reliable hearsay on matters they did not personally witness.
- (7) In the area of a witness possessing reasonable intelligence along with maturity and seriousness (the second component of reliability), possessing good powers of observation, memory and recall (the third component of reliability), probability is established through evidence for such features in the testimony of a single witness.

(8) High or very high probability is established through evidence of such features in the testimony of multiple witnesses.

(9) That high or very high probability is still further increased to the extent that it can be shown that there existed available tools or techniques for memory preservation prior to their actual testimony and it is known or reasonably inferable that those witnesses used those techniques.

(10) In the area of a witness being corroborated (the fourth component of reliability), probability is established with a confirmation of the Jesus' claim of divinity, the seriousness and lethality of the controversies such claims would have created, and high or very high probability is through multiple witnesses presenting the same or similar testimony in the same area.

(11) In the area of a witness not being contradicted (the fifth component of reliability), probability is established with the absence of any serious challenge, and high or very high probability, with the absence of any challenge at all.

The reason is simple. The overall strength of a story is a function of the combined plausibility of stories delivered by a single or multiple witnesses, their honest delivery of those stories, their being in the know in the first place, their possessing intelligence, maturity and seriousness, their possessing good powers of observation, memory and recall, their being corroborated, their not being seriously contradicted. This overall strength of a story does not preclude individual judgements on individual witnesses: some witnesses being stronger than others in certain areas and at certain times, some witnesses being weaker than others in certain areas and at certain times.

(3) Standard of proof

Third, the standard of proof is the sufficiency of the evidence as a whole in answering the ultimate questions for consideration on a balance of probabilities.

It is a plausible story honestly delivered by witnesses in the know, witnesses who are possessed of reasonable intelligence, good powers of observation, memory and recall, precision in statement, witnesses who are corroborated or capable of being corroborated with in whole or in part, witnesses who are not seriously contradicted in the story they tell. It is a story that is more likely true than not.

It is a story that a trier-of-fact can hold with at least a 51 percent degree of confidence that it is true. There may or may not exist reasonable doubt or substantial doubt in the matter, but such doubts do not make an alternative finding more likely true than not. In other words, such doubts do not overturn a judgement that one explanation of what happened is preferable to all others, on the evidence.

Satisfying a standard of proof is a function of two things:

(1) the explanatory power of a particular judgement (its simplicity, its breadth and its depth, its comprehensiveness and its coherence) and

(2) its superiority to all other positions as an explanation of the evidence.

Any serious trier-of-fact, whether it be this author or his readers, should consider the cumulative weight of evidence from Matthew, Mark, Luke and John in relationship to follow items for consideration;

(1) the explanatory power of “Jesus' claims to divinity” as a means to explain six things: (a) the existence of, the nature of, and the scope of Jesus’ public ministry, (b) his execution, (c) his alleged resurrection, (d) the empty tomb, (e) the transformation of his disciples and (f) the creation of the early church, and the extent to which such an explanation requires secondary modifications;

(2) the explanatory power of “religious misunderstanding and political expediency” as a means of to explain six things: (a) the existence of, the nature of, the and scope of Jesus’ public ministry, (b) his execution, (c) his alleged resurrection, (d) the empty tomb, (e) the transformation of his disciples and (f) the creation of the early church, and the extent to which such an explanation requires secondary modifications;

(3) the explanatory power of “fraud and deception” as a means of to explain six things: (a) the existence of, the nature and the scope of Jesus’ public ministry, (b) his execution, (c) his alleged resurrection, (d) the empty tomb, (e) the transformation of his disciples and (f) the creation of the early church, and the extent to which such an explanation requires secondary modifications; and

(4) the possibility that “none of the above” explanations or variations thereon meet the standard of proof on a balance of probabilities or that “two explanations are so equally balanced” such that no explanation has a preponderance of the evidence in its favour.

The reason is simple. A judgement that is probable is a judgement that is superior to all other judgements on the evidence. Until new evidence becomes available or new methods of evaluating the evidence become available, a historical proof on a balance of probabilities is a proof that demands rational acceptance as truth.

For average reader of this book who is grappling with the testimony of the gospel writers, I would commend the following works:

(1) Dr. Joel Natan’s books *Jewish Trinity: When Rabbis Believed in the Father, Son and Holy Spirit* (2003), and *The Jewish Trinity Sourcesbook: Trinitarian Readings from the Old Testament* (2003);

(2) Craig Blomberg’s books *The Historical Reliability of the Gospels* (1987), *The Historical Reliability of John’s Gospel: Issues and Commentary* (2001); and *Jesus and the Gospels: An Introduction and Survey* (2009);

(3) Daniel Bock’s book *Blasphemy and Exaltation in Judaism: The Charge Against Jesus in Mark 14:53-65* (2000), *Studying the Historical Jesus: A Guide to Sources and Methods* (2002), and *Jesus According to Scripture: Restoring the Portrait from the Gospels* (2002);

(4) R.E. Brown’s book *The Death of the Messiah: Volume 1 and 2* (1994);

(5) Inter Varsity’s book *Dictionary of Jesus and the Gospels: A Compendium of Contemporary*

Biblical Scholarship Edit. J.B. Green, S. McKnight and I.H. Marshall (1992);

(6) Josh McDowell and Sean McDowell's book *The Evidence that Demands A Verdict: Life-Changing Truth for a Skeptical World* (2017);

(7) J. Warner Wallace's book *Cold Case Christianity: A Homicide Detective Investigates the Claims of the Gospels* (2013);

(8) William Lane Craig's book *Reasonable Faith: Christian Truth and Apologetics* (2008). His website <https://www.reasonablefaith.org/> has three superb short videos, about five minutes each, accessible on the left side of the front page of the website in a drop down column: (a) *Who Did Jesus Think He Was?*, (b) *Did Jesus Rise from the Dead?: The Facts*, and (c) *Did Jesus Rise from the Dead?: The Explanation*, which are so good I would almost recommend the reader consult them even before commencing reading this account of the gospel evidence. They are that good.

Otherwise, any major biblical commentary or, indeed, the materials referenced in my Bibliography that would be part of my later book in the area will be of assistance to the reader.

AN IMPROPER METHODOLOGY FOR UNDERSTANDING HISTORICAL INQUIRY

The so-called "Search for the Historical Jesus" methodology is neither historically nor methodologically sound. It emerges in the mid to late 1980s, but it is built on decades of New Testament "form criticism" and "source criticism" which started in the 1920s. Not all New Testament scholars endorse it and use it, but too many do.

That methodology involves a single governing principle (inauthenticity) and ten subsidiary interpretative principles, which divide into two groupings: five primary principles: (1) double dissimilarity, (2) embarrassment, (3) multiple attestation, (4) consistency and (5) rejection and existence, and five secondary principles: (6) traces of Aramaic, (7) Palestinian environment, (8) vividness in narration, (9) tendencies within the synoptic tradition and (10) historical presumption. That methodology involves no philosophical check on any historical findings.

Inauthenticity

The single governing principle is inauthenticity.

Inauthenticity is the assertion that any word or deed attributed to Jesus must be presumed to be false until proven true. Inauthenticity means not real, not corresponding to reality.

The essence of inauthenticity is the presumption of falsehood.

As a principle for the admissibility of evidence, inauthenticity is deeply flawed. It presumes, without proving, the relevant and material unanimous witness of the early Christian church is entirely false. That witness is that the gospels of Matthew, Mark, Luke, and John came from persons in the know, persons either directly or indirectly connected with Jesus' public ministry. In doing so, it places the apocryphal gospels on an equal footing with the canonical gospels. The

relevant and material unanimous witness of the early Christian church is that the apocryphal gospels came from persons unconnected with Jesus' public ministry, centuries after the fact. They were excluded from the canon of scripture for precisely that reason. Inauthenticity is further historically flawed, precisely because it is the rejection of relevance and materiality as it is normally understood. In inauthenticity, the emphasis is on "actually proves". In relevance and materiality, the emphasis is on "tends to make probable" and "tends to prove" respectively.

As a principle for the assessment of evidence, inauthenticity is deeply flawed. It illicitly imports a philosophical position of extreme scepticism into a historical inquiry. Historical inquiry requires open mindedness and thoughtful consideration of the evidence. Inauthenticity is historically flawed, precisely because it is the rejection of neutrality as it is normally understood. Indeed, this presumption of falsehood is identifiable bias.

As a principle for any judgement on the evidence, inauthenticity is deeply flawed.

(1) It weighs the evidence piecemeal in that the presumption of falsehood is applied to not only to each and every aspect of a witness' testimony, but to each and every very word. This might not be apparent at first glance from how the principle is formulated. It merely states "a presumption of falsehood". It is how "falsehood" is understood and applied in practice that brings out this dimension implicit in the principle. So understood, inauthenticity is historically flawed, precisely because it is the rejection of totality as it is normally understood. Meaning is found not in individual pieces of evidence, but in the interrelationship one with another.

(2) It adopts what, at times, appears to be the legal standard of proof beyond a reasonable doubt, and, at other times, appears to be a philosophical standard of proof beyond all possible doubt, rather than the normal historical standard of proof on a balance of probabilities. This might not be apparent at first glance from how the principle is formulated. The principle itself merely states "until proven true". It is how "proves is understood and applied in practice that brings out this dimension implicit in the principle. So understood, inauthenticity is historically flawed, precisely because it is the rejection of the normal historical standard of proof. To require certainty in matters of probability is to make a category mistake of the first order. It requires a historian to reject, as unproven, any credible and reliable story as to what happened that has a preponderance of the evidence in its favour, a story which better explains the evidence than any other story, merely because that story contains some doubt: possible doubt, reasonable doubt or substantial doubt, even though such doubt in the matter is manageable and not so strong as to overturn the fact that one explanation for what happened is distinctly better than all other explanations of the evidence. No competent historian endorses such a standard. Simple probability is all that is required.

The principle of inauthenticity is corrupt and corrupting. It corrupts most of the ten principles that follow. Many of those principles contain valuable insights, but those insights are rendered unusable, because of the procrustean framework of inauthenticity in which they are embedded. Inauthenticity is unsalvageable. Some of the other principles are salvageable. When reformulated and incorporated into a proper historical methodology, some of those ten principles can be quite valuable.

(1) Double dissimilarity

The first of those ten principles is double dissimilarity, occasionally called double discontinuity, is the assertion that the early Christian church was “highly unlikely” or “very highly unlikely” to have fabricated those words or deeds attributed to Jesus that have no parallels in the Judaism that preceded him and no parallels in the Christianity that followed him. Those words or deeds of Jesus are “dissimilar” or “discontinuous”, meaning “unconnected”, with both the Judaism that preceded him and Christianity that followed him.

The essence of double dissimilarity is the identification of a piece of evidence that is unconnected to interest.

(1) Obviously, the early Christian church had no selfish interest or motivation to preserve certain words or deeds of Jesus that did not serve their interest, motivation or agenda in promoting themselves as either the rightful successors of Jesus or as the rightful successors of the Judaism that preceded him. The only reason those particular words or deeds unconnected with interest were preserved in the first place is that they were thought to be truly spoken or done by Jesus.

(2) The reader will note that agenda of the early Christian church is not only understood to be false; it is understood to be fraudulent. This is identifiable bias playing out through an actual assessment of the evidence.

As a principle for the assessment of evidence, double dissimilarity is good in some respects, but deeply flawed in other respects.

(1) Double dissimilarity correctly describes an important piece of evidence. It is clear evidence of honest delivery. Any statement that is unconnected to a witness’ real or suspected interest in promoting an agenda is evidence of straightforwardness or frankness in a matter. The presenters of that evidence sincerely and genuinely believed it to be true and preserved it for that reason. Honest delivery is the second component of credibility. But double dissimilarity does not exhaust the definition of honest delivery. Double dissimilarity is narrower than what is needed.

(2) Double dissimilarity is not designed to identify any causal factors in the interests of Jesus or his opponents that could create a plausible story resulting in Jesus’ execution. As such, double dissimilarity cannot and should not open any proper discussion of methodology. Honest delivery is clearly a secondary principle of credibility not the primary principle of credibility which is plausible story. The “Search for the Historical Jesus” methodology gives it a primacy it does not deserve.

(3) Double dissimilarity captures only that which unique to Jesus, with no parallels to the Judaism that preceded him or the Christianity that followed him. What is unique to Jesus may or may not be important. It may or may not designate an interest or motivation in Jesus towards certain action. It may be merely something eccentric to him.

(4) Double dissimilarity is too broadly framed.

(a) Single dissimilarity would suffice to establish probability. Any single statement that is completely unconnected to a witness’ real or suspected interest in promoting an agenda is evidence of straightforwardness or frankness in a matter. It does not have to be double. It does not have

show both that the early church is the successor to Jesus and the successor to the Judaism that preceded him. It can be “either or”. It need not be “both and”. Double dissimilarity merely raises the degree of credibility from probability to high or very high probability. Probability is already established through single dissimilarity.

(b) Indeed, even single incomplete significant dissimilarity would suffice to establish probability. Any single statement that is significantly unconnected to a witness’ real or suspect interest in promoting an agenda that the early church is the successor to Jesus and the successor to the Judaism that preceded him is evidence of straightwordness or frankness in the matter, precisely because the statement was not embellished to provide a greater fit with a real or suspected agenda. It does not have to be complete. It can be “incomplete” and “significant”. It can be “either or”. Double dissimilarity or complete single dissimilarity merely raises the degree of credibility from probability to high or very high probability. Probability is already established through single incomplete significant dissimilarity.

As a principle for any judgment on the evidence, the principle of double dissimilarity is deeply flawed in that it entails a standard of proof other than proof on a balance of probabilities.

(1) The negative phraseology of “highly unlikely false” or “very highly unlikely false” is the equivalent of the positive phraseology of “highly likely true” or “very highly likely true.” That positive phraseology entails a standard of proof that is, at the very least, proof beyond a reasonable doubt. This standard of proof which was only implicit in the principle of inauthenticity is now made explicit in the principle of double dissimilarity.

(2) It requires a historian to reject, as unproven, any credible and reliable story as to what happened that has a preponderance of the evidence in its favour, a story which better explains the evidence than any other story, merely because that story contains some doubt: possible doubt, reasonable doubt or substantial doubt, even though such doubt in the matter is manageable and not so strong as to overturn the fact that one explanation for what happened is distinctly better than all other explanations of the evidence. No competent historian endorses such a standard. Simple probability is all that is required.

(3) This is identifiable bias playing out through a judgement on the evidence.

(2) Embarrassment

The second of those ten principles is embarrassment. It is assertion that the early church was “highly unlikely” or “very highly unlikely” to have fabricated those words or deeds of Jesus that embarrassed them in their promotion of Jesus and in their arguments with the Jewish authorities.

The essence of embarrassment is the identification of a piece of evidence that is contrary to interest.

(1) Obviously, the early Christian church had no selfish interest or motivation to preserve certain words or deeds of Jesus that were actually contrary to their interest, motivation or agenda in promoting themselves as either the rightful successors of Jesus or as the rightful successors of the Judaism that preceded him. The only reason those particular words or deeds unconnected with

interest were preserved in the first place is that they were thought to be truly done or spoken by Jesus.

(2) The reader will note that agenda of the early Christian church is not only understood to be false; it is understood to be fraudulent. This is identifiable bias playing out through an actual assessment of the evidence.

As a principle for the assessment of evidence, embarrassment is solid.

(1) Embarrassment correctly describes an important piece of evidence. It is clear evidence of honest delivery. Any statement that is contrary to a witness' real or suspected interest in promoting an agenda is both evidence of straightforwardness or frankness in a matter and the absence of fabrication in the matter. The presenters of that evidence sincerely and genuinely believed it to be true and preserved it for that reason. Honest delivery is the second component of credibility. But embarrassment does come close to exhausting the definition of honest delivery.

(2) The relationship between double dissimilarity and embarrassment merits comment.

(a) Embarrassment is a much stronger form of honest delivery than dissimilarity. A statement contrary to interest is always weightier than a statement unconnected to interest.

(b) Single significant incomplete dissimilarity alone will normally establish probability in the matter of honest delivery, but it will not eliminate reasonable or substantial doubt in that area. Single complete dissimilarity will eliminate substantial doubt in the area of honest delivery. "Double dissimilarity" will eliminate both substantial doubt and reasonable doubt in the area of honest delivery.

(c) "Embarrassment" alone will normally establish probable credibility in the area of honest delivery. Substantial embarrassment will go even further and eliminate both substantial doubt and reasonable doubt in that area of honest delivery.

As a principle for any judgment on the evidence, the principle of "embarrassment" is deeply flawed in that it entails a standard of proof other than proof on a balance of probabilities.

(1) The negative phraseology of "highly unlikely false" or "very highly unlikely false" is the equivalent of the positive phraseology of "highly likely true" or "very highly likely true." That positive phraseology entails a standard of proof that is, at the very least, proof beyond a reasonable doubt. This standard of proof which was only implicit in the principle of inauthenticity is now made explicit in the principle of embarrassment.

(2) It requires a historian to reject, as unproven, any credible and reliable story as to what happened that has a preponderance of the evidence in its favour, a story which better explains the evidence than any other story, merely because that story contains some doubt: possible doubt, reasonable doubt or substantial doubt, even though such doubt in the matter is manageable and not so strong as to overturn the fact that one explanation for what happened is distinctly better than all other explanations of the evidence. No competent historian endorses such a standard. Simple probability is all that is required.

(3) This is identifiable bias playing out through a judgement on the evidence.

(3) Multiple Attestation

The third of those ten principles is multiple attestation. It is the principle that the early church is “highly unlikely” or “very highly unlikely” to have created those words or deeds of Jesus that are recorded in multiple independent sources.

The essence of multiple attestation is (a) the determination of a core external reality to Jesus’ public ministry through the identification of multiple pieces of evidence that are independent of and co-incidental to interest, (b) to which the words and deeds of Jesus previously identified as doubly dissimilar (things unconnected with interest) or embarrassing (things contrary to interest) might correspond, and (c) from which they might acquire corroboration.

The essence of multiple attention is the indentification of a piece of evidence that is co-incidental to interest.

There is a real quirkiness to this multiple attestation.

(1) Multiple attestation is not multiple corroboration through multiple instances of eye-witness or hearsay testimony as one might think. Attestation here does not mean eye-witness or hearsay testimony. The discerning reader should know the literary speculation behind the Search for the Historical Jesus methodology, a certain understanding of Markan priority, posited the gospels were not written by persons in the know, not written by eye-witness or hearsay witnesses.

(2) By attestation, what is meant is corroboration through particular things not persons. To be precise, what I mean by things are not documents, but fragments within documents. The discerning reader should know that the literary speculation behind the Search for the Historical Jesus methodology, a certain understanding of Markan priority, posited certain fragments of the external reality of Jesus’ public ministry circulated after his death. Over time, these fragments were incorporated into five independent sources of information, some of which were reduced to or incorporated into the biblical gospel documents or sources that lead to those documents:

(a) Q (material in Matthew and Luke not in Mark),

(b) Mark,

(c) M (material in Matthew distinct from Matthew’s adoption of portions of Mark and Q),

(d) L (material in Luke distinct from Luke’s adoption of portions of Mark and Q), and

(e) John,

but none of the fragments involved eye-witness or hearsay testimony. These fragments are understood to be differing literary forms that circulated without context or narrative such as:

- (a) pronouncement stories,
- (b) miracle stories,
- (c) legend stories where Jesus is not the centrepiece of the story,
- (d) simple sayings, whether they be wisdom sayings, prophetic sayings, apocalyptic sayings, or “I” sayings,
- (e) parables.

(3) By independence, what is meant is complete independence. The discerning reader should know the literary speculation behind the Search for the Historical Jesus methodology, a certain understanding of Markan priority, posited the five sources of information: Q, Mark, M, L and John were independent of one another, but all believing communities. This understanding of complete independence adds a further dimension. The fragments embedded in these community sources of information were independent to the communities themselves. It is precisely the co-incidental nature of the literary forms that makes them something other than the creation of those communities. They are unintentional, almost accidental, things and therefore incidental to any interest of the early communities in promoting Jesus. The fragments testify to an external historical reality behind Jesus’ public ministry. The community sources of information that went into the gospels themselves and the gospel documents themselves are not reliable sources, but certain fragments embedded within them are reliable, and therefore subject to the tests of correspondence and corroboration. So the story goes.

(4) This principle is so quirky that at times it looks like just a form of honest delivery, the second principle of credibility, but at other times it looks like just a form of corroboration, the fourth principle of reliability. In my judgment, the emphasis on independence makes it a principle of corroboration.

As a principle for the assessment of the evidence, multiple attestation is deeply flawed.

(1) Complete independence is not a requirement for corroboration. Corroboration is evidence from another source that actually confirms or at least tends to confirm the accuracy of a witness’ testimony, either in whole or in part. The emphasis is on other not independent. The test for corroboration of a witness by another witness is only relative not complete independence of the testifying witness from the corroborating witness. This reflects the human reality that eyewitnesses to important events want to and do share and discuss their observations and experiences of those events with other eyewitnesses to those same events. In purely legal inquiries where deprivations of liberty and money are in play, our legal system tend to separate witnesses one from another, lest they contaminate each other’s testimony. But historical inquiry has no such requirement. Disagreement establishes any relative independence that might be required. Disagreement always establishes independence and it does so decisively.

(2) Moreover, multiple attestation seriously misunderstands “adopted testimony”, where a witness repeats in whole or in part the language of another witness giving testimony. It is natural for witnesses to common events have adopted portions of each other’s testimonies given orally or in

writing, because that witness agrees with its factual content and believes he himself could not have expressed it better. As before, a witness remains independent of another witness to the same events if they still disagree on minor or major points of fact or interpretation. Disagreement always establishes independence and it does so decisively, the greater the degree of disagreement, the greater the degree of independence. Adopted testimony is corroborating testimony.

As a principle for any judgment on the evidence, the principle of multiple attestation is deeply flawed in that it entails a standard of proof other than proof on a balance of probabilities.

(1) The negative phraseology of “highly unlikely false” or “very highly unlikely false” is the equivalent of the positive phraseology of “highly likely true” or “very highly likely true.” That positive phraseology entails a standard of proof that is, at the very least, proof beyond a reasonable doubt. This standard of proof which was only implicit in the principle of inauthenticity is now made explicit in the principle of multiple attestation.

(2) It requires a historian to reject, as unproven, any credible and reliable story as to what happened that has a preponderance of the evidence in its favour, a story which better explains the evidence than any other story, merely because that story contains some doubt: possible doubt, reasonable doubt or substantial doubt, even though such doubt in the matter is manageable and not so strong as to overturn the fact that one explanation for what happened is distinctly better than all other explanations of the evidence. No competent historian endorses such a standard. Simple probability is all that is required.

(3) This is identifiable bias playing out through a judgement on the evidence.

(4) Consistency

The fourth of those ten principles is consistency. It is the assertion that a trier-of-fact might attribute further words or deeds to Jesus if they cohere with or are consistent with the initial portrait built up through the principles of double dissimilarity, embarrassment, and multiple attestation.

The essence of consistency is coherence: a creation of plausible story coherent with and derived not deduced from what has been already determined to be highly true or very highly, because it is unconnected to interest, contrary to interest and co-incidental to interest.

As a principle for the assessment, consistency is deeply flawed, because it is a poor and sloppy attempt to articulate plausible story. It is unfocused, failing to advise the trier-of-fact of the importance of interests and motivation that serves as the causal basis for actions and plot.

As a principle for any judgement on the evidence, consistency is deeply flawed. It assumes too narrow a basis for integration, necessarily resulting in only a partial integration of the evidence. It ignores the most important feature of credibility: plausible story.

(5) Rejection and execution

The fifth of those ten principles is rejection and execution. It is the assertion that some words and deeds of Jesus had to be threatening, disturbing or infuriating, because he met a violent end at

the hands of Roman officials. It can be understood as a principle of assessment and judgement.

The essence of “rejection and execution” is a plausible story that explains the reason for Jesus’ death on the cross at the hands of the Roman occupying force.

As a principle for the assessment of evidence, rejection and execution is good, but not great. It identifies part of the key causal element: the motivation that sets up plausible story. That motivation in Jesus’ opponents must result in Jesus’ execution. Within the framework of the Search for the Historical Jesus methodology, this principle functions a kind of plausible story. Plausible story is first criteria of credibility. This principle functions as a necessary check on any evidence, an initial historical portrait of Jesus built up through double dissimilarity (that which is unconnected with interest), embarrassment (that which is contrary to interest), multiple attestation (that which is co-incidental to interest) and consistency (that which is coherent with all three, derived not deduced from all three). The only flaw is this principle is not given a greater primacy and expanded to include Jesus’ motivations within this improper historical methodology; it is relegated to the status of a fifth principle, occurring almost as an afterthought.

(6) Traces of Aramaic

The sixth of those ten principles is traces of Aramaic. It asserts that the early church which was Greek is “unlikely” to have created words of Jesus which indicate an Aramaic vocabulary, grammar, syntax, rhythm or rhyme.

As a principle for the assessment of evidence, traces of Aramaic is good, but not great.

(1) First, traces of Aramaic correctly identify the importance of an honest delivery, the secondary component of credibility. Certain words and phrases of Jesus were simply so important during his public ministry that no attempt was made to even translate those words or phrases into more contemporary language. They evidence a faithful repetition.

(2) Second, traces of Aramaic correctly identify the importance of capacity to remember, the second component of reliability. Certain words and phrases of Jesus were simply so closely associated with a particular event in his public ministry that the clear memory of one implies the clear memory of the other. The events in question burnt the words and phrases into the disciples’ memories.

As a principle for any judgement on the evidence, traces of Aramaic is without flaw. Traces of Aramaic evidences an enhanced degree of credibility in the area of honest delivery and an enhanced degree of reliability in the area of capacity to remember. Weight attaches to both.

The only real flaw here is the distinctly subordinate nature of the principle. Unlike the principles of double dissimilarity, embarrassment and multiple attestation which employ the terminology of “very highly unlikely” to describe the early churches’ use of such materials, the principle of traces of Aramaic uses the terminology of mere “unlikely” to describe the same. Since the governing principle of “inauthenticity” requires evidence that is “very highly unlikely” false evidence to rebut the presumption of falsehood, a principle such as traces of Aramaic which involves only “unlikely” false evidence has no real importance with the overall methodology. And indeed, practitioners hardly ever use or make comment on it.

(7) Palestinian environment

The seventh of those ten principles is Palestinian environment. It asserts that the early church which was non-Palestinian is “unlikely” to have created words or deed of Jesus that accurately reflect the geographic, economic, political, social and religious conditions of first century A.D. Palestine rather than the Roman world outside of Palestine in which the gospels were written.

As a principle for the assessment of evidence, Palestinian environment is without flaw.

(1) Palestinian environment correctly identifies the importance of plausible story, the primary component of credibility.

(2) Palestinian environment correctly identifies the importance of a capacity to remember and an accuracy in statement, the second and third components of reliability.

As a principle for any judgment on the evidence, Palestinian environment is without flaw. Palestinian environment correctly identifies the importance of corroboration, a component of weight.

The only real flaw here is the distinctly subordinate nature of the principle. Unlike the principles of double dissimilarity, embarrassment and multiple attestation which employ the terminology of “very highly unlikely” false to describe the early churches' use of such materials, the principle of Palestinian environment uses the terminology of merely “unlikely” false to describe the same. Since the governing principle of “inauthenticity” requires evidence that is “very highly unlikely” false evidence to rebut the presumption of falsehood, a principle such as Palestinian environment which involves only “unlikely” false evidence has no real importance with the overall methodology. And indeed, practitioners hardly ever use of it or make comment on it.

(8) Vividness in narration

The eighth of those ten principles is vividness in narration. It asserts that the early church is “unlikely” to have created certain vividness of their narration of events, especially when that vividness serves no apparent purpose in the narrative, and especially when that same narrative does not exploit those elements that would have otherwise greatly contributed to the narrative’s purpose. It can be understood as a principle of assessment and judgment.

As a principle for the assessment of evidence, vividness in narration is without flaw.

(1) Vividness in narration correctly identifies the importance of honest delivery, the second component of credibility, especially when the testimony does not vividly exploit elements that might have contributed to a person’s purpose, if they had been intent on embellishing the facts.

(2) Vividness in narration correctly identifies the importance of the importance of the capacity to remember, the second component of reliability.

The only real flaw here is the distinctly subordinate nature of the principle. Unlike the

principles of double dissimilarity, embarrassment and multiple attestation which employ the terminology of “very highly unlikely” false to describe the early churches' use of such materials, the principle of vividness in narration uses terminology of merely “unlikely” false to describe the same. Since the governing principle of “inauthenticity” requires evidence that is “very highly unlikely” false evidence to rebut the presumption of falsehood, a principle such as vividness in narration which involves only “unlikely” false evidence has no real importance with the overall methodology. And indeed, practitioners hardly ever use of it or make comment on it.

(9) Tendencies within the synoptic tradition

Tendencies with the synoptic tradition asserts that a gospel writer is “unlikely: to have created and inserted words or deeds of Jesus that run contrary to his editorial focus. The term “synoptic” comes from a Greek work meaning “seeing things together”. Scholars use it to describe the writings of Matthew, Mark and Luke because they adopt a relatively similar position towards the chronology of events in Jesus’ public ministry and the description of those events.

As a principle for the assessment of evidence, tendencies within the synoptic tradition is without flaw, to extent that it is properly conceived.

(1) First, tendencies within the synoptic tradition correctly identifies the importance of honesty delivery, the second component of credibility; the first being plausible story. Any statement that is unconnected to a witness’ interest is invariably an expression of honesty delivery. Tendencies within the synoptic tradition, like double dissimilarity, evidences the absence of any motive for fabrication. The only difference between the two is the nature and scope of the witness’ interest. Double dissimilarity addresses the general interests of Christianity as a whole. Tendencies within the synoptic tradition addresses the particular interests of a gospel writer as an individual.

(2) Second, tendencies within the synoptic tradition is flawed to the extent that it speculates as to the existence of communities shaping and distorting a witness' original message. Communities do not create traditions; witnesses do. Communities merely perpetuate the tradition. And the continuing presence of the witnesses to the life of Jesus in those early Christian communities is a sufficient check on the creation of new traditions not in accordance with the carefully preserved existing tradition.

Other than the last point dealing with downplaying of the importance of eyewitnesses, the only real flaw here is the distinctly subordinate nature of the principle. Unlike the principles of double dissimilarity, embarrassment and multiple attestation which employ the terminology of “very highly unlikely” false to describe the early churches' use of such materials, the principle of tendencies within the gospel tradition uses terminology of merely “unlikely” false to describe the same. Since the governing principle of “inauthenticity” requires evidence that is “very highly unlikely” false to rebut the presumption of falsehood, a principle such as tendencies within the gospel tradition which involves only “unlikely” false evidence has no real importance with the overall methodology. And indeed, practitioners hardly ever use of it or make comment on it.

(10) Historical presumption

Historical presumption asserts that the burden of proof for the historicity of any word or

action attributed to Jesus lies on the person asserting its historicity. It can be understood as a principle of judgement.

As a principle for any judgement on the evidence, the “historical presumption” violates totality. Historical presumption violates totality in that it assumes each word or action must be weighed piecemeal. Historical presumption is really nothing more than inauthenticity approached from a different angle.

But quite frankly, the principle of historical presumption is really nothing more than a narrower and sloppier formulation of the principle of inauthenticity. The errors of the principle of inauthenticity are equally the errors of historical presumption.

Summarizing thoughts

In summary, “the search for the historical Jesus” methodology is a fundamentally flawed historical methodology.

- (1) The governing principle of inauthenticity is irredeemably flawed and must be rejected entirely. That basic framework must go. Since all the ten principles of historical interpretation that are set within that basic framework, they must find a different setting. The setting I articulated earlier in my exposition of the normal historical methodology is the only real setting in which they might provide some kind of life to them, to the extent they are redeemable.
- (2) The principle of double dissimilarity requires serious revision. Double dissimilarity guarantees at best the recovery of a partial portrait of Jesus revealing his eccentricities, eccentricities from the Judaism that preceded his public ministry and the Christianity that followed it. Double dissimilarity needs to be narrowed to single incomplete significant dissimilarity rather than complete dissimilarity. Its further life is most likely to be found within the area of honest delivery, the secondary component of credibility, but I would anticipate some growth into the area of plausible story, the primary component of credibility.
- (3) The principle of embarrassment requires no serious revision. Its life and future are, most likely, to be found within the area of honest delivery, the secondary component of credibility.
- (4) The principles of multiple attestation and consistency so poorly understand what constitutes corroboration that both probably have no life or future.
- (5) The principle of rejection and execution so poorly understands what constitutes plausible story that it probably has no life or future. Remember it only functions as a goal, an end not the means to an end.
- (6) The principles of traces of Aramaic, Palestinian background, vividness in narration are readily redeemable and have a life and future in areas of powers of memory and recall and corroboration, the secondary and tertiary components of reliability.
- (7) Tendencies within the synoptic tradition and historical presumption are just poorer formulations of earlier principles.

All in all, one would have expected more from New Testament scholars in this area.

A CHRONOLOGICAL PRESENTATION OF THE GOSPEL EVIDENCE

Event 1. Authorial Introductions

MATTHEW 1:1	MARK 1:1	LUKE 1:1-4	JOHN 1:1-14; 16-18
<p>1:1 The book of the genealogy of Jesus Christ [Messiah (Hebrew) or Christ (Greek) means “Anointed One”], the son of David, the son of Abraham.</p>	<p>1:1 The beginning of the Good News of Jesus Christ [Messiah (Hebrew) or Christ (Greek) means “Anointed One”], the Son of God.</p>	<p>1:1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, 1:2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, 1:3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; 1:4 that you might know the certainty concerning the things in which you were instructed.</p>	<p>1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 The same was in the beginning with God. 1:3 All things were made through him. Without him was not anything made that has been made.</p>
<p>1:1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ Δαυίδ, υἱοῦ Ἀβραάμ.</p>	<p>1:1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.</p>	<p>1:1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 1:3 ἔδοξεν κάμοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 1:4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης</p>	<p>1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 1:2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 1:3 Πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.</p>

		λόγων τὴν ἀσφάλειαν.	
			1:4 In him was life, and the life was the light of men. 1:5 The light shines in the darkness, and the darkness hasn't overcome it. [The “katelaben” here translated “overcome” can also be translated “comprehended. It refers to getting a grip on an enemy to defeat him.]
			1:4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
			1:6 There came a man, sent from God, whose name was John. 1:7 The same came as a witness, that he might testify about the light, that all might believe through him. 1:8 He was not the light, but was sent that he might testify about the light. 1:9 The true light that enlightens everyone was coming into the world.
			1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 1:7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ

			<p>τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 1:8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.</p>
			<p>1:10 He was in the world, and the world was made through him, and the world didn't recognize him. 1:11 He came to his own, and those who were his own didn't receive him. 1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name: 1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>
			<p>1:10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 1:11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 1:12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 1:13 οἱ οὐκ ἐξ αἱμάτων,</p>

			οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
			1:14 The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.
			1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν—καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός—πλήρης χάριτος καὶ ἀληθείας.
			1:15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" 1:16 From his fullness we all received grace upon grace. 1:17 For the law was given through Moses. Grace and truth came through Jesus Christ. 1:18 No one has seen God at any time. The one and only Son [NU has instead of Son, "God"], who is in the bosom of the Father, he has declared him.
			1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων,

			<p>Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἐμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 1:16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 1:17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο. 1:18 Θεὸν οὐδεὶς έώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.</p>
--	--	--	--

Event 2. Jesus' genealogy

MATTHEW 1:2-17	LUKE 3:23-38
	3:23 Jesus himself, when he began to teach, was about thirty years old,
	3:23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριακόντα ἀρχόμενος,
1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.	
1:1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.	
1:2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. 1:3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. 1:4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. 1:5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. 1:6 Jesse became	

the father of David the king.	
<p>1:2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ· Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· 1:3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ· Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ· 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννησεν τὸν Σαλμών· 1:5 Σαλμών δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησεν τὸν Ὠβήδ ἐκ τῆς Ῥούθ· Ὠβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί· 1:6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.</p>	
<p>David became the father of Solomon by her who had been the wife of Uriah. 1:7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. 1:8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. 1:9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. 1:10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. 1:11 Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon.</p>	
<p>Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· 1:7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά· 1:8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν· 1:9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν· 1:10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμών· Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν· 1:11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας 3 Βαβυλῶνος.</p>	
<p>1:12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel</p>	

<p>became the father of Zerubbabel. 1:13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. 1:14 Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. 1:15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. 1:16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ.</p>	
<p>1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ· 1:13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ· 1:14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ· 1:15 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ· 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός.</p>	
<p>1:17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.</p>	
<p>1:17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ 1 δεκατέσσαρες.</p>	
	<p>being the son (as was supposed) of Joseph, the son of Heli, 3:24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, 3:27 the son of Joanan, the son of Rhesa, the son of</p>

	Zerubbabel, the son of Shealtiel, the son of Neri, 3:28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 3:29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 3:31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,
	ὦν-ὡς ἐνομίζετο-υἱὸς Ἰωσήφ, τοῦ Ἡλί, 24 τοῦ Ματθάτ, τοῦ Λευί, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ Ἰωσήφ, 3:25 τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ Ναούμ, τοῦ Ἐσλί, τοῦ Ναγγαί, 3:26 τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεί, τοῦ Ἰωσήφ, τοῦ Ἰούδα, 3:27 τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 3:28 τοῦ Μελχί, τοῦ Ἀδδί, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἦρ, 3:29 τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Ματθάτ, τοῦ Λευί, 3:30 τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακείμ, 3:31 τοῦ Μελεᾶ, τοῦ Μαϊνάν, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δαυίδ,
	3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 3:33 the son of Amminadab, the son of Aram [NU has instead of Aram, “Admin, the son of Arni”], the son of Hezron, the son of Perez, the son of Judah, 3:34 the son of Jacob, the son of Isaac, the son of Abraham,
	3:32 τοῦ Ἰεσσαί, τοῦ Ὠβήδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ Ναασσών, 3:33 τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, 3:34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα,
	the son of Terah, the son of Nahor, 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 3:38 the son of Enos, the son of Seth, the son of Adam, the son of God.
	τοῦ Ναχώρ, 3:35 τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεγ, τοῦ Ἐβέρ, τοῦ Σαλά, 3:36 τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε,

	τοῦ Λάμεχ, 3:37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 3:38 τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.
--	---

Event 3. The angel's revelation to Zechariah and his response

Time: sometime 6-4 B.C.

Place: Jerusalem, Judea

LUKE 1:5-25	
1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. 1:6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.	
1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 1:6 Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.	
1:7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.	
1:7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.	
1:8 Now it happened, while he executed the priest's office before God in the order of his division, 1:9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 1:10 The whole multitude of the people were praying outside at the hour of incense.	
1:8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ, 1:9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 1:10 Καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος.	
1:11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.	
1:11 Ὁφθῆ δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.	
1:12 Zacharias was troubled when he saw him, and fear fell upon him.	
1:12 Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.	
1:13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. 1:14 You will have joy and gladness; and many will rejoice at his birth. 1:15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. 1:16 He will turn many of the children of Israel to the Lord, their God. 1:17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."	
1:13 Εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἴόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 1:14 Καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται. 1:15 Ἔσται γὰρ	

<p>μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. 1:16 Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέφει ἐπὶ κύριον τὸν θεὸν αὐτῶν· 1:17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.</p>
<p>1:18 Zacharias said to the angel, “How can I be sure of this? For I am an old man, and my wife is well advanced in years.”</p>
<p>1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.</p>
<p>1:19 The angel answered him, “I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. 1:20 Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn’t believe my words, which will be fulfilled in their proper time.”</p>
<p>1:19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὸς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. 1:20 Καὶ ἰδοὺ, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.</p>
<p>1:21 The people were waiting for Zacharias, and they marveled that he delayed in the temple.</p>
<p>1:21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.</p>
<p>1:22 When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. 1:23 It happened, when the days of his service were fulfilled, he departed to his house.</p>
<p>1:22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 1:23 Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.</p>
<p>1:24 After these days Elizabeth, his wife, conceived, and she hid herself five months, saying, 1:25 “Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men.”</p>
<p>1:24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 1:25 ὅτι Οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπειδὴν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.</p>

Event 4. The angel’s revelation to Mary and her response

Time: sometime 6-4 B.C.

Place: Nazareth, Galilee

<p>LUKE 1:26-56</p>
<p>1:26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, 1:27 to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.</p>
<p>1:26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, 1:27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ,</p>

ἐξ οἴκου Δαυίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.
1:28 Having come in, the angel said to her, “Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!”
1:28 Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.
1:29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.
1:29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.
1:30 The angel said to her, “Don’t be afraid, Mary, for you have found favor with God. 1:31 Behold, you will conceive in your womb, and bring forth a son, and will call his name ‘Jesus.’ 1:32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, 1:33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom.”
1:30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίας· εὗρες γὰρ χάριν παρὰ τῷ θεῷ. 1:31 Καὶ ἰδοῦ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 1:32 Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, 1:33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
1:34 Mary said to the angel, “How can this be, seeing I am a virgin?”
1:34 Εἶπεν δὲ Μαρίας πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
1:35 The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God. 1:36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. 1:37 For everything spoken by God is possible.”
1:35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. 1:36 Καὶ ἰδοῦ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στειρά. 1:37 Ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ θεῷ πᾶν ῥῆμα.
1:38 Mary said, “Behold, the handmaid of the Lord; be it to me according to your word.”
1:38 Εἶπεν δὲ Μαρίας, Ἰδοῦ, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.
1:39 Mary arose in those days and went into the hill country with haste, into a city of Judah, 1:40 and entered into the house of Zacharias and greeted Elizabeth.
1:41 It happened, when Elizabeth heard Mary’s greeting, that the baby leaped in her womb,
1:39 Ἀναστᾶσα δὲ Μαρίας ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. 1:41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς·
and Elizabeth was filled with the Holy Spirit. 1:42 She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb! 1:43 Why am I so

<p>favored, that the mother of my Lord should come to me? 1:44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! 1:45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!”</p>
<p>καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, 1:42 καὶ ἀνεφώνησεν φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; 1:44 Ἴδου γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. 1:45 Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις²⁸ τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.</p>
<p>1:46 Mary said, “My soul magnifies the Lord. 1:47 My spirit has rejoiced in God my Savior, 1:48 for he has looked at the humble state of his handmaid. For behold, from now on, all generations will call me blessed. 1:49 For he who is mighty has done great things for me. Holy is his name. 1:50 His mercy is for generations of generations on those who fear him. 1:51 He has shown strength with his arm. He has scattered the proud in the imagination of their heart. 1:52 He has put down princes from their thrones. And has exalted the lowly. 1:53 He has filled the hungry with good things. He has sent the rich away empty. 1:54 He has given help to Israel, his servant, that he might remember mercy, 1:55 As he spoke to our fathers, to Abraham and his seed forever.”</p>
<p>1:46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, 1:47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου. 1:48 Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἴδου γάρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. 1:49 Ὅτι ἐποίησέν μοι μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. 1:50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. 1:51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν. 1:52 Καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς. 1:53 Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. 1:54 Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.</p>
<p>1:56 Mary stayed with her about three months, and then returned to her house.</p>
<p>1:56 Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.</p>

Event 5. The angel’s revelation to Joseph and his response

Time: sometime 6-4 B.C.

Place: Nazareth, Galilee

<p>MATTHEW 1:18-25</p>
<p>1:18 Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.</p>
<p>1:18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.</p>
<p>1:19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.</p>
<p>1:19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.</p>
<p>1:20 But when he thought about these things, behold, an angel of the Lord appeared to him in a</p>

dream, saying, “Joseph, son of David, don’t be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. 1:21 She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins.”
1:20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. 1:21 Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
1:22 Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 1:23 “Behold, the virgin shall be with child, and shall bring forth a son. They shall call his name Immanuel;” which is, being interpreted, “God with us.” [Isaiah 7:14]
1:22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, 1:23 Ἴδού, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστιν μεθερμηνευόμενον, Μεθ’ ἡμῶν ὁ θεός.
1:24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; 1:25 and didn’t know her sexually until she had brought forth her firstborn son. He named him Jesus. [Jesus means in Hebrew, “Salvation”]
1:24 Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, 1:25 καὶ οὐκ ἐγένωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Event 6. The birth of John the Baptist and Zechariah’s response

Time: sometime 6-4 B.C.

Place: Jerusalem, Judea

LUKE 1:57-80
1:57 Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son. 1:58 Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her.
1:57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 1:58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος 1 αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαρον αὐτῇ.
1:59 It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father. 1:60 His mother answered, “Not so; but he will be called John.”
1:59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 1:60 Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.
1:61 They said to her, “There is no one among your relatives who is called by this name.” 1:62 They made signs to his father, what he would have him called.
1:61 Καὶ εἶπον πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 1:62 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.
1:63 He asked for a writing tablet, and wrote, “His name is John.”
1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ·

They all marveled.
καὶ ἐθαύμασαν πάντες.
1:64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.
1:64 Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
1:65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. 1:66 All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him.
1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 1:66 Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ κυρίου ἦν μετ’ αὐτοῦ.
1:67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,
1:67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφήτευσεν, λέγων,
1:68 “Blessed be the Lord, the God of Israel, for he has visited and worked redemption for his people; 1:69 and has raised up a horn of salvation for us in the house of his servant David 1:70 (as he spoke by the mouth of his holy prophets who have been from of old), 1:71 salvation from our enemies, and from the hand of all who hate us; 1:72 to show mercy towards our fathers, to remember his holy covenant, 1:73 the oath which he spoke to Abraham, our father, 1:74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear, 1:75 in holiness and righteousness before him all the days of our life.
1:68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, 1:69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ— 1:70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ’ αἰῶνος προφητῶν αὐτοῦ— 1:71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· 1:72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 1:73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, 1:74 ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ 1:75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.
1:76 And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to make ready his ways, 1:77 to give knowledge of salvation to his people by the remission of their sins, 1:78 because of the tender mercy of our God, whereby the dawn from on high will visit us, 1:79 to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace.”
1:76 Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ· 1:77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, 1:79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
1:80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.
1:80 Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

Event 7. Caesar’s census and the birth of Jesus

Time: sometime 5-4 B.C.

Place: all of Israel

LUKE 2:1-7
2:1 Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled.
2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.
2:2 This was the first enrollment made when Quirinius was governor of Syria.
2:2 Αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου.
2:3 All went to enroll themselves, everyone to his own city.
2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.
2:4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; 2:5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.
2:4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, 2:5 ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ.
2:6 It happened, while they were there, that the day had come that she should give birth. 2:7 She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.
2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 2:7 Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλινεν αὐτόν ἐν τῇ φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

Event 8. The angel's revelation to the Bethlehem shepherds and their discovery of Jesus

Time: sometime 5-4 B.C.

Place: Bethlehem, Judea

LUKE 2:8-20
2:8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.
2:8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
2:9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

2:9 Καὶ ἰδοῦ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.
2:10 The angel said to them, “Don’t be afraid, for behold, I bring you good news of great joy which will be to all the people. 2:11 For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord. 2:12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.”
2:10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· 2:11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν χριστὸς κύριος, ἐν πόλει Δαυίδ. 2:12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν φάτνῃ.
2:13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying, 2:14 “Glory to God in the highest, on earth peace, good will toward men.”
2:13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν θεόν, καὶ λεγόντων, 2:14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.
2:15 It happened, when the angels went away from them into the sky, that the shepherds said one to another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.”
2:15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.
2:16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.
2:16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.
2:17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
2:18 All who heard it wondered at the things which were spoken to them by the shepherds.
2:18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
2:19 But Mary kept all these sayings, pondering them in her heart.
2:19 Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
2:20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.
2:20 Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν

καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

Event 9. Jesus and Mary at the Temple, and Simeon and Anna's discovery of Jesus

Time: sometime 6-4 B.C.

Place: Jerusalem, Judea

LUKE 2:21-38

2:21 When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

2:21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθέν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

2:22 When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 2:23 (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), [Exodus 13:2,12] 2:24 and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.” [Leviticus 12:8]

2:22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα, παραστήσαι τῷ κυρίῳ— 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται— 2:24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζευῶνος ἢ δύο νεοσσὺς περιστερῶν.

2:25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. 2:26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. [“Christ” (Greek) and “Messiah” (Hebrew) both mean “Anointed One”]

2:25 Καὶ ἰδοῦ, ἦν ἄνθρωπος ἐν Ἱερουσαλήμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν. 2:26 Καὶ ἦν αὐτῷ κεκηρατισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῆ τὸν χριστὸν κυρίου.

2:27 He came in the Spirit into the temple.

2:27 Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν·

When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, 2:28 then he received him into his arms, and blessed God, and said, 2:29 “Now you are releasing your servant, Master, according to your word, in peace; 2:30 for my eyes have seen your salvation, 2:31 which you have prepared before the face of all peoples; 2:32 a light for revelation to the nations, and the glory of your people Israel.”

καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτούς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 2:28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· 2:30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 2:31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων

τῶν λαῶν· 2:32 φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.
2:33 Joseph and his mother were marveling at the things which were spoken concerning him,
2:33 Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
2:34 and Simeon blessed them, and said to Mary, his mother, “Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. 2:35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed.”
2:34 Καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· 2:35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
2:36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 2:37 and she had been a widow for about eighty-four years), who didn’t depart from the temple, worshipping with fastings and petitions night and day.
2:36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ—αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 2:37 καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων—ἢ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστειῶν καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν.
2:38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.
2:38 Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.
2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.
2:39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν ἐαυτῶν Ναζαρέτ.

Event 10. Wise men journey from the east and their discovery of Jesus

Time: sometime 5-4 B.C.

Place: Bethlehem, Judea

MATTHEW 2:1-12
2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, 2:2 “Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him.”
2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, 2:2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς

βασιλεὺς τῶν Ἰουδαίων;
2:3 When Herod the king heard it, he was troubled, and all Jerusalem with him.
3:2 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ·
2:4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.
2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
2:5 They said to him, “In Bethlehem of Judea, for thus it is written through the prophet, 2:6 ‘You Bethlehem, land of Judah, are in no way least among the princes of Judah: for out of you shall come forth a governor, who shall shepherd my people, Israel.’” [Micah 5:2]
2:5 Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 2:6 Καὶ σὺ Βηθλεεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
2:7 Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. 2:8 He sent them to Bethlehem, and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him.”
2:7 Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. 2:8 Καὶ πέμψας αὐτοὺς εἰς Βηθλεεμ εἶπεν, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.
2:9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was. 2:10 When they saw the star, they rejoiced with exceedingly great joy.
2:9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἕστη ἐπάνω οὗ ἦν τὸ παιδίον. 2:10 Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.
2:11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.
2:11 Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
2:12 Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.
2:12 Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Event 11. Joseph, Mary and Jesus flee into Egypt and return**Time: sometime 5-3 B.C.****Place: Bethlehem, Judea; Egypt; Nazareth, Galilee**

MATTHEW 2:13-23
2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him.”
2:13 Αναχωρησάντων δὲ αὐτῶν, ἰδοῦ, ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.
2:14 He arose and took the young child and his mother by night, and departed into Egypt, 2:15 and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called my son.” [Hosea 11:1]
2:14 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
2:16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. 2:17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying, 2:18 “A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn’t be comforted, because they are no more.” [Jeremiah 31:15]
2:16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. 2:17 Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος, 2:18 Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὄδυρμος πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.
2:19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 2:20 “Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child’s life are dead.”
2:19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοῦ, ἄγγελος κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 2:20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
2:21 He arose and took the young child and his mother, and came into the land of Israel. 2:22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there.
2:21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 2:22 Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν·

Being warned in a dream, he withdrew into the region of Galilee, 2:23 and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 2:23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

Event 12. Jesus' early life in Nazareth

Time: sometime between 3 B.C. to 8-9 A.D.

Place: Nazareth, Galilee

LUKE 2:39-40

2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

2:39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν ἐαυτῶν Ναζαρέτ.

2:40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

2:40 Τὸ δὲ παιδίον ἠΰξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

Event 13. Jesus' trip to Jerusalem at age 12

Time: sometime 8-9 A.D.

Place: Jerusalem, Judea

LUKE 2:41-51

2:41 His parents went every year to Jerusalem at the feast of the Passover.

2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.

2:42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast,

2:42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,

2:43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem.

2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοῦς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ·

Joseph and his mother didn't know it, 2:44 but supposing him to be in the company, they

<p>went a day's journey, and they looked for him among their relatives and acquaintances. 2:45 When they didn't find him, they returned to Jerusalem, looking for him.</p>
<p>καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ· 2:44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς· 2:45 καὶ μὴ εὐρόντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν.</p>
<p>2:46 It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.</p>
<p>2:46 Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὔρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοῦς.</p>
<p>2:47 All who heard him were amazed at his understanding and his answers.</p>
<p>2:47 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.</p>
<p>2:48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."</p>
<p>2:48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἴδού, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.</p>
<p>2:49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"</p>
<p>2:49 Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; Οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;</p>
<p>2:50 They didn't understand the saying which he spoke to them.</p>
<p>2:50 Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.</p>
<p>2:51 And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart.</p>
<p>2:51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.</p>

Event 14. Jesus's early life in Nazareth continued

Time: sometime between 8-9 A.D. to 29 A.D.

Place: Nazareth, Galilee

<p>LUKE 2:52</p>
<p>2:52 And Jesus increased in wisdom and stature, and in favor with God and men.</p>
<p>2:52 Καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.</p>

Event: 15: John the Baptist baptizes Jesus
Time: between September 27- October 6, 29 A.D.
Place: Judea

MATTHEW 3:1-17	MARK 1:2-11	LUKE 3:1-22	JOHN 1:6-34
		3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, 3:2 in the high priesthood of Annas and Caiaphas,	
		3:1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 3:2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα,	
3:1 In those days, John the Baptizer came, preaching in the wilderness of Judea,		the word of God came to John, the son of Zacharias, in the wilderness. 3:3 He came into all the region around the	1:6 There came a man, sent from God, whose name was John.

		Jordan,	
3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας		ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3:3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου,	1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.
			1:7 The same came as a witness, that he might testify about the light, that all might believe through him. 1:8 He was not the light, but was sent that he might testify about the light.
			1:7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 1:8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
			1:9 The true light that enlightens everyone was coming into the world.
			1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
			1:10 He was in the world, and the world was made through him, and the world didn't recognize him. 1:11 He came to his own, and those who were his own

			didn't receive him.
			<p>1:10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.</p> <p>1:11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.</p>
			<p>1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name: 1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>
			<p>1:12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 1:13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.</p>
			<p>1:14 The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.</p>
			<p>1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν—καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,</p>

			δόξαν ὡς μονογενοῦς παρὰ πατρός—πλήρης χάριτος καὶ ἀληθείας.
3:2 Saying, “Repent, for the Kingdom of Heaven is at hand!”		preaching the baptism of repentance for remission of sins.	
3:2 καὶ λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.		κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·	
	1:2 As it is written in the prophets, “Behold, I send my messenger before your face, who will prepare your way before you. [Malachi 3:1]		
	1:2 Ὡς γέγραπται ἐν τοῖς προφήταις, Ἴδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.		
3:3 For this is he who was spoken of by Isaiah the prophet, saying,		3:4 As it is written in the book of the words of Isaiah the prophet,	
3 Οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,		3:4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος,	
“The voice of one crying in the wilderness, make ready the way of the Lord. Make his paths straight.” [Isaiah 40:3]	1:3 The voice of one crying in the wilderness, ‘Make ready the way of the Lord! Make his paths straight!’” [Isaiah 40:3]	“The voice of one crying in the wilderness, ‘Make ready the way of the Lord. Make his paths straight.	
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	1:3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	

Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	
		3:5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth.	
		3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·	
		3:6 All flesh will see God's salvation.” [Isaiah 40:3-5]	
		3:6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.	
	1:4 John came baptizing in the wilderness and preaching the baptism of repentance for forgiveness of sins.		
	1:4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.		
3:4 Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.			

<p>3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἢ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.</p>			
<p>3:5 Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him.</p>	<p>1:5 All the country of Judea and all those of Jerusalem went out to him.</p>		
<p>3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περὶχωρος τοῦ Ἰορδάνου·</p>	<p>1:5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται,</p>		
<p>3:6 They were baptized by him in the Jordan, confessing their sins.</p>	<p>They were baptized by him in the Jordan river, confessing their sins.</p>		
<p>3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.</p>	<p>καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.</p>		
	<p>1:6 John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.</p>		
	<p>1:6 Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων</p>		

	ἀκρίδας καὶ μέλι ἄγριον.		
3:7 But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them,		3:7 He said therefore to the multitudes who went out to be baptized by him,	
3:7 Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν,		3:7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ,	
“You offspring of vipers, who warned you to flee from the wrath to come?”		“You offspring of vipers, who warned you to flee from the wrath to come?”	
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;		Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;	
3:8 Therefore bring forth fruit worthy of repentance!		3:8 Bring forth therefore fruits worthy of repentance,	
3:8 Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·		3:8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας·	
3:9 Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.		And don't begin to say among yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones!	
3:9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων		καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων	

τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.		τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	
3:10 “Even now the axe lies at the root of the trees. Therefore, every tree that doesn’t bring forth good fruit is cut down, and cast into the fire.		3:9 Even now the axe also lies at the root of the trees. Every tree therefore that doesn’t bring forth good fruit is cut down, and thrown into the fire.”	
3:10 Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.		3:9 Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	
		3:10 The multitudes asked him, “What then must we do?”	
		3:10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν;	
		3:11 He answered them, “He who has two coats, let him give to him who has none. He who has food, let him do likewise.”	
		3:11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιεῖτω.	
		3:12 Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?”	
		3:12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν,	

		Διδάσκαλε, τί ποιήσομεν;	
		3:13 He said to them, “Collect no more than that which is appointed to you.”	
		3:13 Ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.	
		3:14 Soldiers also asked him, saying, “What about us? What must we do?”	
		3:14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν;	
		He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”	
		Καὶ εἶπεν πρὸς αὐτούς, Μηδένα διασεΐσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὄψωνίοις ὑμῶν.	
		3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,	1:19 This is John’s testimony, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”
		3:15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν	1:19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων

		περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ χριστός,	ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;
			1:20 He confessed, and didn't deny, but he confessed, "I am not the Christ."
			1:20 Καὶ ὠμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν ὅτι Οὐκ εἰμι ἐγὼ ὁ χριστός.
			1:21 They asked him, "What then? Are you Elijah?"
			1:21 Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ;
			He said, "I am not."
			Καὶ λέγει, Οὐκ εἰμί.
			"Are you the prophet?"
			Ὁ προφήτης εἶ σύ;
			He answered, "No."
			Καὶ ἀπεκρίθη, Οὐ.
			1:22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"
			1:22 Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἴνα ἀποκρισὶν δῶμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ;
			1:23 He said, "I am the voice of one crying in the

			wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." [Isaiah 40:3]
			1:23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
			1:24 The ones who had been sent were from the Pharisees. 1:25 They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"
			1:24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 1:25 Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε Ἡλίας, οὔτε ὁ προφήτης;
	1:7 He preached, saying,	3:16 John answered them all,	1:26 John answered them,
	1:7 Καὶ ἐκήρυσσεν, λέγων,	3:16 ἀπεκρίνατο ὁ Ἰωάννης, ἅπασιν λέγων,	1:26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων,
3:11 I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry.	"After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen.	"I indeed baptize you with water, but he comes who is mightier than I, the latchet of whose sandals I am not worthy to loosen.	"I baptize in water, but among you stands one whom you don't know. 1:27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."
3:11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν	Ἔρχεται ὁ ἰσχυρότερός μου	Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·	Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ

<p>ὔδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι ἰκανὸς τὰ ὑποδήματα βαστάσαι·</p>	<p>ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.</p>	<p>ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·</p>	<p>ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. 1:27 Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμι ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.</p>
			<p>1:15 John testified about him. He cried out, saying, “This was he of whom I said, ‘He who comes after me has surpassed me, for he was before me.’” 1:16 From his fullness we all received grace upon grace. 1:17 For the law was given through Moses. Grace and truth came through Jesus Christ. 1:18 No one has seen God at any time. The one and only Son who is in the bosom of the Father, he has declared him.</p>
			<p>1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 1:16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 1:17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ</p>

			ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο. 1:18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.
	1:8 I baptized you in water,		
	1:8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι·		
He will baptize you in the Holy Spirit.	But he will baptize you in the Holy Spirit.”	He will baptize you in the Holy Spirit	
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ.	αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.	αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ	
[TR and NU add “and with fire”]		and fire,	
		καὶ πυρὶ·	
3:12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.”		3:17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.”	
3:12 Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.		3:17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	
		3:18 Then with many other exhortations he	

		preached good news to the people,	
		3:18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·	
			1:28 These things were done in Bethany beyond the Jordan, where John was baptizing.
			1:28 Ταῦτα ἐν Βηθανία ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.
		3:19 but Herod the tetrarch, being reproved by him for Herodias, his brother's [TR has "brother Philip's"] wife, and for all the evil things which Herod had done, 3:20 added this also to them all, that he shut up John in prison.	
		3:19 ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 3:20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.	
3:13 Then Jesus came from Galilee to the	1:9 It happened in those days, that Jesus		1:29 The next day, he saw Jesus coming to

<p>Jordan to John, to be baptized by him.</p>	<p>came from Nazareth of Galilee, and was baptized by John in the Jordan.</p>		<p>him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 1:30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' 1:31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."</p>
<p>3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.</p>	<p>1:9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.</p>		<p>1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1:30 Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 1:31 Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.</p>
<p>3:14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"</p>			
<p>3:14 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;</p>			
<p>3:15 But Jesus, answering, said to</p>			

him, "Allow it now, for this is the fitting way for us to fulfill all righteousness."			
3:15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.			
Then he allowed him.			
Τότε ἀφίησιν αὐτόν.			
3:16 Jesus, when he was baptized, went up directly from the water:	1:10 Immediately coming up from the water,	3:21 Now it happened, when all the people were baptized, Jesus also had been baptized, and was praying.	1:32 John testified, saying,
3:16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος·	1:10 Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος,	3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφθῆναι τὸν οὐρανόν,	1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων
and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.	he saw the heavens parting, and the Spirit descending on him like a dove.	The sky was opened, 3:22 and the Holy Spirit descended in a bodily form as a dove on him;	"I have seen the Spirit descending like a dove out of heaven, and it remained on him. 1:33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'
καὶ ἰδοὺ, ἀνεφθῆσαν αὐτῷ οἱ οὐρανοί, καὶ	εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ	3:22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον	ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ

εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ' αὐτόν.	περιστερὰν καταβαῖνον ἐπ' αὐτόν·	σωματικῶ εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν,	περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 1:33 Καὶ γὰρ οὐκ ἤδεν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
3:17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."	1:11 A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."	and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."	1:34 I have seen, and have testified that this is the Son of God."
3:17 Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	1:11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.	1:34 Καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός τοῦ θεοῦ.

Event 16: Jesus meets Andrew, Peter, Phillip and Nathanael

Time: one day after Jesus's baptism between September 27- October 6, 29 A.D.

Place: Jordan River area

JOHN 1:35-51
1:35 Again, the next day, John was standing with two of his disciples, 1:36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"
1:35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.
1:37 The two disciples heard him speak, and they followed Jesus.
1:37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.
1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?"
1:38 Στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε;
They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

Οἱ δὲ εἶπον αὐτῷ, Ῥαββί-ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε-ποῦ μένεις;
1:39 He said to them, "Come, and see."
1:39 Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε.
They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. [4:00 pm]
Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.
1:40 One of the two who heard John, and followed him, was Andrew, Simon Peter's brother. 1:41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ). ["Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One"] 1:42 He brought him to Jesus.
1:40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 1:41 Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμονα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσίαν-ὃ ἐστὶν μεθερμηνευόμενον, χριστός. 1:42 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).
Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς-ὃ ἐρμηνεύεται Πέτρος.
1:43 On the next day, he was determined to go out into Galilee, and he found Philip.
1:43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον,
Jesus said to him, "Follow me." 1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι. 1:44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
1:45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."
1:45 Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὅν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.
1:46 Nathanael said to him, "Can any good thing come out of Nazareth?"
1:46 Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;
Philip said to him, "Come and see."
Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.
1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in

whom is no deceit!"
1:47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστιν.
1:48 Nathanael said to him, "How do you know me?"
1:48 Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις;
Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."
Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.
1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"
1:49 Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" 1:51 He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."
1:50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; Μείζω τούτων ὄψει. 1:51 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

Event 17: Jesus and his friends go to a wedding in Cana

Time: the third day after Jesus' baptism between September 27- October 6, 29 A.D.

Place: Cana, Galilee

JOHN 2:1-12
2:1 The third day, there was a marriage in Cana of Galilee. Jesus' mother was there. 2:2 Jesus also was invited, with his disciples, to the marriage.
2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· 2:2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
2:3 When the wine ran out, Jesus' mother said to him, "They have no wine."
2:3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.
2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."
2:4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὐπω ἤκει ἡ ὥρα μου.
2:5 His mother said to the servants, "Whatever he says to you, do it."

2:5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.
2:6 Now there were six water pots of stone set there after the Jews' manner of purifying, containing two or three metretres [about 75-115 litres, 20-30 US gallons, 16-25 imperial gallons] apiece. 2:7 Jesus said to them, "Fill the water pots with water." They filled them up to the brim. 2:8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.
2:6 Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς. 2:7 Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγένισαν αὐτὰς ἕως ἄνω. 2:8 Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.
2:9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, 2:10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"
2:9 Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν—οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ—φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.
2:11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.
2:11 Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

Event 18: Jesus goes to Capernaum with family and friends

Time: October 29 A.D.

Place: Capernaum, Galilee

JOHN 2:12
2:12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.
2:12 Μετὰ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

Event 19: Jesus is tempted by the devil in the wilderness

Time: sometime October- November 29 A.D.

Place: the Wilderness east of Jerusalem, Judea

MATTHEW 4:1-11	MARK 1:12-13	LUKE 4:1-13
4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.	1:12 Immediately the Spirit drove him out into the wilderness.	4:1 Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness

4:1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.	1:12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.	4:1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,
4:2 When he had fasted forty days and forty nights, he was hungry afterward.	1:13 He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.	4:2 for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry.
4:2 Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.	1:13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.	4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασεν.
4:3 The tempter came and said to him,		4:3 The devil said to him,
4:3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν,		4:3 Καὶ εἶπεν αὐτῷ ὁ διάβολος,
"If you are the Son of God, command that these stones become bread."		"If you are the Son of God, command this stone to become bread."
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.		Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
4:4 But he answered, "It is written,		4:4 Jesus answered him, saying, "It is written,
4:4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται,		4:4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι
'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" [Deuteronomy 8:3]		'Man shall not live by bread alone, but by every word of God.'" [Deuteronomy 8:3]
Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.		Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.
4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple, 4:6 and said to him,		4:9 He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him,

4:5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 4:6 καὶ λέγει αὐτῷ,		4:9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,
"If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'" [Psalm 91:11-12]		"If you are the Son of God, cast yourself down from here, 4:10 for it is written, 'He will put his angels in charge of you, to guard you;' 4:11 and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'" [Psalm 91:11-12]
Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ· καί, Ἐπὶ χειρῶν ἄρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου		Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 4:10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· 4:11 καί, Ἐπὶ χειρῶν ἄρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
4:7 Jesus said to him, "Again, it is written,		4:12 Jesus answering, said to him, "It has been said,
4:7 Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,		4:12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται,
'You shall not test the Lord, your God.'" [Deuteronomy 6:16]		'You shall not tempt the Lord your God.'" [Deuteronomy 6:16]
Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.		Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.		4:5 The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time.
4:8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος 3 εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,		4:5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.
4:9 He said to him, "I will give you all of these things, if you will fall down and worship		4:6 The devil said to him, "I will give you all this authority, and their glory, for it has been

me."		delivered to me; and I give it to whomever I want. 4:7 If you therefore will worship before me, it will all be yours."
4:9 καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσης μοι		4:6 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν. 4:7 Σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.
4:10 Then Jesus said to him, "Get behind me [TR and NU have instead "Go Away], Satan!		4:8 Jesus answered him, "Get behind me Satan!
4:10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ·		4:8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ·
For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" [Deuteronomy 6:13]		For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" [Deuteronomy 6:13]
γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.		γέγραπται, Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.
4:11 Then the devil left him, and behold, angels came and served him.		4:13 When the devil had completed every temptation, he departed from him until another time.
4:11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.		4:13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

Event 20: Jesus cleanses the Jerusalem Temple for the first time

Time: sometime between March 29- April 5, 30 A.D.

Place: Jerusalem, Judea

JOHN 2:13-25
2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.
2:13 Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. 2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

2:14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθημένους. 2:15 Καὶ ποιήσας φραγέλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν·

2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!" 2:17 His disciples remembered that it was written, "Zeal for your house will eat me up." [Psalm 69:9]

2:16 καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. 2:17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

2:18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

2:19 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

2:20 The Jews therefore said, "Forty-six years was this temple in building, and will you raise it up in three days?"

2:20 Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

2:21 But he spoke of the temple of his body. 2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

2:21 Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 2:22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. 2:24 But Jesus didn't trust himself to them, because he knew everyone, 2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

2:23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 2:24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντα, 2:25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

Appendix: one cleansing or two?

MATTHEW 21:12-17	MARK 11:15-19	LUKE 19:45-48	JOHN 2:13-22
			2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.
			2:13 Καὶ ἐγγύς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.
21:12 Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.	11:15 They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves.	19:45 He entered into the temple, and began to drive out those who bought and sold in it,	2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. 2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.
21:12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς.	11:15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν·	19:45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,	2:14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθημένους. 2:15 Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν·
	11:16 He would not allow anyone to carry a container through		

	the temple.		
	11:16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.		
21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' [Isaiah 56:7] but you have made it a den of robbers!" [Jeremiah 7:11]	11:17 He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' [Isaiah 56:7] But you have made it a den of robbers!" [Jeremiah 7:11]	19:46 saying to them, "It is written, 'My house is a house of prayer,' [Isaiah 56:7] but you have made it a 'den of robbers!'" [Jeremiah 7:11]	2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"
21:13 Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	11:17 Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.	19:46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	2:16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.
			2:17 His disciples remembered that it was written, "Zeal for your house will eat me up." [Psalm 69:9]
			2:17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.
			2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"
			2:18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις

			ἡμῖν, ὅτι ταῦτα ποιεῖς;
			2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."
			2:19 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
			2:20 The Jews therefore said, "Forty six years was this temple in building, and will you raise it up in three days?" 2:21 But he spoke of the temple of his body. 2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.
			2:20 Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 2:21 Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 2:22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ

			λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.
21:14 The blind and the lame came to him in the temple, and he healed them.			
21:14 Καὶ προσῆλθον αὐτῷ χωλοὶ ³¹ καὶ τυφλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.			
21:15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were indignant, 21:16 and said to him, "Do you hear what these are saying?"			
21:15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν, 21:16 καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν;			
Jesus said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'" [Psalm 8:2]			
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί·			

οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;			
	11:18 The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.	19:47 He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him. 19:48 They couldn't find what they might do, for all the people hung on to every word that he said.	
	11:18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.	19:47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 19:48 καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.	
21:17 He left them, and went out of the city to Bethany, and lodged there.	11:19 When evening came, he went out of the city.		
21:17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.	11:19 Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.		

Event 21: Jesus meets with Nicodemus the Pharisee that night

Time: sometime between March 29- April 5, 30 A.D.

Place: Jerusalem, Judea

JOHN 2:23-3:15
2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. 2:24 But Jesus didn't trust himself to them, because he knew everyone, 2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.
2:23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 2:24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 2:25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 3:2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."
3:1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχὼν τῶν Ἰουδαίων· 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ.
3:3 Jesus answered him, "Most certainly, I tell you, unless one is born anew [the word "anthen" translated here "anew" also means "again" and "from above"], he can't see the Kingdom of God."
3:3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
3:4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"
3:4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι;
3:5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God! 3:6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit. 3:7 Don't marvel that I said to you, 'You must be born anew.' [the word "anthen" translated here "anew" also means "again" and "from above"] 3:8 The wind [The same Greek word (pneuma) means wind, breath, spirit] blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."
3:5 Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 3:6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 3:7 Μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 3:8 Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.
3:9 Nicodemus answered him, "How can these things be?"
3:9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;
3:10 Jesus answered him, "Are you the teacher of Israel, and don't understand these things? 3:11 Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. 3:12 If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? 3:13 No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven. 3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 3:15 that

whoever believes in him should not perish, but have eternal life. 3:16 For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. 3:17 For God didn't send his Son into the world to judge the world, but that the world should be saved through him. 3:18 He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God. 3:19 This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. 3:20 For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. 3:21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

3:10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 3:11 Ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 3:12 Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; 3:13 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 3:14 Καὶ καθὼς Μωσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· 3:15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. 3:16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. 3:17 Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. 3:18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 3:19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 3:20 Πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ. 3:21 Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

Event 22: Jesus instructs his disciples and they baptize

Time: sometime summer to late fall or winter 30 A.D.

Place: Judea

JOHN 3:22-36

3:22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. 3:23 John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized. 3:24 For John was not yet thrown into prison.

3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν. 3:23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγυὸς τοῦ Σαλήμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 3:24 Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

3:25 There arose therefore a questioning on the part of John's disciples with some Jews about purification. 3:26 They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

3:25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. 3:26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

3:27 John answered, "A man can receive nothing, unless it has been given him from heaven.

3:27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἦ

δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
<p>3:28 You yourselves testify that I have said, 'I am not the Christ,' but, 'I have been sent before him.' 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. 3:30 He must increase, but I must decrease. 3:31 He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all. 3:32 What he has seen and heard, of that he testifies; and no one receives his witness. 3:33 He who has received his witness has set his seal to this, that God is true. 3:34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure. 3:35 The Father loves the Son, and has given all things into his hand. 3:36 One who believes in the Son has eternal life, but one who disobeys [The same word can be translated "disobeys" or "disbelieves" in this context] the Son won't see life, but the wrath of God remains on him."</p>
<p>3:28 Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 3:29 Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἢ ἐμὴ πεπλήρωται. 3:30 Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 3:31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. 3:32 Καὶ ὃ ἐώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 3:33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 3:34 Ὅν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 3:35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 3:36 Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.</p>

Event 23: John is arrested and Jesus leaves for Galilee

Time: sometime late fall or early winter 30 A.D.

Place: Judea

MATTHEW 4:12	MARK 1:14	LUKE 4:14	JOHN 4:1-3
4:12 Now when Jesus heard that John was delivered up,	1:14 Now after John was taken into custody,		4:1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 4:2 (although Jesus himself didn't baptize, but his disciples),
4:12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη,	1:14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ		4:1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης— 4:2 καίτοιγε Ἰησοῦς

	θεοῦ,		αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ—
he withdrew into Galilee.	Jesus came into Galilee	4:14 Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area.	4:3 he left Judea, and departed into Galilee.
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·		4:14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.	4:3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

Event 24: Jesus meets the Samaritan woman at the well

Time: January 31, A.D.

Place: Samaria

JOHN 4:4-43
4:4 He needed to pass through Samaria. 4:5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.
4:4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 4:5 Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ·
4:6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour [12:00 pm].
4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὡρα ἦν ὥσει ἕκτη.
4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." 4:8 For his disciples had gone away into the city to buy food.
4:7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησαὶ ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν. 4:8 Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.
4:9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)
4:9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρεΐτιδος;—Οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρεΐταις.

4:10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."
4:10 Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.
4:11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water? 4:12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"
4:11 Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 4:12 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;
4:13 Jesus answered her, "Everyone who drinks of this water will thirst again, 4:14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."
4:13 Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· 4:14 ὃς δ' ἂν πῖν ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
4:15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."
4:15 Λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν.
4:16 Jesus said to her, "Go, call your husband, and come here."
4:16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθε ἐνθάδε.
4:17 The woman answered, "I have no husband."
4:17 Απεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα.
Jesus said to her, "You said well, 'I have no husband,' 4:18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."
Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἐστὶν σου ἀνήρ· τοῦτο ἀληθὲς εἶρηκας.
4:19 The woman said to him, "Sir, I perceive that you are a prophet. 4:20 Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."
4:19 Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 4:20 Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν.
4:21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain nor in Jerusalem, will you worship the Father. 4:22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews. 4:23 But the hour comes, and now is, when

the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. 4:24 God is spirit, and those who worship him must worship in spirit and truth." 4:25 The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

4:21 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. 4:22 Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 4:23 Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 4:24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 4:25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται—ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

4:26 Jesus said to her, "I am he, the one who speaks to you."

4:26 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

4:27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

4:27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναῖκος ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

4:28 So the woman left her water pot, and went away into the city, and said to the people, 4:29 "Come, see a man who told me everything that I did. Can this be the Christ?" 4:30 They went out of the city, and were coming to him.

4:28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 4:29 Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός; 4:30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

4:31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

4:31 Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτόν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.

4:32 But he said to them, "I have food to eat that you don't know about."

32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσὶν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

4:33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

4:33 Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

4:34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work."

4:34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

4:35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. 4:36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice

together. 4:37 For in this the saying is true, 'One sows, and another reaps.' 4:38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."
4:35 Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν, καὶ ὁ θερισμὸς ἔρχεται; Ἴδού, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη. 4:36 Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 4:37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι Ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 4:38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
4:39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." 4:40 So when the Samaritans came to him, they begged him to stay with them.
4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα. 4:40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς·
He stayed there two days.
καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
4:41 Many more believed because of his word. 4:42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."
4:41 Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.
4:43 After the two days he went out from there and went into Galilee.
4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

Event 25: Jesus arrives in Galilee

Time: spring 31 A.D.

Place: Galilee

MATTHEW 4:12-17	MARK 1:14-15	LUKE 4:14-15	JOHN 4:43-45
4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.	1:14 Now after John was taken into custody, Jesus came into Galilee,	4:14 Jesus returned in the power of the Spirit into Galilee,	4:43 After the two days he went out from there and went into Galilee.
4:12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·	1:14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν,	4:14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν·	4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

<p>4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, 4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 4:15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles, 4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned." [Isaiah 9:1-2]</p>			
<p>4:13 καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ· 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 4:15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 4:16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδεν φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.</p>			

		and news about him spread through all the surrounding area. 4:15 He taught in their synagogues, being glorified by all.	4:44 For Jesus himself testified that a prophet has no honor in his own country. 4:45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.
		καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 4:15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.	4:44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 4:45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."	preaching the Good News of the Kingdom of God, 1:15 and saying, "The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News."		
4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ, 1:15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.		

Event 26: Jesus heals a royal official's son**Time: spring A.D.****Place: Cana, Galilee**

JOHN 4:46-54		
4:46 Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.		
4:46 Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.		
4:47 When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. 4:48 Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."		
4:47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἐμελλεν γὰρ ἀποθνήσκειν. 4:48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.		
4:49 The nobleman said to him, "Sir, come down before my child dies."		
4:49 Λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.		
4:50 Jesus said to him, "Go your way. Your son lives."		
4:50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῆ.		
The man believed the word that Jesus spoke to him, and he went his way. 4:51 As he was now going down, his servants met him and reported, saying "Your child lives!" 4:52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour [1:00 pm], the fever left him." 4:53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives." He believed, as did his whole house.		
Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 4:51 Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῆ. 4:52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ἣ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός. 4:53 Ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῆ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.		
4:54 This is again the second sign that Jesus did, having come out of Judea into Galilee.		
4:54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.		

Event 27: Jesus calls Peter, Andrew, James and John a second time**Time: spring March 31 A.D.****Place: seashore Sea of Galilee, Galilee**

MATTHEW 4:18-22	MARK 1:16-20	LUKE 5:1-11
4:18 Walking by the sea of Galilee,	1:16 Passing along by the sea of Galilee,	5:1 Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the

		lake of Gennesaret.
4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας	1:16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας	5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ·
he [TR instead has "Jesus"] saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.	he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen.	5:2 He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. 5:3 He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat.
εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.	εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσει· ἦσαν γὰρ ἀλιεῖς.	2:2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. 2:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ὀλίγον. Καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.
		5:4 When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."
		5:4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.
		5:5 Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." 5:6 When they had done this, they caught a great multitude of fish, and their net was breaking. 5:7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so

		that they began to sink.
		<p>5:5 Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.</p> <p>5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολὺ· διερρήγγυτο δὲ τὸ δίκτυον αὐτῶν· 5:7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.</p>
		<p>5:8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." 5:9 For he was amazed, and all who were with him, at the catch of fish which they had caught;</p>
		<p>5:8 Ἴδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνήρ ἁμαρτωλὸς εἰμι, κύριε. 5:9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον·</p>
4:19 He said to them, "Come after me, and I will make you fishers for men."	1:17 Jesus said to them, "Come after me, and I will make you into fishers for men."	5:10 and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive.
4:19 Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.	1:17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.	5:10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ

		τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν.
4:20 They immediately left their nets and followed him.	1:18 Immediately they left their nets, and followed him.	5:11 When they had brought their boats to land, they left everything, and followed him.
4:20 Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.	1:18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.	5:11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.
4:21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.	1:19 Going on a little further from there, he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets.	
4:21 Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.	1:19 Καὶ προβάς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.	
4:22 They immediately left the boat and their father, and followed him.	1:20 Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him.	
4:22 Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	1:20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	

Event 28: Jesus delivers a Capernaum sermon and exorcism

Time: spring 31 A.D.

Place: Capernaum, Galilee

MARK 1:21-28	LUKE 4:31-37
1:21 They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught.	4:31 He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day,
1:21 Καὶ εἰσπορεύονται εἰς Καπερναοῦμ·	4:31 Καὶ κατήλθεν εἰς Καπερναοῦμ πόλιν

καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκεν.	τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.
1:22 They were astonished at his teaching, for he taught them as having authority, and not as the scribes.	4:32 and they were astonished at his teaching, for his word was with authority.
1:22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	4:32 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
1:23 Immediately there was in their synagogue a man with an unclean spirit,	4:33 In the synagogue there was a man who had a spirit of an unclean demon,
1:23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,
and he cried out, 1:24 saying, "Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of God!"	and he cried out with a loud voice, 4:34 saying, "Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!"
καὶ ἀνέκραξεν, 1:24 λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	καὶ ἀνέκραξεν φωνῇ μεγάλῃ, 4:34 λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
1:25 Jesus rebuked him, saying, "Be quiet, and come out of him!"	4:35 Jesus rebuked him, saying, "Be silent, and come out of him!"
1:25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ.	4:35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ.
1:26 The unclean spirit, convulsing him and crying with a loud voice, came out of him.	When the demon had thrown him down in their midst, he came out of him, having done him no harm.
1:26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.	Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.
1:27 They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!"	4:36 Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"
1:27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτούς, λέγοντας, Τί ἐστὶν τοῦτο; Τίς ἡ διδαχὴ ἢ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;	4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;
1:28 The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.	4:37 News about him went out into every place of the surrounding region.

1:28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὄλην τὴν περιχώρον τῆς Γαλιλαίας.	4:37 Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
--	---

Event 29: Jesus delivers the Sermon on the Mount

Time: spring 31 A.D.

Place: Galilee

MATTHEW 4:23-7:29
4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. 4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. 4:25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.
4:23 Καὶ περιῆγεν ὄλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὄλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. 4:25 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.
5:1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. 5:2 He opened his mouth and taught them, saying,
5:1 Ἴδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· 5:2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων,
5:3 "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. [Isaiah 57:15; 66:2] 5:4 Blessed are those who mourn, for they shall be comforted. [Isaiah 61:2; 66:10,13] 5:5 Blessed are the gentle, for they shall inherit the earth. [Psalm 37:11] 5:6 Blessed are those who hunger and thirst after righteousness, for they shall be filled. 5:7 Blessed are the merciful, for they shall obtain mercy. 5:8 Blessed are the pure in heart, for they shall see God. 5:9 Blessed are the peacemakers, for they shall be called children of God. 5:10 Blessed are those who have been persecuted for righteousness' sake,

for theirs is the Kingdom of Heaven.

5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

5:4 Μακάριοι οἱ πενθοῦντες·
ὅτι αὐτοὶ παρακληθήσονται.

5:5 Μακάριοι οἱ πραεῖς·
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

5:6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην·
ὅτι αὐτοὶ χορτασθήσονται.

5:7 Μακάριοι οἱ ἐλεήμονες·
ὅτι αὐτοὶ ἐλεηθήσονται.

5:8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ·
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

5:9 Μακάριοι οἱ εἰρηνοποιοί·
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

5:10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης·
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

5:11 "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. 5:12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

5:11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 5:12 Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

5:13 "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. 5:14 You are the light of the world. A city located on a hill can't be hidden. 5:15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. 5:16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

5:13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 5:14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 5:15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 5:16 Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

5:17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. 5:18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. 5:19 Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. 5:20 For I tell you that unless your

righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.
5:17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. 5:18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμῖα κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 5:19 Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5:20 Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
5:21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever shall murder shall be in danger of the judgment.' [Exodus 20:13] 5:22 But I tell you, that everyone who is angry with his brother without a cause [NU lacks "without cause] shall be in danger of the judgment; and whoever shall say to his brother, 'Raca!' [empty-headed] shall be in danger of the council; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna. [Hell]
5:21 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
5:23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, 5:24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 5:25 Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 5:26 Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.
5:23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 5:24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. 5:25 Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 5:26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.
5:27 "You have heard that it was said [TR adds "to the ancients"], 'You shall not commit adultery;' [Exodus 20:14] 5:28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. 5:29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna. [Hell] 5:30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna. [Hell]
5:27 Ἐκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις· 5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 5:29 Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 5:30 Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
5:31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,' [Deuteronomy 24:1] 5:32 but I tell you that whoever puts away his wife, except for the

cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.
5:31 Ἐρρέθη δὲ ὅτι Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.
5:33 "Again you have heard that it was said to them of old time, 'You shall not make false vows, but shall perform to the Lord your vows,' 5:34 but I tell you, don't swear at all: neither by heaven, for it is the throne of God; 5:35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 5:36 Neither shall you swear by your head, for you can't make one hair white or black. 5:37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.
5:33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους· 1 σου· 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως· 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 5:37 Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
5:38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' [Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21] 5:39 But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. 5:40 If anyone sues you to take away your coat, let him have your cloak also. 5:41 Whoever compels you to go one mile, go with him two. 5:42 Give to him who asks you, and don't turn away him who desires to borrow from you.
5:38 Ἠκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο
5:43 "You have heard that it was said, 'You shall love your neighbor [Leviticus 19:18], and hate your enemy.' [Qumran Manual of Discipline 60:21-26] 5:44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, 5:45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. 5:46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same? 5:47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?
5:43 Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· 5:45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 5:46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 5:47 Καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν;
5:48 Therefore you shall be perfect, just as your Father in heaven is perfect.
5:48 Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.
6:1 "Be careful that you don't do your charitable giving before men, to be seen by them, or else

you have no reward from your Father who is in heaven. 6:2 Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. 6:3 But when you do merciful deeds, don't let your left hand know what your right hand does, 6:4 so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

6:1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 6:2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλίσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6:3 Σοῦ δὲ ποιῶντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 6:4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

6:5 "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. 6:6 But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. 6:7 In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. 6:8 Therefore don't be like them, for your Father knows what things you need, before you ask him.

6:5 Καὶ ὅταν προσεύχη, οὐκ ἔση ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6:6 Σὺ δέ, ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. 6:7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογία αὐτῶν εἰσακουσθήσονται. 6:8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

6:9 Pray like this: 'Our Father in heaven, may your name be kept holy. 6:10 Let your Kingdom come. Let your will be done, as in heaven, so on earth. 6:11 Give us today our daily bread. 6:12 Forgive us our debts, as we also forgive our debtors. 6:13 Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.' [NU lacks "For yours is the Kingdom, the power, and the glory forever. Amen"]

6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. 6:10 Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 6:11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. 6:12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 6:13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

6:14 "For if you forgive men their trespasses, your heavenly Father will also forgive you. 6:15 But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

6:14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· 6:15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

6:16 "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. 6:17 But you, when you fast, anoint your head, and wash your

face; 6:18 so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.
6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποὶ· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6:17 Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι, 6:18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
6:19 "Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; 6:21 for where your treasure is, there your heart will be also.
6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. 6:21 Ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.
6:22 "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. 6:23 But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!
6:22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 6:23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;
6:24 "No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Mammon. 6:25 Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? 6:26 See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?
6:24 Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. 6:25 Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 6:26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
6:27 "Which of you, by being anxious, can add one moment to his lifespan? 6:28 Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, 6:29 yet I tell you that even Solomon in all his glory was not dressed like one of these. 6:30 But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?
6:27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; 6:28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 6:30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
6:31 "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' 6:32 For the Gentiles seek after all these things, for your heavenly

Father knows that you need all these things. 6:33 But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. 6:34 Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.
6:31 Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; 6:32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. 6:33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 6:34 Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. Ἄρκετόν τῆ ἡμέρα ἡ κακία αὐτῆς.
7:1 "Don't judge, so that you won't be judged. 7:2 For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. 7:3 Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? 7:4 Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? 7:5 You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.
7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 7:2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. 7:3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 7:4 Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 7:5 Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
7:6 "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.
7:6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ρήξωσιν ὑμᾶς.
7:7 "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. 7:8 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. 7:9 Or who is there among you, who, if his son asks him for bread, will give him a stone? 7:10 Or if he asks for a fish, who will give him a serpent? 7:11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! 7:12 Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.
7:7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 7:8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 7:9 Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 7:10 Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 7:11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; 7:12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.
7:13 "Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. 7:14 How narrow is the gate, and restricted is the way that leads to life! Few are those who find it.
7:13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· 7:14 τί στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.
7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 7:16 By their fruits you will know them. Do you gather grapes from thorns, or figs from

<p>thistles? 7:17 Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. 7:18 A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. 7:19 Every tree that doesn't grow good fruit is cut down, and thrown into the fire. 7:20 Therefore, by their fruits you will know them.</p>
<p>7:15 Προσέχετε²⁸ δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες. 7:16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε ἰ αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; 7:17 Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 7:18 Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 7:19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 7:20 Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.</p>
<p>7:21 Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven.</p>
<p>7:21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.</p>
<p>7:22 Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' 7:23 Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'</p>
<p>7:22 Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 7:23 Καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.</p>
<p>7:24 "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. 7:25 The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock. 7:26 Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand. 7:27 The rain came down, the floods came, and the winds blew, and beat on that house; and it fell--and great was its fall."</p>
<p>7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 7:26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.</p>
<p>7:28 It happened, when Jesus had finished saying these things, that the multitudes were astonished at his teaching, 7:29 for he taught them with authority, and not like the scribes.</p>
<p>7:28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 7:29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.</p>

Event 30: Jesus heals a leper

Time: spring 31 A.D.

Place: Galilee

MATTHEW 8:1-4	MARK 1:40-45	LUKE 5:12-16
---------------	--------------	--------------

8:1 When he came down from the mountain, great multitudes followed him.		5:12 It happened, while he was in one of the cities,
8:1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·		5:12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,
8:2 Behold, a leper came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."	1:40 A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."	behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."
8:2 καὶ ἰδοῦ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	1:40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	καὶ ἰδοῦ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.
8:3 Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean."	1:41 Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean."	5:13 He stretched out his hand, and touched him, saying, "I want to. Be made clean."
8:3 Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι.	1:41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.	5:13 Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ, εἰπὼν, Θέλω, καθαρίσθητι.
Immediately his leprosy was cleansed.	1:42 When he had said this, immediately the leprosy departed from him, and he was made clean.	Immediately the leprosy left him.
Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	1:42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.	Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
8:4 Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."	1:43 He strictly warned him, and immediately sent him out, 1:44 and said to him, "See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them."	5:14 He commanded him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them."
8:4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς·	1:43 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν	5:14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ

ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.	αὐτόν, 1:44 καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπης· ἀλλ' ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.	εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.
	1:45 But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.	5:15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities. 5:16 But he withdrew himself into the desert, and prayed.
	1:45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.	5:15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. 5:16 Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

Event 31: Jesus heals a centurion's servant

Time: spring 31 A.D.

Place: Capernaum, Galilee

MATTHEW 8:5-13	LUKE 7:1-10
8:5 When he came into Capernaum,	7:1 After he had finished speaking in the hearing of the people, he entered into Capernaum.
8:5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοῦμ,	7:1 Ἐπειδὴ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσηλθεν εἰς Καπερναοῦμ.
a centurion came to him, asking him, 8:6 and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."	7:2 A certain centurion's servant, who was dear to him, was sick and at the point of death. 7:3 When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant. 7:4 When they came to Jesus, they begged him earnestly, saying, "He is worthy for you to do this for him, 7:5 for he loves our nation, and he built our synagogue for us."
προσηλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν, 8:6 καὶ λέγων, Κύριε, ὁ παῖς μου	7:2 Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἔμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.

<p>βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.</p>	<p>7:3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 7:4 Οἱ δέ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ὃ παρέξει τοῦτο· 7:5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.</p>
<p>8:7 Jesus said to him, "I will come and heal him."</p>	<p>7:6 Jesus went with them.</p>
<p>8:7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.</p>	<p>7:6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.</p>
<p>8:8 The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. 8:9 For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."</p>	<p>When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy for you to come under my roof. 7:7 Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed. 7:8 For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."</p>
<p>8:8 Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 8:9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.</p>	<p>Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7:7 διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλ' εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 7:8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.</p>
<p>8:10 When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel. 8:11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, 8:12 but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."</p>	<p>7:9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel."</p>
<p>8:10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν,</p>	<p>7:9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφείς τῷ ἀκολουθοῦντι αὐτῷ</p>

οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. 8:11 Λέγωδὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	ὄχλω εἶπεν, Λέγω ὑμῖν, οὔτε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.
8:13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.	7:10 Those who were sent, returning to the house, found that the servant who had been sick was well.
8:13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, "Ὑπάγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.	7:10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὔρον τὸν ἀσθενοῦντα δούλον ὕγιαίνοντα.

Event 32: Jesus raises from the dead the son of the widow of Nain

Time: spring 31 A.D.

Place: Nain, Galilee

LUKE 7:11-17
7:11 It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him.
7:11 Καὶ ἐγένετο ἐν τῷ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς.
7:12 Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.
7:12 Ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοῦ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ.
7:13 When the Lord saw her, he had compassion on her, and said to her, "Don't cry."
7:13 Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.
7:14 He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!"
7:14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.
7:15 He who was dead sat up, and began to speak. And he gave him to his mother.
7:15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
7:16 Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"
7:16 Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.
7:17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

7:17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

Event 33: Jesus heals Peter's mother-in-law and others

Time: spring 31A.D.

Place: Capernaum, Galilee

MATTHEW 8:14-17	MARK 1:29-31	LUKE 4:38-39
	1:29 Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John.	4:38 He rose up from the synagogue, and entered into Simon's house.
	1:29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.	4:38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος·
8:14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever.	1:30 Now Simon's wife's mother lay sick with a fever, and immediately they told him about her.	Simon's mother-in-law was afflicted with a great fever, and they begged him for her.
8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν,	1:30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς·	πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.
8:15 He touched her hand, and the fever left her.	1:31 He came and took her by the hand, and raised her up. The fever left her,	4:39 He stood over her, and rebuked the fever; and it left her.
8:15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός·	1:31 καὶ προσελθὼν ἥγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως,	4:39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·
She got up and served him. [TR has "Jesus" not him]	and she served them.	Immediately she rose up and served them.
καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.	καὶ διηκόνει αὐτοῖς.	παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
8:16 When evening came, they brought to him many possessed with demons.	1:32 At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. 1:33 All the city was gathered together at the	4:40 When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them.

	door. 1:34 He healed many who were sick with various diseases, and cast out many demons.	
8:16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς·	1:32 Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 1:33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 1:34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν,	4:40 Δύνοντας δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς ἐθεράπευσεν αὐτούς.
He cast out the spirits with a word,	He didn't allow the demons to speak, because they knew him.	4:41 Demons also came out from many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.
καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,	καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.	4:41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
and healed all who were sick; 8:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases." [Isaiah 53:4]		
καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· 8:17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.		
		4:42 When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go

		away from them. 4:43 But he said to them, "I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent." 4:44 He was preaching in the synagogues of Galilee.
		4:42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 4:43 Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. 4:44 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

Event 34. Jesus crosses the Sea of Galilee and calms the Sea

Time: spring 31 A.D.

Place: Sea of Galilee

MATTHEW 8:18-27	MARK 4:35-41	LUKE 8:22-26
8:18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.		
8:18 Ἴδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.		
8:19 A scribe came, and said to him, "Teacher, I will follow you wherever you go."		
8:19 Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχη.		
8:20 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the		

Son of Man has nowhere to lay his head."		
8:20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.		
8:21 Another of his disciples said to him, "Lord, allow me first to go and bury my father."		
8:21 Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.		
8:22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."		
8:22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.		
8:23 When he got into a boat, his disciples followed him.	4:35 On that day, when evening had come, he said to them, "Let's go over to the other side." 4:36 Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.	8:22 Now it happened on one of those days, that he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out.
8:23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	4:35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅψιας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 4:36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.	8:22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.
8:24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep.	4:37 A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled.	8:23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water.

8:24 Καὶ ἰδοῦ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.	4:37 Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλης· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.	8:23 Πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.
8:25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"	4:38 He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"	8:24 They came to him, and awoke him, saying, "Master, master, we are dying!"
8:25 Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.	4:38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;	8:24 Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.
8:26 He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.	4:39 He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm. 4:40 He said to them, "Why are you so afraid? How is it that you have no faith?"	He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm. 8:25 He said to them, "Where is your faith?"
8:26 Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.	4:39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 4:40 Καὶ εἶπεν αὐτοῖς, Τί δειλοὶ ἐστε οὕτως; Πῶς οὐκ ἔχετε πίστιν;	Ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἐστὶν ἡ πίστις ὑμῶν;
8:27 The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"	4:41 They were greatly afraid, and said to one another, "Who then is this, that even the wind and the sea obey him?"	Being afraid they marveled, saying one to another, "Who is this, then, that he commands even the winds and the water, and they obey him?"
8:27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	4:41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;
		8:26 They arrived at the

		country of the Gadarenes, which is opposite Galilee.
		8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

Event 35: Jesus heals two Gergesene/Gadarene demoniacs and their response

Time: spring 31 A.D.

Place: east side of the Sea of Galilee

MATTHEW 8:28-9:1	MARK 5:1-20	LUKE 8:26-39
8:28 When he came to the other side, into the country of the Gergesenes,	5:1 They came to the other side of the sea, into the country of the Gadarenes.	8:26 They arrived at the country of the Gadarenes, which is opposite Galilee.
8:28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν,	5:1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.	8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.
two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.	5:2 When he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit,	8:27 When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him.
ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης·	5:2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχεν δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ ἱμάτιον
	5:3 who had his dwelling in the tombs. Nobody could bind him any more, not even with chains, 5:4 because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him. 5:5 Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.	He wore no clothes, and didn't live in a house, but in the tombs.
	5:3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὔτε	οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν

	<p>άλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, 5:4 διὰ τὸ αὐτὸν πολλακίς πέδαις καὶ ἀλύσεσιν δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυεν δαμάσαι· 5:5 καὶ διὰ παντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μνήμασιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.</p>	<p>τοῖς μνήμασιν.</p>
<p>8:29 Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?"</p>	<p>5:6 When he saw Jesus from afar, he ran and bowed down to him, 5:7 and crying out with a loud voice, he said, "What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, don't torment me."</p>	<p>8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don't torment me!"</p>
<p>8:29 καὶ ἰδοῦ, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;</p>	<p>5:6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσεκύνησεν αὐτῷ, 5:7 καὶ κρᾶζας φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.</p>	<p>8:28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Δέομαί σου, μὴ με βασανίσῃς.</p>
	<p>5:8 For he said to him, "Come out of the man, you unclean spirit!"</p>	<p>8:29 For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.</p>
	<p>5:8 Ἐλεγεν γὰρ αὐτῷ, Ἐξέλθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.</p>	<p>8:29 Παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.</p>

	5:9 He asked him, "What is your name?"	8:30 Jesus asked him, "What is your name?"
	5:9 Καὶ ἐπηρώτα αὐτόν, Τί σοι ὄνομα;	8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα;
	He said to him, "My name is Legion, for we are many." 5:10 He begged him much that he would not send them away out of the country.	He said, "Legion," for many demons had entered into him. 8:31 They begged him that he would not command them to go into the abyss.
	Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. 5:10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.	Ὁ δὲ εἶπεν, Λεγεῶν, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. 8:31 Καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
8:30 Now there was a herd of many pigs feeding far away from them. 8:31 The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."	5:11 Now there was on the mountainside a great herd of pigs feeding. 5:12 All the demons begged him, saying, "Send us into the pigs, that we may enter into them."	8:32 Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those.
8:30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 8:31 Οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.	5:11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. 5:12 καὶ παρεκάλεσαν αὐτόν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθῶμεν.	8:32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν.
8:32 He said to them, "Go!"	5:13 At once Jesus gave them permission.	He allowed them.
8:32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε.	5:13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς.	Καὶ ἐπέτρεψεν αὐτοῖς.
They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.	The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea.	8:33 The demons came out from the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned.
Οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν,	Καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν	8:33 Ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ

καὶ ἀπέθανον ἐν τοῖς ὕδασιν.	θάλασσαν· ἦσαν δὲ ὡς δισχιλιοὶ· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.	εἰς τὴν λίμνην, καὶ ἀπεπνίγη.
8:33 Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons.	5:14 Those who fed them fled, and told it in the city and in the country.	8:34 When those who fed them saw what had happened, they fled, and told it in the city and in the country.
8:33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.	5:14 Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.	8:34 Ἴδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
8:34 Behold, all the city came out to meet Jesus.	The people came to see what it was that had happened.	8:35 People went out to see what had happened.
8:34 Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ·	Καὶ ἐξῆλθον ἰδεῖν τί ἐστὶν τὸ γεγονός·	8:35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός·
	5:15 They came to Jesus, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid.	They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid.
	5:15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν Λεγεῶνα· καὶ ἐφοβήθησαν.	καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.
	5:16 Those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs.	8:36 Those who saw it told them how he who had been possessed by demons was healed.
	5:16 Διηγήσαντο δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.	8:36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς.
When they saw him, they begged that he would depart from their borders.	5:17 They began to beg him to depart from their region.	8:37 All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very

		much afraid.
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.	5:17 Καὶ ἤρξαντο παρακαλεῖν αὐτόν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.	8:37 Καὶ ἠρώτησαν αὐτόν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο·
	5:18 As he was entering into the boat, he who had been possessed by demons begged him that he might be with him.	He entered into the boat, and returned. 8:38 But the man from whom the demons had gone out begged him that he might go with him,
	5:18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτόν ὁ δαίμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ.	αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. 8:38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξελήλυθει τὰ δαίμόνια εἶναι σὺν αὐτῷ.
	5:19 He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."	but Jesus sent him away, saying, 8:39 "Return to your house, and declare what great things God has done for you."
	5:19 Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ὁ κύριος πεποίηκεν, καὶ ἠλέησέν σε.	Ἀπέλυσε δὲ αὐτόν ὁ Ἰησοῦς λέγων, 8:39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός.
	5:20 He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.	He went his way, proclaiming throughout the whole city what great things Jesus had done for him.
	5:20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.	Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
9:1 He entered into a boat, and crossed over, and came into his own city.		
9:1 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.		

Event 36: Jesus heals a paralyzed man and forgives sin**Time: spring 31 A.D.****Place: Capernaum, Galilee**

MATTHEW 9:1-8	MARK 2:1-12	LUKE 5:17-26
9:1 He entered into a boat, and crossed over, and came into his own city.	2:1 When he entered again into Capernaum after some days, it was heard that he was in the house.	
9:1 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	2:1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.	
	2:2 Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.	5:17 It happened on one of those days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them.
	2:3 Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.	5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.
9:2 Behold, they brought to him a man who was paralyzed, lying on a bed.	2:3 Four people came, carrying a paralytic to him. 2:4 When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on.	5:18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. 5:19 Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the midst before Jesus.
9:2 Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον·	2:3 Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. 2:4 Καὶ μὴ δυνάμενοι προσεγγίσει	5:18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν

	αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.	καὶ θεῖναι ἐνώπιον αὐτοῦ· 5:19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμιων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.
Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."	2:5 Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."	5:20 Seeing their faith, he said to him, "Man, your sins are forgiven you."
καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	2:5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	5:20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
9:3 Behold, some of the scribes said to themselves, "This man blasphemes."	2:6 But there were some of the scribes sitting there, and reasoning in their hearts, 2:7 "Why does this man speak blasphemies like that? Who can forgive sins but God alone?"	5:21 The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"
9:3 Καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.	2:6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθημένοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 2:7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς, ὁ θεός;	5:21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ θεός;
9:4 Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"	2:8 Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts?"	5:22 But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts?"
9:4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἴνα τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;	2:8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	5:22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9:5 For which is easier, to say,	2:9 Which is easier, to tell the	5:23 Which is easier to say,

'Your sins are forgiven;' or to say, 'Get up, and walk?'	paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?'	'Your sins are forgiven you;' or to say, 'Arise and walk?'
9:5 Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει;	2:9 Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειραι, καὶ ἄρον σου τὸν κράββατον, καὶ περιπάτει;	5:23 Τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει;
9:6 But that you may know that the Son of Man has authority on earth to forgive sins..." (then he said to the paralytic), "Get up, and take up your mat, and go up to your house."	2:10 But that you may know that the Son of Man has authority on earth to forgive sins"--he said to the paralytic-- 2:11 "I tell you, arise, take up your mat, and go to your house."	5:24 But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."
9:6 Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας--τότε λέγει τῷ παραλυτικῷ -- Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	2:10 Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας--λέγει τῷ παραλυτικῷ -- 2:11 Σοὶ λέγω, ἔγειραι καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	5:24 Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας--εἶπεν τῷ παραλελυμένῳ--Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.
9:7 He arose and departed to his house.	2:12 He arose, and immediately took up the mat, and went out in front of them all;	5:25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God.
9:7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	2:12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων·	
9:8 But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.	so that they were all amazed, and glorified God, saying, "We never saw anything like this!"	5:26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."
9:8 Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.	ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι Οὐδέποτε οὕτως εἶδομεν.	5:25 Καὶ παραχρῆμα ἀναστάς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.

Event 37: Jesus meets his future disciple Matthew and dines with sinners

Time: spring 31 A.D.

Place: Capernaum, Galilee

MATTHEW 9:9-17	MARK 2:13-22	LUKE 5:27-39
9:9 As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.	2:13 He went out again by the seaside. All the multitude came to him, and he taught them. 2:14 As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.	5:27 After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!" 5:28 He left everything, and rose up and followed him.
9:9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	2:13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 2:14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	5:27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. 5:28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.
9:10 It happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples.	2:15 It happened, that he was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.	5:29 Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them.
9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοῦ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	2:15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.	5:29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακεείμενοι.
9:11 When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"	2:16 The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"	5:30 Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"
9:11 Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ	2:16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς	5:30 Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν

διδάσκαλος ὑμῶν;	αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει;	καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;
9:12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.	2:17 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick.	5:31 Jesus answered them, "Those who are healthy have no need for a physician, but those who are sick do.
9:12 Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ιατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	2:17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	5:31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρειαν ἔχουσιν οἱ ὕγιαινοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.
9:13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' [Hosea 6:6]		
9:13 Πορευθέντες δὲ μάθετε ἵ τί ἐστίν, Ἐλεον θέλω, καὶ οὐ θυσίαν·		
for I came not to call the righteous, but sinners to repentance." [NU lacks "to repentance]	I came not to call the righteous, but sinners to repentance."	5:32 I have not come to call the righteous, but sinners to repentance."
οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.	Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.	5:32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.
9:14 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?"	2:18 John's disciples and the Pharisees were fasting, and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?"	5:33 They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?"
9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;	2:18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;	5:33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;
9:15 Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But	2:19 Jesus said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the	5:34 He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with

the days will come when the bridegroom will be taken away from them, and then they will fast.	bridegroom with them, they can't fast. 2:20 But the days will come when the bridegroom will be taken away from them, and then will they fast in that day.	them? 5:35 But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."
9:15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	2:19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν, νηστεύειν; Ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν· 2:20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	5:34 Ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν, ποιῆσαι νηστεύειν; 5:35 Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.
		5:36 He also told a parable to them.
		5:36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι
9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. 9:17 Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."	2:21 No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. 2:22 No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."	"No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. 5:37 No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. 5:38 But new wine must be put into fresh wineskins, and both are preserved. 5:39 No man having drunk old wine immediately desires new, for he says, 'The old is better.'"
9:16 Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα γίνεται. 9:17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ	2:21 Καὶ οὐδεὶς ἐπιβλημα ῥάκου ἀγνάφου ἐπιβάλλει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. 2:22 Καὶ οὐδεὶς βάλλει οἶνον νέον	Οὐδεὶς ἐπιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἀπὸ τοῦ καινοῦ. 5:37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς

μήγε, ρήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.	εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ρήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.	ἀσκούς παλαιούς· εἰ δὲ μήγε, ρήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. 5:38 Ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον, καὶ ἀμφοτέροι συντηροῦνται. 5:39 Καὶ οὐδεὶς πῶν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.
--	---	--

Event 38: Jesus heals a hemorrhaging woman and raises Jairus' daughter from the dead

Time: spring 31 A.D.

Place: Galilee

MATTHEW 9:18-26	MARK 5:22-43	LUKE 8:40-56
9:18 While he told these things to them,	5:21 When Jesus had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea.	8:40 It happened, when Jesus returned, that the multitude welcomed him, for they were all waiting for him.
9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς,	5:21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.	8:40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."	5:22 Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, 5:23 and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."	8:41 Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house, 8:42 for he had an only daughter, about twelve years of age, and she was dying.
ἰδοῦ, ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χειρά σου ἐπ' αὐτήν, καὶ ζήσεται.	5:22 Καὶ ἰδοῦ, ἔρχεται εἷς τῶν ἀρχισυναγωγῶν, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ, 5:23 καὶ παρεκάλει αὐτόν πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῆς αὐτῇ τὰς	8:41 Καὶ ἰδοῦ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· 8:42 ὅτι θυγάτηρ μονογενῆς ἦν

	χεῖρας, ὅπως σωθῆ καὶ ζήσεται.	αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν.
9:19 Jesus got up and followed him, as did his disciples.	5:24 He went with him, and a great multitude followed him, and they pressed upon him on all sides.	But as he went, the multitudes pressed against him.
9:19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	5:24 Καὶ ἀπῆλθεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.	Ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπνιγον αὐτόν.
9:20 Behold, a woman who had an issue of blood for twelve years came behind him, and touched the fringe of his garment; 9:21 for she said within herself, "If I just touch his garment, I will be made well."	5:25 A certain woman, who had an issue of blood for twelve years, 5:26 and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, 5:27 having heard the things concerning Jesus, came up behind him in the crowd, and touched his clothes. 5:28 For she said, "If I just touch his clothes, I will be made well."	8:43 A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any, 8:44 came behind him, and touched the fringe of his cloak,
9:20 Καὶ ἰδοῦ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 9:21 Ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι ἰ τοῦ ἱματίου αὐτοῦ, σωθήσομαι.	5:25 Καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 5:26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειρὸν ἐλθοῦσα, 5:27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ· 5:28 ἔλεγεν γὰρ ὅτι Κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.	43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὄλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, 8:44 προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
	5:29 Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.	and immediately the flow of her blood stopped.
	5:29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μᾶστιγος.	καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

	5:30 Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"	8:45 Jesus said, "Who touched me?"
	5:30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;	8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου;
	5:31 His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?'"	When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"
	5:31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;	Ἄρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου;
	5:32 He looked around to see her who had done this thing.	8:46 But Jesus said, "Someone did touch me, for I perceived that power has gone out of me."
	5:32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.	8:46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.
	5:33 But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.	8:47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.
	5:33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.	8:47 Ἴδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.
9:22 But Jesus, turning around	5:34 He said to her, "Daughter,	8:48 He said to her, "Daughter,

and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.	your faith has made you well. Go in peace, and be cured of your disease."	cheer up. Your faith has made you well. Go in peace."
22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	5:34 Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.	8:48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
	5:35 While he was still speaking, they came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"	8:49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."
	5:35 Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;	8:49 Ἔτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.
	5:36 But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe."	8:50 But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed."
	5:36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῳ, Μὴ φοβοῦ· μόνον πίστευε.	8:50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.
9:23 When Jesus came into the ruler's house, and saw the flute players, and the crowd in noisy disorder, 9:24 he said to them, "Make room,	5:37 He allowed no one to follow him, except Peter, James, and John the brother of James. 5:38 He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing.	8:51 When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother. 8:52 All were weeping and mourning her,
9:23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, 9:24 λέγει αὐτοῖς, Ἀναχωρεῖτε·	5:37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 5:38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ	8:51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 8:52 Ἐκλαίον δὲ πάντες,

	ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά.	καὶ ἐκόπτοντο αὐτήν.
because the girl isn't dead, but sleeping."	5:39 When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep."	but he said, "Don't weep. She isn't dead, but sleeping."
οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει.	5:39 Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.	Ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.
They were ridiculing him.	5:40 They ridiculed him.	8:53 They were ridiculing him, knowing that she was dead.
Καὶ κατεγέλων αὐτοῦ.	5:40 Καὶ κατεγέλων αὐτοῦ.	8:53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.
9:25 But when the crowd was put out, he entered in,	But he, having put them all out, took the father of the child and her mother and those who were with him, and went in where the child was lying.	8:54 But he put them all outside,
9:25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν	Ὁ δὲ, ἐκβαλὼν πάντα, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.	8:54 Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντα,
took her by the hand,	5:41 Taking the child by the hand, he said to her, "Talitha cumi;" which means, being interpreted, "Girl, I tell you, get up."	and taking her by the hand, he called, saying, "Child, arise!"
ἐκράτησεν τῆς χειρὸς αὐτῆς,	5:41 Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθά, κοῦμι· ὃ ἐστὶν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειραι.	καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἐγείρου.
and the girl arose.	5:42 Immediately the girl rose up, and walked, for she was twelve years old.	8:55 Her spirit returned, and she rose up immediately.
καὶ ἠγέρθη τὸ κοράσιον.	5:42 Καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,	8:55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη

	ἦν γὰρ ἐτῶν δώδεκα·	παραχρῆμα·
9:26 The report of this went out into all that land.	They were amazed with great amazement. 5:43 He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.	He commanded that something be given to her to eat. 8:56 Her parents were amazed, but he commanded them to tell no one what had been done.
9:26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	καὶ ἐξέστησαν ἐκστάσει μεγάλη. 5:43 Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.	καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

Event 39: Jesus heals two blind men**Time: spring 31 A.D.****Place: Galilee**

MATTHEW 9:27-31
9:27 As Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"
9:27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοί, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαβὶδ.
9:28 When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?"
9:28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;
They told him, "Yes, Lord."
Λέγουσιν αὐτῷ, Ναί, κύριε.
9:29 Then he touched their eyes, saying, "According to your faith be it done to you." 9:30 Their eyes were opened. Jesus strictly commanded them, saying, "See that no one knows about this." 9:31 But they went out and spread abroad his fame in all that land.
9:29 Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 9:30 Καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω. 9:31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλη τῇ γῆ ἐκείνῃ.

Event 40: Jesus heals a mute demoniac**Time: spring 31 A.D.****Place: Galilee**

MATTHEW 9:32-34
9:32 As they went out, behold, a mute man who was demon possessed was brought to him. 9:33 When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

9:32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. 9:33 Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.
9:34 But the Pharisees said, "By the prince of the demons, he casts out demons."
9:34 Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

Event 41: Jesus does a Galilean tour**Time: spring 31A.D.****Place: Galilee**

MATTHEW 9:35-38
9:35 Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. 9:36 But when he saw the multitudes, he was moved with compassion for them, because they were harassed [TR has instead "weary"] and scattered, like sheep without a shepherd. 9:37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few. 9:38 Pray therefore that the Lord of the harvest will send out laborers into his harvest."
9:35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 9:36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 9:37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· 9:38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

Event 42: Jesus chooses 12 disciples for a Jewish ministry**Time: spring 31 A.D.****Place: Galilee**

MATTHEW 10:1-42	MARK 3:13-19 MARK 6:6-23	LUKE 6:12-19 LUKE 8:1-3 LUKE 9:1-6
	3:13 He went up into the mountain,	6:12 It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God.
	3:13 Καὶ ἀναβαίνει εἰς τὸ ὄρος,	6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
	and called to himself those whom he wanted, and they went to him.	
	καὶ προσκαλεῖται οὓς	

	ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.	
10:1 He called to himself his twelve disciples,	3:14 He appointed twelve,	6:13 When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles:
10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,	3:14 Καὶ ἐποίησεν δώδεκα,	6:13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.	that they might be with him, and that he might send them out to preach, 3:15 and to have authority to heal sicknesses and to cast out demons:	
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	ἵνα ᾧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 3:15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια·	
10:2 Now the names of the twelve apostles are these.		
10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·		
The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother;	3:16 Simon, to whom he gave the name Peter; 3:17 James the son of Zebedee; John, the brother of James, and he surnamed them Boanerges, which means, Sons of Thunder;	6:14 Simon, whom he also named Peter; Andrew, his brother; James; John;
πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·	3:16 καὶ ἐπέθηκεν 7 τῷ Σίμωνι ὄνομα Πέτρον· 3:17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Υἱοὶ Βροντῆς·	6:14 Σίμωνα ὄν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
10:3 Philip; Bartholomew; Thomas; Matthew the tax collector;	3:18 Andrew; Philip; Bartholomew; Matthew; Thomas;	Philip; Bartholomew; 6:15 Matthew; Thomas;

10:3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης·	3:18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν,	Φίλιππον καὶ Βαρθολομαῖον, 6:15 Ματθαῖον καὶ Θωμᾶν,
James the son of Alphaeus; Lebbaeus, whose surname was [NU lacks “Lebbaeus, whose surname was”] Thaddaeus; 10:4 Simon the Canaanite; and Judas Iscariot, who also betrayed him.	James, the son of Alphaeus; Thaddaeus; Simon the Zealot; 3:19 and Judas Iscariot, who also betrayed him.	James, the son of Alphaeus; Simon, who was called the Zealot; 6:16 Judas the son of James; and Judas Iscariot, who also became a traitor.
Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 10:4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.	καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, 3:19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.	Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 6:16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.
		6:17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 6:18 as well as those who were troubled by unclean spirits, and they were being healed. 6:19 All the multitude sought to touch him, for power came out from him and healed them all.
		6:17 Καὶ καταβὰς μετ’ αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· 6:18 καὶ οἱ ὄχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. 6:19 Καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ· ὅτι

		δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.
10:5 Jesus sent these twelve out, and commanded them, saying,	6:6 He marveled because of their unbelief. He went around the villages teaching. 6:7 He called to himself the twelve, and began to send them out two by two;	8:1 It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve,
10:5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων,	6:6 Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. 6:7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,	8:1 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,
		8:2 and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; 8:3 and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them from their possessions.
		8:2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 8:3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
"Don't go among the Gentiles, and don't enter into any city of the Samaritans. 10:6 Rather, go to the lost sheep of the house of Israel.		
Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· 10:6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ		

ἀπολωλότα οἴκου Ἰσραήλ.		
10:7 As you go, preach, saying, 'The Kingdom of Heaven is at hand!' 10:8 Heal the sick, cleanse the lepers, [TR adds "raise the dead"] and cast out demons.		9:1 He called the twelve [TR has instead of the twelve "his twelve disciples"] together, and gave them power and authority over all demons, and to cure diseases. 9:2 He sent them forth to preach the Kingdom of God, and to heal the sick.
10:7 Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν. 10:8 Ἀσθενοῦντας θεραπεύετε, λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε·		9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. 9:2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.
Freely you received, so freely give. 10:9 Don't take any gold, nor silver, nor brass in your money belts. 10:10 Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.		9:3 He said to them, "Take nothing for your journey--neither staves, nor wallet, nor bread, nor money; neither have two coats apiece.
δωρεὰν ἐλάβετε, δωρεὰν δότε. 10:9 Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10:10 μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.		9:3 Καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.
10:11 Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on. 10:12 As you enter into the household, greet it. 10:13 If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you.		9:4 Into whatever house you enter, stay there, and depart from there.

<p>10:11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε, ἕως ἂν ἐξέλθητε. 10:12 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀπάσασθε αὐτήν. 10:13 Καὶ εἰ μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰ μὲν δὲ μή ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.</p>		<p>9:4 Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.</p>
<p>10:14 Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet.</p>		<p>9:5 As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."</p>
<p>10:14 Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.</p>		<p>9:5 Καὶ ὅσοι ἐάν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸ ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτοῦς.</p>
<p>10:15 Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.</p>		
<p>10:15 Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.</p>		
<p>10:16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves.</p>		
<p>10:16 Ἴδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.</p>		
<p>10:17 But beware of men: for</p>		

<p>they will deliver you up to councils, and in their synagogues they will scourge you. 10:18 Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations.</p>		
<p>10:17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.</p>		
<p>10:19 But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. 10:20 For it is not you who speak, but the Spirit of your Father who speaks in you.</p>		
<p>10:19 Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· 10:20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.</p>		
<p>10:21 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. 10:22 You will be hated by all men for my name's sake, but he who endures to the end will be saved.</p>		
<p>10:21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·</p>		

<p>καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 10:22 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.</p>		
<p>10:23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.</p>		
<p>10:23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.</p>		
<p>10:24 "A disciple is not above his teacher, nor a servant above his lord. 10:25 It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household!</p>		
<p>10:24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 10:25 Ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσω μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ;</p>		
<p>10:26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known.</p>		

<p>10:26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.</p>		
<p>10:27 What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.</p>		
<p>10:27 Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.</p>		
<p>10:28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna. [Hell]</p>		
<p>10:28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἀπολέσαι ἐν γεέννῃ.</p>		
<p>10:29 "Aren't two sparrows sold for an assarion coin? [a 1/2 hr wage of an agricultural labourer] Not one of them falls on the ground apart from your Father's will, 10:30 but the very hairs of your head are all numbered. 10:31 Therefore don't be afraid. You are of more value than many sparrows.</p>		
<p>10:29 Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν· 10:30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. 10:31 Μὴ οὖν φοβηθῆτε·</p>		

πολλῶν στρουθίων διαφέρετε ὑμεῖς.		
10:32 Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven.		
10:32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.		
10:33 But whoever denies me before men, him I will also deny before my Father who is in heaven.		
10:33 Ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.		
10:34 "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. 10:35 For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in- law against her mother-in- law. 10:36 A man's foes will be those of his own household. [Micah 7:6] 10:37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. 10:38 He who doesn't take his cross and follow after me, isn't worthy of me.		
10:34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 10:35 Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρός αὐτοῦ, καὶ θυγατέρα κατὰ		

<p>τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· 10:36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ. 10:37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.</p>		
<p>10:39 He who seeks his life will lose it; and he who loses his life for my sake will find it.</p>		
<p>10:39 Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.</p>		
<p>10:40 He who receives you receives me, and he who receives me receives him who sent me.</p>		
<p>10:40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.</p>		
<p>10:41 He who receives a prophet in the name of a prophet will receive a prophet's reward: and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward.</p>		
<p>10:41 Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.</p>		
<p>10:42 Whoever gives one of these little ones just a cup of</p>		

cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."		
10:42 Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.		
	and he gave them authority over the unclean spirits.	
	καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.	
	6:8 He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, 6:9 but to wear sandals, and not put on two tunics.	
	6:8 Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· 6:9 ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσησθε δύο χιτῶνας.	
	6:10 He said to them, "Wherever you enter into a house, stay there until you depart from there.	
	6:10 Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐάν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.	
	6:11 Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them.	
	6:11 Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν,	

	ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.	
	Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"	
	Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	
	6:12 They went out and preached that people should repent. 6:13 They cast out many demons, and anointed many with oil who were sick, and healed them.	9:6 They departed, and went throughout the villages, preaching the Good News, and healing everywhere.
	6:12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσιν· 6:13 καὶ δαίμονια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.	9:6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
	6:14 King Herod heard this, for his name had become known, and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him." 6:15 But others said, "He is Elijah." Others said, "He is a prophet, or like one of the prophets." 6:16 But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead."	9:7 Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead, 9:8 and by some that Elijah had appeared, and by others that one of the old prophets had risen again. 9:9 Herod said, "John I beheaded, but who is this, about whom I hear such things?" He sought to see him.
	6:14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 6:15	9:7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· 9:8 ὑπό τινων δὲ ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ ὅτι Προφήτης εἷς τῶν

	<p>Ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, ὡς εἶς τῶν προφητῶν. 6:16 Ἀκούσας δὲ Ἡρώδης εἶπεν ὅτι Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.</p>	<p>ἀρχαίων ἀνέστη. 9:9 Καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτηε ἰδεῖν αὐτόν.</p>
	<p>6:17 For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. 6:18 For John said to Herod, "It is not lawful for you to have your brother's wife." 6:19 Herodias set herself against him, and desired to kill him, but she couldn't, 6:20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.</p>	
	<p>6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 6:18 Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 6:19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἠθέλεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο· 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέεω αὐτοῦ ἤκουεν</p>	
	<p>6:21 Then a convenient day came, that Herod on his birthday made a supper for his</p>	

	<p>nobles, the high officers, and the chief men of Galilee. 6:22 When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." 6:23 He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom." 6:24 She went out, and said to her mother, "What shall I ask?"</p>	
	<p>6:21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 6:22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδη καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλης, καὶ δώσω σοί· 6:23 καὶ ὤμοσεν αὐτῇ ὅτι Ὁ ἐὰν με αἰτήσης, δώσω σοί, ἕως ἡμίσου τῆς βασιλείας μου. 6:24 Ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι;</p>	
	<p>She said, "The head of John the Baptizer."</p>	
	<p>Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</p>	
	<p>6:25 She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Baptizer on a platter."</p>	
	<p>6:25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς</p>	

	τὸν βασιλέα, ἠτήσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	
	6:26 The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse her. 6:27 Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, 6:28 and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.	
	6:26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 6:27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 6:28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.	
	6:29 When his disciples heard this, they came and took up his corpse, and laid it in a tomb.	
	6:29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἤραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.	
	6:30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught.	9:10 The apostles, when they had returned, told him what things they had done.

	6:30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.	9:10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδάν.
--	---	---

Event 43: Jesus delivers the Sermon on the Plain**Time: spring 31 A.D.****Place: Galilee**

LUKE 6:17-49
6:17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 6:18 as well as those who were troubled by unclean spirits, and they were being healed. 6:19 All the multitude sought to touch him, for power came out from him and healed them all.
6:17 Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· 6:18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. 6:19 Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.
6:20 He lifted up his eyes to his disciples, and said,
6:20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,
"Blessed are you who are poor, for yours is the Kingdom of God. 6:21 Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh. 6:22 Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake. 6:23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.
Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 6:21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 6:22 Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 6:23 Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν.
6:24 "But woe to you who are rich!

<p>For you have received your consolation.</p> <p>6:25 Woe to you, you who are full now, for you will be hungry.</p> <p>Woe to you who laugh now, for you will mourn and weep.</p> <p>6:26 Woe [TR adds "to you"], when men speak well of you, for their fathers did the same thing to [TR adds "all"] the false prophets.</p>
<p>6:24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.</p> <p>6:25 Οὐαὶ ὑμῖν, οἱ ἐμπελησμένοι, ὅτι πεινάσετε.</p> <p>Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.</p> <p>6:26 Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.</p>
<p>6:27 "But I tell you who hear: love your enemies, do good to those who hate you, 6:28 bless those who curse you, and pray for those who mistreat you. 6:29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also. 6:30 Give to everyone who asks you, and don't ask him who takes away your goods to give them back again.</p>
<p>6:27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 6:28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. 6:29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἶροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. 6:30 Παντὶ δὲ τῷ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.</p>
<p>6:31 "As you would like people to do to you, do exactly so to them,</p>
<p>6:31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.</p>
<p>6:32 If you love those who love you, what credit is that to you? For even sinners love those who love them. 6:33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 6:34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. 6:35 But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.</p>
<p>6:32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 6:33 Καὶ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 6:34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς ἰ δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. 6:35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.</p>
<p>6:36 Therefore be merciful, even as your Father is also merciful.</p>
<p>6:36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.</p>
<p>6:37 Don't judge, and you won't be judged. Don't condemn, and you won't be condemned.</p>

Set free, and you will be set free.
6:37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε·
6:38 "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."
6:38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
6:39 He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?"
6:39 Εἶπεν δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται;
6:40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.
6:40 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
6:41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye? 6:42 Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.
6:41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 6:42 Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.
6:43 For there is no good tree that brings forth rotten fruit; nor again a rotten tree that brings forth good fruit. 6:44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush. 6:45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.
6:43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. 6:44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βᾶτου τρυγῶσιν σταφυλὴν. 6:45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
6:46 "Why do you call me, 'Lord, Lord,' and don't do the things which I say? 6:47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like. 6:48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood

arose, the stream broke against that house, and could not shake it, because it was founded on the rock. 6:49 But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

6:46 Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 6:47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος· 6:48 ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 6:49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσεν, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

Event 44: John the Baptist, through disciples, questions Jesus about his ministry

Time: spring 31 A.D.

Place: Galilee

MATTHEW 11:1-30	LUKE 7:18-35
11:1 It happened that when Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.	
11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.	
	7:18 The disciples of John told him about all these things.
	7:18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.
11:2 Now when John heard in the prison the works of Christ, he sent two of his disciples 11:3 and said to him, "Are you he who comes, or should we look for another?"	7:19 John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?" 7:20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"
11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	7:19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 7:20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
	7:21 In that hour he cured many of diseases and plagues and evil spirits; and to many who

	were blind he gave sight.
	7:21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἔχαρίσατο τὸ βλέπειν.
11:4 Jesus answered them, "Go and tell John the things which you hear and see: 11:5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. [Isaiah 35:5; 61:1-4] 11:6 Blessed is he who finds no occasion for stumbling in me."	7:22 Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. [Isaiah 35:5; 61:1-4] 7:23 Blessed is he who is not offended by me."
11:4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· 11:5 τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· 11:6 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	7:22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 7:23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
11:7 As these went their way, Jesus began to say to the multitudes concerning John,	7:24 When John's messengers had departed, he began to tell the multitudes about John,
11:7 Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,	7:24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,
"What did you go out into the wilderness to see? A reed shaken by the wind? 11:8 But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses. 11:9 But why did you go out? To see a prophet?"	"What did you go out into the wilderness to see? A reed shaken by the wind? 7:25 But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. 7:26 But what did you go out to see? A prophet?"
Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 11:8 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; Ἰδοῦ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσὶν. 11:9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Προφήτην;	Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 7:25 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; Ἰδοῦ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 7:26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Προφήτην;
Yes, I tell you, and much more than a prophet. 11:10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' [Malachi 3:1]	Yes, I tell you, and much more than a prophet. 7:27 This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' [Malachi 3:1]
Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 11:10 Οὗτος γάρ ἐστιν περὶ οὗ	Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 7:27 Οὗτός ἐστιν περὶ οὗ

γέγραπται, Ἴδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.	γέγραπται, Ἴδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
11:11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.	7:28 "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he."
11:11 Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.	7:28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.
	7:29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism.
	7:29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·
	7:30 But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.
	7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.
11:12 From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force. 11:13 For all the prophets and the law prophesied until John.	
11:12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. 11:13 Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·	
11:14 If you are willing to receive it, this is Elijah, who is to come. 11:15 He who has ears to hear, let him hear.	
11:14 καὶ εἰ θέλετε δεῦξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 11:15 Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	
11:16 "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions 11:17 and say, 'We played the flute	7:31 "[TR adds "But the Lord said"] To what then will I liken the people of this generation? What are they like? 7:32 They are like children who sit in the marketplace, and call one to

<p>for you, and you didn't dance. We mourned for you, and you didn't lament.' 11:18 For John came neither eating nor drinking, and they say, 'He has a demon.' 11:19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children." [NU has "actions" not children]</p>	<p>another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.' 7:33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' 7:34 The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' 7:35 Wisdom is justified by all her children."</p>
<p>11:16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὅμοια ἐστὶν παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσιν τοῖς ἐταίροις αὐτῶν, 11:17 καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. 11:18 Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 11:19 Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοῦ, ἄνθρωπος φάγος 1 καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.</p>	<p>7:31 Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι; 7:32 Ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει· 7:34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοῦ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 7:35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.</p>
<p>11:20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent. 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 11:22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 11:23 You, Capernaum, who are exalted to heaven, you will go down to Hades. [Hell] For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. 11:24 But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."</p>	
<p>11:20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 11:21 Οὐαὶ σοι, Χοραζίν, οὐαὶ σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 11:22 Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν</p>	

<p>ἡμέρα κρίσεως, ἡ ὑμῶν. 11:23 Καὶ σὺ, Καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως Ἰδοῦ καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. 11:24 Πλὴν λέγω ὑμῶν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.</p>	
<p>11:25 At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. 11:26 Yes, Father, for so it was well-pleasing in your sight. 11:27 All things have been delivered to me by my Father.</p>	
<p>11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοί, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 11:26 Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου·</p>	
<p>No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.</p>	
<p>καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἂν βούληται ὁ υἱός ἀποκαλύψαι.</p>	
<p>11:28 "Come to me, all you who labor and are heavily burdened, and I will give you rest. 11:29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. 11:30 For my yoke is easy, and my burden is light."</p>	
<p>11:28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἐγὼ ἀναπαύσω ὑμᾶς. 11:29 Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 11:30 Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἕλαφρόν ἐστιν.</p>	

Event 46: Jesus dines at the house of Simon the Pharisee

Time: spring 31 A.D.

Place: Galilee

LUKE 7:36-50
7:36 One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.
7:36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.
7:37 Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment. 7:38 Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.
7:37 Καὶ ἰδοῦ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, 7:38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν, καὶ κατεφύει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μύρῳ.
7:39 Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."
7:39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν.
7:40 Jesus answered him, "Simon, I have something to tell you."
7:40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
He said, "Teacher, say on."
Ὁ δὲ φησιν, Διδάσκαλε, εἰπέ.
7:41 "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. 7:42 When they couldn't pay, he forgave them both. Which of them therefore will love him most?"
7:41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινί· ὁ εἷς ὄφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. 7:42 Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;
7:43 Simon answered, "He, I suppose, to whom he forgave the most."
7:43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὅρθῶς ἔκρινας.
He said to him, "You have judged correctly."
Ὁ δὲ εἶπεν αὐτῷ, Ὅρθῶς ἔκρινας.
7:44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. 7:45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. 7:46 You didn't anoint my head with oil, but she has anointed my feet with ointment. 7:47 Therefore I tell you, her sins, which are many, are forgiven, for she loved

much. But to whom little is forgiven, the same loves little." 7:48 He said to her, "Your sins are forgiven."
7:44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; Εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν. 7:45 Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς εἰσηλθὼν, οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. 7:46 Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειπας· αὕτη δὲ μύρω ἤλειπέν μου τοὺς πόδας. 7:47 Οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 7:48 Εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.
7:49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"
7:49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν;
7:50 He said to the woman, "Your faith has saved you. Go in peace."
7:50 Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

Event 46: Jesus is walking by a grain field and his disciples pluck grain on the Sabbath

Time: spring 31 A.D.

Place: somewhere in Galilee

MATTHEW 12:1-8	MARK 2:23-28	LUKE 6:1-5
12:1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.	2:23 It happened that he was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain.	6:1 Now it happened on the second Sabbath after the first, that he was going through the grain fields. His disciples plucked the heads of grain, and ate, rubbing them in their hands.
12:1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινασαν, καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν.	2:23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.	6:1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους, καὶ ἤσθιον, ψάχοντες ταῖς χερσίν.
12:2 But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."	2:24 The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"	6:2 But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?"
12:2 Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἴδού, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.	2:24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	6:2 Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν;

<p>12:3 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; 12:4 how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests? [1 Samuel 21:3-6]</p>	<p>2:25 He said to them, "Did you never read what David did, when he had need, and was hungry--he, and those who were with him? 2:26 How he entered into the house of God when Abiathar was high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?"</p>	<p>6:3 Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him; 6:4 how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?"</p>
<p>12:3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ· 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξδὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;</p>	<p>2:25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 2:26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;</p>	<p>6:3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν Δαβὶδ, ὅποτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 6:4 Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς;</p>
<p>12:5 Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless?</p>		
<p>12:5 Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασις οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν;</p>		
<p>12:6 But I tell you that one greater than the temple is here.</p>		
<p>12:6 Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.</p>		
<p>12:7 But if you had known what this means, 'I desire mercy, and not sacrifice,' [Hosea 6:6] you would not have condemned the guiltless.</p>		
<p>12:7 Εἰ δὲ ἐγνώκετε τί ἐστιν, Ἔλεον θέλω καὶ οὐ</p>		

θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.		
12:8 For the Son of Man is Lord of the Sabbath."	2:27 He said to them, "The Sabbath was made for man, not man for the Sabbath. 2:28 Therefore the Son of Man is lord even of the Sabbath."	6:5 He said to them, "The Son of Man is lord of the Sabbath."
12:8 Κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.	2:27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· 2:28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	6:5 Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Event 47: Jesus heals a man with a withered hand on the Sabbath

Time: late spring 31 A.D.

Place: Galilee

MATTHEW 12:9-14	MARK 3:1-6	LUKE 6:6-11
12:9 He departed there, and went into their synagogue. 12:10 And behold there was a man with a withered hand.	3:1 He entered again into the synagogue, and there was a man there who had his hand withered.	6:6 It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered.
12:9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 12:10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν·	3:1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.	6:6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.
They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.	3:2 They watched him, whether he would heal him on the Sabbath day, that they might accuse him.	6:7 The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him.
καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.	3:2 Καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	6:7 Παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσιν κατηγορίαν αὐτοῦ.
	3:3 He said to the man who	6:8 But he knew their

	had his hand withered, "Stand up."	thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood.
	3:3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον.	6:8 Αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρᾷ ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἕστη.
12:11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out? 12:12 Of how much more value then is a man than a sheep!"		
12:11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; 12:12 Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου.		
Therefore it is lawful to do good on the Sabbath day."	3:4 He said to them, "Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?" But they were silent.	6:9 Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?"
Ὡστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.	3:4 Καὶ λέγει αὐτοῖς, Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.	6:9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς τί, Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀποκτεῖναι;
12:13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.	3:5 When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other.	6:10 He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound as the other.

<p>12:13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χειρὰ σου. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὑγιῆς ὡς ἡ ἄλλη.</p>	<p>3:5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χειρὰ σου. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη.</p>	<p>6:10 Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν αὐτῷ, Ἔκτεινον τὴν χειρὰ σου. Ὁ δὲ ἐποίησεν καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη.</p>
<p>12:14 But the Pharisees went out, and conspired against him, how they might destroy him.</p>	<p>3:6 The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.</p>	<p>6:11 But they were filled with rage, and talked with one another about what they might do to Jesus.</p>
<p>12:14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπολέσωσιν.</p>	<p>3:6 Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.</p>	<p>6:11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.</p>
<p>12:15 Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, 12:16 and commanded them that they should not make him known:</p>		
<p>12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 12:16 καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·</p>		
<p>12:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 12:18 "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit on him. He will proclaim justice to the nations. 12:19 He will not strive, nor shout; neither will anyone hear his voice in the streets. 12:20 He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory. 12:21 In his name, the</p>		

nations will hope." [Isaiah 42:1-4]		
<p>12:17 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 12:18 Ἴδού, ὁ παῖς μου ὃν ἠρέτισα· ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 12:19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 12:20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. 12:21 Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.</p>		

Event 48: Jesus heals a blind mute demoniac**Time: late spring 31 A.D.****Place: Galilee**

MATTHEW 12:22-27	MARK 3:19-35
12:22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.	
12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.	
12:23 All the multitudes were amazed, and said, "Can this be the son of David?"	
12:23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;	
	He came into a house. 3:20 The multitude came together again, so that they could not so much as eat bread. 3:21 When his friends heard it, they went out to seize him: for they said, "He is insane."
	Καὶ ἔρχονται εἰς οἶκον· 3:20 καὶ συνέρχεται

	<p>πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. 3:21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι Ἐξέστη.</p>
<p>12:24 But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."</p>	<p>3:22 The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."</p>
<p>12:24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.</p>	<p>3:22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.</p>
<p>12:25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 12:26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?"</p>	<p>3:23 He summoned them, and said to them in parables, "How can Satan cast out Satan? 3:24 If a kingdom is divided against itself, that kingdom cannot stand. 3:25 If a house is divided against itself, that house cannot stand.</p>
<p>12:25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 12:26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτόν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;</p>	<p>3:23 Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 3:24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. 3:25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη.</p>
	<p>3:26 If Satan has risen up against himself, and is divided, he can't stand, but has an end.</p>
	<p>3:26 Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.</p>
<p>12:27 If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.</p>	
<p>12:27 Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.</p>	
<p>12:28 But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.</p>	
<p>12:28 Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.</p>	
<p>12:29 Or how can one enter into the house of the strong man, and plunder his goods, unless</p>	<p>3:27 But no one can enter into the house of the strong man to plunder, unless he first binds the</p>

he first bind the strong man? Then he will plunder his house.	strong man; and then he will plunder his house.
12:29 Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	3:27 Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
12:30 "He who is not with me is against me, and he who doesn't gather with me, scatters.	
12:30 Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.	
12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. 12:32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.	3:28 Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; 3:29 but whoever may blaspheme against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" 3:30 --because they said, "He has an unclean spirit."
12:31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 12:32 Καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι.	3:28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημία ὅσας ἂν βλασφημήσωσιν· 3:29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχος ἐστὶν αἰωνίου κρίσεως. 3:30 Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.
12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. 12:34 You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. 12:35 The good man out of his good treasure brings out good things [TR adds "of the heart"], and the evil man out of his evil treasure brings out evil things. 12:36 I tell you that every idle word that men speak, they will give account of it in the day of judgment. 12:37 For by your words you will be justified, and by your words you will be condemned."	
12:33 Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρόν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον	

<p>γινώσκεται. 12:34 Γεννήματα έχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 12:35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 12:36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 12:37 Ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.</p>	
<p>12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."</p>	
<p>12:38 Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.</p>	
<p>12:39 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. 12:40 For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. 12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. 12:42 The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.</p>	
<p>12:39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 12:40 Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 12:41 Ἄνδρες Νινευῖται¹¹ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὄδε. 12:42 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς</p>	

<p>ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοῦ, πλεῖον Σολομῶνος ὧδε.</p>	
<p>12:43 But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it. 12:44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. 12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."</p>	
<p>12:43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. 12:44 Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. 12:45 Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.</p>	
<p>12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. 12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you.</p>	<p>3:31 His mother and his brothers came, and standing outside, they sent to him, calling him. 3:32 A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters [TR lacks "and your sisters] are outside looking for you."</p>
<p>12:46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. 12:47 Εἶπεν δὲ τις αὐτῷ, Ἴδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.</p>	<p>3:31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν. 3:32 Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἴδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.</p>
<p>12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?" 12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers! 12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."</p>	<p>3:33 He answered them, "Who are my mother and my brothers?" 3:34 Looking around at those who sat around him, he said, "Behold, my mother and my brothers! 3:35 For whoever does the will of God, the same is my brother, and my sister, and mother."</p>
<p>12:48 Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου; Καὶ τίνας εἰσὶν οἱ ἀδελφοί μου; 12:49 Καὶ ἐκτείνας</p>	<p>3:33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 3:34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτόν</p>

τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 12:50 Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν.	καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 3:35 Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.
---	---

Event 49: Jesus delivers a series of parables on the kingdom of heaven

Time: late spring 31 A.D.

Place: Galilee

MATTHEW 13:1-52	MARK 4:1-34	LUKE 8:4-18
13:1 On that day Jesus went out of the house, and sat by the seaside.	4:1 Again he began to teach by the seaside.	
13:1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν.	4:1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.	
13:2 Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. 13:3 He spoke to them many things in parables, saying,	A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea. 4:2 He taught them many things in parables, and told them in his teaching,	8:4 When a great multitude came together, and people from every city were coming to him, he spoke by a parable.
13:2 Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 13:3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἴδού, ἐξῆλθεν ὁ σπεῖρων τοῦ σπείρειν.	Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. 4:2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,	8:4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς,
"Behold, a farmer went out to sow. 13:4 As he sowed, some seeds fell by the roadside, and the birds came and devoured them.	4:3 "Listen! Behold, the farmer went out to sow, 4:4 and it happened, as he sowed, some seed fell by the road, and the birds [TR adds "of the air"] came and devoured it.	8:5" The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it.
Ἴδού, ἐξῆλθεν ὁ σπεῖρων τοῦ σπείρειν. 13:4 Καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ	4:3 Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι. 4:4 Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν παρὰ τὴν	8:5 Ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. Καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἔπεσεν παρὰ τὴν

ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά.	ὀδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.	ὀδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
13:5 Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. 13:6 When the sun had risen, they were scorched. Because they had no root, they withered away.	4:5 Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. 4:6 When the sun had risen, it was scorched; and because it had no root, it withered away.	8:6 Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture.
13:5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς· 13:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.	4:5 Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς· 4:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.	8:6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.
13:7 Others fell among thorns. The thorns grew up and choked them:	4:7 Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.	8:7 Other fell amid the thorns, and the thorns grew with it, and choked it.
13:7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά.	4:7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκανθαὶ, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.	8:7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτὰς ἀκανθαὶ ἀπέπνιξαν αὐτό.
13:8 and others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty.	4:8 Others fell into the good ground, and yielded fruit, growing up and increasing. Some brought forth thirty times, some sixty times, and some one hundred times as much."	8:8 Other fell into the good ground, and grew, and brought forth fruit one hundred times."
13:8 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.	4:8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν.	8:8 Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα.
13:9 He who has ears to hear, let him hear."	4:9 He said, "Whoever has ears to hear, let him hear."	As he said these things, he called out, "He who has ears to hear, let him hear!"
13:9 Ὁ ἔχων ὄτα ἀκούειν	4:9 Καὶ ἔλεγεν, Ὁ ἔχων	Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὄτα ἀκούειν

ἀκουέτω.	ὅτα 5 ἀκούειν ἀκουέτω.	ἀκουέτω.
13:10 The disciples came, and said to him, "Why do you speak to them in parables?"	4:10 When he was alone, those who were around him with the twelve asked him about the parables.	8:9 Then his disciples asked him, "What does this parable mean?"
13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	4:10 Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.	8:9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἶη ἡ παραβολὴ αὐτῆ;
13:11 He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.	4:11 He said to them, "To you is given the mystery of the Kingdom of God, but to those who are outside, all things are done in parables,	8:10 He said, "To you it is given to know the mysteries of the Kingdom of God, but to the rest in parables;
13:11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	4:11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·	8:10 Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς,
13:12 For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has.		
13:12 Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.		
13:13 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. 13:14 In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive: 13:15 for this people's heart has grown callous, their ears are dull of hearing, they have closed their eyes;	4:12 that 'seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them.'" [Isaiah 6:9-10]	that 'seeing they may not see, and hearing they may not understand.' [Isaiah 6:9]

<p>or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and should turn again; and I would heal them.' [Isaiah 6:9-10]</p>		
<p>13:13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσιν. 13:14 Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου, ἣ λέγουσα, Ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 13:15 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.</p>	<p>4:12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.</p>	<p>ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.</p>
<p>13:16 "But blessed are your eyes, for they see; and your ears, for they hear. 13:17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.</p>		
<p>13:16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὄτα ὑμῶν, ὅτι ἀκούει. 13:17 Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.</p>		

	4:13 He said to them, "Don't you understand this parable? How will you understand all of the parables?"	
	4:13 Καὶ λέγει αὐτοῖς, Οὐκ οἶδατε τὴν παραβολὴν ταύτην; Καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;	
13:18 "Hear, then, the parable of the farmer.	4:14 The farmer sows the word.	8:11 Now the parable is this: The seed is the word of God.
13:18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.	4:14 Ὁ σπείρων τὸν λόγον σπείρει.	8:11 Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.
13:19 When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside.	4:15 The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them.	8:12 Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved.
13:19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρός, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.	4:15 Οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.	8:12 Οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
13:20 What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; 13:21 yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles.	4:16 These in like manner are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. 4:17 They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble.	8:13 Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation.
13:20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,	4:16 Καὶ οὗτοι εἰσὶν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 4:17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης	8:13 Οἱ δὲ ἐπὶ τῆς πέτρας οἱ, ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

εὐθὺς σκανδαλίζεται.	θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.	
13:22 What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.	4:18 Others are those who are sown among the thorns. These are those who have heard the word, 4:19 and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful.	8:14 That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.
13:22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.	4:18 Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες, 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.	8:14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.
13:23 What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."	4:20 Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."	8:15 That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience.
13:23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.	4:20 Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν.	8:15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
	4:21 He said to them, "Is the lamp brought to be put under a basket [a dry measure basket of about 9 litres or 1 peck] or under a bed? Isn't it put on a stand? 4:22 For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come	8:16 "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. 8:17 For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light.

	to light.	
	4:21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μῶδιον τεθῆῃ ἢ ὑπὸ τὴν κλίνην; Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆῃ; 4:22 Οὐ γάρ ἐστίν τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῆῖ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.	8:16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 8:17 Οὐ γάρ ἐστίν κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ.
	4:23 If any man has ears to hear, let him hear."	
	4:23 Εἴ τις ἔχει ὦτα ἀκούειν ἀκούετω.	
	4:24 He said to them, "Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. 4:25 For whoever has, to him will more be given, and he who doesn't have, even that which he has will be taken away from him."	8:18 Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."
	4:24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. 4:25 Ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	8:18 Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
	4:26 He said, "The Kingdom of God is as if a man should cast seed on the earth, 4:27 and should sleep and rise night and day, and the seed should spring up and grow, he doesn't know how. 4:28 For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. 4:29 But when the fruit is ripe, immediately he puts forth	

	the sickle, because the harvest has come."	
	4:26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 4:27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. 4:28 Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. 4:29 Ὅταν δὲ παραδῶ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	
13:24 He set another parable before them, saying,		
13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων,		
"The Kingdom of Heaven is like a man who sowed good seed in his field, 13:25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went way. 13:26 But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also.		
Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 13:25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου, καὶ ἀπῆλθεν. 13:26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.		
13:27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did		

this darnel come from?		
13:27 Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; Πόθεν οὖν ἔχει ζιζάνια;		
13:28 "He said to them, 'An enemy has done this.'		
13:28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.		
"The servants asked him, 'Do you want us to go and gather them up?'		
Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά;		
13:29 "But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. 13:30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.'"		
13:29 Ὁ δὲ ἔφη, Οὐ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. 13:30 Ἄφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.		
13:31 He set another parable before them, saying,		

13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων,		
"The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; 13:32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."	4:30 He said, "How will we liken the Kingdom of God? Or with what parable will we illustrate it? 4:31 It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, 4:32 yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."	
Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 13:32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστίν, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.	4:30 Καὶ ἔλεγεν, Τίτι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; Ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 4:31 Ὡς κόκκον σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς· 4:32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μεῖζον, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	
13:33 He spoke another parable to them.		
13:33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς,		
"The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal [39 litres or a bushel], until it was all leavened."		
Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυπεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.		

13:34 Jesus spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them,	4:33 With many such parables he spoke the word to them, as they were able to hear it. 4:34 Without a parable he didn't speak to them; but privately to his own disciples he explained everything.	
13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·	4:33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο ἀκούειν· 4:34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.	
13:35 that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world." [Psalm 78:2]		
13:35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύζομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.		
13:36 Then Jesus sent the multitudes away, and went into the house.		
13:36 Τότε ἀφείδ τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς·		
His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."		
καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.		
13:37 He answered them, "He who sows the good seed is the Son of Man, 13:38 the field is the world; and the good seed,		

<p>these are the children of the Kingdom; and the darnel weeds are the children of the evil one. 13:39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. 13:40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. 13:41 The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, 13:42 and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. 13:43 Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.</p>		
<p>13:37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 13:38 ὁ δὲ ἄγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν. 13:40 Ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. 13:41 Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 13:42 καὶ βαλοῦσιν αὐτοὺς</p>		

<p>εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13:43 Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω.</p>		
<p>13:44 "Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.</p>		
<p>13:44 Πάλιν ὁμοία 1 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.</p>		
<p>13:45 "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, 13:46 who having found one pearl of great price, he went and sold all that he had, and bought it.</p>		
<p>13:45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 13:46 ὃς εὐρὼν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.</p>		
<p>13:47 "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, 13:48 which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. 13:49 So will it</p>		

<p>be in the end of the world. The angels will come forth, and separate the wicked from among the righteous, 13:50 and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."</p>		
<p>13:47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούση· 13:48 ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 13:49 Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>		
<p>13:51 Jesus said to them, "Have you understood all these things?"</p>		
<p>13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα;</p>		
<p>They answered him, "Yes, Lord."</p>		
<p>Λέγουσιν αὐτῷ, Ναί, κύριε.</p>		
<p>13:52 He said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."</p>		
<p>13:52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς</p>		

<p>μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.</p>		
---	--	--

Event 50: Jesus heals an invalid at the pool of Bethesda on the Sabbath

Time: fall 31 A.D., 8th day Tabernacles, Shimini Atzaret October 27, 31 A.D. (Saturday)

Place: Jerusalem, Judea

JOHN 5:1-46
5:1 After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.
5:1 Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.
5:2 Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda," having five porches. 5:3 In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; 5:4 for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had.
5:2 Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοᾶς ἔχουσα. 5:3 Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 5:4 Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὴποτε κατείχεται νοσήματι.
5:5 A certain man was there, who had been sick for thirty-eight years.
5:5 Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.
5:6 When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"
5:6 Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι;
5:7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."
5:7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.
5:8 Jesus said to him, "Arise, take up your mat, and walk."
5:8 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει.
5:9 Immediately, the man was made well, and took up his mat and walked.
5:9 Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει.
Now it was the Sabbath on that day.
Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
5:10 So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry

the mat."
5:10 Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον.
5:11 He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"
5:11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἰ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει.
5:12 Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"
5:12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει;
5:13 But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.
5:13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.
5:14 Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."
5:14 Μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται.
5:15 The man went away, and told the Jews that it was Jesus who had made him well.
5:15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.
5:16 For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath.
5:16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
5:17 But Jesus answered them, "My Father is still working, so I am working, too." 5:18 For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.
5:17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 5:18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλθεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.
5:19 Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. 5:20 For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. 5:21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. 5:22 For the Father judges no one, but he has given all judgment to the Son, 5:23 that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.
5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπη τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 5:20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 5:21 Ὡσπερ γὰρ ὁ πατήρ

ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. 5:22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ· 5:23 ἵνα πάντες τιμῶσιν τὸν υἱόν, καθὼς τιμῶσιν τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

5:24 "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. 5:25 Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. 5:26 For as the Father has life in himself, even so he gave to the Son also to have life in himself. 5:27 He also gave him authority to execute judgment, because he is a son of man. 5:28 Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, 5:29 and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. 5:30 I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 5:25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. 5:26 Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· 5:27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 5:28 Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ἧ ἅ πάντες οἱ ἐν τοῖς μνημείοις ἀκούονται τῆς φωνῆς αὐτοῦ, 5:29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

5:31 "If I testify about myself, my witness is not valid. 5:32 It is another who testifies about me. I know that the testimony which he testifies about me is true. 5:33 You have sent to John, and he has testified to the truth. 5:34 But the testimony which I receive is not from man. However, I say these things that you may be saved. 5:35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light. 5:36 But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. 5:37 The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. 5:38 You don't have his word living in you; because you don't believe him whom he sent.

5:31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 5:32 Ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 5:33 Ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. 5:34 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 5:35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 5:36 Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν. 5:37 Καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

5:39 "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. 5:40 Yet you will not come to me, that you may have life. 5:41 I don't receive glory from men. 5:42 But I know you, that you don't have God's love in yourselves. 5:43 I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. 5:44 How can you believe, who receive glory from one

another, and you don't seek the glory that comes from the only God?
5:39 Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. 5:41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· 5:42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 5:43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 5:44 Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;
5:45 "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. 5:46 For if you believed Moses, you would believe me; for he wrote about me. 5:47 But if you don't believe his writings, how will you believe my words?"
5:45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 5:46 Εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 5:47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

Event 51: Jesus delivers a sermon in Nazareth

Time: late 31 A.D.

Place: Galilee

MATTHEW 13:53-58	MARK 6:1-6	LUKE 4:16-30
13:53 It happened that when Jesus had finished these parables, he departed from there. 13:54 Coming into his own country, he taught them in their synagogue,	6:1 He went out from there. He came into his own country, and his disciples followed him. 6:2 When the Sabbath had come, he began to teach in the synagogue,	4:16 He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read.
13:53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν· 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,	6:1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 6:2 Καὶ γενομένου σαββάτου, ἦρξαστο ἐν τῇ συναγωγῇ διδάσκειν·	4:16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσηλθεν, κατὰ τὸ εἰθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγῶναι.
		4:17 The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written, 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, [NU lacks "to heal the brokenhearted] to proclaim release to the captives, recovering of sight to the

		blind, to deliver those who are crushed, 4:19 and to proclaim the acceptable year of the Lord." [Isaiah 61:1-2]
		4:17 Καὶ ἐπέδωκεν αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου. Καὶ ἀναπτύξας τὸ βιβλίον, εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον, 4:18 Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς· ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, 4:19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
		4:20 He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him.
		4:20 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
		4:21 He began to tell them, "Today, this Scripture has been fulfilled in your hearing."
		4:21 Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν.
so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works? 13:55 Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers, James, Joses, Simon, and Judas? 13:56 Aren't all of his sisters with us? Where then did this man get all of these	and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands? 6:3 Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judah, and Simon? Aren't his sisters	4:22 All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

things?"	here with us?"	
<p>ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 13:55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; Οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; 13:56 Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; Πόθεν οὖν τούτῳ ταῦτα πάντα;</p>	<p>καὶ πολλοὶ ἀκούοντες ἐξεπλήσσαντο, λέγοντες, Πόθεν τούτῳ ταῦτα; Καὶ τίς ἡ σοφία ἢ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ γίνονται; 6:3 Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴφ καὶ Ἰούδα καὶ Σίμωνος; Καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;</p>	<p>4:22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;</p>
<p>13:57 They were offended by him.</p>	<p>They were offended at him.</p>	<p>4:23 He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'"</p>
<p>13:57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.</p>	<p>Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.</p>	<p>4:23 Καὶ εἶπεν πρὸς αὐτούς, ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.</p>
<p>But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."</p>	<p>6:4 Jesus said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."</p>	<p>4:24 He said, "Most certainly I tell you, no prophet is acceptable in his hometown."</p>
<p>Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.</p>	<p>6:4 Ἐλέγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.</p>	<p>4:24 Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.</p>
		<p>4:25 But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. 4:26 Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a</p>

		widow. 4:27 There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."
		4:25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· 4:26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἰησοῦς, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. 4:27 Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμᾶν ὁ Σύρος.
		4:28 They were all filled with wrath in the synagogue, as they heard these things. 4:29 They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. 4:30 But he, passing through the midst of them, went his way.
		4:28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα, 4:29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὤκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν. 4:30 Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.
13:58 He didn't do many mighty works there because of their unbelief.	6:5 He could do no mighty work there, except that he laid his hands on a few sick people, and healed them. 6:6	

	He marveled because of their unbelief. He went around the villages teaching.	
13:58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς, διὰ τὴν ἀπιστίαν αὐτῶν.	6:5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἐθεράπευσεν. 6:6 Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κόμας κύκλω διδάσκων.	

Event 52: Herod Antipas' interest in Jesus as John the Baptist returned from the dead

Time: early 32 A.D.

Place: Galilee

MATTHEW 14:1-12	MARK 6:14-29	LUKE 9:7-9
14:1 At that time, Herod the tetrarch heard the report concerning Jesus,	6:14 King Herod heard this, for his name had become known,	9:7 Now Herod the tetrarch heard of all that was done by him;
14:1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,	6:14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,	9:7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα·
		and he was very perplexed,
		καὶ διηπόρει,
14:2 and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him."	and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him."	because it was said by some that John had risen from the dead,
14:2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.	καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.	διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν·
	6:15 But others said, "He is Elijah."	9:8 But others said, "He is Elijah."
	6:15 Ἄλλοι ἔλεγον ὅτι Ἠλίας ἐστίν·	9:8 ὑπὸ τινῶν δὲ ὅτι Ἠλίας ἐφάνη·
	Others said, "He is a prophet,	and by others that one of the

	or like one of the prophets."	old prophets had risen again.
	ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, ὡς εἷς τῶν προφητῶν.	ἄλλων δὲ ὅτι Προφήτης εἶς τῶν ἀρχαίων ἀνέστη.
	6:16 But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead."	9:9 Herod said, "John I beheaded, but who is this, about whom I hear such things?"
	6:16 Ἀκούσας δὲ Ἡρώδης εἶπεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.	9:9 Καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;
14:3 For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 14:4 For John said to him, "It is not lawful for you to have her."	6:17 For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. 6:18 For John said to Herod, "It is not lawful for you to have your brother's wife."	
14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. 14:4 Ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.	6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 6:18 Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.	
		He sought to see him.
		Καὶ ἐζήτει ἰδεῖν αὐτόν.
	6:19 Herodias set herself against him, and desired to kill him, but she couldn't,	
	6:19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·	
14:5 When he would have put him to death, he feared the multitude, because they	6:20 for Herod feared John, knowing that he was a righteous and holy man, and	

counted him as a prophet.	kept him safe.	
	6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον,	
	When he heard him, he did many things, and he heard him gladly.	
14:5 Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.	καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουεν.	
14:6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod. 14:7 Whereupon he promised with an oath to give her whatever she should ask.	6:21 Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee. 6:22 When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." 6:23 He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."	
14:6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὤρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρρεσεν τῷ Ἡρώδῃ· 14:7 ὅθεν μεθ' ὄρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.	6:21 Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 6:22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· 6:23 καὶ ὡμοσεν αὐτῇ ὅτι Ὁ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεως τῆς βασιλείας μου.	

<p>14:8 She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."</p>	<p>6:24 She went out, and said to her mother, "What shall I ask?" She said, "The head of John the Baptizer." 6:25 She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Baptizer on a platter."</p>	
<p>14:8 Ἡ δέ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</p>	<p>6:24 Ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 6:25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἠτήσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</p>	
<p>14:9 The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given, 14:10 and he sent and beheaded John in the prison. 14:11 His head was brought on a platter, and given to the young lady: and she brought it to her mother.</p>	<p>6:26 The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse her. 6:27 Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, 6:28 and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.</p>	
<p>14:9 Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι· 14:10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 14:11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.</p>	<p>6:26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 6:27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον</p>	

	ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.	
14:12 His disciples came, and took the body, and buried it; and they went and told Jesus.	6:29 When his disciples heard this, they came and took up his corpse, and laid it in a tomb.	
14:12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.	6:29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.	

Event 53: Jesus feeds 5000 and the crowds attempt to make him king

Time: spring 32 A.D.

Place: Bethsaida, Galilee

MATTHEW 14:13-21	MARK 6:30-44	LUKE 9:10-17	JOHN 6:1-15
	6:30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught.	9:10 The apostles, when they had returned, told him what things they had done.	
	6:30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.	9:10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν.	
14:13 Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart.	6:31 He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat. 6:32 They went away in the boat to a deserted place by themselves.	He took them, and withdrew apart to a deserted place of a city called Bethsaida.	6:1 After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias.
14:13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ	6:31 Καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον	Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον	6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς

εἰς ἔρημον τόπον κατ' ἰδίαν·	τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. 6:32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.	ἔρημον πόλεως καλουμένης Βηθσαιδάν.	Γαλιλαίας, τῆς Τιβεριάδος.
When the multitudes heard it, they followed him on foot from the cities.	6:33 They saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him.	9:11 But the multitudes, perceiving it, followed him. He welcomed them,	6:2 A great multitude followed him, because they saw his signs which he did on those who were sick.
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῆ ἀπὸ τῶν πόλεων.	6:33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῆ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.	9:11 Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτούς,	6:2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
14:14 Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick.	6:34 Jesus came out, saw a great multitude, and he had compassion on them, because they [TR has “the multitudes” instead of they] were like sheep without a shepherd, and he began to teach them many things.	and spoke to them of the Kingdom of God, and he cured those who needed healing.	
14:14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.	6:34 Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτούς	ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.	

	πολλά.		
			6:3 Jesus went up into the mountain, and he sat there with his disciples.
14:15 When evening had come,	6:35 When it was late in the day,	9:12 The day began to wear away;	6:4 Now the Passover, the feast of the Jews, was at hand.
14:15 Ὁψίας δὲ γενομένης,	6:35 Καὶ ἤδη ὥρας πολλῆς γενομένης,	9:12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν·	6:4 Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.
			6:5 Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?"
			6:5 Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;
his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."	his disciples came to him, and said, "This place is deserted, and it is late in the day. 6:36 Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat."	and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."	
προσηλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός	προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι	προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον	

<p>ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.</p>	<p>Ἐρημός ἐστιν ὁ τόπος, καὶ ἡδη ὥρα πολλή· 6:36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους. Τί γὰρ φάγωσιν οὐκ ἔχουσιν.</p>	<p>τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλω κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.</p>	
			<p>6:6 This he said to test him, for he himself knew what he would do.</p>
			<p>6:6 Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.</p>
			<p>6:7 Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little."</p>
			<p>6:7 Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.</p>
			<p>6:8 One of his disciples, Andrew, Simon Peter's brother, said to him, 6:9 "There is a boy here who has five barley loaves and two fish, but what are these among so many?"</p>
			<p>6:8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος</p>

			Πέτρου, 6:9 Ἔστιν παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ τὰτα τί ἐστὶν εἰς τοσούτους;
14:16 But Jesus said to them, "They don't need to go away. You give them something to eat."	6:37 But he answered them, "You give them something to eat."	9:13 But he said to them, "You give them something to eat."	
14:16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.	6:37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.	9:13 Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.	
	They asked him, "Shall we go and buy two hundred denarii [about 7-8 months wages for an agricultural work] worth of bread, and give them something to eat?"		
	Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;		
	6:38 He said to them, "How many loaves do you have? Go see."		
	6:38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἴδετε.		
14:17 They told him, "We only have here five loaves and two fish."	When they knew, they said, "Five, and two fish."	They said, "We have no more than five loaves and two fish, unless we should go and buy food for all	

		these people."	
14:17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.	Καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.	Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.	
		9:14 For they were about five thousand men.	
		9:14 Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.	
14:18 He said, "Bring them here to me."			
14:18 Ὁ δὲ εἶπεν, Φέρετέ μοι αὐτοὺς ὧδε.			
14:19 He commanded the multitudes to sit down on the grass;	6:39 He commanded them that everyone should sit down in groups on the green grass. 6:40 They sat down in ranks, by hundreds and by fifties.	He said to his disciples, "Make them sit down in groups of about fifty each." 9:15 They did so, and made them all sit down.	6:10 Jesus said, "Have the people sit down." Now there was much grass in that place.
14:19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους,	6:39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 6:40 Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνά ἑκατὸν καὶ ἀνά πενήκοντα.	Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνά πενήκοντα. 9:15 Καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας.	6:10 Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
			So the men sat down, in number about five thousand.
			Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.
and he took the five loaves and the two	6:41 He took the five loaves and the two	9:16 He took the five loaves and the two	6:11 Jesus took the loaves; and having

fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes.	fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all.	fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude.	given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired.
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	6:41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.	9:16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς, καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ.	6:11 Ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
			6:12 When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost."
			6:12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.
14:20 They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces.	6:42 They all ate, and were filled. 6:43 They took up twelve baskets full of broken pieces and also of the fish.	9:17 They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.	6:13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten.
14:20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ	6:42 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· 6:43 καὶ ἦραν	9:17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν	6:13 Συνήγαγον οὖν, καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν

περισσεῖον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.	κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.	αὐτοῖς κλασμάτων, κόφινοι δώδεκα.	πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.
14:21 Those who ate were about five thousand men, besides women and children.	6:44 Those who ate the loaves were [TR adds "about"] five thousand men.		
14:21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.	6:44 Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.		
			6:14 When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world."
			6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.
			6:15 Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.
			6:15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.

Event 54: Jesus walks on the water of the Sea of Galilee

Time: spring 32 A.D.

Place: Sea of Galilee

MATTHEW 14:24-33	MARK 6:45-52	JOHN 6:16-21
14:22 Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away.	6:45 Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away.	6:16 When evening came, his disciples went down to the sea, 6:17 and they entered into the boat, and were going over the sea to Capernaum.
14:22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους.	6:45 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσει τὸν ὄχλον.	6:16 Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ.
14:23 After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.	6:46 After he had taken leave of them, he went up the mountain to pray.	
14:23 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι· ὄψιας δὲ γενομένης, μόνος ἦν ἐκεῖ.	6:46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	
14:24 But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary.	6:47 When evening had come, the boat was in the midst of the sea, and he was alone on the land. 6:48 Seeing them distressed in rowing, for the wind was contrary to them,	It was now dark, and Jesus had not come to them. 6:18 The sea was tossed by a great wind blowing. 6:19 When therefore they had rowed about twenty-five or thirty stadia. [5-6 kilometers or 3-4 miles]
14:24 Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.		Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 6:18 Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 6:19 Ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης,
14:25 In fourth watch of the night [3:00 am to sunrise], Jesus came to them,	about the fourth watch of the night he came to them, walking on the sea [Job	they saw Jesus walking on the sea [Job 9:8], and drawing near to the boat;

walking on the sea. [Job 9:8]	9:8], and he would have passed by them,	
14:25 Τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.	6:47 Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς ὁ μόνος ἐπὶ τῆς γῆς. 6:48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακῆν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.	καὶ ἐγγὺς τοῦ πλοίου γινόμενον·
14:26 When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.	6:49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; 6:50 for they all saw him, and were troubled.	and they were afraid.
14:26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι Φάντασμα ἐστίν· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.		καὶ ἐφοβήθησαν.
14:27 But immediately Jesus spoke to them, saying "Cheer up! It is I! [literally "I am" or "I AM" from Exodus 3:14] Don't be afraid."	But he immediately spoke with them, and said to them, "Cheer up! It is I! [literally "I am" or "I AM" from Exodus 3:14] Don't be afraid."	6:20 But he said to them, "It is I! [literally "I am" or "I AM" from Exodus 3:14] Don't be afraid."
14:27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε.	6:49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· 6:50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.	6:20 Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε.
14:28 Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."		
14:28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε		

ἐλθεῖν ἐπὶ τὰ ὕδατα.		
14:29 He said, "Come!"		
14:29 Ὁ δὲ εἶπεν, Ἐλθέ.		
Peter stepped down from the boat, and walked on the waters to come to Jesus. 14:30 But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"		
Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. 14:30 Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραζεν, λέγων, Κύριε, σῶσόν με.		
14:31 Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?"		
14:31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;		
14:32 When they got up into the boat, the wind ceased.	6:51 He got into the boat with them; and the wind ceased,	6:21 They were willing therefore to receive him into the boat.
14:32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος·	6:51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος·	6:21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον·
14:33 Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"	and they were very amazed among themselves, and marveled; 6:52 for they hadn't understood about the loaves, but their hearts were hardened.	
14:33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.	καὶ λίαν ἐκπερισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. 6:52 Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία	

	πεπωρωμένη.	
	6:53 When they had crossed over, they came to land at Gennesaret, and moored to the shore.	Immediately the boat was at the land where they were going.
	6:53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν.	καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Event 55: Jesus heals the sick in Gennesaret**Time: spring 32 A.D.****Place: Gennesaret, Galilee**

MATTHEW 14:34-36	MARK 6:53-56
14:34 When they had crossed over, they came to the land of Gennesaret.	6:53 When they had crossed over, they came to land at Gennesaret, and moored to the shore.
14:34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ.	6:53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν.
14:35 When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick,	6:54 When they had come out of the boat, immediately the people recognized him, 6:55 and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was. 6:56 Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces,
14:35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας·	6:54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτόν, 6:55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν. 6:56 Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας,
14:36 and they begged him that they might just touch the fringe of his garment.	and begged him that they might touch just the fringe of his garment;
14:36 καὶ παρεκάλουν αὐτόν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·	καὶ παρεκάλουν αὐτόν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται·
As many as touched it were made whole.	and as many as touched him were made well.
καὶ ὅσοι ἤψαντο διεσώθησαν.	καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.

Event 56: Jesus delivers the Bread of Life sermon in Capernaum**Time: spring 32 A.D.****Place: Capernaum, Galilee**

JOHN 6:22-7:1
6:22 On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone.
6:22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐσθηκῶς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον—
6:23 However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. 6:24 When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.
6:23 ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου— 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοῦμ, ζητοῦντες τὸν Ἰησοῦν.
6:25 When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"
6:25 Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας;
6:26 Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. 6:27 Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."
6:26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 6:27 Ἐργάζεσθε μὴ τὴν βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.
6:28 They said therefore to him, "What must we do, that we may work the works of God?"
6:28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;
6:29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent."
6:29 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
6:30 They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do? 6:31 Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven [Greek and Hebrew use the same word for "heaven", the heavens", "the sky", and the "air"] to eat.'" [Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25]
6:30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; Τί ἐργάζῃ; 6:31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
6:32 Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. 6:33 For the bread of

God is that which comes down out of heaven, and gives life to the world."
6:32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. 6:33 Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ.
6:34 They said therefore to him, "Lord, always give us this bread."
6:34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε ἰδοὺς ἡμῖν τὸν ἄρτον τοῦτον.
6:35 Jesus said to them, "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. 6:36 But I told you that you have seen me, and yet you don't believe. 6:37 All those who the Father gives me will come to me. Him who comes to me I will in no way throw out. 6:38 For I have come down from heaven, not to do my own will, but the will of him who sent me. 6:39 This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day.
6:35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε. 6:36 Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακά με, καὶ οὐ πιστεύετε. 6:37 Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμέ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. 6:38 Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 6:39 Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.
6:40 This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."
6:40 Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
6:41 The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." 6:42 They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"
6:41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. 6:42 Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;
6:43 Therefore Jesus answered them, "Don't murmur among yourselves. 6:44 No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. 6:45 It is written in the prophets, 'They will all be taught by God.' [Isaiah 54:13] Therefore everyone who hears from the Father, and has learned, comes to me. 6:46 Not that anyone has seen the Father, except he who is from God. He has seen the Father. 6:47 Most certainly, I tell you, he who believes in me has eternal life. 6:48 I am the bread of life. 6:49 Your fathers ate the manna in the wilderness, and they died. 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die. 6:51 I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."
6:43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων. 6:44 Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 6:45 Ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ θεοῦ. Πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. 6:46 Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα. 6:47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. 6:48 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. 6:49 Οἱ

<p>πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 6:50 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. 6:51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.</p>
<p>6:52 The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"</p>
<p>6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;</p>
<p>6:53 Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves. 6:54 He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 6:55 For my flesh is food indeed, and my blood is drink indeed. 6:56 He who eats my flesh and drinks my blood lives in me, and I in him. 6:57 As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. 6:58 This is the bread which came down out of heaven--not as our fathers ate the manna, and died. He who eats this bread will live forever."</p>
<p>6:53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 6:54 Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 6:55 Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρῶσις, καὶ τὸ αἶμά μου ἀληθῶς ἔστιν πόσις. 6:56 Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. 6:57 Καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ. 6:58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.</p>
<p>6:59 These things he said in the synagogue, as he taught in Capernaum.</p>
<p>6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.</p>
<p>6:60 Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"</p>
<p>6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;</p>
<p>6:61 But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? 6:62 Then what if you would see the Son of Man ascending to where he was before? 6:63 It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. 6:64 But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. 6:65 He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."</p>
<p>6:61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; 6:62 Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; 6:63 Τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστὶν. 6:64 Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν. 6:65 Καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.</p>
<p>6:66 At this, many of his disciples went back, and walked no more with him. 6:67 Jesus said therefore to the twelve, "You don't also want to go away, do you?"</p>

6:66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. 6:67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
6:68 Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. 6:69 We have come to believe and know that you are the Christ, the Son of the living God."
6:68 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; Ῥήματα ζωῆς αἰωνίου ἔχεις. 6:69 Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
6:70 Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?" 6:71 Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.
6:70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; 6:71 Ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.
7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.
7:1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

Event 57: Jesus declares the oral and ceremonial law obsolete

Time: spring 32 A.D.

Place: Galilee

MATTHEW 15:1-20	MARK 7:1-23
15:1 Then Pharisees and scribes came to Jesus from Jerusalem,	7:1 Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem.
15:1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι,	7:1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·
	7:2 Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault. 7:3 (For the Pharisees, and all the Jews, don't eat unless they wash their hands and forearms, holding to the tradition of the elders. 7:4 They don't eat when they come from the marketplace, unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.)
	7:2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο. 7:3 Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ

	<p>πυγμῇ νίβωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· 7:4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.</p>
<p>saying, 15:2 "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."</p>	<p>7:5 The Pharisees and the scribes asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"</p>
<p>λέγοντες, 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; Οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.</p>	<p>7:5 Ἐπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσιν κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσιν τὸν ἄρτον;</p>
	<p>7:6 He answered them, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me. 7:7 But in vain do they worship me, teaching as doctrines the commandments of men.' [Isaiah 29:13]</p>
	<p>7:6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7:7 Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.</p>
<p>15:3 He answered them, "Why do you also disobey the commandment of God because of your tradition? 15:4 For God commanded, 'Honor your father and your mother,' [Exodus 20:12; Deuteronomy 5:16] and, 'He who speaks evil of father or mother, let him be put to death.' [Exodus 21:27; Leviticus 20:9] 15:5 But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to God," 15:6 he shall not honor his father or mother.' You have made the commandment of God void because of your tradition.</p>	<p>7:8 "For you set aside the commandment of God, and hold tightly to the tradition of men--the washing of pitchers and cups, and you do many other such things." 7:9 He said to them, "Full well do you reject the commandment of God, that you may keep your tradition. 7:10 For Moses said, 'Honor your father and your mother;' [Exodus 20:12; Deuteronomy 5:16] and, 'He who speaks evil of father or mother, let him be put to death.' [Exodus 20:17; Leviticus 20:9] 7:11 But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban [a Hebrew word for an offering devoted to God], that is to say, given to God;" 7:12 then you no longer allow him to do anything for his father or his mother, 7:13 making void the word of God by your tradition, which you have handed down.</p>

	You do many things like this."
15:3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 15:4 Ὁ γὰρ θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 15:5 ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, καὶ οὐ μὴ τιμῆσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· 15:6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν·	7:8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 7:9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 7:10 Μωσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 7:11 ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ ἐστίν, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς; 7:12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, 7:13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
15:7 You hypocrites! Well did Isaiah prophesy of you, saying, 15:8 'These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me. 15:9 And in vain do they worship me, teaching as doctrine rules made by men.'" [Isaiah 29:13]	
15:7 ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, 15:8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 15:9 Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίαν ἐντάλματα ἀνθρώπων.	
15:10 He summoned the multitude, and said to them, "Hear, and understand.	7:14 He called all the multitude to himself, and said to them, "Hear me, all of you, and understand.
15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.	7:14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες, καὶ συνίετε.
15:11 That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."	7:15 There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. 7:16 If anyone has ears to hear, let him hear!"
15:11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.	7:15 Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστιν τὰ κοινῶντα τὸν ἄνθρωπον. 7:16 Εἴ τις ἔχει ὦτα ἀκούειν

	ἀκουέτω.
15:12 Then the disciples came, and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"	
15:12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;	
15:13 But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. 15:14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."	
15:13 Ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. 15:14 Ἄφετε αὐτούς· ὁδηγοὶ ²⁶ εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.	
15:15 Peter answered him, "Explain the parable to us."	7:17 When he had entered into a house away from the multitude, his disciples asked him about the parable.
15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.	7:17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.
15:16 So Jesus said, "Do you also still not understand? 15:17 Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body? 15:18 But the things which proceed out of the mouth come out of the heart, and they defile the man. 15:19 For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. 15:20 These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."	7:18 He said to them, "Are you thus without understanding also? Don't you perceive that whatever goes into the man from outside can't defile him, 7:19 because it doesn't go into his heart, but into his stomach, then into the latrine, thus making all foods clean?" 7:20 He said, "That which proceeds out of the man, that defiles the man. 7:21 For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, 7:22 covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. 7:23 All these evil things come from within, and defile the man."
15:16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 15:17 Οὐπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 15:18 Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοὶ τὸν ἄνθρωπον. 15:19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί,	7:18 Καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε ὅτι πᾶν τὸ ἐξῶθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, 7:19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 7:20 Ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν

<p>ψευδομαρτυρία, βλασφημία· 15:20 ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.</p>	<p>ἄνθρωπον. 7:21 Ἔσωθεν γάρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 7:22 κλοπαί, πλεονεξίαι, πονηρία, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· 7:23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.</p>
--	--

Event 58: Jesus heals the demoniac child of a Syrophenician woman

Time: spring 32 A.D.

Place: the area of Tyre, north west of Galilee

MATTHEW 15:21-28	MARK 7:24-30
15:21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.	7:24 From there he arose, and went away into the borders of Tyre and Sidon.
15:21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.	7:24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος.
	He entered into a house, and didn't want anyone to know it, but he couldn't escape notice.
	Καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.
15:22 Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!"	7:25 For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 7:26 Now the woman was a Greek, a Syrophenician by race. She begged him that he would cast the demon out of her daughter.
15:22 Καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.	7:25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 7:26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συραφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.
15:23 But he answered her not a word.	
15:23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.	
His disciples came and begged him, saying, "Send her away; for she cries after us."	
Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτόν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.	

15:24 But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."	
15:24 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.	
15:25 But she came and worshiped him, saying, "Lord, help me."	
15:25 Ἡ δὲ ἐλθοῦσα προσεκύνησεν αὐτῷ λέγουσα, Κύριε, βοήθει μοι.	
15:26 But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."	7:27 But Jesus said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."
15:26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.	7:27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἔστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
15:27 But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table."	7:28 But she answered him, "Yes, Lord. Yet even the dogs under the table eat the children's crumbs."
15:27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.	7:28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω ὀπίσθου τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιγίων τῶν παιδίων.
15:28 Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire."	7:29 He said to her, "For this saying, go your way. The demon has gone out of your daughter."
15:28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.	7:29 Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξελέλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.
And her daughter was healed from that hour.	7:30 She went away to her house, and found the child having been laid on the bed, with the demon gone out.
Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.	7:30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρεν τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

Event 59: Jesus heals the mute, deaf, lame and blind in Decapolis

Time: spring 32 A.D.

Place: Decapolis, east of Galilee

MATTHEW 15:29-31	MARK 7:31-37
15:29 Jesus departed there, and came near to the sea of Galilee; and he went up into the	7:31 Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee,

mountain, and sat there.	through the midst of the region of Decapolis.
15:29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.	7:31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἠ καὶ Σιδῶνος, ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.
15:30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet.	
15:30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ	
	7:32 They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him. 7:33 He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. 7:34 Looking up to heaven, he sighed, and said to him, "Ephphatha!" that is, "Be opened!" 7:35 Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. 7:36 He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. 7:37 They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"
	7:32 Καὶ φέρουσιν αὐτῷ κωφὸν μογγιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 7:33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πύσας ἤψατο τῆς γλώσσης αὐτοῦ, 7:34 καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἐστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὃ ἐστίν, Διανοίχθητι. 7:35 Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 7:36 Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. 7:37 Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

He healed them, 15:31 so that the multitude wondered when they saw the mute speaking, injured whole, lame walking, and blind seeing- -and they glorified the God of Israel.	
καὶ ἐθεράπευσεν αὐτούς 15:31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.	

Event 60: Jesus feeds 4000**Time: spring 32 A.D.****Place: Decapolis, east of Galilee**

MATTHEW 15:32-38	MARK 8:1-9
15:32 Jesus summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."	8:1 In those days, when there was a very great multitude, and they had nothing to eat, Jesus called his disciples to himself, and said to them, 8:2 "I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. 8:3 If I send them away fasting to their home, they will faint on the way, for some of them have come a long way."
15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.	8:1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, 8:2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· 8:3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσιν.
15:33 The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"	8:4 His disciples answered him, "From where could one satisfy these people with bread here in a deserted place?"
15:33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;	8:4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;
15:34 Jesus said to them, "How many loaves do you have?"	8:5 He asked them, "How many loaves do you have?"
15:34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;	7:5 Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους;
They said, "Seven, and a few small fish."	They said, "Seven."
Οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.	Οἱ δὲ εἶπον, Ἑπτὰ.

15:35 He commanded the multitude to sit down on the ground; 15:36 and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. 15:37 They all ate, and were filled.	8:6 He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude. 8:7 They had a few small fish. Having blessed them, he said to serve these also.
15:35 Καὶ ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· 15:36 καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασεν, καὶ ἔδωκεν τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. 15:37 Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·	8:6 Καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ. 8:7 Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπεν παραθεῖναι καὶ αὐτά.
They took up seven baskets full of the broken pieces that were left over. 15:38 Those who ate were four thousand men, besides women and children.	8:8 They ate, and were filled. They took up seven baskets of broken pieces that were left over. 8:9 Those who had eaten were about four thousand. Then he sent them away.
καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σφυρίδας πλήρεις. 15:38 Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.	8:8 Ἐφαγον δέ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. 8:9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

Event 61: Jesus talks about the sign of Jonah and the leaven of the Pharisees

Time: spring 32 A.D.

Place: Decapolis, east of Galilee

MATTHEW 15:39- 16:12	MARK 8:10-21	JOHN 7:1
15:39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.	8:10 Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.	7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.
15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.	8:10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.	7:1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.
16:1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.	8:11 The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him.	
16:1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν	8:11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες	

αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάτω αὐτοῖς.	παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	
16:2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 16:3 In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!		
16:2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. 16:3 Καὶ πρωῒ, Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;		
16:4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah."	8:12 He sighed deeply in his spirit, and said, "Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation."	
16:4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.	8:12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.	
He left them, and departed. 16:5 The disciples came to the other side and had forgotten to take bread.	8:13 He left them, and again entering into the boat, departed to the other side. 8:14 They forgot to take bread; and they didn't have more than one loaf in the boat with them.	
Καὶ καταλιπὼν αὐτούς, ἀπῆλθεν. 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο	8:13 Καὶ ἀφείξας αὐτούς, ἐμβὰς πάλιν εἰς πλοῖον, ἀπῆλθεν εἰς τὸ πέραν. 8:14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα	

ἄρτους λαβεῖν.	ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.	
16:6 Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."	8:15 He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."	
16:6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	8:15 Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.	
16:7 They reasoned among themselves, saying, "We brought no bread."	8:16 They reasoned with one another, saying, "It's because we have no bread."	
16:7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.	8:16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι Ἄρτους οὐκ ἔχομεν.	
16:8 "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' Jesus, perceiving it, said, 16:9 Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? 16:10 Nor the seven loaves for the four thousand, and how many baskets you took up? 16:11 How is it that you don't perceive that I didn't speak to you concerning bread?"	8:17 Jesus, perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened? 8:18 Having eyes, don't you see? Having ears, don't you hear? Don't you remember? 8:19 When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?" They told him, "Twelve." 8:20 "When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?" They told him, "Seven." 8:21 He asked them, "Don't you understand, yet?"	
16:8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; 16:9 Οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; 16:10 Οὐδὲ τοὺς ἐπτὰ	8:17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε, οὐδὲ συνίετε; Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 8:18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; Καὶ ὄτα ἔχοντες οὐκ ἀκούετε; Καὶ οὐ	

<p>ἄρτους τῶν τετρακισχλίων, καὶ πόσας σπυρίδας ἐλάβετε; 16:11 Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν</p>	<p>μνημονεύετε; 8:19 Ὅτε τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα. 8:20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτὰ. 8:21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;</p>	
<p>But beware of the yeast of the Pharisees and Sadducees."</p>		
<p>προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;</p>		
<p>16:12 Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.</p>		
<p>16:12 Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.</p>		

Event: 62 Jesus heals a blind man

Time: spring 32 A.D.

Place: Bethsaida, Galilee

<p>MARK 8:22-26</p>
<p>8:22 He came to Bethsaida. They brought a blind man to him, and begged him to touch him.</p>
<p>8:22 Καὶ ἔρχεται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.</p>
<p>8:23 He took hold of the blind man by the hand, and brought him out of the village.</p>
<p>8:23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης·</p>
<p>When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.</p>
<p>καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει.</p>
<p>8:24 He looked up, and said, "I see men; for I see them like trees walking."</p>

8:24 Καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὄρω περιπατοῦντας.
8:25 Then again he laid his hands on his eyes.
8:25 Ἔϊτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,
He looked intently, and was restored, and saw everyone clearly.
καὶ ἐποίησεν αὐτὸν ἀναβλέψαι. Καὶ ἀποκατεστάθη, καὶ ἀνέβλεψεν τηλαυγῶς ἅπαντας.
8:26 He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."
8:26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης, μηδὲ εἴπῃς τι ἐν τῇ κώμῃ.

Event 63: Peter confesses Jesus to be the Messiah

Time: spring 32 A.D.

Place: Caesarea Philippi

MATTHEW 16:13-20	MARK 8:27-30	LUKE 9:18-21
16:13 Now when Jesus came into the parts of Caesarea Philippi,	8:27 Jesus went out, with his disciples, into the villages of Caesarea Philippi.	
16:13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου	8:27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου·	
		9:18 It happened, as he was praying alone,
		9:18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας,
he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"	On the way he asked his disciples, "Who do men say that I am?"	that the disciples were with him, and he asked them, "Who do the multitudes say that I am?"
ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;	καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;	συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτούς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;
16:14 They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets."	8:28 They told him, "John the Baptizer, and others say Elijah, but others: one of the prophets."	9:19 They answered, "'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets is risen again."
16:14 Οἱ δὲ εἶπον, Οἱ μὲν	8:28 Οἱ δὲ ἀπεκρίθησαν,	9:19 Οἱ δὲ ἀποκριθέντες

Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἧ ἓνα τῶν προφητῶν.	Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν.	εἶπον, Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δὲ ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.
16:15 He said to them, "But who do you say that I am?"	8:29 He said to them, "But who do you say that I am?"	9:20 He said to them, "But who do you say that I am?"
16:15 Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;	8:29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;	9:20 Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
16:16 Simon Peter answered, "You are the Christ, the Son of the living God."	Peter answered, "You are the Christ."	Peter answered, "The Christ of God."
16:16 Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστὸς.	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.
16:17 Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.		
16:17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.		
16:18 I also tell you that you are Peter [Greek word play: "Petros means single rock] and on this rock [Greek word play: "petra" means rock mass or bedrock] I will build my assembly, and the gates of Hades [Hell] will not prevail against it. 16:19 I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven."		
16:18 Καγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ		

<p>ταύτη τῇ πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἰδοῦ οὐ κατισχύσουσιν αὐτῆς. 16:19 Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.</p>		
<p>16:20 Then he commanded the disciples that they should tell no one that he is Jesus the Christ.</p>	<p>8:30 He commanded them that they should tell no one about him.</p>	<p>9:21 But he warned them, and commanded them to tell this to no one,</p>
<p>16:20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός.</p>	<p>8:30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>9:21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τοῦτο,</p>

Event 64: Jesus predicts his death in Jerusalem for the first time

Time: spring 32 A.D.

Place: Caesarea Philippi

MATTHEW 16:21-28	MARK 8:30-38	LUKE 9:22-27
<p>16:21 From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.</p>	<p>8:31 He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 8:32 He spoke to them openly.</p>	<p>9:22 saying, “The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up.”</p>
<p>16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.</p>	<p>8:31 Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· 8:32 καὶ παρηρησία τὸν λόγον ἐλάλει.</p>	<p>9:22 εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.</p>

16:22 Peter took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."	Peter took him, and began to rebuke him.	
16:22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεός σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.	Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.	
16:23 But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men."	8:33 But he, turning around, and seeing his disciples, rebuked Peter, and said, "Get behind me, Satan! For you have in mind not the things of God, but the things of men."	
16:23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	8:33 Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων, Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	
16:24 Then Jesus said to his disciples,	8:34 He called the multitude to himself with his disciples, and said to them,	9:23 He said to all,
16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,		9:23 Ἔλεγεν δὲ πρὸς πάντας,
"If anyone desires to come after me, let him deny himself, and take up his cross, and follow me.	"Whoever wants to come after me, let him deny himself, and take up his cross, and follow me.	"If anyone desires to come after me, let him deny himself, take up his cross [TR and NU add "daily"], and follow me.
Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.	8:34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.	Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.
16:25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.	8:35 For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the	9:24 For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save

	Good News will save it.	it.
16:25 Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν·	8:35 Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.	9:24 Ὅς γὰρ εἰάν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
16:26 For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?	8:36 For what does it profit a man, to gain the whole world, and forfeit his life? 8:37 For what will a man give in exchange for his life?	9:25 For what does it profit a man if he gains the whole world, and loses or forfeits his own self?
16:26 τί γὰρ ὠφελεῖται ἄνθρωπος εἰάν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	8:36 Τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῆ τὴν ψυχὴν αὐτοῦ; 8:37 Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	9:25 Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;
16:27 For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds.	8:38 For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels.”	9:26 For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels.
16:27 Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.	8:38 Ὅς γὰρ εἰάν ἐπαισχυθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.	9:26 Ὅς γὰρ ἂν ἐπαισχυθῆ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.
16:28 Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom.”	9:1 He said to them, “Most certainly I tell you, there are some standing here who will in no way taste death until they see the Kingdom of God come with power.”	9:27 But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God.”
16:28 Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες ὧδε ἐστῶτες,	9:1 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν	9:27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε

οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.	τινες τῶν ᾧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.	ἐστώτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
--	---	--

Event 65: Jesus is transfigured**Time: spring 32 A.D.****Place: Mount Harmon**

MATTHEW 17:1-13	MARK 9:2-13	LUKE 9:28-36
17:1 After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves.	9:2 After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves,	9:28 It happened about eight days after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray.
17:1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.	9:2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.	9:28 Ἐγένετο δὲ μετὰ τούτους λόγους τούτους ὥσει ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.
17:2 He was transfigured before them. His face shone like the sun, and his garments became as white as the light.	And he was changed into another form in front of them. 9:3 His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them.	9:29 As he was praying, the appearance of his face was altered, and his clothing became white and dazzling.
17:2 Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένοντο λευκὰ ὡς τὸ φῶς.	Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 9:3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.	9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων.
17:3 Behold, Moses and Elijah appeared to them talking with him.	9:4 Elijah and Moses appeared to them, and they were talking with Jesus.	9:30 Behold, two men were talking with him, who were Moses and Elijah, 9:31 who appeared in glory, and spoke of his departure which he was about to accomplish at Jerusalem.
17:3 Καὶ ἰδοῦ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες.	9:4 Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσῆϊ, καὶ ἦσαν συλλαλοῦντες τῷ	9:30 Καὶ ἰδοῦ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας, 9:31 οἳ ὀφθέντες ἐν δόξῃ

	Ἰησοῦ.	ἔλεγον τὴν ἔξοδον αὐτοῦ ἦν ἔμελλεν πληροῦν ἐν Ἱερουσαλήμ.
17:4 Peter answered, and said to Jesus, “Lord, it is good for us to be here. If you want, let’s make three tents here: one for you, one for Moses, and one for Elijah.”	9:5 Peter answered Jesus, “Rabbi, it is good for us to be here. Let’s make three tents: one for you, one for Moses, and one for Elijah.” 9:6 For he didn’t know what to say, for they were very afraid.	9:32 Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. 9:33 It happened, as they were parting from him, that Peter said to Jesus, “Master, it is good for us to be here. Let’s make three tents: one for you, and one for Moses, and one for Elijah,” not knowing what he said.
17:4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῆ μίαν, καὶ μίαν Ἥλια.	9:5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ μίαν, καὶ Μωσῆ μίαν, καὶ Ἥλια μίαν. 9:6 Οὐ γὰρ ᾔδει τί λαλήσει· ἦσαν γὰρ ἔκφοβοι.	9:32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῶ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἀνδρας τοὺς συνεστῶτας αὐτῷ. 9:33 Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ, εἶπεν Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, μίαν σοί, καὶ μίαν Μωσῆ, καὶ μίαν Ἥλια· μὴ εἰδὼς ὁ λέγει.
17:5 While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.”	9:7 A cloud came, overshadowing them, and a voice came out of the cloud, “This is my beloved Son. Listen to him.”	9:34 While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. 9:35 A voice came out of the cloud, saying, “This is my beloved Son. Listen to him!”
17:5 Ἔτι αὐτοῦ λαλοῦντος, ἰδοῦ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοῦ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.	9:7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.	9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός·

		αὐτοῦ ἀκούετε.
17:6 When the disciples heard it, they fell on their faces, and were very afraid. 17:7 Jesus came and touched them and said, “Get up, and don’t be afraid.” 17:8 Lifting up their eyes, they saw no one, except Jesus alone.	9:8 Suddenly looking around, they saw no one with them any more, except Jesus only.	
17:6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. 17:7 Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε. 17:8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.	9:8 Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν.	
17:9 As they were coming down from the mountain, Jesus commanded them, saying, “Don’t tell anyone what you saw, until the Son of Man has risen from the dead.”	9:9 As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead.	9:36 When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.
17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἶπτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.	9:9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.	9:36 Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν.
	9:10 They kept this saying to themselves, questioning what the “rising from the dead” meant.	
	9:10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.	
17:10 His disciples asked him, saying, “Then why do the	9:11 They asked him, saying, “Why do the scribes say that	

scribes say that Elijah must come first?"	Elijah must come first?"	
17:10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	9:11 Καὶ ἐπηρώτων αὐτόν, λέγοντες ὅτι Λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	
17:11 Jesus answered them, "Elijah indeed comes first, and will restore all things, 17:12 but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." 17:13 Then the disciples understood that he spoke to them of John the Baptizer.	9:12 He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? 9:13 But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."	
17:11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· 17:12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. 17:13 Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.	9:12 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη καὶ ἐξουδενωθῆ. 9:13 Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.	

Event 66: Jesus heals an epileptic demoniac child

Time: spring 32 A.D.

Place: Mount Harmon area

MATTHEW 17:14-21	MARK 9:14-29	LUKE 9:37-43
17:14 When they came to the multitude,	9:14 Coming to the disciples, he saw a great multitude around them, and scribes questioning them.	9:37 It happened on the next day, when they had come down from the mountain, that a great multitude met him.
17:14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον,	9:14 Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτούς, καὶ	9:37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους,

	γραμματεῖς συζητοῦντας αὐτοῖς.	συνήντησεν αὐτῷ ὄχλος πολὺς.
	9:15 Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him.	
	9:15 Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.	
	9:16 He asked the scribes, “What are you asking them?”	
	9:16 Καὶ ἐπηρώτησεν τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς;	
A man came to him, kneeling down to him, saying, 17:15 “Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. 17:16 So I brought him to your disciples, and they could not cure him.”	9:17 One of the multitude answered, “Teacher, I brought to you my son, who has a mute spirit; 9:18 and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren’t able.”	9:38 Behold, a man from the crowd called out, saying, “Teacher, I beg you to look at my son, for he is my only child. 9:39 Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. 9:40 I begged your disciples to cast it out, and they couldn’t.”
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 17:16 Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτόν θεραπεῦσαι.	9:17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 9:18 Καὶ ὅπου ἂν αὐτόν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	9:38 Καὶ ἰδοῦ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστίν μοι· 9:39 καὶ ἰδοῦ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ, συντριβὸν αὐτόν. 9:40 Καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.
17:17 Jesus answered, “Faithless and perverse generation! How long will I be with you? How long will I	9:19 He answered him, “Unbelieving generation, how long shall I be with you? How long shall I bear with you?”	9:41 Jesus answered, “Faithless and perverse generation, how long shall I be with you and bear with you?”

bear with you?		
17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; Ἔως πότε ἀνέξομαι ὑμῶν;	9:19 Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; Ἔως πότε ἀνέξομαι ὑμῶν;	9:41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν;
Bring him here to me.”	Bring him to me.”	Bring your son here.”
Φέρετέ μοι αὐτὸν ὧδε.	Φέρετε αὐτὸν πρὸς με.	Προσάγαγε τὸν υἱόν σου ὧδε.
	9:20 They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.	9:42 While he was still coming, the demon threw him down and convulsed him violently.
	9:20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.	9:42 Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν·
	9:21 He asked his father, “How long has it been since this has come to him?”	
	He said, “From childhood. 9:22 Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us.”	
	9:21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν, Παιδιόθεν. 9:22 Καὶ πολλάκις αὐτόν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.	
	9:23 Jesus said to him, “If you can believe, all things are	

	possible to him who believes.”	
	9:23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.	
	9:24 Immediately the father of the child cried out with tears, “I believe. Help my unbelief!”	
	9:24 Καὶ εὐθέως κράξας ὁ πατήρ τοῦ παιδίου, μετὰ δακρύων ἔλεγεν, Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ.	
	9:25 When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!"	
	9:25 Ἴδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.	
17:18 Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.	9:26 Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, “He is dead.” 9:27 But Jesus took him by the hand, and raised him up; and he arose.	But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.
17:18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.	9:26 Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. 9:27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρός, ἤγειρεν αὐτόν· καὶ ἀνέστη.	ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.

		9:43 They were all astonished at the majesty of God.
		9:43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.
17:19 Then the disciples came to Jesus privately, and said, “Why weren’t we able to cast it out?”	9:28 When he had come into the house, his disciples asked him privately, “Why couldn’t we cast it out?”	
17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	9:28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ’ ἰδίαν ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	
17:20 He said to them, “Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.		
17:20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσεται ὑμῖν.		
17:21 But this kind doesn’t go out except by prayer and fasting.”	9:29 He said to them, “This kind can come out by nothing, except by prayer and fasting.”	
17:21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	9:29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	

Event 67: Jesus predicts his death in Jerusalem a second time**Time: spring 32 A.D.****Place: Galilee**

MATTHEW 17:22-23	MARK 9:30-32	LUKE 9:43-45
17:22 While they were staying	9:30 They went out from	But while all were marveling

in Galilee,	there, and passed through Galilee. He didn't want anyone to know it.	at all the things which Jesus did, he said to his disciples,
17:22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,	9:30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἠθέλεν ἵνα τις γνῶ.	Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,
Jesus said to them, “The Son of Man is about to be delivered up into the hands of men, 17:23 and they will kill him, and the third day he will be raised up.”	9:31 For he was teaching his disciples, and said to them, “The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again.”	9:44 “Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men.”
εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.	9:31 Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	9:44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
They were exceedingly sorry.	9:32 But they didn't understand the saying, and were afraid to ask him.	9:45 But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.
Καὶ ἐλυπήθησαν σφόδρα.	9:32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.	9:45 Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν περὶ τοῦ ῥήματος τούτου.

Event 68: Jesus pays the temple tax**Time: spring 32 A.D.****Place: Capernaum, Galilee**

MATTHEW 17:24-27
17:24 When they had come to Capernaum, those who collected the didrachma coins [2 days wages] came to Peter, and said, “Doesn't your teacher pay the didrachma?” [2 days wages]
17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

17:25 He said, "Yes."
17:25 Λέγει, Ναί.
When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"
Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτρίων;
17:26 Peter said to him, "From strangers."
17:26 Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἄλλοτρίων.
Jesus said to him, "Therefore the children are exempt. 17:27 But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. [4 days wages] Take that, and give it to them for me and you."
Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί. 17:27 Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβαίνοντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις σατατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Event 69: The disciples dispute over who is the greatest in the kingdom of heaven

Time: spring 32 A.D.

Place: Capernaum, Galilee

MATTHEW 18:1-9:1	MARK 9:33-50	LUKE 9:46-50
	9:33 He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"	9:46 There arose an argument among them about which of them was the greatest.
	9:33 Καὶ ἦλθεν εἰς Καπερναοῦμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;	9:46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.
	9:34 But they were silent, for they had disputed one with another on the way about who was the greatest.	
18:1 In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"	9:34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.	
18:1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα		

μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;		
	9:35 He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all."	
	9:35 Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.	
18:2 Jesus called a little child to himself, and set him in the midst of them,	9:36 He took a little child, and set him in the midst of them. Taking him in his arms, he said to them,	9:47 Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side, 9:48 and said to them,
18:2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,	9:36 Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς·	9:47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ, 9:48 καὶ εἶπεν αὐτοῖς,
18:3 and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.		
18:3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.		
18:4 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.		
18:4 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.		
18:5 Whoever receives one such little child in my name receives me,	9:37 "Whoever receives one such little child in my name, receives me,	"Whoever receives this little child in my name receives me.
18:5 Καὶ ὃς ἐὰν δέξηται	9:37 Ὅς ἐὰν ἐν τῶν	Ὅς ἐὰν δέξηται τοῦτο τὸ

παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	τοιούτων παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται·
	and whoever receives me, doesn't receive me, but him who sent me."	Whoever receives me receives him who sent me.
	καὶ ὃς ἐὰν ἐμὲ δέξεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.	καὶ ὃς ἐὰν ἐμὲ δέξεται δέχεται τὸν ἀποστείλαντά με·
		For whoever is least among you all, this one will be great."
		ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων οὗτος ἔσται μέγας.
	9:38 John said to him, "Teacher, we saw someone who doesn't follow us casting out demons in your name; and we forbade him, because he doesn't follow us."	9:49 John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us."
	9:38 Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων, Διδάσκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκώλυσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.	9:49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια· καὶ ἐκώλυσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
	9:39 But Jesus said, "Don't forbid him,	9:50 Jesus said to him, "Don't forbid him,
	9:39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν·	9:50 Καὶ εἶπεν πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε·
	for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me.	
	οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσαί με.	
	9:40 For whoever is not against us is on our side.	for he who is not against us is for us."
	9:40 Ὅς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν	ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν ὑπὲρ ἡμῶν ἔστιν.

	ἐστιν.	
	9:41 For whoever will give you a cup of water to drink in my name, because you are Christ's, most certainly I tell you, he will in no way lose his reward.	
	9:41 Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	
18:6 but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.	9:42 Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he was thrown into the sea with a millstone hung around his neck.	
18:6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὄνικος εἰς τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.	9:42 Καὶ ὃς ἐὰν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περὶ κεφαλῆς αὐτοῦ περικεῖται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.	
18:7 "Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes!		
18:7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.		
18:8 If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two	9:43 If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna [Hell], into the	

<p>feet to be cast into the eternal fire.</p>	<p>unquenchable fire, 9:44 'where their worm doesn't die, and the fire is not quenched. 9:45 If your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet cast into Gehenna [Hell], into the fire that will never be quenched—9:46 “where their worm doesn’t die, and their fire is not quenched”.</p>	
<p>18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.</p>	<p>9:43 Καὶ ἐὰν σκανδαλίζη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 9:44 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 9:45 Καὶ ἐὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοψον αὐτόν· καλόν ἐστὶν σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 9:46 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.</p>	
<p>18:9 If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire.</p>	<p>9:47 If your eye causes you to stumble, cast it out. It is better for you to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna [Hell] of fire, 9:48 'where their worm doesn't die, and the fire is not quenched.' [Isaiah 66:24]</p>	
<p>18:9 Καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα</p>	<p>9:47 Καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίζη σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν</p>	

βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.	τοῦ πυρός, 9:48 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	
	9:49 For everyone will be salted with fire, and every sacrifice will be seasoned with salt. 9:50 Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."	
	9:49 Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. 9:50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.	
18:10 See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. 18:11 For the Son of Man came to save that which was lost.		
18:10 Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 18:11 Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.		
18:12 "What do you think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine, go to the mountains, and seek that which has gone astray? 18:13 If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. 18:14 Even so it		

<p>is not the will of your Father who is in heaven that one of these little ones should perish.</p>		
<p>18:12 Τί ὑμῖν δοκεῖ; Ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; 18:13 Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 18:14 Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.</p>		
<p>18:15 "If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. 18:16 But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established. [Deuteronomy 19:15] 18:17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. 18:18 Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. 18:19 Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. 18:20 For where two or three are gathered</p>		

together in my name, there I am in the midst of them."		
<p>18:15 Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὑπάγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· 18:16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· 18:17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης. 18:18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. 18:19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 18:20 Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.</p>		
18:21 Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?"		
<p>18:21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; Ἔως ἐπτάκις;</p>		
18:22 Jesus said to him, "I don't tell you until seven times, but, until seventy times		

seven.		
18:22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά.		
18:23 Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants. 18:24 When he had begun to reconcile, one was brought to him who owed him ten thousand talents. [wage of an agricultural worker for 60 million days] 18:25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.		
18:23 Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 18:24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. 18:25 Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦπραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.		
18:26 The servant therefore fell down and kneeled before him, saying, 'Lord, have patience with me, and I will repay you all!' 18:27 The lord of that servant, being moved with compassion, released him, and forgave him the debt.		
18:26 Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι		

<p>ἀποδώσω. 18:27 Σπλαγγισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.</p>		
<p>18:28 "But that servant went out, and found one of his fellow servants, who owed him one hundred denarii, [1/16 of talent, or 100 days labour of an agricultural worker] and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!' 18:29 "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' 18:30 He would not, but went and cast him into prison, until he should pay back that which was due.</p>		
<p>18:28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν, λέγων, Ἀπόδος μοι εἴ τι ὀφείλεις. 18:29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 18:30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ ὀφειλόμενον.</p>		
<p>18:31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done.</p>		
<p>18:31 Ἴδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες</p>		

διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.		
18:32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. 18:33 Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' 18:34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him.		
18:32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με· 18:33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; 18:34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦν πᾶν τὸ ὀφειλόμενον αὐτῷ.		
18:35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."		
18:35 Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.		
19:1 It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. 19:2 Great multitudes followed him, and he healed them there.		
19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς		

<p>λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 19:2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.</p>		
---	--	--

Event 70: Jesus contemplates going to Jerusalem for the Tabernacles, leaves Galilee

Time: spring through fall 32 A.D.

Place: Galilee and Perea

JOHN 7:1-13
7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.
7:1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
7:2 Now the feast of the Jews, the Feast of Booths, was at hand. 7:3 His brothers therefore said to him, "Depart from here, and go into Judea, that your disciples also may see your works which you do. 7:4 For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world." 7:5 For even his brothers didn't believe in him.
7:2 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία. 7:3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς. 7:4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 7:5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.
7:6 Jesus therefore said to them, "My time has not yet come, but your time is always ready. 7:7 The world can't hate you, but it hates me, because I testify about it, that its works are evil. 7:8 You go up to the feast.
7:6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος. 7:7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 7:8 Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην·
I am not yet going up to this feast, because my time is not yet fulfilled."
ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.
7:9 Having said these things to them, he stayed in Galilee.
7:9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
7:10 But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.
7:10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.
7:11 The Jews therefore sought him at the feast, and said, "Where is he?"

7:11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;
7:12 There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." 7:13 Yet no one spoke openly of him for fear of the Jews.
7:12 Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστὶν· ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. 7:13 Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

Event 71 Jesus at the Feast of Tabernacles: the political controversy

Time: possibly October 12, 32 A.D.

Place: Jerusalem

JOHN 7:14-36
7:14 But when it was now the midst of the feast, Jesus went up into the temple and taught.
7:14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν.
7:15 The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"
7:15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;
7:16 Jesus therefore answered them, "My teaching is not mine, but his who sent me. 7:17 If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. 7:18 He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. 7:19 Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"
7:16 Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με. 7:17 Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 7:18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστὶν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 7:19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι;
7:20 The multitude answered, "You have a demon! Who seeks to kill you?"
27:20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;
7:21 Jesus answered them, "I did one work, and you all marvel because of it. 7:22 Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. 7:23 If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? 7:24 Don't judge according to appearance, but judge righteous judgment."
7:21 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. 7:22 Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν—οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 7:23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; 7:24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.
7:25 Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill? 7:26 Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that

<p>this is truly the Christ? 7:27 However we know where this man comes from, but when the Christ comes, no one will know where he comes from."</p>
<p>7:25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 7:26 Καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός; 7:27 Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.</p>
<p>7:28 Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. 7:29 I know him, because I am from him, and he sent me."</p>
<p>7:28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 7:29 Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, ἀκεῖνός με ἀπέστειλεν.</p>
<p>7:30 They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.</p>
<p>7:30 Ἐζήτουν οὖν αὐτὸν πιάσαι. Καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.</p>
<p>7:31 But of the multitude, many believed in him. They said, "When the Christ comes, he won't do more signs than those which this man has done, will he?"</p>
<p>7:31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν;</p>
<p>7:32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.</p>
<p>7:32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτόν.</p>
<p>7:33 Then Jesus said, "I will be with you a little while longer, then I go to him who sent me. 7:34 You will seek me, and won't find me; and where I am, you can't come."</p>
<p>7:33 Εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 7:34 Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.</p>
<p>7:35 The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? 7:36 What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"</p>
<p>7:35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας; 7:36 Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;</p>

Event 72: Jesus at the Feast of Tabernacles: the water controversy

Time: October 16, 32 A.D. (Thursday)

Place: Jerusalem Temple

JOHN 7:37-8:1

7:37 Now on the last and greatest day of the feast, Jesus stood and cried out,

7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν, λέγων,
"If anyone is thirsty, let him come to me and drink! 7:38 He who believes in me, as the Scripture has said, from within him will flow rivers of living water."
Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. 7:38 Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.
7:39 But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified.
7:39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.
7:40 Many of the multitude therefore, when they heard these words, said, "This is truly the prophet." 7:41 Others said, "This is the Christ." But some said, "What, does the Christ come out of Galilee? 7:42 Hasn't the Scripture said that the Christ comes of the seed of David, [2 Samuel 7:12] and from Bethlehem, the village where David was?" [Micah 5:2] 7:43 So there arose a division in the multitude because of him.
7:40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 7:41 Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ χριστός. Ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστός ἐρχεται; 7:42 Οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ χριστός ἐρχεται; 7:43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.
7:44 Some of them would have arrested him, but no one laid hands on him.
7:44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
7:45 The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?"
7:45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;
7:46 The officers answered, "No man ever spoke like this man!"
7:46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. 7:47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;
7:47 The Pharisees therefore answered them, "You aren't also led astray, are you? 7:48 Have any of the rulers believed in him, or of the Pharisees? 7:49 But this multitude that doesn't know the law is accursed."
7:47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 7:48 Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 7:49 Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσιν.
7:50 Nicodemus (he who came to him by night, being one of them) said to them, 7:51 "Does our law judge a man, unless it first hears from him personally and knows what he does?"
7:50 Λέγει Νικόδημος πρὸς αὐτούς—ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν— 7:51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ;
7:52 They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee."
7:52 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.
7:53 Everyone went to his own house, 8:1 but Jesus went to the Mount of Olives.
7:53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

Event 73: Jesus at the Feast of Tabernacles: the woman caught in adultery

Time: October 17, 32 A.D. (Friday)

Place: Jerusalem

JOHN 7:53-8:11
7:53 Everyone went to his own house, 8:1 but Jesus went to the Mount of Olives.
7:53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.
8:2 Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them.
8:2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς.
8:3 The scribes and the Pharisees brought a woman taken in adultery.
8:3 Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταληφθεῖσαν·
Having set her in the midst, 8:4 they told him, "Teacher, we found this woman in adultery, in the very act. 8:5 Now in our law, Moses commanded us to stone such. [Leviticus 20:10; Deuteronomy 22:22] What then do you say about her?"
καὶ στήσαντες αὐτήν ἐν μέσῳ, 8:4 λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφόρῳ μοιχευομένη. 8:5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;
8:6 They said this testing him, that they might have something to accuse him of.
8:6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.
But Jesus stooped down, and wrote on the ground with his finger.
Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.
8:7 But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her."
8:7 Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ' αὐτήν τὸν λίθον βαλέτω.
8:8 Again he stooped down, and with his finger wrote on the ground.
8:8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.
8:9 They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last.
8:9 Οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,

ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων·
Jesus was left alone with the woman where she was, in the middle.
καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.
8:10 Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"
8:10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε κατέκρινεν;
8:11 She said, "No one, Lord."
8:11 Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε.
Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."
Εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

Event 74: Jesus at the Feast of Tabernacles: the light of the world controversy

Time: October 18, 32 A.D. (Saturday)

Place: Jerusalem

JOHN 8:12-8:59
8:12 Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."
8:12 Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
8:13 The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."
8:13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.
8:14 Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. 8:15 You judge according to the flesh. I judge no one. 8:16 Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. 8:17 It's also written in your law that the testimony of two people is valid. [Deuteronomy 17:6; 19:15] 8:18 I am one who testifies about myself, and the Father who sent me testifies about me."
8:14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. 8:15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. 8:16 Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής 8 ἐστίν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 8:17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν. 8:18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, 10 καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
8:19 They said therefore to him, "Where is your Father?"
8:19 Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου;
Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also." 8:20 Jesus spoke these words in the treasury, as he taught in the temple. Yet no one

arrested him, because his hour had not yet come. 8:21 Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."
Ἀπεκρίθη Ἰησοῦς, Οὐτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 8:21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
8:22 The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come?'"
8:22 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;
8:23 He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. 8:24 I said therefore to you that you will die in your sins; for unless you believe that I am he, [literally "I am" or "I AM" from Exodus 3:14] you will die in your sins."
8:23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου. 8:24 Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.
8:25 They said therefore to him, "Who are you?"
8:25 Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ;
Jesus said to them, "Just what I have been saying to you from the beginning. 8:26 I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."
Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. 8:26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.
8:27 They didn't understand that he spoke to them about the Father.
8:27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.
8:28 Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. 8:29 He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."
8:28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ· 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
8:30 As he spoke these things, many believed in him. 8:31 Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples. 8:32 You will know the truth, and the truth will make you free."
8:30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. 8:31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
8:33 They answered him, "We are Abraham's seed, and have never been in bondage to anyone.

How do you say, 'You will be made free?'"
8:33 Ἀπεκρίθησαν αὐτῶ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;
8:34 Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. 8:35 A bondservant doesn't live in the house forever. A son remains forever. 8:36 If therefore the Son makes you free, you will be free indeed.
8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας. 8:35 Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 8:36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.
8:37 I know that you are Abraham's seed, yet you seek to kill me, because my word finds no place in you. 8:38 I say the things which I have seen with my Father; and you also do the things which you have seen with your father."
8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 8:38 Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.
8:39 They answered him, "Our father is Abraham."
8:39 Ἀπεκρίθησαν καὶ εἶπον αὐτῶ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν.
Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. 8:40 But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn't do this. 8:41 You do the works of your father."
Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. 8:40 Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 8:41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
They said to him, "We were not born of sexual immorality. We have one Father, God."
Εἶπον οὖν αὐτῶ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν, τὸν θεόν.
8:42 Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me. 8:43 Why don't you understand my speech? Because you can't hear my word. 8:44 You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. 8:45 But because I tell the truth, you don't believe me. 8:46 Which of you convicts me of sin? If I tell the truth, why do you not believe me? 8:47 He who is of God hears the words of God. For this cause you don't hear, because you are not of God."
8:42 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἄπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 8:43 Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. 8:44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἄπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. 8:45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 8:46 Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; 8:47 Ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.
8:48 Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a

demon?"
8:48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις;
8:49 Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me. 8:50 But I don't seek my own glory. There is one who seeks and judges. 8:51 Most certainly, I tell you, if a person keeps my word, he will never see death."
8:49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 8:50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 8:51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
8:52 Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' 8:53 Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"
8:52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. 8:53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;
8:54 Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. 8:55 You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. 8:56 Your father Abraham rejoiced to see my day. He saw it, and was glad."
8:54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστιν, 8:55 καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐάν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 8:56 Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.
8:57 The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"
8:57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραάμ ἐώρακας;
8:58 Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I am [literally "I am" or I AM from Exodus 3:14]."
8:58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι.
8:59 Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the midst of them, and so passed by.
8:59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

Event 75: Jesus at the Feast of Tabernacles: the man born blind controversy

Time: October 18, 32 A.D. (Saturday)

Place: Jerusalem

JOHN 9:1-10:6

9:1 As he passed by, he saw a man blind from birth.
9:1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"
9:2 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆι;
9:3 Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him.
9:3 Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῆι τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
9:4 I must work the works of him who sent me, while it is day. The night is coming, when no one can work. 9:5 While I am in the world, I am the light of the world."
9:4 Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 9:5 Ὅταν ἐν τῷ κόσμῳ ᾶ, φῶς εἰμι τοῦ κόσμου.
9:6 When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud,
9:6 Ταῦτα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,
9:7 and said to him, "Go, wash in the pool of Siloam" (which means "Sent").
9:7 καὶ εἶπεν αὐτῷ, Ὑπάγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ—ὃ ἐρμηνεύεται, Ἀπεσταλμένος.
So he went away, washed, and came back seeing.
Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.
9:8 The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?" 9:9 Others were saying, "It is he." Still others were saying, "He looks like him."
9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθηήμενος καὶ προσαιτῶν; 9:9 Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστιν.
He said, "I am he." 9:10 They therefore were asking him, "How were your eyes opened?"
Ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. 9:10 Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί;
9:11 He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."
9:11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ὑπάγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.
9:12 Then they asked him, "Where is he?"
9:12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος;
He said, "I don't know."
Λέγει, Οὐκ οἶδα.
9:13 They brought him who had been blind to the Pharisees. 9:14 It was a Sabbath when Jesus

made the mud and opened his eyes.
9:13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 9:14 Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς.
9:15 Again therefore the Pharisees also asked him how he received his sight.
9:15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν.
He said to them, "He put mud on my eyes, I washed, and I see."
Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.
9:16 Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them.
9:16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.
9:17 Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"
9:17 Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλμούς;
He said, "He is a prophet."
Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.
9:18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, 9:19 and asked them, "Is this your son, who you say was born blind? How then does he now see?"
9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει;
9:20 His parents answered them, "We know that this is our son, and that he was born blind; 9:21 but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself."
9:20 Ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· 9:21 πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
9:22 His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. 9:23 Therefore his parents said, "He is of age. Ask him."
9:22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται. 9:23 Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε.
9:24 So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."
9:24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.

9:25 He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."
9:25 Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἰ ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.
9:26 They said to him again, "What did he do to you? How did he open your eyes?"
9:26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;
9:27 He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"
9:27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
9:28 They insulted him and said, "You are his disciple, but we are disciples of Moses. 9:29 We know that God has spoken to Moses. But as for this man, we don't know where he comes from."
9:28 Ἐλοιδύρησαν αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. 9:29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.
9:30 The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. 9:31 We know that God doesn't listen to sinners, but if anyone is a worshipper of God, and does his will, he listens to him. [Psalm 66:18; Proverbs 15:29; 28:9] 9:32 Since the world began it has never been heard of that anyone opened the eyes of someone born blind. 9:33 If this man were not from God, he could do nothing."
9:30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἀνέφξέν μου τοὺς ὀφθαλμούς. 9:31 Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῆ, τούτου ἀκούει. 9:32 Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 9:33 Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.
9:34 They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.
9:34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.
9:35 Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"
9:35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρών αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ;
9:36 He answered, "Who is he, Lord, that I may believe in him?"
9:36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;
9:37 Jesus said to him, "You have both seen him, and it is he who speaks with you."
9:37 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
9:38 He said, "Lord, I believe!" and he worshiped him.
9:38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

9:39 Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."
9:39 Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται.
9:40 Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"
9:40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;
9:41 Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.
9:41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχτε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.
10:1 "Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. 10:2 But one who enters in by the door is the shepherd of the sheep. 10:3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. 10:4 Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. 10:5 They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." 10:6 Jesus spoke this parable to them, but they didn't understand what he was telling them.
10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. 10:2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. 10:3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 10:4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 10:5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν. 10:6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
10:7 Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door.
10:7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
10:8 All who came before me are thieves and robbers, but the sheep didn't listen to them. 10:9 I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. 10:10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. 10:11 I am the good shepherd. [Isaiah 40:11; Ezekiel 34:11-12,15,22] The good shepherd lays down his life for the sheep. 10:12 He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. 10:13 The hired hand flees because he is a hired hand, and doesn't care for the sheep.
10:8 Πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 10:9 Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. 10:10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσιν, καὶ περισσὸν ἔχωσιν. 10:11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθεισιν ὑπὲρ τῶν προβάτων. 10:12 Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσιν τὰ πρόβατα,

καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. 10:13 Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
10:14 I am the good shepherd. I know my own, and I'm known by my own; 10:15 even as the Father knows me, and I know the Father. I lay down my life for the sheep. 10:16 I have other sheep, which are not of this fold. [Isaiah 56:8] I must bring them also, and they will hear my voice. They will become one flock with one shepherd.
10:14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. 10:15 Καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 10:16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κάκεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται μία ποίμνη, εἷς ποιμὴν.
10:17 Therefore the Father loves me, because I lay down my life [Isaiah 53:7-8], that I may take it again. 10:18 No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."
10:17 Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 10:18 Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς μου.
10:19 Therefore a division arose again among the Jews because of these words. 10:20 Many of them said, "He has a demon, and is insane! Why do you listen to him?" 10:21 Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?" [Exodus 4:11]
10:19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. 10:20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαινεται· τί αὐτοῦ ἀκούετε; 10:21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἐστὶν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

Event 76: Jesus goes to Jerusalem for the Feast of Dedication

Time: between December 29, 32 A.D and January 5, 33 A.D.

Place: Jerusalem, Judea

JOHN 10:22-39
10:22 It was the Feast of the Dedication [The "Feast of Dedication" is the Greek name for "Hanukkah", a celebration of the rededication of the Temple.] at Jerusalem. 10:23 It was winter, and Jesus was walking in the temple, in Solomon's porch.
10:22 Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμῶν ἦν· 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.
10:24 The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."
10:24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.
10:25 Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. 10:26 But you don't believe, because you are not of my sheep, as I told you.
10:25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 10:26 ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ

ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.
10:27 My sheep hear my voice, and I know them, and they follow me. 10:28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand. 10:29 My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand.
10:27 Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι· 10:28 καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 10:29 Ὁ πατήρ μου ὃς δέδωκέν μοι, μείζων πάντων ἐστίν· καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.
10:30 I and the Father are one."
10:30 Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.
10:31 Therefore Jews took up stones again to stone him.
10:31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.
10:32 Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"
10:32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με;
10:33 The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."
10:33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.
10:34 Jesus answered them, "Isn't it written in your law, 'I said, you are gods?' [Psalm 82:6]
10:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε;
10:35 If he called them gods, to whom the word of God came (and the Scripture can't be broken), 10:36 do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?'
10:35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο—καὶ οὐ δύναται λυθῆναι ἡ γραφή— 10:36 ὢν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;
10:37 If I don't do the works of my Father, don't believe me. 10:38 But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."
10:37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ.
10:39 They sought again to seize him, and he went out of their hand.
10:39 Ἐζήτησαν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
10:40 He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed.
10:40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον

βαπτίζων· καὶ ἔμεινεν ἐκεῖ.
10:41 Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true." 10:42 Many believed in him there.
10:41 Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. 10:42 Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Event 77: Jesus' begins his final journey to Jerusalem

Time: early 33 A.D.

Place: Perea

MATTHEW 19:1-2	MARK 10:1	LUKE 9:51-52
19:1 It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. 19:2 Great multitudes followed him, and he healed them there.	10:1 He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them.	9:51 It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, 9:52 and sent messengers before his face.
19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 19:2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.	10:1 Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καί, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.	9:51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, 9:52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσηλθόν εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ.

Event 78: Jesus in Samaria: Jesus reprimands James and John, the sons of thunder

Time: early 33 A.D.

Place: Samaria

LUKE 9:51-62
9:51 It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, 9:52 and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him.
9:51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, 9:52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσηλθόν εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ.
9:53 They didn't receive him, because he was traveling with his face set towards Jerusalem.

9:53 Καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
9:54 When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"
9:54 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησεν;
9:55 But he turned and rebuked them, "You don't know of what kind of spirit you are. 9:56 For the Son of Man didn't come to destroy men's lives, but to save them."
9:55 Στραφεὶς 6 δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἶου πνεύματός ἐστε ὑμεῖς· 9:56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.
They went to another village. 9:57 As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."
Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. 9:57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.
9:58 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."
9:58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
9:59 He said to another, "Follow me!"
9:59 Εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι.
But he said, "Lord, allow me first to go and bury my father."
Ὁ δὲ εἶπεν, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.
9:60 But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."
9:60 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.
9:61 Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."
9:61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
9:62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."
9:62 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτόν, Οὐδεὶς, ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Event 79: Jesus chooses 70 disciples for a Samaritan ministry

Time: early 33 A.D.

Place: Samaria

LUKE 10:1-24
10:1 Now after these things, the Lord also appointed seventy others, and sent them two by two

ahead of him into every city and place, where he was about to come.
10:1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.
10:2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. 10:3 Go your ways. Behold, I send you out as lambs among wolves. 10:4 Carry no purse, nor wallet, nor sandals. Greet no one on the way. 10:5 Into whatever house you enter, first say, 'Peace be to this house.' 10:6 If a son of peace is there, your peace will rest on him; but if not, it will return to you. 10:7 Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. 10:8 Into whatever city you enter, and they receive you, eat the things that are set before you. 10:9 Heal the sick who are therein, and tell them, 'The Kingdom of God has come near to you.' 10:10 But into whatever city you enter, and they don't receive you, go out into its streets and say, 10:11 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.' 10:12 I tell you, it will be more tolerable in that day for Sodom than for that city.
10:2 Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 10:3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 10:4 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 10:5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 10:6 Καὶ ἐὰν ἦ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 10:7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. 10:8 Καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 10:9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 10:10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξεληθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, 10:11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλην τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 10:12 Λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 10:14 But it will be more tolerable for Tyre and Sidon in the judgment than for you. 10:15 You, Capernaum, who are exalted to heaven, will be brought down to Hades. [Hell]
10:13 Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμεναι μετενόησαν. 10:14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 10:15 Καὶ σὺ, Καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως Ἄδου καταβιβασθήσῃ.
10:16 Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."
10:16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.
10:17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"
10:17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
10:18 He said to them, "I saw Satan having fallen like lightning from heaven. 10:19 Behold, I

give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. 10:20 Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."
10:18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 10:19 Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθρου· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 10:20 Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.
10:21 In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."
10:21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.
10:22 Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."
10:22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι.
10:23 Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, 10:24 for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."
10:23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 10:24 Λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

Event 80: Jesus delivers the parable of the Good Samaritan

Time: early 33 A.D.

Place: Judea

LUKE 10:25-37
10:25 Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"
10:25 Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
10:26 He said to him, "What is written in the law? How do you read it?"
10:26 Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; Πῶς ἀναγινώσκεις;
10:27 He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; [Deuteronomy 6:5] and your neighbor as yourself." [Leviticus 19:18]
10:27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

10:28 He said to him, "You have answered correctly. Do this, and you will live."
10:28 Εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.
10:29 But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"
10:29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶν μου πλησίον;
10:30 Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.10:31 By chance a certain priest was going down that way. When he saw him, he passed by on the other side. 10:32 In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. 10:33 But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, 10:34 came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. 10:35 On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.'
10:30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχῶ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπήλθον, ἀφέντες ἡμίθανῃ τυγχάνοντα. 10:31 Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 10:32 Ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον ἔλθων καὶ ἰδὼν ἀντιπαρῆλθεν. 10:33 Σαμαρεῖτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, 10:34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 10:35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
10:36 Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"
10:36 Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές;
10:37 He said, "He who showed mercy on him."
10:37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ.
Then Jesus said to him, "Go and do likewise."
Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

Event 81: Jesus visits with Mary and Martha

Time: early 33 A.D.

Place: Bethany, Judea

LUKE 10:38-42
10:38 It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. 10:39 She had a sister called Mary, who also sat at Jesus' feet, and heard his word.
10:38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτούς, καὶ αὐτὸς εἰσηλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 10:39 Καὶ τῆδε ἦν ἀδελφὴ καλουμένη

Μαρία, ἢ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ.
10:40 But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."
10:40 Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν; Εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.
10:41 Jesus answered her, "Martha, Martha, you are anxious and troubled about many things, 10:42 but one thing is needed. Mary has chosen the good part, which will not be taken away from her."
10:41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· 10:42 ἐνὸς δὲ ἐστὶν χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

Event 82: Jesus teaches on the power of prayer

Time: early 33 A.D.

Place: Judea

LUKE 11:1-13
11:1 It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."
11:1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
11:2 He said to them, "When you pray, say, 'Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on Earth, as it is in heaven. 11:3 Give us day by day our daily bread. 11:4 Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one.'"
11:2 Εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 11:3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 11:4 Καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
11:5 He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, 11:6 for a friend of mine has come to me from a journey, and I have nothing to set before him,' 11:7 and he from within will answer and say, 'Don't bother me. The

door is now shut, and my children are with me in bed. I can't get up and give it to you'? 11:8 I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.
11:5 Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 11:6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 11:7 κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
11:9 "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. 11:10 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.
11:9 Κάγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 11:10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται.
11:11 "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? 11:12 Or if he asks for an egg, he won't give him a scorpion, will he? 11:13 If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"
11:11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ οὐκ εἰς λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 11:12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 11:13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

Event 83: Jesus exorcises a demoniac and is challenged

Time: early 33 A.D.

Place: Judea

LUKE 11:14-36
11:14 He was casting out a demon, and it was mute. It happened, when the demon had gone out, the mute man spoke; and the multitudes marveled.
11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν. Ἐγένετο δέ, τοῦ δαιμονίου ἐξεληθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.
11:15 But some of them said, "He casts out demons by Beelzebul, the prince of the demons."
11:15 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
11:16 Others, testing him, sought from him a sign from heaven.
11:16 Ἄλλοι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτησαν ἐξ οὐρανοῦ.
11:17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls. 11:18 If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. 11:19 But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges. 11:20 But if I by the finger of God cast out demons, then the Kingdom of God has come to you.
11:17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν

<p>διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. 11:18 Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὅτι λέγετε, Ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 11:19 Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. 11:20 Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.</p>
<p>11:21 "When the strong man, fully armed, guards his own dwelling, his goods are safe. 11:22 But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his spoils.</p>
<p>11:21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· 11:22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ ἔπεποιθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.</p>
<p>11:23 "He that is not with me is against me. He who doesn't gather with me scatters. 11:24 The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' 11:25 When he returns, he finds it swept and put in order. 11:26 Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."</p>
<p>11:23 Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 11:24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 11:25 Καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. 11:26 Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ ἐλθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.</p>
<p>11:27 It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"</p>
<p>11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.</p>
<p>11:28 But he said, "On the contrary, blessed are those who hear the word of God, and keep it."</p>
<p>11:28 Αὐτὸς δὲ εἶπεν, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτόν.</p>
<p>11:29 When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet. 11:30 For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. 11:31 The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. 11:32 The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.</p>
<p>11:29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστὶν· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 11:30 Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 11:31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ, πλεῖον Σολομῶνος ὤδε. 11:32 Ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς</p>

γενεᾶς ταύτης καὶ κατακρινουῖσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοῦ, πλεῖον Ἰωῆ ὧδε.
11:33 "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. 11:34 The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. 11:35 Therefore see whether the light that is in you isn't darkness. 11:36 If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."
11:33 Οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 11:34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 11:35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 11:36 Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

Event 84: Jesus dines with a Pharisee

Time: early 33 A.D.

Place: Judea

LUKE 11:37-54
11:37 Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table.
11:37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.
11:38 When the Pharisee saw it, he marveled that he had not first washed himself before dinner.
11:38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
11:39 The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. 11:40 You foolish ones, didn't he who made the outside make the inside also? 11:41 But give for gifts to the needy those things which are within, and behold, all things will be clean to you. 11:42 But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of God. You ought to have done these, and not to have left the other undone. 11:43 Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. 11:44 Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."
11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 11:40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 11:41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοῦ, πάντα καθαρὰ ὑμῖν ἐστίν. 11:42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέργεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι, κάκεινα μὴ ἀφιέναι. 11:43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμὸν ἐν ταῖς ἀγοραῖς. 11:44 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
11:45 One of the lawyers answered him, "Teacher, in saying this you insult us also."

11:45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
11:46 He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens. 11:47 Woe to you! For you build the tombs of the prophets, and your fathers killed them. 11:48 So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. 11:49 Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute, 11:50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 11:51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation. 11:52 Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."
11:46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς φορτίοις. 11:47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 11:48 Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. 11:49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν· 11:50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 11:51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 11:52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
11:53 As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; 11:54 lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.
11:53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 11:54 ἐνεδρεύοντες αὐτόν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

Event 85: Jesus teaches about blasphemy against the Spirit

Time: early 33 A.D.

Place: Judea

LUKE 12:1-12
12:1 Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy. 12:2 But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. 12:3 Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner chambers will be proclaimed on the housetops.
12:1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 12:2 Οὐδὲν δὲ συγκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. 12:3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐκ ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.
12:4 "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more

that they can do. 12:5 But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him.
12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι ποιῆσαι. 12:5 Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.
12:6 "Aren't five sparrows sold for two assaria coins? [about an hour's wages for an agricultural worker] Not one of them is forgotten by God. 12:7 But the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows.
12:6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; Καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ. 12:7 Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.
12:8 "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; 12:9 but he who denies me in the presence of men will be denied in the presence of the angels of God. 12:10 Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven.
12:8 δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· 12:9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 12:10 Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.
12:11 When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say; 12:12 for the Holy Spirit will teach you in that same hour what you must say."
12:11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσῃσθε, ἢ τί εἴπητε· 12:12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

Event 86: Jesus delivers a series of parables

Time: early 33 A.D.

Place: Judea

LUKE 12:13-13:9
12:13 One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."
12:13 Εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
12:14 But he said to him, "Man, who made me a judge or an arbitrator over you?" 12:15 He said to them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."
12:14 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 12:15 Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτῷ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.
12:16 He spoke a parable to them, saying, "The ground of a certain rich man brought forth

abundantly. 12:17 He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' 12:18 He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. 12:19 I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry."

12:16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· 12:17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 12:18 Καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου. 12:19 Καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῆ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

12:20 "But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared--whose will they be?' 12:21 So is he who lays up treasure for himself, and is not rich toward God."

12:20 Εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρον, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίνοι ἔσται; 12:21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.

12:22 He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear. 12:23 Life is more than food, and the body is more than clothing. 12:24 Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! 12:25 Which of you by being anxious can add a cubit to his height? 12:26 If then you aren't able to do even the least things, why are you anxious about the rest? 12:27 Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. 12:28 But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? 12:29 Don't seek what you will eat or what you will drink; neither be anxious. 12:30 For the nations of the world seek after all of these things, but your Father knows that you need these things. 12:31 But seek God's Kingdom, and all these things will be added to you. 12:32 Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. 12:33 Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. 12:34 For where your treasure is, there will your heart be also.

12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθηθε. 12:23 Ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 12:24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 12:25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 12:26 Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 12:27 Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 12:28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 11:29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. 12:30 Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. 12:31 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 12:33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· 12:34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

12:35 "Let your waist be girded and your lamps burning. 12:36 Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may

immediately open to him. 12:37 Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. 12:38 They will be blessed if he comes in the second or third watch, and finds them so. 12:39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. 12:40 Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

12:35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καϊόμενοι· 12:36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἴνα, ἔλθοντας καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῶ. 12:37 Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς. 12:38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρη οὕτως, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. 12:39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ἐγγήγορησεν ἄν, καὶ οὐκ ἂν ἀφήκεν διορυγῆναι τὸν οἶκον αὐτοῦ. 12:40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

12:41 Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

12:41 Εἶπεν δὲ αὐτῶ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

12:42 The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? 12:43 Blessed is that servant whom his lord will find doing so when he comes. 12:44 Truly I tell you, that he will set him over all that he has. 12:45 But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, 12:46 then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. 12:47 That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, 12:48 but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

12:42 Εἶπεν δὲ ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδόναι ἐν καιρῶ τὸ σιτομέτριον; 12:43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. 12:44 Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 12:45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· 12:46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 12:47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· 12:48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

12:49 "I came to throw fire on the earth. I wish it were already kindled. 12:50 But I have a baptism to be baptized with, and how distressed I am until it is accomplished! 12:51 Do you think that I have come to give peace in the earth? I tell you, no, but rather division. 12:52 For from now on, there will be five in one house divided, three against two, and two against three. 12:53 They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

12:49 Πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; 12:50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆ. 12:51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμεν 8 δοῦναι ἐν τῇ γῆ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. 12:52 Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσίν, καὶ δύο ἐπὶ τρισίν. 12:53 Διαμερισθήσεται πατὴρ ἐπὶ υἱῶ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

12:54 He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. 12:55 When a south wind blows, you say, 'There will be a scorching heat,' and it happens. 12:56 You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time? 12:57 Why don't you judge for yourselves what is right? 12:58 For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. 12:59 I tell you, you will by no means get out of there, until you have paid the very last penny."

12:54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὅμβρος ἔρχεται· καὶ γίνεται οὕτως. 12:55 Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται· καὶ γίνεται. 12:56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; 12:57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 12:58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν. 12:59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸν ἔσχατον λεπτὸν ἀποδῶς.

13:1 Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. 13:2 Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? 13:3 I tell you, no, but, unless you repent, you will all perish in the same way. 13:4 Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? 13:5 I tell you, no, but, unless you repent, you will all perish in the same way."

13:1 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 13:2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 13:3 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεῖσθε. 13:4 Ἦ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; 13:5 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεῖσθε.

13:6 He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. 13:7 He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?' 13:8 He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize

it. 13:9 If it bears fruit, fine; but if not, after that, you can cut it down."

13:6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν. 13:7 Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδού, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὔρισκω· ἔκκοπον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; 13:8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια· 13:9 κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

Event 87: Jesus heals a crippled woman on the Sabbath

Time: early 33 A.D.

Place: Judea or Perea

LUKE 13:10-17

13:10 He was teaching in one of the synagogues on the Sabbath day.

13:10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·

13:11 Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up.

13:11 καὶ ἰδοῦ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

13:12 When Jesus saw her, he called her, and said to her, "Woman, you are freed from your infirmity." 13:13 He laid his hands on her, and immediately she stood up straight, and glorified God.

13:12 Ἴδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. 13:13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.

13:14 The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

13:14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

13:15 Therefore the Lord answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? 13:16 Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

13:15 Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; 13:16 Ταύτην δέ, θυγατέρα Ἀβραάμ οὕσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοῦ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

13:17 As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

13:17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

Event 88: Jesus delivers a further series of parables**Time: early 33 A.D.****Place: Judea or Perea**

LUKE 13:18-21
13:18 He said, "What is the Kingdom of God like? To what shall I compare it? 13:19 It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches."
13:18 Ἐλεγεν δέ, Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίτι ὁμοιώσω αὐτήν; 13:19 Ὅμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἠῤῥξησεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
13:20 Again he said, "To what shall I compare the Kingdom of God? 13:21 It is like yeast, which a woman took and hid in three measures [about 39 litres or a bushel] of flour, until it was all leavened."
13:20 Πάλιν εἶπεν, Τίτι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 13:21 Ὅμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Event 89: Jesus speaks of the narrow gate**Time: early 33 A.D.****Place: Judea or Perea**

LUKE 13:22-30
13:22 He went on his way through cities and villages, teaching, and traveling on to Jerusalem.
13:22 Καὶ διεπορεύετο ⁴³ κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.
13:23 One said to him, "Lord, are they few who are saved?"
13:23 Εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;
He said to them, 13:24 "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. 13:25 When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or where you come from.'
Ὁ δὲ εἶπεν πρὸς αὐτούς, 13:24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 13:25 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·
13:26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'
13:26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
13:27 He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.' 13:28 There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside.

13:29 They will come from the east, west, north, and south, and will sit down in the Kingdom of God. 13:30 Behold, there are some who are last who will be first, and there are some who are first who will be last."

13:27 Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. 13:28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 13:29 Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 12:30 Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

Event 90: Jesus is warned about Herod Antipas and laments over Jerusalem

Time: early 33 A.D.

Place: Judea or Perea

LUKE 13:31-35

13:31 On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

13:31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν,26 ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

13:32 He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. 13:33 Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet perish outside of Jerusalem.'

13:32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 13:33 Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

13:34 "Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! 13:35 Behold, your house is left to you desolate. I tell you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord!'"

13:34 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. 13:35 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητε ἕως ἄν ἤξει, ὅτε εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Event 91: Jesus heals a man with dropsy on the Sabbath

Time: early 33 A.D.

Place: Judea or Perea

LUKE 14:1-6

14:1 It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him. 14:2 Behold, a certain man who had dropsy was in front of him.

14:1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 14:2 Καὶ ἰδοὺ, ἄνθρωπός τις ἦν

ὕδρωπικὸς ἔμπροσθεν αὐτοῦ.
14:3 Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"
14:3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστιν τῷ σαββάτῳ θεραπεύειν;
14:4 But they were silent.
14:4 Οἱ δὲ ἤσυχασαν.
He took him, and healed him, and let him go. 14:5 He answered them, "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"
Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. 14:5 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἔμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;
14:6 They couldn't answer him regarding these things.
14:6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

Event 92: Jesus delivers a further series of parables

Time: early 33 A.D.

Place: Perea

LUKE 14:7-17:10
14:7 He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, 14:8 "When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him, 14:9 and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. 14:10 But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. 14:11 For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."
14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, 14:8 Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, 14:9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 14:10 Ἄλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι. 14:11 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
14:12 He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. 14:13 But when you make a feast, ask the poor, the maimed, the lame, or the blind; 14:14 and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."
14:12 Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν, Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους·

μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν, καὶ γένηταί σοι ἀνταπόδομα. 14:13 Ἄλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· 14:14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
14:15 When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in the Kingdom of God!"
14:15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
14:16 But he said to him, "A certain man made a great supper, and he invited many people. 14:17 He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' 14:18 They all as one began to make excuses.
14:16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς· 14:17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν πάντα. 14:18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες.
"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'
Ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.
14:19 "Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'
14:19 Καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι ³⁶ αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.
14:20 "Another said, 'I have married a wife, and therefore I can't come.'
14:20 Καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
14:21 "That servant came, and told his lord these things.
14:21 Καὶ παραγενόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα.
Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'
Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.
14:22 "The servant said, 'Lord, it is done as you commanded, and there is still room.'
14:22 Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
14:23 "The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. 14:24 For I tell you that none of those men who were invited will taste of my supper.'"
14:23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. 14:24 Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου. Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
14:25 Now great multitudes were going with him.
14:25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί·
He turned and said to them, 14:26 "If anyone comes to me, and doesn't hate his own father,

mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. 14:27 Whoever doesn't bear his own cross, and come after me, can't be my disciple. 14:28 For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it? 14:29 Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, 14:30 saying, 'This man began to build, and wasn't able to finish.' 14:31 Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 14:32 Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. 14:33 So therefore whoever of you who doesn't renounce all that he has, he can't be my disciple. 14:34 Salt is good, but if the salt becomes flat and tasteless, with what do you season it? 14:35 It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."

καὶ στραφεὶς εἶπεν πρὸς αὐτούς, 14:26 Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. 14:27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητὴς. 14:28 Τίς γὰρ ἐξ ὑμῶν, ὁ θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ εἰς ἀπαρτισμὸν; 14:29 Ἴνα μήποτε, θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται ἐμπαίζειν αὐτῷ, 14:30 λέγοντες, ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 14:31 Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 14:32 Εἰ δὲ μήγε, ἔτι πόρρω αὐτοῦ ὄντος, πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 14:33 Οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητὴς. 14:34 Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 14:35 Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω.

15:1 Now all the tax collectors and sinners were coming close to him to hear him. 15:2 The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

15:1 Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ. 15:2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

15:3 He told them this parable. 15:4 "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? 15:5 When he has found it, he carries it on his shoulders, rejoicing. 15:6 When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 15:7 I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

15:3 Εἶπεν δὲ πρὸς αὐτούς τὴν παραβολὴν ταύτην, λέγων, 15:4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὑρῆ αὐτό; 15:5 Καὶ εὐρὸν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων. 15:6 Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός. 15:7 Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

15:8 Or what woman, if she had ten drachma coins, if she lost one drachma coin [about 2 days wages for an agricultural worker], wouldn't light a lamp, sweep the house, and seek diligently until she found it? 15:9 When she has found it, she calls together her friends and neighbors,

saying, 'Rejoice with me, for I have found the drachma which I had lost.'
15:8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὔρῃ; 15:9 Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπόλεσα.
15:10 Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."
15:10 Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
15:11 He said, "A certain man had two sons. 15:12 The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them. 15:13 Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living.
15:11 Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς· 15:12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον. 15:13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.
15:14 When he had spent all of it, there arose a severe famine in that country, and he began to be in need.
15:14 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
15:15 He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. 15:16 He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. 15:17 But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger! 15:18 I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight. 15:19 I am no more worthy to be called your son. Make me as one of your hired servants.'"
15:15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 15:16 Καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 15:17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι· 15:18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· 15:19 καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.
15:20 "He arose, and came to his father.
15:20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ.
But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.
Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.
15:21 The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'
15:21 Εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.

15:22 "But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. 15:23 Bring the fattened calf, kill it, and let us eat, and celebrate; 15:24 for this, my son, was dead, and is alive again. He was lost, and is found.'
15:22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας· 15:23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· 15:24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.
They began to celebrate.
Καὶ ἤρξαντο εὐφραίνεσθαι.
15:25 "Now his elder son was in the field. As he came near to the house, he heard music and dancing. 15:26 He called one of the servants to him, and asked what was going on.
15:25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν. 15:26 Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυνθάνετο τί εἶη ταῦτα.
15:27 He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.'
15:27 Ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
15:28 But he was angry, and would not go in.
15:28 Ὁργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν·
Therefore his father came out, and begged him.
ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
15:29 But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. 15:30 But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.'
15:29 Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί, Ἴδού, τσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 15:30 Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν.
15:31 "He said to him, 'Son, you are always with me, and all that is mine is yours. 15:32 But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.'"
15:31 Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. 15:32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.
16:1 He also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. 16:2 He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.'
16:1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 16:2 Καὶ

<p>φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.</p>
<p>16:3 "The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I don't have strength to dig. I am ashamed to beg. 16:4 I know what I will do, so that when I am removed from management, they may receive me into their houses.' 16:5 Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?' 16:6 He said, 'A hundred batos [about 395 litres, 104 US gallons, 87 imperial gallons] of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' 16:7 Then said he to another, 'How much do you owe?' He said, 'A hundred cors [about 3910 litres, 600 bushels] of wheat.' He said to him, 'Take your bill, and write eighty.'</p>
<p>16:3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. 16:4 Ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. 16:5 Καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 16:6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήκοντα. 16:7 Ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου.</p>
<p>16:8 "His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. 16:9 I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. 16:10 He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. 16:11 If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 16:12 If you have not been faithful in that which is another's, who will give you that which is your own? 16:13 No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and mammon. [Mammon refers to riches or a false god of wealth]"</p>
<p>16:8 Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. 16:9 Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 16:10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 16:11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 16:12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 16:13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.</p>
<p>16:14 The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him.</p>
<p>16:14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.</p>
<p>16:15 He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. 16:16 The law and the prophets were until John. From that time the Good News of the Kingdom of God is preached, and everyone is forcing his way into it. 16:17 But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. 16:18 Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.</p>

<p>16:15 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16:16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. 16:17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.</p>
<p>16:19 "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. 16:20 A certain beggar, named Lazarus, was laid at his gate, full of sores, 16:21 and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores. 16:22 It happened that the beggar died, and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. 16:23 In Hades [Hell], he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. 16:24 He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'</p>
<p>16:19 Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. 16:20 Πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος. 16:21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. 16:22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 16:23 Καὶ ἐν τῷ Ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 16:24 Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.</p>
<p>16:25 "But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish. 16:26 Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that none may cross over from there to us.'</p>
<p>16:25 Εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 16:26 Καὶ ἐπὶ πᾶσιν τούτοις, μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.</p>
<p>16:27 "He said, 'I ask you therefore, father, that you would send him to my father's house; 16:28 for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'</p>
<p>16:27 Εἶπεν δὲ, Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκόν τοῦ πατρός μου, 16:28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.</p>
<p>16:29 "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'</p>
<p>16:29 Λέγει αὐτῷ Ἀβραάμ, Ἔχουσιν Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν.</p>
<p>16:30 "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'</p>
<p>16:30 Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.</p>
<p>16:31 "He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"</p>

16:31 Εἶπεν δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδέ, ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.
17:1 He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come! 17:2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.
17:1 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. 17:2 Λυσιτελεῖ αὐτῷ εἰ μύλος ὀνίκος περιτίκεται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση ἓνα τῶν μικρῶν τούτων.
17:3 Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. 17:4 If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."
17:3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 17:4 Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.
17:5 The apostles said to the Lord, "Increase our faith."
17:5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες 1 ἡμῖν πίστιν.
17:6 The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.
17:6 Εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.
17:7 But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,' 17:8 and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'? 17:9 Does he thank that servant because he did the things that were commanded? I think not.
17:7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσε· 17:8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 17:9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα; Οὐ δοκῶ.
17:10 Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"
17:10 Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὁ ὀφείλομεν ποιῆσαι πεποιήκαμεν.

Event 93: Jesus heals 10 lepers

Time: early 33 A.D.

Place: border of Samaria and Galilee

LUKE 17:11-19
17:11 It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee.
17:11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου

Σαμαρείας καὶ Γαλιλαίας.
17:12 As he entered into a certain village, ten men who were lepers met him, who stood at a distance. 17:13 They lifted up their voices, saying, "Jesus, Master, have mercy on us!"
17:12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν· 17:13 καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.
17:14 When he saw them, he said to them, "Go and show yourselves to the priests." It happened that as they went, they were cleansed.
17:14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.
17:15 One of them, when he saw that he was healed, turned back, glorifying God with a loud voice.
17:15 Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·
17:16 He fell on his face at Jesus' feet, giving him thanks; and he was a Samaritan.
17:16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης.
17:17 Jesus answered, "Weren't the ten cleansed? But where are the nine? 17:18 Were there none found who returned to give glory to God, except this stranger?"
17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἑννέα ποῦ; 17:18 Οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενῆς οὗτος;
17:19 Then he said to him, "Get up, and go your way. Your faith has healed you."
17:19 Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

Event 94: Jesus speaks of the coming of the Son of Man

Time: early 33 A.D.

Place: Judea

LUKE 17:20-37
17:20 Being asked by the Pharisees when the Kingdom of God would come, he answered them,
17:20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν,
"The Kingdom of God doesn't come with observation; 17:21 neither will they say, 'Look, here!' or, 'Look, there!' for behold, the Kingdom of God is within you."
Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 17:21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ, Ἴδου ἐκεῖ. Ἴδου γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.
17:22 He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. 17:23 They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them, 17:24 for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. 17:25 But first, he must suffer many things and be rejected by this generation. 17:26 As it happened in the days of Noah, even so will it be also in the days of the Son of Man. 17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into

the ship, and the flood came, and destroyed them all. 17:28 Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; 17:29 but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all. 17:30 It will be the same way in the day that the Son of Man is revealed. 17:31 In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. 17:32 Remember Lot's wife! 17:33 Whoever seeks to save his life loses it, but whoever loses his life preserves it. 17:34 I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. 17:35 There will be two grinding grain together. One will be taken, and the other will be left." 17:36 Two will be in the field: the one taken, and the other left. [only some MT manuscripts have verse 17:36]

17:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 17:23 Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ, Ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. 17:24 Ὡσπερ γὰρ ἡ ἀστραπή ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 17:25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 17:27 Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας. 17:28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· 17:29 ἢ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· 17:30 κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 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 τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 17:32 Μνημονεύετε τῆς γυναικὸς Λῶτ. 17:33 Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὅς ἐὰν ἀπολέσῃ αὐτήν ζωογονήσῃ αὐτήν. 17:34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 17:35 Δύο ἔσονται ἀλήθουςαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἕτερα ἀφεθήσεται. [the Pierpont-Robinson reconstruction of the MT lacks the verse 17:36]

17:37 They, answering, asked him, "Where, Lord?"

17:37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε;

He said to them, "Where the body is, there will the vultures also be gathered together."

Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

Event 95: Jesus delivers a further series of parables

Time: early 33 A.D.

Place: Judea

LUKE 18:1-14

18:1 He also spoke a parable to them that they must always pray, and not give up, 18:2 saying, "There was a judge in a certain city who didn't fear God, and didn't respect man. 18:3 A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' 18:4 He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, 18:5 yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

18:1 Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, 18:2 λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ

<p>ἐντρέπόμενος· 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 18:4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπιάζῃ με.</p>
<p>18:6 The Lord said, "Listen to what the unrighteous judge says. 18:7 Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? 18:8 I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"</p>
<p>18:6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. 18:7 Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 18:8 Λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;</p>
<p>18:9 He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. 18:10 "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. 18:11 The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. 18:12 I fast twice a week. I give tithes of all that I get.' 18:13 But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' 18:14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."</p>
<p>18:9 Εἶπεν δὲ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην· 18:10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 18:12 Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 18:13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. 18:14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.</p>

Event 96: Jesus speaks on marriage, divorce, celibacy and blesses children

Time: early 33 A.D.

Place: Judea

MATTHEW 19:3-15	MARK 10:2-16	LUKE 18:15-17
<p>19:3 Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"</p>	<p>10:2 Pharisees came to him testing him, and asked him, "Is it lawful for a man to divorce his wife?"</p>	
<p>19:3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν</p>	<p>10:2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι,</p>	

αίτιαν;	πειράζοντες αὐτόν.	
	10:3 He answered, "What did Moses command you?"	
	10:3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς;	
	10:4 They said, "Moses allowed a certificate of divorce to be written, and to divorce her."	
	10:4 Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.	
19:4 He answered, "Haven't you read that he who made them from the beginning made them male and female, [Genesis 1:27] 19:5 and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?' [Genesis 2:24] 19:6 So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."	10:5 But Jesus said to them, "For your hardness of heart, he wrote you this commandment. 10:6 But from the beginning of the creation, God made them male and female. [Genesis 1:27] 10:7 For this cause a man will leave his father and mother, and will join to his wife, 10:8 and the two will become one flesh, so that they are no longer two, but one flesh. [Genesis 2:24] 10:9 What therefore God has joined together, let no man separate."	
19:4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 19:5 καὶ εἶπεν, Ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 19:6 Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	10:5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 10:6 ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ θεός. 10:7 Ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 10:8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 10:9 Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ	

	χωρίζετω.	
19:7 They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?"		
19:7 Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;		
19:8 He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. 19:9 I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery."		
19:8 Λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. 19:9 Λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.		
19:10 His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."	10:10 In the house, his disciples asked him again about the same matter.	
19:10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσαι.	10:10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.	
	10:11 He said to them, "Whoever divorces his wife, and marries another, commits adultery against her. 10:12 If a woman herself divorces her	

	husband, and marries another, she commits adultery."	
	10:11 Καὶ λέγει αὐτοῖς, Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· 10:12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.	
19:11 But he said to them, "Not all men can receive this saying, but those to whom it is given. 19:12 For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."		
19:11 Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. 19:12 Εἰσὶν γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.		
19:13 Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.	10:13 They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them.	18:15 They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them.
19:13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	10:13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψῃ αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.	18:15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.
19:14 But Jesus said, "Allow	10:14 But when Jesus saw it,	18:16 Jesus summoned them,

the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." 19:15 He laid his hands on them, and departed from there.	he was moved with indignation, and said to them, "Allow the little children to come to me! Don't forbid them, for the Kingdom of God belongs to such as these.	saying, "Allow the little children to come to me, and don't hinder them, for the Kingdom of God belongs to such as these.
19:14 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδιά, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 19:15 Καὶ ἐπιθείς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.	10:14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με· μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	18:16 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
	10:15 Most certainly I tell you, whoever will not receive the Kingdom of God like a little child, he will in no way enter into it." 10:16 He took them in his arms, and blessed them, laying his hands on them.	18:17 Most certainly, I tell you, whoever doesn't receive the Kingdom of God like a little child, he will in no way enter into it."
	10:15 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 10:16 Καὶ ἐναγκαλισάμενος αὐτά, τιθείς τὰς χεῖρας ἐπ' αὐτά, εὐλόγει αὐτά.	18:17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Event 97: Jesus encounters a rich ruler**Time: early 33 A.D.****Place:**

MATTHEW 19:16-30	MARK 10:17-31	LUKE 18:18-30
19:16 Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"	10:17 As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"	18:18 A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"
19:16 Καὶ ἰδοῦ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;	10:17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπρώτα αὐτόν, Διδάσκαλε	18:18 Καὶ ἐπρωτότησέν τις αὐτόν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

	ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	
19:17 He said to him, "Why do you call me good? No one is good but one, that is, God.	10:18 Jesus said to him, "Why do you call me good? No one is good except one--God.	18:19 Jesus asked him, "Why do you call me good? No one is good, except one--God.
19:17 Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	10:18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	18:19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.
But if you want to enter into life, keep the commandments."		
Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.		
19:18 He said to him, "Which ones?"		
19:18 Λέγει αὐτῷ, Ποίας;		
Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' 19:19 'Honor your father and mother.' [Exodus 20:12-16; Deuteronomy 5:16-20]	10:19 You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'" [Exodus 20:12-16; Deuteronomy 5:16-20]	18:20 You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'" [Exodus 20:12-16; Deuteronomy 5:16-20]
Ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19:19 τίμα τὸν πατέρα καὶ τὴν μητέρα·	10:19 Τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	18:20 Τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.
And, 'You shall love your neighbor as yourself.'" [Leviticus 19:18]		
καί, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.		
19:20 The young man said to him, "All these things I have observed from my youth. What do I still lack?"	10:20 He said to him, "Teacher, I have observed all these things from my youth."	18:21 He said, "I have observed all these things from my youth up."
19:20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός	10:20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην	18:21 Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

μου· τί ἔτι ὑστερῶ;	ἐκ νεότητός μου.	
19:21 Jesus said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."	10:21 Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."	18:22 When Jesus heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."
19:21 Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	10:21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοὶ ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον, καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.	18:22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἐν σοὶ λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.
19:22 But when the young man heard the saying, he went away sad, for he was one who had great possessions.	10:22 But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions.	18:23 But when he heard these things, he became very sad, for he was very rich.
19:22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	10:22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	18:23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.
19:23 Jesus said to his disciples,	10:23 Jesus looked around, and said to his disciples,	18:24 Jesus, seeing that he became very sad, said,
19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,		18:24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν,
"Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.	"How difficult it is for those who have riches to enter into the Kingdom of God!"	"How hard it is for those who have riches to enter into the Kingdom of God!"
Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.	10:23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.	Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.
	10:24 The disciples were amazed at his words.	
	10:24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις	

	αὐτοῦ.	
	But Jesus answered again, "Children, how hard is it for those who trust in riches to enter into the Kingdom of God!"	
	Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	
19:24 Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."	10:25 It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."	18:25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God."
19:24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	10:25 Εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	18:25 Εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
19:25 When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"	10:26 They were exceedingly astonished, saying to him, "Then who can be saved?"	18:26 Those who heard it said, "Then who can be saved?"
19:25 Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι;	10:26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοῦς, Καὶ τίς δύναται σωθῆναι;	18:26 Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;
19:26 Looking at them, Jesus said, "With men this is impossible, but with God all things are possible."	10:27 Jesus, looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."	18:27 But he said, "The things which are impossible with men are possible with God."
19:26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῶ πάντα δυνατά.	10:27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῶ· πάντα γὰρ δυνατά ἐστιν παρὰ τῷ θεῶ.	18:27 Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστιν παρὰ τῷ θεῶ.
19:27 Then Peter answered, "Behold, we have left everything, and followed you.	10:28 Peter began to tell him, "Behold, we have left all, and have followed you."	18:28 Peter said, "Look, we have left everything, and followed you."

What then will we have?"		
19:27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;	10:28 Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.	18:28 Εἶπεν δὲ Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.
19:28 Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.		
19:28 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, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.		
19:29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life.	10:29 Jesus said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, 10:30 but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life.	18:29 He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the Kingdom of God's sake, 18:30 who will not receive many times more in this time, and in the world to come, eternal life."
19:29 Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζῶην αἰώνιον κληρονομήσει.	10:29 Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, 10:30 εἰ μὴ λάβῃ ἑκατονταπλασίονα	18:29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, 18:30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶην

	νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.	αἰώνιον.
19:30 But many will be last who are first; and first who are last.	10:31 But many who are first will be last; and the last first."	
19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.	10:31 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.	

Event 98: Jesus delivers the parable of labourers in the vineyard

Time: early 33 A.D.

Place:

MATTHEW 20:1-16
20:1 "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. 20:2 When he had agreed with the laborers for a denarius a day [common wage for a day of farm labour], he sent them into his vineyard. 20:3 He went out about the third hour [about 9:00 am] and saw others standing idle in the marketplace. 20:4 To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. 20:5 Again he went out about the sixth [12:00 pm] and ninth hour [3:00 pm] and did likewise. 20:6 About the eleventh [5:00 pm] he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'
20:1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 20:2 Καὶ συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 20:3 Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· 20:4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. 20:5 Οἱ δὲ ἀπηλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως. 20:6 Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εἶδεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
20:7 "They said to him, 'Because no one has hired us.'
20:7 Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο.
"He said to them, 'You also go into the vineyard, and you will receive whatever is right.'
Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.
20:8 When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'
20:8 Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.
20:9 "When those who were hired at about the eleventh hour came, they each received a

denarius. 20:10 When the first came, they supposed that they would receive more; and they likewise each received a denarius. 20:11 When they received it, they murmured against the master of the household, 20:12 saying, "These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!"
20:9 Καὶ ἔλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 20:10 Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. 20:11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, 20:12 λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
20:13 "But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? 20:14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. 20:15 Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?'"
20:13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; 20:14 Ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τοῦτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. 20:15 Ἡ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; Εἰ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι;
20:16 So the last will be first, and the first last. For many are called, but few are chosen."
20:16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γὰρ εἰσὶν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Event 99: Jesus raises Lazarus from the dead

Time: March 15, 33 A.D. (Sunday, 19 days before Passover April 3)

Place: Bethany, Judea

JOHN 11:1-57
11:1 Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. 11:2 It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick.
11:1 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 11:2 Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.
11:3 The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick." 11:4 But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it."
11:3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 11:4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.
11:5 Now Jesus loved Martha, and her sister, and Lazarus.
11:5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.
11:6 When therefore he heard that he was sick, he stayed two days in the place where he was. 11:7 Then after this he said to the disciples, "Let's go into Judea again."
11:6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 11:7 Ἐπειτα

μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
11:8 The disciples told him, "Rabbi, the Jews were just trying to stone you, and are you going there again?"
11:8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
11:9 Jesus answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world. 11:10 But if a man walks in the night, he stumbles, because the light isn't in him." 11:11 He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."
11:9 Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; Ἐάν τις περιπατῆ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 11:10 Ἐάν δέ τις περιπατῆ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11:11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.
11:12 The disciples therefore said, "Lord, if he has fallen asleep, he will recover."
11:12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται.
11:13 Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. 11:14 So Jesus said to them plainly then, "Lazarus is dead. 11:15 I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."
11:13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 11:14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν. 11:15 Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.
11:16 Thomas therefore, who is called Didymus ["Didymus" means "Twin"] said to his fellow disciples, "Let's go also, that we may die with him."
11:16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
11:17 So when Jesus came, he found that he had been in the tomb four days already.
11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.
11:18 Now Bethany was near Jerusalem, about fifteen stadia away. [about 2.8 kilometers or 1.7 miles]
11:18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·
11:19 Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.
11:19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.
11:20 Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.
11:20 Ἦ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
11:21 Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died. 11:22 Even now I know that, whatever you ask of God, God will give you."

11:21 Εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 11:22 Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.
11:23 Jesus said to her, "Your brother will rise again."
11:23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.
11:24 Martha said to him, "I know that he will rise again in the resurrection at the last day."
11:24 Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies. 11:26 Whoever lives and believes in me will never die. Do you believe this?"
11:25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;
11:27 She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."
11:27 Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
11:28 When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you." 11:29 When she heard this, she arose quickly, and went to him. 11:30 Now Jesus had not yet come into the village, but was in the place where Martha met him. 11:31 Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." 11:32 Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."
11:28 Καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. 11:29 Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ 13 καὶ ἔρχεται πρὸς αὐτόν. 11:30 Οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 11:31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι Ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. 11:32 Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός.
11:33 When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, 11:34 and said, "Where have you laid him?" They told him, "Lord, come and see." 11:35 Jesus wept.
11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν, 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 11:35 Ἐδάκρυσεν ὁ Ἰησοῦς.
11:36 The Jews therefore said, "See how much affection he had for him!" 11:37 Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"
11:36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 11:37 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
11:38 Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. 11:39 Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."
11:38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 11:39 Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἥδη ὄζει· τεταρταῖος γὰρ ἐστίν.
11:40 Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?" 11:41 So they took away the stone from the place where the dead man was lying. [NU lacks "from the place where the dead man was lying.]"
11:40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; 11:41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος.
Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me. 11:42 I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me." 11:43 When he had said this, he cried with a loud voice, "Lazarus, come out!"
Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 11:42 Ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 11:43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἕξω.
11:44 He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Free him, and let him go."
11:44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.
11:45 Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him.
11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.
11:46 But some of them went away to the Pharisees, and told them the things which Jesus had done. 11:47 The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. 11:48 If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."
11:46 Τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. 11:47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. 11:48 Ἐὰν ἀφῶμεν αὐτόν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.
11:49 But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 11:50 nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." 11:51 Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, 11:52 and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. 11:53 So from that day forward they took counsel that they might put him to death.
11:49 Εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν, 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ

<p>τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 11:51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἐμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα ἢ συναγάγη εἰς ἓν. 11:53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.</p>
<p>11:54 Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.</p>
<p>11:54 Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.</p>
<p>11:55 Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. 11:56 Then they sought for Jesus and spoke one with another, as they stood in the temple, "What do you think--that he isn't coming to the feast at all?"</p>
<p>11:55 Ἦν δὲ ἐγγὺς τὸ Πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ Πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. 11:56 Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν;</p>
<p>11:57 Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.</p>
<p>11:57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα εἰάν τις γνῶ ποῦ ἐστίν, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.</p>

Event 100: Jesus predicts his death in Jerusalem a third time

Time: late March 33 A.D.

Place: Jordan valley

MATTHEW 20:17-19	MARK 10:32-34	LUKE 18:31-34
20:17 As Jesus was going up to Jerusalem,	10:32 They were on the way, going up to Jerusalem; and Jesus was going in front of them, and they were amazed; and those who followed were afraid.	
20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα	10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτούς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο.	
he took the twelve disciples aside, and on the way he said to them,	He again took the twelve, and began to tell them the things that were going to happen to him.	18:31 He took the twelve aside, and said to them,
παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ	Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ	18:31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς,

ὁδοῦ, καὶ εἶπεν αὐτοῖς,	συμβαίνειν·	
20:18 "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, 20:19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."	10:33 "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles. 10:34 They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."	"Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. 18:32 For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. 18:33 They will scourge and kill him. On the third day, he will rise again."
20:18 Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	10:33 ὅτι Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 10:34 καὶ ἐμπαῖξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 18:32 Παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαυχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, 18:33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
		18:34 They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.
		18:34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Event 101: James and John vie for positions in the kingdom of heaven

Time: late March 33 A.D.

Place: Jordan valley

MATTHEW 20:20-28	MARK 10:35-45
20:20 Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. 20:21 He said to her, "What do you want?"	10:35 James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask."

	10:36 He said to them, "What do you want me to do for you?"
20:20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 20:21 Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις;	10:35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν, ποιήσης ἡμῖν. 10:36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν;
She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."	10:37 They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."
Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου.	10:37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.
20:22 But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"	10:38 But Jesus said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"
20:22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;	10:38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;
They said to him, "We are able."	10:39 They said to him, "We are able."
Λέγουσιν αὐτῷ, Δυνάμεθα.	
20:23 He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."	Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; 10:40 but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."
20:23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρός μου.	10:39 Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· 10:40 τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.
20:24 When the ten heard it, they were indignant with the two brothers.	10:41 When the ten heard it, they began to be indignant towards James and John.
20:24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.	10:41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
20:25 But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. 20:26 It shall not be [TR has instead "let not be"] so among you, but whoever desires to become great among you	10:42 Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. 10:43 But it shall not be so among you, but whoever wants to become great among you

shall be your servant. 20:27 Whoever desires to be first among you shall be your bondservant, 20:28 even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for man.	shall be your servant. 10:44 Whoever of you wants to become first among you, shall be bondservant of all. 10:45 For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."
20:25 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 20:26 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος· 20:27 καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· 20:28 ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν.	10:42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 10:43 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος· 10:44 καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. 10:45 Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν.

Event 102: Jesus heals a blind man Bartimaeus**Time: late March 33 A.D.****Place: Jericho, Judea**

MATTHEW 20:29-34	MARK 10:46-52	LUKE 18:35-43
20:29 As they went out from Jericho, a great multitude followed him.	10:46 They came to Jericho.	18:35 It happened, as he came near Jericho,
20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.	10:46 Καὶ ἔρχονται εἰς Ἰεριχώ·	18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἰεριχώ,
20:30 Behold, two blind men sitting by the road,	As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road.	a certain blind man sat by the road, begging.
20:30 Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν,	καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.	τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·
when they heard that Jesus was passing by, cried out, "Lord, have mercy on us, you son of David!" 20:31 The	10:47 When he heard that it was Jesus the Nazarene, he began to cry out, and say, "Jesus, you son of David, have	8:36 Hearing a multitude going by, he asked what this meant. 18:37 They told him that Jesus of Nazareth was

multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David!"	mercy on me!" 10:48 Many rebuked him, that he should be quiet, but he cried out much more, "You son of David, have mercy on me!"	passing by. 18:38 He cried out, "Jesus, you son of David, have mercy on me!" 18:39 Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"
ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ. 20:31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ.	10:47 Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαβίδ, Ἰησοῦ, ἐλέησόν με. 10:48 Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέησόν με.	18:36 ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἶη τοῦτο. 18:37 Ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 10 18:38 Καὶ ἐβόησεν, λέγων, Ἰησοῦ, υἱὲ Δαβίδ, ἐλέησόν με. 18:39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέησόν με.
20:32 Jesus stood still, and called them,	10:49 Jesus stood still, and said, "Call him."	18:40 Standing still, Jesus commanded him to be brought to him.
20:32 Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς,	10:49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι·	18:40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·
	They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"	
	καὶ φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε.	
	10:50 He, casting away his cloak, sprang up, and came to Jesus.	
	10:50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν.	
and asked, "What do you want me to do for you?"	10:51 Jesus asked him, "What do you want me to do for you?"	When he had come near, he asked him, 18:41 "What do you want me to do?"
καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;	10:51 Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοί;	ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 18:41 λέγων, Τί σοι θέλεις ποιήσω;

20:33 They told him, "Lord, that our eyes may be opened."	The blind man said to him, "that Rhabboni [a transliteration of the Hebrew word for "great teacher"], I may see again."	He said, "Lord, that I may see again."
20:33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.	Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω.	Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.
20:34 Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.	10:52 Jesus said to him, "Go your way. Your faith has made you well." Immediately he received his sight, and followed Jesus in the way.	18:42 Jesus said to him, "Receive your sight. Your faith has healed you." 18:43 Immediately he received his sight, and followed him, glorifying God.
20:34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.	10:52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε· ἡ πίστις σου σέσωκέν σε. Καὶ εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.	18:42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. 18:43 Καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν·
		All the people, when they saw it, praised God.
		καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

Event 103: Jesus meets a future disciple Zacchaeus

Time: late March 33 A.D.

Place: Jericho, Judea

LUKE 19:1-10
19:1 He entered and was passing through Jericho.
19:1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικό.
19:2 There was a man named Zacchaeus. He was a chief tax collector, and he was rich. 19:3 He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. 19:4 He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way.
19:2 Καὶ ἰδοῦ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος. 19:3 Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 19:4 Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραΐαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἔμελλεν διέρχεσθαι.
19:5 When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house."
19:5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

19:6 He hurried, came down, and received him joyfully. 19:7 When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."
19:6 Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 19:7 Καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
19:8 Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."
19:8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τι νός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
19:9 Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham. 19:10 For the Son of Man came to seek and to save that which was lost."
19:9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. 19:10 Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

Event 104: Jesus delivers the parable of the 10 servants

Time: late March 33 A.D.

Place: Judea

LUKE 19:11-28
19:11 As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately.
19:11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.
19:12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. 19:13 He called ten servants of his, and gave them ten mina coins [about 3 year's wages for an agricultural worker], and told them, 'Conduct business until I come.'
19:12 Εἶπεν οὖν, Ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. 19:13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.
19:14 But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'
19:14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.
19:15 "It happened when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business.
19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκεν τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο.
19:16 The first came before him, saying, 'Lord, your mina has made ten more minas.' 19:17 "He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'
19:16 Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. 19:17

Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
19:18 "The second came, saying, 'Your mina, Lord, has made five minas.' 19:19 "So he said to him, 'And you are to be over five cities.'
19:18 Καὶ ἦλθεν ὁ δεῦτερος, λέγων, Κύριε, ἡ μνᾶ 1 σου ἐποίησεν πέντε μνᾶς. 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.
19:20 Another came, saying, 'Lord, behold, your mina, which I kept laid away in a handkerchief, 19:21 for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.' 19:22 "He said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow. 19:23 Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?' 19:24 He said to those who stood by, 'Take the mina away from him, and give it to him who has the ten minas.' 19:25 "They said to him, 'Lord, he has ten minas!'"
19:20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· 19:21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. 19:22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. Ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· 19:23 καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; 19:24 Καὶ τοῖς παρεστώσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. 19:25 Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.
19:26 'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. 19:27 But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.'
19:26 Λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 19:27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.
19:28 Having said these things, he went on ahead, going up to Jerusalem.
19:28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

Event 105: Jesus is anointed the first time

Time: March 28, 33 A.D. (Saturday)

Place: Bethany, Judea

JOHN 12:1-11
12:1 Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.
12:1 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἠγειρεν ἐκ νεκρῶν.
12:2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him.
12:2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

12:3 Mary, therefore, took a pound [a Roman pound of 12 ounces or about 340 grams] of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment.
12:3 Ἡ οὖν Μαρία λαβοῦσα λίτρον μύρου νάρδου πιστικῆς πολυτίμου, ἤλειπεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
12:4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, 12:5 "Why wasn't this ointment sold for three hundred denarii [about a year's wages for an agricultural labourer] and given to the poor?"
12:4 Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 12:5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;
12:6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.
12:6 Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν.
12:7 But Jesus said, "Leave her alone. She has kept this for the day of my burial. 12:8 For you always have the poor with you, but you don't always have me."
12:7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 12:8 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
12:9 A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
12:9 Ἐγνώ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.
12:10 But the chief priests conspired to put Lazarus to death also, 12:11 because on account of him many of the Jews went away and believed in Jesus.
12:10 Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· 12:11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

Event 106: Jesus enters Jerusalem triumphantly

Time: March 29, 33 A.D. (Sunday)

Place: Jerusalem, Judea

MATTHEW 21:1-16	MARK 11:1-11	LUKE 19:28-44	JOHN 12:12-19
21:1 When they drew near to Jerusalem, and came to Bethsphage, [TR and NU have instead of Bethsphage "Bethphage"] to the Mount of Olives, then Jesus sent two disciples, 21:2 saying to them,	11:1 When they drew near to Jerusalem, to Bethsphage [TR and NU have instead of Bethsphage "Bethphage"] and Bethany, at the Mount of Olives, he sent two of his disciples, 11:2 and said to them,	19:28 Having said these things, he went on ahead, going up to Jerusalem. 19:29 It happened, when he drew near to Bethsphage [TR and NU have instead of Bethsphage "Bethpage"] and	12:12 On the next day

		Bethany, at the mountain that is called Olivet, he sent two of his disciples, 19:30 saying,	
21:1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθσφαγὴ πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητάς, 21:2 λέγων αὐτοῖς,	11:1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθσφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 11:2 καὶ λέγει αὐτοῖς,	19:28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα. 19:29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ, 19:30 εἰπὼν,	12:12 Τῇ ἐπαύριον
"Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. 21:3 If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."	"Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him. 11:3 If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him;' and immediately he will send him back here."	"Go your way into the village on the other side, in which, as you enter, you will find a colt tied, whereon no man ever yet sat. Untie it, and bring it. 19:31 If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it.'"	
Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 21:3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δέ	Ἐπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε. 11:3 Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο;	Ἐπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε. 19:31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως	

ἀποστέλλει αὐτούς.	εἶπατε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε.	ἐρεῖτε αὐτῷ ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
21:4 All this was done, that it might be fulfilled which was spoken through the prophet, saying, 21:5 "Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey." [Zechariah 9:9]			
21:4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος, 21:5 Εἶπατε τῇ θυγατρὶ Σιών, Ἴδού, ὁ βασιλεύς σου ἔρχεται σοι, πραῖς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.			
21:6 The disciples went, and did just as Jesus commanded them,	11:4 They went away, and found a young donkey tied at the door outside in the open street, and they untied him.	19:32 Those who were sent went away, and found things just as he had told them.	
21:6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,	11:4 Ἀπῆλθον δὲ καὶ εὔρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν.	19:32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς.	
	11:5 Some of those who stood there asked them, "What are you doing, untying the young donkey?"	19:33 As they were untying the colt, its owners said to them, "Why are you untying the colt?"	
	11:5 Καὶ τινες τῶν	19:33 Λυόντων δὲ	

	ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;	αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;	
	11:6 They said to them just as Jesus had said, and they let them go.	19:34 They said, "The Lord needs it."	
	11:16 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτούς.	19:34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
21:7 and brought the donkey and the colt, and laid their clothes on them; and he sat on them.	11:7 They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it.	19:35 They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them.	
21:7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον· καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.	11:7 Καὶ ἤγαγον τὸν πῶλον ¹¹ πρὸς τὸν Ἰησοῦν· καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ	19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.	
		19:36 As he went, they spread their cloaks in the way.	
		19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.	
		19:37 As he was now getting near, at the descent of the Mount of Olives,	
		19:37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν,	
		the whole multitude	a great multitude had

		of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, 19:38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!" [Psalm 118:26]	come to the feast. When they heard that Jesus was coming to Jerusalem,
		ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.	ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα,
		19:39 Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"	
		19:39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.	
		19:40 He answered them, "I tell you that if these were silent, the stones would cry out."	
		19:40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι ἐὰν οὗτοι	

		σιωπήσωσιν, οί λίθοι κεκράζονται.	
		19:41 When he drew near, he saw the city and wept over it, 19:42 saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. 19:43 For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, 19:44 and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."	
		19:41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, 19:42 λέγων ὅτι Εἰ ἔγνωσ καὶ σύ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 19:43 Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσίν σε, καὶ συνέξουσίν σε πάντοθεν, 19:44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί	

		λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.	
21:8 A very great multitude spread their clothes on the road.	11:8 Many spread their garments on the way,		
21:8 Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ·	11:8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν·		
Others cut branches from the trees, and spread them on the road.	and others were cutting down branches from the trees, and spreading them on the road.		12:13 they took the branches of the palm trees,
ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώννουν ἐν τῇ ὁδῷ.	ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννουν εἰς τὴν ὁδόν.		12:13 ἔλαβον τὰ βαΐα τῶν φοινίκων,
21:9 The multitudes who went before him, and who followed kept shouting,	11:9 Those who went in front, and those who followed, cried out,		and went out to meet him, and cried out,
21:9 Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες,	11:19 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες,		καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον,
"Hosanna [Hosanna means "save us", "help us"] to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" [Psalm 118:25-26]	"Hosanna! [Hosanna means "save us", "help us"] Blessed is he who comes in the name of the Lord! 11:10 Blessed is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest!" [Psalm 118:25-26]		"Hosanna! [Hosanna means "save us", "help us"] Blessed is he who comes in the name of the Lord, the King of Israel!" [Psalm 118:25-26]
Ὡσαννά τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. 11:10 Εὐλογημένη ἡ ἐρχομένη		Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,

Ὡσαννὰ ἐν τοῖς ὑψίστοις.	βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαβίδ. Ὡσαννὰ ἐν τοῖς ὑψίστοις.		βασιλεὺς τοῦ Ἰσραήλ.
			12:14 Jesus, having found a young donkey, sat on it. As it is written, 12:15 "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt." [Zechariah 9:9]
			12:14 Εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον, 12:15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
			12:16 His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.
			12:16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.
			12:17 The multitude therefore that was

			with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it.
			12:17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
			12:18 For this cause also the multitude went and met him, because they heard that he had done this sign.
			12:18 Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσεν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
			12:19 The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."
			12:19 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.
21:10 When he had come into Jerusalem,			
21:10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα,			
all the city was stirred			

up, saying, "Who is this?"			
ἐσεΐσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστὶν οὗτος;			
21:11 The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."			
21:11 Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.			
	11:11 Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.		
	11:11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.		

Event 107: Greeks come to Jesus through Phillip**Time: March 29, 33 A.D. (Sunday)****Place: Jerusalem, Judea**

JOHN 12:20-50
12:20 Now there were certain Greeks among those that went up to worship at the feast. 12:21 These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Jesus." 12:22 Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus.
12:20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· 12:21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες,

Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 12:22 Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ.
12:23 Jesus answered them, "The time has come for the Son of Man to be glorified. 12:24 Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. 12:25 He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. 12:26 If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.
12:23 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 12:24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. 12:25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 12:26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.
12:27 "Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time. 12:28 Father, glorify your name!" Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."
12:27 Νῦν ἡ ψυχὴ μου τετάραται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. 12:28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.
12:29 The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."
12:29 Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.
12:30 Jesus answered, "This voice hasn't come for my sake, but for your sakes. 12:31 Now is the judgment of this world. Now the prince of this world will be cast out. 12:32 And I, if I am lifted up from the earth, will draw all people to myself." 12:33 But he said this, signifying by what kind of death he should die.
12:30 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. 12:31 Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 12:32 Κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντα ἐλκύσω πρὸς ἐμαυτόν. 12:33 Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ ἔμελλεν ἀποθνήσκειν.
12:34 The multitude answered him, "We have heard out of the law that the Christ remains forever. [Isaiah 9:7; Daniel 2:44, Isaiah 53:8] How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"
12:34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;
12:35 Jesus therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. 12:36 While you have the light, believe in the light, that you may become children of light."
12:35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστὶν. Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. 12:36 Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

Jesus said these things, and he departed and hid himself from them.
Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
12:37 But though he had done so many signs before them, yet they didn't believe in him, 12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke, "Lord, who has believed our report? To whom has the arm of the Lord been revealed?" [Isaiah 53:1] 12:39 For this cause they couldn't believe, for Isaiah said again, 12:40 "He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them." [Isaiah 6:10] 12:41 Isaiah said these things when he saw his glory, and spoke of him. [Isaiah 6:1]
12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· 12:38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῆ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη; 12:39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας, 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ νοήσωσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ ἰάσωμαι αὐτούς. 12:41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
12:42 Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, 12:43 for they loved men's praise more than God's praise.
12:42 Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. 12:43 Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.
12:44 Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. 12:45 He who sees me sees him who sent me. 12:46 I have come as a light into the world, that whoever believes in me may not remain in the darkness. 12:47 If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. 12:48 He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. 12:49 For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. 12:50 I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."
12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· 12:45 καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. 12:46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνη. 12:47 Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 12:48 Ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 12:49 Ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἶπω καὶ τί λαλήσω. 12:50 Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

Event 108: Jesus cleanses the Temple a second time

Time: March 30, 33 A.D. (Monday)

Place: Jerusalem, Judea

MATTHEW 21:12-17	MARK 11:12-19	LUKE 19:45-48
------------------	---------------	---------------

	<p>11:12 The next day, when they had come out from Bethany, he was hungry. 11:13 Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 11:14 Jesus told it, "May no one ever eat fruit from you again!" and his disciples heard it.</p>	
	<p>11:12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν. 11:13 Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 11:14 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.</p>	
<p>21:12 Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.</p>	<p>11:15 They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. 11:16 He would not allow anyone to carry a container through the temple.</p>	<p>19:45 He entered into the temple, and began to drive out those who bought and sold in it,</p>
<p>21:12 Καὶ εἰσηλθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς.</p>	<p>11:15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς</p>	<p>19:45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,</p>

	κατέστρεψεν· 11:16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.	
21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' [Isaiah 56:7] but you have made it a den of robbers!" [Jeremiah 7:11]	11:17 He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' [Isaiah 56:7] But you have made it a den of robbers!" [Jeremiah 7:11]	19:46 saying to them, "It is written, 'My house is a house of prayer,' [Isaiah 56:7] but you have made it a 'den of robbers!'" [Jeremiah 7:11]
21:13 Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	11:17 Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.	19:46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
21:14 The blind and the lame came to him in the temple, and he healed them.		
21:14 Καὶ προσῆλθον αὐτῷ χωλοὶ ³¹ καὶ τυφλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.		
21:15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!"		
21:15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβὶδ,		
they were indignant, 21:16 and said to him, "Do you hear what these are saying?"		
ἠγανάκτησαν, 21:16 καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν;		
Jesus said to them, "Yes. Did		

you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'" [Psalm 8:2]		
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;		
	11:18 The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.	19:47 He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him. 19:48 They couldn't find what they might do, for all the people hung on to every word that he said.
	11:18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτησαν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.	19:47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτησαν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 19:48 καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.
21:17 He left them, and went out of the city to Bethany, and lodged there.	11:19 When evening came, he went out of the city.	
21:17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.	11:19 Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.	

Event 109: Jesus delivers the parable of the fig tree**Time: March 31, 33 A.D. (Tuesday)****Place: Jerusalem, Judea**

MATTHEW 21:18-22	MARK 11:20-26
21:18 Now in the morning, as he returned to the city, he was hungry. 21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away. 21:20 When the disciples saw it, they marveled, saying, "How did the fig	11:20 As they passed by in the morning, they saw the fig tree withered away from the roots. 11:21 Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

tree immediately wither away?"	
<p>21:18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέινασεν. 21:19 Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. 21:20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;</p>	<p>11:20 Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν. 11:21 Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκὴ ἦν κατηράσω ἐξηράνται.</p>
<p>21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done. 21:22 All things, whatever you ask in prayer, believing, you will receive."</p>	<p>11:22 Jesus answered them, "Have faith in God. 11:23 For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says. 11:24 Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them.</p>
<p>21:21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. 21:22 Καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.</p>	<p>11:22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ. 11:23 Ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. 11:24 Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτήσῃτε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.</p>
	<p>11:25 Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions. 11:26 But if you do not forgive, neither will your Father in heaven forgive your transgressions."</p>
	<p>11:25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 11:26 Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.</p>

Event 110: Jesus comments on his authority and his relationship to John the Baptist

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 21:23-27	MARK 11:27-33	LUKE 20:1-8
21:23 When he had come into	11:27 They came again to	20:1 It happened on one of

the temple,	Jerusalem, and as he was walking in the temple,	those days, as he was teaching the people in the temple and preaching the Good News,
21:23 Καὶ ἔλθοντι αὐτῷ εἰς τὸ ἱερόν,	11:27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ,	20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου,
the chief priests and the elders of the people came to him as he was teaching, and said,	the chief priests, and the scribes, and the elders came to him, 11:28 and they began saying to him,	that the [TR adds “chief”] priests and scribes came to him with the elders. 20:2 They asked him,
προσηλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ,	ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 11:28 καὶ λέγουσιν αὐτῷ,	ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 20:2 καὶ εἶπον πρὸς αὐτόν,
"Tell us: by what authority do you do these things? Or who is giving you this authority?"	"By what authority do you do these things? Or who gave you this authority to do these things?"	"Tell us: by what authority do you do these things? Or who is giving you this authority?"
λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς;	λέγοντες, Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;
21:24 Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. 21:25 The baptism of John, where was it from? From heaven or from men?"	11:29 Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. 11:30 The baptism of John-was it from heaven, or from men? Answer me."	20:3 He answered them, "I also will ask you one question. Tell me: 20:4 the baptism of John, was it from heaven, or from men?"
21:24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 21:25 Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; Ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;	11:29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς καὶ ἐγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 11:30 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ μοι.	20:3 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ εἵπατέ μοι. 20:4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe	11:31 They reasoned with themselves, saying, "If we should say, 'From heaven,' he will say, 'Why then did you	20:5 They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe

him?' 21:26 But if we say, 'From men,' we fear the multitude, for all hold John as a prophet." 21:27 They answered Jesus, and said, "We don't know."	not believe him?' 11:32 If we should say, 'From men'--they feared the people, for all held John to really be a prophet. 11:33 They answered Jesus, "We don't know."	him?' 20:6 But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." 20:7 They answered that they didn't know where it was from.
Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 21:26 Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην. 21:27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν.	11:31 Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 11:32 Ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄτως προφήτης ἦν. 11:33 Καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ, Οὐκ οἶδαμεν.	20:5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 20:6 Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι. 20:7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.
He also said to them, "Neither will I tell you by what authority I do these things."	Jesus said to them, "Neither do I tell you by what authority I do these things."	20:8 Jesus said to them, "Neither will I tell you by what authority I do these things."
Ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	20:8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Event 111: Jesus delivers the parable of the 2 sons**Time: March 31, 33 AD (Tuesday)****Place: Jerusalem, Judea**

MATTHEW 21:28-32
21:28 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.'
21:28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου.
21:29 He answered, 'I will not,' but afterward he changed his mind, and went.
21:29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπήλθεν.
21:30 He came to the second, and said the same thing.
21:30 Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως.
He answered, 'I go, sir,' but he didn't go.
Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν.

21:31 Which of the two did the will of his father?"
21:31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
They said to him, "The first."
Λέγουσιν αὐτῷ, Ὁ πρῶτος.
Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you.
Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.
21:32 For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him. "
21:32 Ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

Event 112: Jesus delivers the parable of the vineyard

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 21:33-46	MARK 12:1-12	LUKE 20:9-19
21:33 "Hear another parable.	12:1 He began to speak to them in parables.	20:9 He began to tell the people this parable.
21:33 Ἄλλην παραβολὴν ἀκούσατε.	12:1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν,	20:9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην·
There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went into another country.	"A man planted a vineyard, put a hedge around it, dug a pit for the winepress, built a tower, rented it out to a farmer, and went into another country.	"A [TR adds "certain" and NU brackets "certain"] man planted a vineyard, and rented it out to some farmers, and went into another country for a long time.
Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὄρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκεν φραγμὸν, καὶ ὄρυξεν ὑπολήνιον, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς·
21:34 When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit.	12:2 When it was time, he sent a servant to the farmer to get from the farmer his share of	20:10 At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard.

	the fruit of the vineyard.	
21:34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.	12:2 Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.	20:10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ.
21:35 The farmers took his servants, beat one, killed another, and stoned another.	12:3 They took him, beat him, and sent him away empty.	But the farmers beat him, and sent him away empty.
21:35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.	12:3 Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.	Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.
21:36 Again, he sent other servants more than the first: and they treated them the same way.	12:4 Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated.	20:11 He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty.
21:36 Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.	12:4 Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.	20:11 Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κάκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
	12:5 Again he sent another; and they killed him; and many others, beating some, and killing some.	20:12 He sent yet a third, and they also wounded him, and threw him out.
	12:5 Καὶ πάλιν ἄλλον ἀπέστειλεν· κάκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτένοντες.	20:12 Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
21:37 But afterward he sent to them his son, saying, 'They will respect my son.'	12:6 Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.'	20:13 The lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.'
21:37 Ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.	12:6 Ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.	20:13 Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; Πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.
21:38 But the farmers, when	12:7 But those farmers said	20:14 "But when the farmers

they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' 21:39 So they took him, and threw him out of the vineyard, and killed him.	among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' 12:8 They took him, killed him, and cast him out of the vineyard.	saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.' 20:15 They threw him out of the vineyard, and killed him.
21:38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. 21:39 Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.	12:7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 12:8 Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.	20:14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 20:15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν.
21:40 When therefore the lord of the vineyard comes, what will he do to those farmers?"	12:9 What therefore will the lord of the vineyard do?	What therefore will the lord of the vineyard do to them?
21:40 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;	12:9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;	Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
21:41 They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."	He will come and destroy the farmers, and will give the vineyard to others.	20:16 He will come and destroy these farmers, and will give the vineyard to others."
21:41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.	Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	20:16 Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
		When they heard it, they said, "May it never be!"
		Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.
21:42 Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the	12:10 Haven't you even read this Scripture: 'The stone which the builders rejected, the same was made the head of the corner.	20:17 But he looked at them, and said, "Then what is this that is written, 'The stone which the builders rejected, the same was made the chief

corner.		cornerstone?' [Psalm 118:22]
21:42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασα οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	12:10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	20:17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
This was from the Lord. It is marvelous in our eyes?" [Psalm 118:22-23]	12:11 This was from the Lord, it is marvelous in our eyes?" [Psalm 118:22-23]	
παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	12:11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	
21:43 "Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit.		
21:43 Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.		
21:44 He who falls on this stone will be broken to pieces, but on whoever it will fall, it will scatter him as dust."		20:18 Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust."
21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτου συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.		20:18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.
21:45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.		
21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.		
21:46 When they sought to seize him,	12:12 They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against	20:19 The chief priests and the scribes sought to lay hands on him that very hour,

	them.	
21:46 Καὶ ζητοῦντες αὐτὸν κρατῆσαι,	12:12 Καὶ ἐζήτησαν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν·	20:19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ,
they feared the multitudes, because they considered him to be a prophet		but they feared the people--for they knew he had spoken this parable against them.
ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.		καὶ ἐφοβήθησαν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπεν.
	They left him, and went away.	
	καὶ ἀφέντες αὐτὸν ἀπῆλθον.	

Event 113: Jesus delivers the parable of the banquet

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 22:1-14
22:1 Jesus answered and spoke again in parables to them, saying, 22:2 "The Kingdom of Heaven is like a certain king, who made a marriage feast for his son, 22:3 and sent out his servants to call those who were invited to the marriage feast, but they would not come. 22:4 Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"' 22:5 But they made light of it, and went their ways, one to his own farm, another to his merchandise, 22:6 and the rest grabbed his servants, and treated them shamefully, and killed them. 22:7 When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.
22:1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, 22:2 Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ· 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν. 22:4 Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις. Ἴδού, τὸ ἄριστόν μου ἠτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. 22:5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. 22:7 Καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκεῖνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.
22:8 "Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. 22:9 Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.' 22:10 Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests. 22:11 But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, 22:12 and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless. 22:13 Then the king said to the servants, 'Bind him hand and foot,

take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.'
22:8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. 22:9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔρητε, καλέσατε εἰς τοὺς γάμους. 22:10 Καὶ ἐξεληθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. 22:11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 22:12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. 22:13 Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
22:14 For many are called, but few chosen."
22:14 Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Event 114: Jesus comments on payment of taxes to Caesar

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 22:15-22	MARK 12:13-17	LUKE 20:20-26
22:15 Then the Pharisees went and took counsel how they might entrap him in his talk. 22:16 They sent their disciples to him, along with the Herodians, saying,	12:13 They sent some of the Pharisees and of the Herodians to him, that they might trap him with words. 12:14 When they had come, they asked him,	20:20 They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor.
22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 22:16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες,	12:13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 12:14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ,	20:20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
"Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone. 22:17 Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"	"Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Shall we give, or shall we not give?"	20:21 They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God. 20:22 Is it lawful for us to pay taxes to Caesar, or not?"
Διδάσκαλε, οἶδαμεν ὅτι ἀληθῆς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς	Διδάσκαλε, οἶδαμεν ὅτι ἀληθῆς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ	20:21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ

<p>πρόσωπον ἀνθρώπων. 22:17 Εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; Ἐξεστὶν δοῦναι κῆνσον Καίσαρι, ἢ οὐ;</p>	<p>θεοῦ διδάσκεις. Ἐξεστὶν κῆνσον Καίσαρι δοῦναι,</p>	<p>λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 20:22 Ἐξεστὶν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;</p>
<p>22:18 But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites?"</p>	<p>12:15 But he, knowing their hypocrisy, said to them, "Why do you test me?"</p>	<p>20:23 But he perceived their craftiness, and said to them, "Why do you test me?"</p>
<p>22:18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;</p>	<p>12:15 ἢ οὐ; Φέρετέ μοι δηνάριον, ἵνα ἴδω. Δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε;</p>	<p>20:23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, Τί με πειράζετε;</p>
<p>22:19 Show me the tax money."</p>	<p>Bring me a denarius, that I may see it."</p>	<p>20:24 Show me a denarius.</p>
<p>22:19 Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.</p>	<p>Φέρετέ μοι δηνάριον, ἵνα ἴδω.</p>	<p>20:24 Ἐπιδείξατέ μοι δηνάριον·</p>
<p>They brought to him a denarius.</p>	<p>12:16 They brought it.</p>	
<p>Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.</p>	<p>12:16 Οἱ δὲ ἤνεγκαν.</p>	
<p>22:20 He asked them, "Whose is this image and inscription?"</p>	<p>He said to them, "Whose is this image and inscription?"</p>	<p>Whose image and inscription are on it?</p>
<p>22:20 Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;</p>	<p>Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;</p>	<p>τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν;</p>
<p>22:21 They said to him, "Caesar's."</p>	<p>They said to him, "Caesar's."</p>	<p>They answered, "Caesar's."</p>
<p>22:21 Λέγουσιν αὐτῷ, Καίσαρος.</p>	<p>Οἱ δὲ εἶπον αὐτῷ, Καίσαρος.</p>	<p>Ἀποκριθέντες δὲ εἶπον, Καίσαρος.</p>
<p>Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."</p>	<p>12:17 Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."</p>	<p>20:25 He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."</p>
<p>Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.</p>	<p>12:17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Απόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.</p>	<p>20:25 Ὁ δὲ εἶπεν αὐτοῖς, Απόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.</p>
<p>22:22 When they heard it, they marveled, and left him, and went away.</p>	<p>They marveled greatly at him.</p>	<p>20:26 They weren't able to trap him in his words before the people. They marveled at</p>

		his answer, and were silent.
22:22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	Καὶ ἐθαύμασαν ἐπ' αὐτῷ.	20:26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

Event 115: Jesus comments on the afterlife**Time: March 31, 33 A.D. (Tuesday)****Place: Jerusalem, Judea**

MATTHEW 22:23-33	MARK 12:18-27	LUKE 20:27-40
22:23 On that day Sadducees (those who say that there is no resurrection) came to him.	12:18 There came to him Sadducees, who say that there is no resurrection.	20:27 Some of the Sadducees came to him, those who deny that there is a resurrection.
22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν,	12:18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες,	20:27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,
They asked him, 22:24 saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up seed for his brother.' 22:25 Now there were with us seven brothers. The first married and died, and having no seed left his wife to his brother. 22:26 In like manner the second also, and the third, to the seventh. 22:27 After them all, the woman died. 22:28 In the resurrection therefore, whose wife will she be of the seven? For they all had her."	They asked him, saying, 12:19 "Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.' 12:20 There were seven brothers. The first took a wife, and dying left no offspring. 12:21 The second took her, and died, leaving no children behind him. The third likewise; 12:22 and the seven took her and left no children. Last of all the woman also died. 12:23 In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."	20:28 They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother. 20:29 There were therefore seven brothers. The first took a wife, and died childless. 20:30 The second took her as wife, and he died childless. 20:31 The third took her, and likewise the seven all left no children, and died. 20:32 Afterward the woman also died. 20:33 Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."
καὶ ἐπηρώτησαν αὐτόν, 22:24 λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ	καὶ ἐπηρώτησαν αὐτόν, λέγοντες, 12:19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι Ἐάν τινος ἀδελφὸς ἀποθάνῃ,	20:28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος

<p>ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 22:25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα, ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 22:26 Ὅμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. 22:27 Ὑστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή. 22:28 Ἐν τῇ οὖν ἀναστάσει, τίνας τῶν ἑπτὰ ἔσται γυνή; Πάντες γὰρ ἔσχον αὐτήν.</p>	<p>καὶ καταλίπη γυναῖκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβῃ ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 12:20 Ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· 12:21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως. 12:22 Καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή. 12:23 Ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνας αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.</p>	<p>ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20:29 Ἐπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος· 20:30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. 20:31 Καὶ ὁ τρίτος ἔλαβεν αὐτήν ὡσαύτως. Ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον. 20:32 Ὑστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή. 20:33 Ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν γίνεται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.</p>
<p>22:29 But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God.</p>	<p>12:24 Jesus answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God?"</p>	
<p>22:29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ.</p>	<p>12:24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ;</p>	
<p>22:30 For in the resurrection they neither marry, nor are given in marriage,</p>	<p>12:25 For when they will rise from the dead, they neither marry, nor are given in marriage,</p>	<p>20:34 Jesus said to them, "The children of this age marry, and are given in marriage. 20:35 But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage.</p>
<p>22:30 Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται,</p>	<p>12:25 Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται,</p>	<p>20:34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐγκαμίσκονται· 30:35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε</p>

		ἐγκαμίζονται·
but are like God's angels in heaven.	but are like angels in heaven.	20:36 For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection.
ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσιν.	ἀλλ' εἰσιν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.	20:36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι ²⁶ γὰρ εἰσιν, καὶ υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.
22:31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' [Exodus 3:6]	12:26 But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' [Exodus 3:6]	20:37 But that the dead are raised, even Moses showed at the bush, when he called the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.' [Exodus 3:6]
22:31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 22:32 Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ;	12:26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τοῦ βάλτου, ὡς εἶπεν αὐτῷ ὁ θεός, λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ;	20:37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάλτου, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν Ἰσαάκ καὶ τὸν θεὸν Ἰακώβ.
God is not the God of the dead, but of the living."	12:27 He is not the God of the dead, but of the living.	20:38 Now he is not the God of the dead, but of the living, for all are alive to him."
Οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.	12:27 Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς ζώντων·	20:38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.
	You are therefore badly mistaken."	
	ὁμεῖς οὖν πολὺ πλανᾶσθε.	
22:33 When the multitudes heard it, they were astonished at his teaching.		20:39 Some of the scribes answered, "Teacher, you speak well."
22:33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.		20:39 Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας.
		20:40 They didn't dare to ask

		him any more questions.
		20:40 Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

Event 116: Jesus comments on the greatest commandment**Time: March 31, 33 A.D. (Tuesday)****Place: Jerusalem, Judea**

MATTHEW 22:34-40	MARK 12:28-34
22:34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.	
22:34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.	
22:35 One of them, a lawyer, asked him a question, testing him. 22:36 "Teacher, which is the greatest commandment in the law?"	12:28 One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which commandment is the greatest of all?"
22:35 Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων, 22:36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;	12:28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν πρώτη πάντων ἐντολῆ;
	12:29 Jesus answered, "The greatest is, 'Hear, Israel, the Lord our God, the Lord is one:
	12:29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν, Ἴκουε, Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν, κύριος εἷς ἐστίν·
22:37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' [Deuteronomy 6:5] 22:38 This is the first and great commandment.	12:30 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.' This is the first commandment. [Deuteronomy 6:4-5]
22:37 Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 22:38 Αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή.	12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.
22:39 A second likewise is this, 'You shall love your neighbor as yourself.' [Leviticus 19:18]	12:31 The second is like this, 'You shall love your neighbor as yourself.' [Leviticus 19:18]
22:39 Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	12:31 Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
	There is no other commandment greater than

	these."
	Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.
22:40 The whole law and the prophets depend on these two commandments."	
22:40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.	
	12:32 The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he, 12:33 and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."
	12:32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἔστιν, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· 12:33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἔστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
	12:34 When Jesus saw that he answered wisely, he said to him, "You are not far from the Kingdom of God."
	12:34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.
	No one dared ask him any question after that.
	Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

Event 117: Jesus comments on David's son and David's lord

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 22:41-46	MARK 12:35-37	LUKE 20:40-44
22:41 Now while the Pharisees were gathered together,		
22:41 Συνηγμένων δὲ τῶν Φαρισαίων,		

Jesus asked them a question, 22:42 saying,	12:35 Jesus responded, as he taught in the temple,	20:41 He said to them,
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 22:42 λέγων,	12:35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ,	20:41 Εἶπεν δὲ πρὸς αὐτούς,
"What do you think of the Christ? Whose son is he?" They said to him, "Of David."		
Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; Τίνος υἱὸς ἐστίν; Λέγουσιν αὐτῷ, Τοῦ Δαβὶδ.		
22:43 He said to them, "How then does David in the Spirit call him Lord, saying, 22:44 'The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet?' [Psalm 110:1]"	"How is it that the scribes say that the Christ is the son of David? 12:36 For David himself said in the Holy Spirit, 'The Lord said to my Lord, 'Sit at my right hand, until I make your enemies the footstool of your feet.'" [Psalm 110:1]"	"Why do they say that the Christ is David's son? 20:42 David himself says in the book of Psalms, Lord said to my Lord, "Sit at my right hand 20:43 until I make your enemies the footstool of your feet." [Psalm 110:1]"
22:43 Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, 22:44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ἐστίν Δαβὶδ; 12:36 Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν πνεύματι ἁγίῳ, Λέγει ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	Πῶς λέγουσιν τὸν χριστὸν υἱὸν Δαβὶδ εἶναι; 20:42 Καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 20:43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
22:45 "If then David calls him Lord, how is he his son?"	12:37 Therefore David himself calls him Lord, so how can he be his son?"	20:44 "David therefore calls him Lord, so how is he his son?"
22:45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;	12:37 Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστίν;	20:44 Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστίν;
	The common people heard him gladly.	
	Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.	
22:46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth.		
22:46 Καὶ οὐδεὶς ἐδύνατο		

αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.		
---	--	--

Event 118: Jesus condemns the Pharisees**Time: March 31, 33 A.D. (Tuesday)****Place: Jerusalem, Judea**

MATTHEW 23:1-39	MARK 12:38-40	LUKE 20:45-47
23:1 Then Jesus spoke to the multitudes and to his disciples, 23:2 saying,	12:38 In his teaching he said to them,	20:45 In the hearing of all the people, he said to his disciples,
23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 23:2 λέγων,	12:38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ,	20:45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς αὐτοῦ,
"The scribes and the Pharisees sat on Moses' seat. 23:3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do. 23:4 For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them.		
Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 23:2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 23:4 Δεσμεύουσιν γὰρ φορτία βάρεια καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ		

δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.		
23:5 But all their works they do to be seen by men.		
23:5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιῶσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·		
They make their phylacteries [small leather pouches worn on forehead and arm in prayer following Deuteronomy 6:8] broad, enlarge the fringes of their garments, 23:6 and love the place of honor at feasts, the best seats in the synagogues,	"Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, 12:39 and the best seats in the synagogues, and the best places at feasts:	20:46 "Beware of the scribes, who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts;
πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν· 23:6 φιλοῦσιν τε τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,	Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, 12:39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις·	20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις·
23:7 the salutations in the marketplaces,		
and to be called 'Rabbi, Rabbi' by men.		
23:7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, ραββί·		
23:8 But don't you be called 'Rabbi,' for one is your teacher, the Christ, and all of you are brothers.		
23:8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.		
23:9 Call no man on the earth your father, for one is your		

Father, he who is in heaven.		
23:9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατήρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.		
23:10 Neither be called masters, for one is your master, the Christ. 23:11 But he who is greatest among you will be your servant.		
23:10 Μηδὲ κληθῆτε καθηγηταί· εἷς γάρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ χριστός. 23:11 Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.		
23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.		
23:12 Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.		
23:13 "Woe to you, scribes and Pharisees, hypocrites! For you devour widow's houses, and a pretense you make long prayers.	12:40 those who devour widows' houses, and for a pretense make long prayers	20:47 who devour widows' houses, and for a pretense make long prayers:
23:13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι·	12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι·	20:47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται.
Therefore you will receive greater condemnation.	These will receive greater condemnation."	these will receive greater condemnation."
διὰ τοῦτο λήψεσθε περισσότερον κρίμα.	οὗτοι λήψονται περισσότερον κρίμα.	Οὗτοι λήψονται περισσότερον κρίμα.
23:14 "But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you		

allow those who are entering in to enter.		
23:14 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.		
23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of Gehenna [Hell] as yourselves.		
23:15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.		
23:16 "Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.' 23:17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold? 23:18 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?' 23:19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? 23:20 He therefore who swears by the altar, swears by it, and by everything on it. 23:21 He who swears by the temple, swears by it, and by him who was living in it. 23:22 He who swears by heaven, swears by		

the throne of God, and by him who sits on it.		
<p>23:16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοῖ, οἱ λέγοντες, Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.</p> <p>23:17 Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; 23:18 Καί, Ὅς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.</p> <p>23:19 Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζων τὸ δῶρον; 23:20 Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ·</p> <p>23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν·</p> <p>23:22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.</p>		
<p>23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin [an aromatic seed like caraway], and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. 23:24 You blind guides, who strain out a gnat, and swallow a camel!</p>		
<p>23:23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ</p>		

<p>νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφιέναι. 23:24 Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.</p>		
<p>23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness. [TR has instead "self-indulgence] 23:26 You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.</p>		
<p>23:25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. 23:26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.</p>		
<p>23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 23:28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.</p>		
<p>23:27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ</p>		

<p>γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. 23:28 Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.</p>		
<p>23:29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous, 23:30 and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.' 23:31 Therefore you testify to yourselves that you are children of those who killed the prophets. 23:32 Fill up, then, the measure of your fathers. 23:33 You serpents, you offspring of vipers, how will you escape the judgment of Gehenna? [Hell]</p>		
<p>23:29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 23:30 καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. 23:31 Ὡστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας· 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 23:33 Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης;</p>		
<p>23:34 Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify;</p>		

<p>and some of them you will scourge in your synagogues, and persecute from city to city; 23:35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar.</p>		
<p>23:34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφρονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.</p>		
<p>23:36 Most certainly I tell you, all these things will come upon this generation.</p>		
<p>23:36 Ἀμὴν λέγω ὑμῖν ὅτι ἤξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην.</p>		
<p>23:37 "Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! 23:38 Behold, your house is left to you desolate.</p>		
<p>23:37 Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτένουσα τοὺς</p>		

προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 23:38 Ἴδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.		
23:39 For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'" [Psalm 118:26]		
23:39 Λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.		

Event 119: Jesus comments on the widow's mite**Time: March 31, 33 A.D. (Tuesday)****Place: Jerusalem, Judea**

MARK 12:41-44	LUKE 21:1-4
12:41 Jesus sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much.	21:1 He looked up, and saw the rich people who were putting their gifts into the treasury.
12:41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.	22:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους·
12:42 A poor widow came, and she cast in two small brass coins, which equal a quadrans coin. [1/64 of a day's wages for an agricultural worker]	21:2 He saw a certain poor widow casting in two small brass coins [about 1% of a day's wages for an agricultural worker].
12:42 Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.	21:2 εἶδεν δὲ τινα καὶ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,
12:43 He called his disciples to himself, and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, 12:44 for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."	21:3 He said, "Truly I tell you, this poor widow put in more than all of them, 21:4 for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."

12:43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· 12:44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.	21:3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· 21:4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.
--	--

Event 120: Jesus delivers the Olivet discourse to his disciples

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

MATTHEW 24:1-25:30	MARK 13:1-37	LUKE 21:5-38
24:1 Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.	13:1 As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"	21:5 As some were talking about the temple and how it was decorated with beautiful stones and gifts,
24:1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.	13:1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.	21:5 Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται,
24:2 But he answered them, "Don't you see all of these things? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."	13:2 Jesus said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."	he said, 21:6 "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down."
24:2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.	13:2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; Οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῆ.	εἶπεν, 21:6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.
24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"	13:3 As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, 13:4 "Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"	21:7 They asked him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"
24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν,	13:3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν	21:7 Ἐπηρώτησαν δὲ αὐτόν, λέγοντες,

<p>προσηλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;</p>	<p>κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, 13:4 Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;</p>	<p>Διδάσκαλε, πότε οὖν ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;</p>
<p>24:4 Jesus answered them, "Be careful that no one leads you astray. 24:5 For many will come in my name, saying, 'I am the Christ,' and will lead many astray.</p>	<p>13:5 Jesus, answering, began to tell them, "Be careful that no one leads you astray. 13:6 For many will come in my name, saying, 'I am he!' [literally "I am" or "I AM" from Exodus 3:14] and will lead many astray.</p>	<p>21:8 He said, "Watch out that you don't get led astray, for many will come in my name, saying, 'I am he,' [literally "I am" or "I AM" from Exodus 3:14] and, 'The time is at hand.' Therefore don't follow them.</p>
<p>24:4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. 24:5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν.</p>	<p>13:5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. 13:6 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.</p>	<p>21:8 Ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγὼ εἰμι· καὶ, Ὁ καιρὸς ἤγγικεν, μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.</p>
<p>24:6 You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet. 24:7 For nation will rise against nation, and kingdom against kingdom;</p>	<p>13:7 "When you hear of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet. 13:8 For nation will rise against nation, and kingdom against kingdom.</p>	<p>21:9 When you hear of wars and disturbances, don't be terrified, for these things must happen first, but the end won't come immediately." 21:10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom.</p>
	<p>13:7 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. 13:8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·</p>	<p>20:9 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 21:10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·</p>
<p>and there will be famines, plagues, and earthquakes in various places. 24:8 But all these things are the beginning of birth pains.</p>	<p>There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains.</p>	<p>21:11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven.</p>

<p>24:6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκούας πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος. 24:7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. 24:8 Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.</p>	<p>καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχαὶ ὠδίνων ταῦτα.</p>	<p>21:11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται.</p>
<p>24:9 Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake. 24:10 Then many will stumble, and will deliver up one another, and will hate one another.</p>	<p>13:9 But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them.</p>	<p>21:12 But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake.</p>
<p>24:9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς. Καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 24:10 Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους.</p>	<p>13:9 Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.</p>	<p>21:12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.</p>
<p>24:11 Many false prophets will arise, and will lead many astray. 24:12 Because iniquity will be multiplied, the love of many will grow cold. 24:13 But he who endures to the end, the same will be saved.</p>		
<p>24:11 Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολλούς. 24:12 Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· 24:13 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.</p>		

24:14 This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.	13:10 The Good News must first be preached to all the nations.	21:13 It will turn out as a testimony for you.
24:14 Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος.	13:10 Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρώτον κηρυχθῆναι τὸ εὐαγγέλιον.	21:13 Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.
	13:11 When they lead you away and deliver you up, don't be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.	21:14 Settle it therefore in your hearts not to meditate beforehand how to answer, 21:15 for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict.
	13:11 Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδίδόντες, μὴ προμερινᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	21:14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 21:15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.
	13:12 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. 13:13 You will be hated by all men for my name's sake,	21:16 You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. 21:17 You will be hated by all men for my name's sake.
	13:12 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 13:13 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·	21:16 Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν, καὶ θανατώσουσιν ἐξ ὑμῶν. 21:17 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
		21:18 And not a hair of your head will perish.
		21:18 Καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ

		ἀπόληται.
	but he who endures to the end, the same will be saved.	21:19 "By your endurance you will win your lives.
	ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	21:19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
24:15 "When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place [Daniel 9:7; 11:31; 12:11] (let the reader understand), 24:16 then let those who are in Judea flee to the mountains.	13:14 But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not), [Daniel 9:7; 11:31; 12:11] (let the reader understand) then let those who are in Judea flee to the mountains,	21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. 21:21 Then let those who are in Judea flee to the mountains.
24:15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ—ὁ ἀναγινώσκων νοεῖτω—24:16 τότε οἱ ἐν τῇ Ἰουδαίᾳ ¹⁰ φευγέτωσαν ἐπὶ τὰ ὄρη·	13:14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ—ὁ ἀναγινώσκων νοεῖτω—τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·	21:20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21:21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·
24:17 Let him who is on the housetop not go down to take out things that are in his house.	13:15 and let him who is on the housetop not go down, nor enter in, to take anything out of his house.	Let those who are in the midst of her depart.
24:17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·	13:15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ·	καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν·
24:18 Let him who is in the field not return back to get his clothes.	13:16 Let him who is in the field not return back to take his cloak.	Let those who are in the country not enter therein.
24:18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ.	13:16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ.	καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.
		21:22 For these are days of vengeance, that all things which are written may be fulfilled.
		21:22 Ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ πλησθῆναι πάντα τὰ

		γεγραμμένα.
24:19 But woe to those who are with child and to nursing mothers in those days! 24:20 Pray that your flight will not be in the winter, nor on a Sabbath,	13:17 But woe to those who are with child and to those who nurse babies in those days! 13:18 Pray that your flight won't be in the winter.	21:23 Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people.
24:19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ 17 ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 24:20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτω.	13:17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 13:18 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.	21:23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ.
24:21 for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. 24:22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.	13:19 For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be. 13:20 Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.	
24:21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. 24:22 Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.	13:19 Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 13:20 Καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας.	
24:23 "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. 24:24 For there will arise false christs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.	13:21 Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it. 13:22 For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.	
24:23 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός,	13:21 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός,	

<p>ἢ ὧδε, μὴ πιστεύσητε. 24:24 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.</p>	<p>ἢ Ἰδοῦ, ἐκεῖ, μὴ πιστεύετε. 13:22 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.</p>	
<p>24:25 "Behold, I have told you beforehand. 24:26 If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner chambers,' don't believe it.</p>	<p>13:23 But you watch. "Behold, I have told you all things beforehand.</p>	
<p>24:25 Ἰδοῦ, προεῖρηκα ὕμῃν. 24:26 Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοῦ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοῦ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.</p>	<p>13:23 Ὑμεῖς δὲ βλέπετε· ἰδοῦ, προεῖρηκα ὑμῖν πάντα.</p>	
		<p>21:24 They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.</p>
		<p>21:24 Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν.</p>
<p>24:27 For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. 24:28 For wherever the carcass is, there is where the vultures gather together. 24:29 But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; [Isaiah 13:10;</p>	<p>13:24 But in those days, after that oppression, the sun will be darkened, the moon will not give its light, 13:25 the stars will be falling from the sky, and the powers that are in the heavens will be shaken. [Isaiah 13:10; 34:4]</p>	<p>21:25 There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; 21:26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. [Isaiah 13:10; 34:4]</p>

34:4]		
<p>24:27 Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 24:28 Ὅπου γὰρ ἔὰν ᾗ τὸ πτώμα, ἐκεῖ συναθροῦνται οἱ αἰετοί. 24:29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθῆσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.</p>	<p>13:24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθῆσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, 13:25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.</p>	<p>21:25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου, 21:26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.</p>
<p>24:30 and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.</p>	<p>13:26 Then they will see the Son of Man coming in clouds with great power and glory.</p>	<p>21:27 Then they will see the Son of Man coming in a cloud with power and great glory.</p>
<p>24:30 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p>	<p>13:26 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.</p>	<p>21:27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p>
<p>24:31 He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.</p>	<p>13:27 Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.</p>	
<p>24:31 Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναξοῦσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως</p>	<p>13:27 Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξοῦσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.</p>	

ἄκρων αὐτῶν.		
		21:28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near."
		21:28 Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
24:32 "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. 24:33 Even so you also, when you see all these things, know that it is near, even at the doors.	13:28 "Now from the fig tree, learn this parable. When the branch has now become tender, and puts forth its leaves, you know that the summer is near; 13:29 even so you also, when you see these things coming to pass, know that it is near, at the doors.	21:29 He told them a parable. "See the fig tree, and all the trees. 21:30 When they are already budding, you see it and know by your own selves that the summer is already near.
24:32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.	13:28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλός γένηται, καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 13:29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.	21:29 Καὶ εἶπεν παραβολὴν αὐτοῖς, Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· 21:30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος· 21:36 ἐστίν.
		21:31 Even so you also, when you see these things happening, know that the Kingdom of God is near.
		21:31 Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
24:34 Most certainly I tell you, this generation will not pass away, until all these things are accomplished.	13:30 Most certainly I say to you, this generation will not pass away until all these things happen.	21:32 Most certainly I tell you, this generation will not pass away until all things are accomplished.
24:34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.	13:30 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρι οὐ πάντα ταῦτα γένηται.	21:32 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

24:35 Heaven and earth will pass away, but my words will not pass away.	13:31 Heaven and earth will pass away, but my words will not pass away.	21:33 Heaven and earth will pass away, but my words will by no means pass away.
24:35 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	13:31 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	21:33 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
24:36 But no one knows of that day and hour, not even the angels of heaven, but my Father only.	13:32 But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.	
24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.	13:32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	
	13:33 Watch, keep alert, and pray; for you don't know when the time is.	21:34 "So be careful,
	13:33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν.	21:34 Προσέχετε δὲ ἑαυτοῖς,
24:37 "As the days of Noah were, so will be the coming of the Son of Man. 24:38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, 24:39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man. 24:40 Then two men will be in the field: one will be taken and one will be left; 24:41 two women grinding at the mill, one will be taken and one will be left.		or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. 21:35 For it will come like a snare on all those who dwell on the surface of all the earth.
24:37 Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 24:38 Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες,		μήποτε βαρηθῶσιν ὑμῶν αἱ καρδία ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῆ ἡ ἡμέρα ἐκείνη· 21:35 ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας

<p>γαμοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 24:39 καὶ οὐκ ἔγνωσαν, ἕως ἧλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 24:40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. 24:41 Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.</p>		<p>τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.</p>
<p>24:42 Watch therefore, for you don't know in what hour your Lord comes.</p>		<p>21:36 Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."</p>
<p>24:42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος ὑμῶν ἔρχεται.</p>		<p>21:36 Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.</p>
<p>24:43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. 24:44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.</p>	<p>13:34 "It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. 13:35 Watch therefore, for you don't know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; 13:36 lest coming suddenly he might find you sleeping. 13:37 What I tell you, I tell all: Watch."</p>	
<p>24:43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ</p>	<p>13:34 Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ</p>	

<p>ἀν εἶασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ. 24:44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</p>	<p>ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 13:35 Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψέ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωί· 13:36 μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας. 13:37 Ἄ δὲ ὑμῖν λέγω πᾶσιν λέγω, Γρηγορεῖτε.</p>	
<p>24:45 "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?"</p>		
<p>24:45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;</p>		
<p>24:46 Blessed is that servant whom his lord finds doing so when he comes. 24:47 Most certainly I tell you that he will set him over all that he has. 24:48 But if that evil servant should say in his heart, 'My lord is delaying his coming,' 24:49 and begins to beat his fellow servants, and eat and drink with the drunkards, 24:50 the lord of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it, 24:51 and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.</p>		
<p>24:46 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως. 24:47 Ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ</p>		

<p>καταστήσει αὐτόν. 24:48 Ἐὰν δὲ εἶπη ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν, 24:49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων, 24:50 ἤξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 24:51 καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>		
<p>25:1 "Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. 25:2 Five of them were foolish, and five were wise. 25:3 Those who were foolish, when they took their lamps, took no oil with them, 25:4 but the wise took oil in their vessels with their lamps. 25:5 Now while the bridegroom delayed, they all slumbered and slept. 25:6 But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 25:9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.' 25:10 While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was</p>		

<p>shut. 25:11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' 25:12 But he answered, 'Most certainly I tell you, I don't know you.' 25:13 Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.</p>		
<p>25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. 25:2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. 25:3 Αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 25:4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 25:5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 25:6 Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδού, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. 25:7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 25:8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 25:9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 25:10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι</p>		

<p>εἰσηλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 25:11 Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον ἡμῖν. 25:12 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 25:13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</p>		
<p>25:14 "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. 25:15 To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. 25:16 Immediately he who received the five talents went and traded with them, and made another five talents. 25:17 In like manner he also who got the two gained another two. 25:18 But he who received the one went away and dug in the earth, and hid his lord's money.</p>		
<p>25:14 Ὡσπερ γὰρ ἄνθρωπος ἀποδὲ ἡμῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· 25:15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 25:16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 25:17 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο. 25:18 Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν</p>		

<p>ὄρυξεν ἐν τῇ γῆ, καὶ ἀπέκρυσεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.</p>		
<p>25:19 "Now after a long time the lord of those servants came, and reconciled accounts with them. 25:20 He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'</p>		
<p>25:19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. 25:20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.</p>		
<p>25:21 "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'</p>		
<p>25:21 Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.</p>		
<p>25:22 "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'</p>		
<p>25:22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα</p>		

<p>δύο τάλαντα ἰ ἐκέρδησα ἐπ' αὐτοῖς.</p>		
<p>25:23 "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'</p>		
<p>25:23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.</p>		
<p>25:24 "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. 25:25 I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'</p>		
<p>25:24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· 25:25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυπα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε, ἔχεις τὸ σόν.</p>		
<p>25:26 "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. 25:27 You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. 25:28 Take away therefore the talent from</p>		

<p>him, and give it to him who has the ten talents. 25:29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. 25:30 Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'</p>		
<p>25:26 Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· 25:27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. 25:28 Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. 25:29 Τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 25:30 Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>		
<p>25:31 "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. 25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. 25:33 He will set the sheep on his right hand, but the goats on the left.</p>		
<p>25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ</p>		

<p>αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, 25:32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.</p>		
<p>25:34 Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; 25:35 for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; 25:36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'</p>		
<p>25:34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 25:35 Ἐπέινασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· 25:36 γυμνός, καὶ περιβάλετέ με· ἡσθένησα, καὶ ἐπεσκεψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρὸς με.</p>		
<p>25:37 "Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? 25:38 When</p>		

<p>did we see you as a stranger, and take you in; or naked, and clothe you? 25:39 When did we see you sick, or in prison, and come to you?"</p>		
<p>25:37 Τότε ἀποκριθήσονται αὐτῶ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; Ἡ διψῶντα, καὶ ἐποτίσαμεν; 25:38 Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; Ἡ γυμνόν, καὶ περιεβάλομεν; 25:39 Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;</p>		
<p>25:40 "The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me.'</p>		
<p>25:40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.</p>		
<p>25:41 Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; 25:42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; 25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'</p>		
<p>25:41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.</p>		

<p>25:42 Ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· 25:43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.</p>		
<p>25:44 "Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'"</p>		
<p>25:44 Τότε ἀποκριθήσονται καὶ αὐτοί, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;</p>		
<p>25:45 "Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.' 25:46 These will go away into eternal punishment, but the righteous into eternal life."</p>		
<p>25:45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 25:46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.</p>		
		<p>21:37 Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. 21:38 All the people came early in the morning to him in the temple to hear him.</p>

		21:37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. 21:38 Καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
--	--	---

Event 121: Jesus' opponents finalize their plot to kill

Time: April 1, 33 A.D. (Wednesday)

Place: Jerusalem, Judea

MATTHEW 26:1-5, 14-16	MARK 14:1-2, 10-11	LUKE 22:1-6
26:1 It happened, when Jesus had finished all these words, that he said to his disciples,		
26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,		
26:2 "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."	14:1 It was now two days before the feast of the Passover and the unleavened bread,	22:1 Now the feast of unleavened bread, which is called the Passover, drew near.
26:2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.	14:1 Ἦν δὲ τὸ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας·	22:1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.
26:3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. 26:4 They took counsel together that they might take Jesus by deceit, and kill him. 26:5 But they said, "Not during the feast, lest a riot occur among the people."	and the chief priests and the scribes sought how they might seize him by deception, and kill him. 14:2 or they said, "Not during the feast, because there might be a riot of the people."	22:2 The chief priests and the scribes sought how they might put him to death, for they feared the people.
26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,	καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 14:2 Ἔλεγον δέ, Μὴ ἐν τῇ	22:2 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

<p>26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν. 26:5 Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</p>	<p>ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.</p>	
		<p>22:3 Satan entered into Judas, who was surnamed Iscariot, who was numbered with the twelve. 22:4 He went away, and talked with the chief priests and captains about how he might deliver him to them. 22:5 They were glad, and agreed to give him money. 22:6 He consented, and sought an opportunity to deliver him to them in the absence of the multitude.</p>
		<p>22:3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. 22:4 Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. 22:5 Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 22:6 Καὶ ἐξωμολόγησεν καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.</p>
<p>26:14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests, 26:15 and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver. 26:16 From that time he sought opportunity to betray him.</p>	<p>14:10 Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them. 14:11 They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him.</p>	
<p>26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 26:15</p>	<p>14:10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ</p>	

εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια, 26:16 καὶ ἀπὸ τότε ἐζήτηει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.	αὐτὸν αὐτοῖς, 14:11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτηει πῶς εὐκαιρῶς αὐτὸν παραδῶ.	
--	--	--

Event 122: Jesus is anointed a second time**Time: April 1, 33 A.D. (Wednesday)****Place: Jerusalem, Judea**

MATTHEW 26:6-13	MARK 14:3-9
26:6 Now when Jesus was in Bethany, in the house of Simon the leper,	14:3 While he was at Bethany, in the house of Simon the leper, as he sat at the table,
26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανία ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,	14:3 Καὶ ὄντος αὐτοῦ ἐν Βηθανία, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ,
26:7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.	a woman came having an alabaster jar of ointment of pure nard--very costly. She broke the jar, and poured it over his head.
26:7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.	ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.
26:8 But when his disciples saw this, they were indignant, saying, "Why this waste? 26:9 For this ointment might have been sold for much, and given to the poor."	14:4 But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? 14:5 For this might have been sold for more than three hundred denarii [about a year's wage for an agricultural labourer], and given to the poor." They grumbled against her.
26:8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 26:9 Ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.	14:4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 14:5 Ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.
26:10 However, knowing this, Jesus said to them, "Why do you trouble the woman? Because she has done a good work for me. 26:11 For you always have the poor with you; but you don't always have me. 26:12 For in pouring this ointment on my body, she did it to prepare me for burial.	14:6 But Jesus said, "Leave her alone. Why do you trouble her? She has done a good work for me. 14:7 For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. 14:8 She has done what she could. She has anointed my body beforehand for the burying.
26:10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί	14:6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί

κόπους παρέχετε τῇ γυναικί; Ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. 26:11 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 26:12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.	αὐτῇ κόπους παρέχετε; Καλὸν ἔργον εἰργάσατο ἐν ἐμοί. 14:7 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 14:8 Ὁ ἔσχεν αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.
26:13 Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."	14:9 Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."
26:13 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.	14:9 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

Appendix: one or two anointings? New event or flashback?

MATTHEW 26:6-13	MARK 14:3-9	JOHN 12:1-11
26:6 Now when Jesus was in Bethany, in the house of Simon the leper,	14:3 While he was at Bethany, in the house of Simon the leper, as he sat at the table,	12:1 The six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.
26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,	14:3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ,	12:1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἠγειρεν ἐκ νεκρῶν.
		12:2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him.
		12:2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.
26:7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.	a woman came having an alabaster jar of ointment of pure nard--very costly. She broke the jar, and poured it over his head.	12:3 Mary, therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair.
26:7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν	ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ	12:3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς

ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.	συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.	πολυτίμου, ἤλειπεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ·
		The house was filled with the fragrance of the ointment.
		ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
26:8 But when his disciples saw this, they were indignant, saying, "Why this waste? 26:9 For this ointment might have been sold for much, and given to the poor."	14:4 But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? 14:5 For this might have been sold for more than three hundred denarii [about a year's wage for an agricultural labourer], and given to the poor." They grumbled against her.	12:4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, 12:5 "Why wasn't this ointment sold for three hundred denarii [about a year's wages for an agricultural labourer], and given to the poor?"
26:8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 26:9 Ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.	14:4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 14:5 Ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.	12:4 Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 12:5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;
		12:6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.
		12:6 Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῆς ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν.
26:10 However, knowing this, Jesus said to them, "Why do you trouble the woman? Because she has done a good work for me. 26:11 For you always have the poor with	14:6 But Jesus said, "Leave her alone. Why do you trouble her? She has done a good work for me. 14:7 For you always have the poor with you, and whenever you want	12:7 But Jesus said, "Leave her alone. She has kept this for the day of my burial. 12:8 For you always have the poor with you, but you don't always have me."

<p>you; but you don't always have me. 26:12 For in pouring this ointment on my body, she did it to prepare me for burial.</p>	<p>to, you can do them good; but you will not always have me. 14:8 She has done what she could. She has anointed my body beforehand for the burying.</p>	
<p>26:10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; Ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. 26:11 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 26:12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.</p>	<p>14:6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; Καλὸν ἔργον εἰργάσατο ἐν ἐμοί. 14:7 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 14:8 Ὁ ἔσχεν αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.</p>	<p>12:7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 12:8 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.</p>
<p>26:13 Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."</p>	<p>14:9 Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."</p>	
<p>26:13 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.</p>	<p>14:9 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.</p>	
		<p>12:9 A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.</p>
		<p>12:9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.</p>
<p>26:14 Then one of the twelve, who was called Judas Iscariot,</p>		

<p>went to the chief priests, 26:15 and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver. 26:16 From that time he sought opportunity to betray him.</p>		
<p>26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 26:15 εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια, 26:16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.</p>		
		<p>12:10 But the chief priests conspired to put Lazarus to death also, 12:11 because on account of him many of the Jews went away and believed in Jesus.</p>
		<p>12:10 Ἐβουλευσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· 12:11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.</p>

Event 123: Jesus celebrates the Last Supper

Time: April 2, 33 A.D. (Thursday)

Place: Jerusalem, Judea

MATTHEW 26:17-35	MARK 14:12-31	LUKE 22:7-38	JOHN 13:1-17:26
<p>26:17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"</p>	<p>14:12 On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and make ready that you may eat the Passover?"</p>	<p>22:7 The day of unleavened bread came, on which the Passover must be sacrificed.</p>	<p>13:1 Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.</p>

<p>26:17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἐτοιμάσομέν σοι φαγεῖν τὸ Πάσχα;</p>	<p>14:12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ Πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ Πάσχα;</p>	<p>22:7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ἣ ἔδει θύεσθαι τὸ Πάσχα.</p>	<p>13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ 20 ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.</p>
<p>26:18 He said,</p>	<p>14:13 He sent two of his disciples, and said to them,</p>	<p>22:8 He sent Peter and John, saying,</p>	
<p>26:18 Ὁ δὲ εἶπεν,</p>	<p>14:13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,</p>	<p>22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπὼν,</p>	
<p>"Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'"</p>	<p>"Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, 14:14 and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"' 14:15 He will himself show you a large upper room furnished and ready. Make ready for us there."</p>	<p>"Go and prepare the Passover for us, that we may eat." 22:9 They said to him, "Where do you want us to prepare?" 22:10 He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. 22:11 Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"' 22:12 He will show you a large, furnished upper room. Make preparations there."</p>	
<p>Ἔπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς</p>	<p>καὶ λέγει αὐτοῖς, Ἔπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε</p>	<p>Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν. 22:9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; 22:10</p>	

σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.	αὐτῷ, 14:14 καὶ ὅπου ἐὰν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω; 14:15 Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.	Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοῦ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται. 22:11 Καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω; 22:12 Κάκεῖνος ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.	
26:19 The disciples did as Jesus commanded them, and they prepared the Passover.	14:16 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.	22:13 They went, found things as he had told them, and they prepared the Passover.	
26:19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ Πάσχα.	14:16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὔρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ Πάσχα.	22:13 Ἀπελθόντες δὲ εὔρον καθὼς εἶρηκεν αὐτοῖς, καὶ ἠτοίμασαν τὸ Πάσχα.	
26:20 Now when evening had come, he was reclining at the table with the twelve disciples.	14:17 When it was evening he came with the twelve.	22:14 When the hour had come, he sat down with the twelve apostles.	
26:20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	14:17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.	
		22:15 He said to them, "I have earnestly desired to eat this Passover with you	

		before I suffer, 22:16 for I tell you, I will no longer by any means eat of it until it is fulfilled in the Kingdom of God."	
		22:15 Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 22:16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῆ ἔν τῃ βασιλείᾳ τοῦ θεοῦ.	
		22:17 He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves, 22:18 for I tell you, I will not drink at all again from the fruit of the vine, until the Kingdom of God comes."	
		22:17 Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς· 22:18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.	
26:21 As they were eating, he said, "Most certainly I tell you that one of you will betray me."	14:18 As they sat and were eating, Jesus said, "Most certainly I tell you, one of you will betray me--he who eats with me."		

<p>26:21 Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.</p>	<p>14:18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.</p>		
<p>26:22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"</p>	<p>14:19 They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"</p>		
<p>26:22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγὼ εἰμι, κύριε;</p>	<p>14:19 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; Καὶ ἄλλος, Μήτι ἐγώ;</p>		
<p>26:23 He answered, "He who dipped his hand with me in the dish, the same will betray me.</p>	<p>14:20 He answered them, "It is one of the twelve, he who dips with me in the dish.</p>		
<p>26:23 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει.</p>	<p>14:20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.</p>		
<p>26:24 The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."</p>	<p>14:21 For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."</p>		
<p>26:24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ</p>	<p>14:21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι'</p>		

δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.		
26:25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"			
26:25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδὸς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί;			
He said to him, "You said it."			
Λέγει αὐτῷ, Σὺ εἶπας.			
			13:2 After supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,
			13:2 Καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῶ,
26:26 As they were eating, Jesus took bread, gave thanks for [TR has "blessed" instead of gave thanks for] it, and broke it. He gave to the disciples, and said,	14:22 As they were eating, Jesus took bread, and when he had blessed, he broke it, and gave to them, and said,	22:19 He took bread, and when he had given thanks, he broke it, and gave to them, saying,	
26:26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, καὶ	14:22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν,	22:19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, λέγων,	

εἶπεν,			
"Take, eat; this is my body."	"Take, eat. This is my body."	"This is my body which is given for you."	
Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον·.	
		Do this in memory of me."	
		τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	
26:27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it, 26:28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.	14:23 He took the cup, and when he had given thanks, he gave to them. They all drank of it. 14:24 He said to them, "This is my blood of the new covenant, which is poured out for many.	22:20 Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.	
26:27 Καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες· 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.	14:23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. 14:24 Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.	22:20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.	
26:29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."	14:25 Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."		
26:29 Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης	14:25 Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης		

ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.	ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.		
		22:21 But behold, the hand of him who betrays me is with me on the table.	
		22:21 Πλὴν ἰδοῦ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.	
		22:22 The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"	
		22:22 Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.	
		22:23 They began to question among themselves, which of them it was who would do this thing.	
		22:23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.	
		22:24 There arose also a contention among them, which of them was considered to be greatest.	
		22:24 Ἐγένετο δὲ καὶ φιλονεικία ἃ ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.	

		<p>22:25 He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' 22:26 But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves.</p>	
		<p>22:25 Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. 22:26 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.</p>	
			<p>13:3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, 13:4 arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. 13:5 Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him. 13:6 Then he came to Simon Peter.</p>

			He said to him, "Lord, do you wash my feet?"
			<p>13:3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, 13:4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. 13:5 Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 13:6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας;</p>
			13:7 Jesus answered him, "You don't know what I am doing now, but you will understand later."
			13:7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.
			13:8 Peter said to him, "You will never wash my feet!"
			13:8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.

			Jesus answered him, "If I don't wash you, you have no part with me."
			Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.
			13:9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"
			13:9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.
			13:10 Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean.
			13:10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι,
			You are clean, but not all of you." 13:11 For he knew him who would betray him, therefore he said, "You are not all clean."
			ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. 13:11 Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.
			13:12 So when he had washed their feet, put his outer garment back

			on, and sat down again, he said to them,
			13:12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς,
			Do you know what I have done to you? 13:13 You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am.
			Γινώσκετε τί πεποίηκα ὑμῖν; 13:13 Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμι γάρ.
			13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. 13:15 For I have given you an example, that you also should do as I have done to you."
			13:14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. 13:15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.
			13:16 Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. 13:17

			If you know these things, blessed are you if you do them.
			13:16 Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 13:17 Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.
			13:18 I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' [Psalm 41:9]
			13:18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.
			13:19 From now on, I tell you before it happens, that when it happens, you may believe that I am he.
			13:19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.
			13:20 Most certainly I tell you, he who receives whomever I

			send, receives me; and he who receives me, receives him who sent me."
			13:20 Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.
			13:21 When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."
			13:21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη ἰ τῷ πνεύματι, καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
			13:22 The disciples looked at one another, perplexed about whom he spoke.
			12:22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.
			13:23 One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast.
			12:23 Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

			13:24 Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."
			13:24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.
			13:25 He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"
			13:25 Ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστίν;
			13:26 Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it."
			13:26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω.
			So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. 13:27 After the piece of bread, then Satan entered into him.
			Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. 13:27 Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
			Then Jesus said to him, "What you do, do

			quickly."
			Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὅ ποιεῖς, ποιήσον τάχιον.
			13:28 Now no man at the table knew why he said this to him. 13:29 For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. 13:30 Therefore, having received that morsel, he went out immediately. It was night.
			13:28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τὴν εἴπην αὐτοῦ. 13:29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶν. 13:30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.
			13:31 When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. 13:32 If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately.

			<p>13:31 Ὅτε ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. 13:32 Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.</p>
			<p>13:33 Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you.</p>
			<p>13:33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι.</p>
			<p>13:34 A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. 13:35 By this everyone will know that you are my disciples, if you have love for one another."</p>
			<p>13:34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 13:35 Ἐν τούτῳ γινώσκονται πάντες</p>

			ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
			13:36 Simon Peter said to him, "Lord, where are you going?"
			13:36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις;
			Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards."
			Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.
			13:37 Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."
			13:37 Λέγει αὐτῷ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; Τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.
			13:38 Jesus answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times.
			13:38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ

			φωνήση ἕως οὗ ἀπαρνήση με τρίς.
			14:1 "Don't let your heart be troubled. Believe in God. Believe also in me.
			14:1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
			14:2 In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. 14:3 If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. 14:4 Where I go, you know, and you know the way."
			14:2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. 14:3 Καὶ ἐὰν πορευθῶ, ἐτοιμάσω ὑμῖν τόπον· πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾗτε. 14:4 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.
			14:5 Thomas said to him, "Lord, we don't know where you are going. How can we know the way?"

			14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;
			14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me.
			14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.
			14:7 If you had known me, you would have known my Father also. From now on, you know him, and have seen him."
			14:7 Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἅπ' ἄρτι γινώσκετε αὐτόν, καὶ ἐώρακατε αὐτόν.
			14:8 Philip said to him, "Lord, show us the Father, and that will be enough for us."
			14:8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.
			14:9 Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the

			Father. How do you say, 'Show us the Father?'
			14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἑωρακὼς ἐμέ, ἑώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα;
			14:10 Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. 14:11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.
			14:10 Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. 14:11 Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
			14:12 Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than

			these, because I am going to my Father.
			14:12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.
			14:13 Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. 14:14 If you will ask anything in my name, I will do it.
			14:13 Καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. 14:14 Ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
			14:15 If you love me, keep my commandments.
			14:15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.
			14:16 I will pray to the Father, and he will give you another Counselor [Greek "Parakleton" means Counselor, Helper, Advocate, Intercessor and Comfortor] that he may be with you forever,--14:17 the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him,

			for he lives with you, and will be in you.
			14:16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.
			14:18 I will not leave you orphans. I will come to you.
			14:18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.
			14:19 Yet a little while, and the world will see me no more; but you will see me.
			14:19 Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με·
			Because I live, you will live also.
			ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.
			14:20 In that day you will know that I am in my Father, and you in me, and I in you.
			14:20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ

			ὕμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.
			14:21 One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."
			14:21 Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.
			14:22 Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"
			14:22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;
			14:23 Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him.
			14:23 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

			αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
			14:24 He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. 14:25 I have said these things to you, while still living with you.
			14:24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός. 14:25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων.
			14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you.
			14:26 Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
			14:27 Peace I leave with you. My peace I

			<p>give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful.</p> <p>14:28 You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I.</p>
			<p>14:27 Ειρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. 14:28 Ἦκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστίν.</p>
			<p>14:29 Now I have told you before it happens so that, when it happens, you may believe.</p>
			<p>14:29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε.</p>
			<p>14:30 I will no more speak much with you, for the prince of the world comes, and he has nothing in me.</p>

			<p>14:30 Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·</p>
			<p>14:31 But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.</p>
			<p>14:31 ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.</p>
			<p>15:1 "I am the true vine, and my Father is the farmer. 15:2 Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. 15:3 You are already pruned clean because of the word which I have spoken to you. 15:4 Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. 15:5 I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. 15:6 If a man doesn't remain in me,</p>

		<p>he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. 15:7 If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.</p>
		<p>15:1 Ἐγὼ εἶμι ἡ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν. 15:2 Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. 15:3 Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 15:4 Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μείνητε. 15:5 Ἐγὼ εἶμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 15:6 Ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ</p>

			βάλλουσιν, και καίεται. 15:7 Ἐὰν μείνητε ἐν ἐμοί, και τὰ ῥήματά μου ἐν ὕμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσεσθε, και γενήσεται ὕμῖν.
			15:8 "In this is my Father glorified, that you bear much fruit; and so you will be my disciples. 15:9 Even as the Father has loved me, I also have loved you. Remain in my love.
			15:8 Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· και γενήσεσθε ἐμοὶ μαθηταί. 15:9 Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
			15:10 If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love.
			15:10 Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα, και μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
			15:11 I have spoken these things to you, that my joy may remain in you, and that your joy may be made

			full.
			15:11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
			15:12 "This is my commandment, that you love one another, even as I have loved you.
			15:12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.
			15:13 Greater love has no one than this, that someone lay down his life for his friends.
			15:13 Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.
			15:14 You are my friends, if you do whatever I command you. 15:15 No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you.
			15:14 Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. 15:15 Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ

			κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.
			15:16 You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.
			15:16 Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.
			15:17 "I command these things to you, that you may love one another.
			15:17 Ταῦτα ἐντέλλομαι ἡ ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
			15:18 If the world hates you, you know that it has hated me before it hated you. 15:19 If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you.

			<p>15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 15:19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.</p>
			<p>15:20 Remember the word that I said to you: 'A servant is not greater than his lord.' [John 13:16] If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.</p>
			<p>15:20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.</p>
			<p>15:21 But all these things will they do to you for my name's sake, because they don't know him who sent me. 15:22 If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. 15:23 He who hates me, hates my</p>

			<p>Father also. 15:24 If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father.</p>
			<p>15:21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 15:22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 15:23 Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. 15:24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.</p>
			<p>15:25 But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.' [Psalm 35:19; 69:4]</p>
			<p>15:25 Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν.</p>
			<p>15:26 "When the Counselor [Greek</p>

			<p>“Paraketon” means Counselor, Helper, Advocate, Intercessor, and Comfortor] has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. 15:27 You will also testify, because you have been with me from the beginning.</p>
			<p>15:26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε.</p>
			<p>16:1 "These things have I spoken to you, so that you wouldn't be caused to stumble. 16:2 They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. 16:3 They will do these things [TR adds “to you”] because they have not known the Father, nor me.</p>
			<p>16:1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 16:2</p>

			<p>Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. 16:3 Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.</p>
			<p>16:4 But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. 16:5 But now I am going to him who sent me, and none of you asks me, 'Where are you going?' 16:6 But because I have told you these things, sorrow has filled your heart.</p>
			<p>16:4 Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 16:5 Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 16:6 Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.</p>

			16:7 Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you.
			16:7 Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος ἢ οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
			16:8 When he has come, he will convict the world about sin, about righteousness, and about judgment; 16:9 about sin, because they don't believe in me; 16:10 about righteousness, because I am going to my Father, and you won't see me any more; 16:11 about judgment, because the prince of this world has been judged.
			16:8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 16:10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με· 16:11 περὶ δὲ

			κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
			16:12 "I have yet many things to tell you, but you can't bear them now.
			16:12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.
			16:13 However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.
			16:13 Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
			16:14 He will glorify me, for he will take from what is mine, and will declare it to you. 16:15 All things whatever the Father has are mine; therefore I said that he takes [TR has instead of takes "will take"] of mine, and will declare it to you.
			16:14 Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμεται, καὶ

			ἀναγγελεῖ ὑμῖν. 16:15 Πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
			16:16 A little while, and you will not see me. Again a little while, and you will see me."
			16:16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.
			16:17 Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father?'" 16:18 They said therefore, "What is this that he says, 'A little while?' We don't know what he is saying."
			16:17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; Καὶ ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 16:18 Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; Οὐκ οἶδαμεν τί λαλεῖ.

			16:19 Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'"
			16:19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;
			16:20 Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.
			16:20 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.
			16:21 A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. 16:22 Therefore you now have sorrow,

			but I will see you again, and your heart will rejoice, and no one will take your joy away from you.
			<p>16:21 Ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.</p> <p>16:22 Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄνομα ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.</p>
			16:23 "In that day you will ask me no questions.
			16:23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
			Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. 16:24 Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full.
			Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. 16:24 Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου·

			αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
			16:25 I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father.
			16:25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.
			16:26 In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, 16:27 for the Father himself loves you, because you have loved me, and have believed that I came forth from God. 16:28 I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father."
			16:26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρωτήσω τὸν πατέρα περὶ ὑμῶν· 16:27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ

			<p>πεφιλήκατε, και πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 16:28 Ἐξῆλθον παρὰ τοῦ πατρός, και ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, και πορεύομαι πρὸς τὸν πατέρα.</p>
			<p>16:29 His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech.</p>
			<p>16:29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρρησία λαλεῖς, και παροιμίαν οὐδεμίαν λέγεις.</p>
			<p>16:30 Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came forth from God."</p>
			<p>16:30 Νῦν οἶδαμεν ὅτι οἶδας πάντα, και οὐ χρειαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.</p>
			<p>16:31 Jesus answered them, "Do you now believe? 16:32 Behold, the time is coming, yes and has now come, that you will be scattered, everyone to his own place, and you will leave me alone.</p>
			<p>16:31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;</p>

			16:32 Ἴδού, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια,
			Yet I am not alone, because the Father is with me.
			καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.
			16:33 I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."
			16:33 Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
			17:1 Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you; 17:2 even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. 17:3 This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.
			17:1 Ταῦτα ἐλάλησεν ὁ

			<p>Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον. 17:3 Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.</p>
			<p>17:4 I glorified you on the earth. I have accomplished the work which you have given me to do. 17:5 Now, Father, glorify me with your own self with the glory which I had with you before the world existed. 17:6 I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word.</p>
			<p>17:4 Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. 17:5 Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν</p>

			<p>κόσμον εἶναι παρὰ σοί. 17:6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν.</p>
			<p>17:7 Now they have known that all things whatever you have given me are from you, 17:8 for the words which you have given me I have given to them, and they received them, and knew for sure that I came forth from you, and they have believed that you sent me.</p>
			<p>17:7 Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· 17:8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.</p>
			<p>17:9 I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours.</p>
			<p>17:9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν·</p>

			17:10 All things that are mine are yours, and yours are mine, and I am glorified in them.
			17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.
			17:11 I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. 17:12 While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled. 17:13 But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.
			17:11 Καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἓν, καθὼς ἡμεῖς. 17:12 Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ

			<p>ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπόλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 17:13</p> <p>Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.</p>
			<p>17:14 I have given them your word. The world hated them, because they are not of the world, even as I am not of the world.</p>
			<p>17:14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.</p>
			<p>17:15 I pray not that you would take them from the world, but that you would keep them from the evil one. 17:16 They are not of the world even as I am not of the world. 17:17 Sanctify them in your truth. Your word is truth. [Psalm 119:142]</p>
			<p>17:15 Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 17:16 Ἐκ τοῦ κόσμου οὐκ εἰσὶν,</p>

			καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. 17:17 Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
			17:18 As you sent me into the world, even so I have sent them into the world. 17:19 For their sakes I sanctify myself, that they themselves also may be sanctified in truth.
			17:18 Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 17:19 Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασμένοι ἐν ἀληθείᾳ.
			17:20 Not for these only do I pray, but for those also who believe in me through their word, 17:21 that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me.
			17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· 17:21 ἵνα πάντες ἔν ὧσιν· καθὼς σύ, πάτερ, ἐν ἐμοί, καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ

			<p>ἐν ἡμῖν ἐν ᾧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.</p>
			<p>17:22 The glory which you have given me, I have given to them; that they may be one, even as we are one; 17:23 I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me.</p>
			<p>17:22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ᾧσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν. 17:23 Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας.</p>
			<p>17:24 Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world.</p>
			<p>17:24 Πάτερ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεῖνοι ᾧσιν μετ' ἐμοῦ· ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι</p>

			ἠγάπησάς με πρὸ καταβολῆς κόσμου.
			17:25 Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. 17:26 I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."
			17:25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν ἐμοὶ ἐν αὐτοῖς.
26:30 When they had sung a hymn, they went out to the Mount of Olives.	14:26 When they had sung a hymn, they went out to the Mount of Olives.		
26:30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.	14:26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.		
		22:27 For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am in the midst of you as one who serves.	
		22:27 Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; Οὐχὶ ὁ ἀνακείμενος; Ἐγὼ	

		δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.	
		22:28 But you are those who have continued with me in my trials. 22:29 I confer on you a kingdom, even as my Father conferred on me, 22:30 that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."	
		22:28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 22:29 ἐγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, 22:30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου καὶ καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.	
26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' [Zechariah 13:7] 26:32 But after I am raised up, I will go before you into Galilee."	14:27 Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' [Zechariah 13:7] 14:28 However, after I am raised up, I will go before you into Galilee."		
26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς	14:27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες		

<p>σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. 26:32 Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.</p>	<p>σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. 14:28 Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.</p>		
<p>26:33 But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."</p>	<p>14:29 But Peter said to him, "Although all will be offended, yet I will not."</p>		
<p>26:33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ δὲ οὐδέποτε σκανδαλισθήσομαι.</p>	<p>14:29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.</p>		
		<p>22:31 The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, 22:32 but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers."</p>	
		<p>22:31 Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐζητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον· 22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς</p>	

		ἀδελφούς σου.	
		22:33 He said to him, "Lord, I am ready to go with you both to prison and to death!"	
		22:33 Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	
26:34 Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."	14:30 Jesus said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."	22:34 He said, "I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times."	
26:34 Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτί, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσει με.	30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ἐν τῇ νυκτί ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσει με.	22:34 Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με.	
		22:35 He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?"	
		22:35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε;	
		They said, "Nothing."	
		Οἱ δὲ εἶπον, Οὐθένός.	
		22:36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let	

		him sell his cloak, and buy a sword. 22:37 For I tell you that this which is written must still be fulfilled in me: 'He was counted with the lawless.' [Isaiah 53:12] For that which concerns me has an end."	
		22:36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πῆραν· καὶ ὁ μὴ ἔχων, πωλήσει τὸ ἱμάτιον αὐτοῦ, καὶ ἀγοράσει μάχαιραν. 22:37 Λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.	
		22:38 They said, "Lord, behold, here are two swords."	
		22:38 Οἱ δὲ εἶπον, Κύριε, ἰδοῦ, μάχαιραι ὧδε δύο.	
		He said to them, "That is enough."	
		Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.	
26:35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.	14:31 But he spoke all the more, "If I must die with you, I will not deny you." They all said the same thing.		
26:35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσωμαι.	14:31 Ὁ δὲ ἐκπερισσοῦ ἔλεγεν μᾶλλον, Ἐάν με δέη συναποθανεῖν σοι, οὐ μὴ σε		

Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.	ἀπαρνήσωμαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.		
--	---	--	--

Event 124: Jesus is arrested in the Garden of Gethsemane**Time: April 2, 33 A.D. (Thursday)****Place: Jerusalem, Judea**

MATTHEW 26:36-56	MARK 14:32-52	LUKE 22:39-53	JOHN 18:1-12
26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray."	14:32 They came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray."	22:39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him.	18:1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.
26:36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.	14:32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι.	22:39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	18:1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
26:37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.	14:33 He took with him Peter, James, and John, and began to be greatly troubled and distressed.		
26:37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.	14:33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.		
26:38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."	14:34 He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch."	22:40 When he was at the place, he said to them, "Pray that you don't enter into temptation."	

<p>26:38 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.</p>	<p>14:34 Καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.</p>	<p>22:40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.</p>	
<p>26:39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."</p>	<p>14:35 He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 14:36 He said, "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire."</p>	<p>22:41 He was withdrawn from them about a stone's throw, and he knelt down and prayed, 22:42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."</p>	
<p>26:39 Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.</p>	<p>14:35 Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 14:36 Καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.</p>	<p>22:41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θείς τὰ γόνατα προσηύχετο, 22:42 λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.</p>	
		<p>22:43 An angel from heaven appeared to him, strengthening him.</p>	
		<p>22:43 Ὦφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.</p>	
		<p>22:44 Being in agony he prayed more earnestly. His sweat</p>	

		became like great drops of blood falling down on the ground.	
		22:44 Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.	
26:40 He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? 26:41 Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."	14:37 He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Couldn't you watch one hour? 14:38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."	22:45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, 22:46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."	
26:40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 26:41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	14:37 Καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; Οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 14:38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	22:45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, 22:46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.	
26:42 Again, a second time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done."	14:39 Again he went away, and prayed, saying the same words.		

<p>26:42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.</p>	<p>14:39 Καὶ πάλιν πελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπὼν.</p>		
<p>26:43 He came again and found them sleeping, for their eyes were heavy.</p>	<p>14:40 Again he returned, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him.</p>		
<p>26:43 Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.</p>	<p>14:40 Καὶ ὑποστρέψας εὔρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν.</p>		
<p>26:44 He left them again, went away, and prayed a third time, saying the same words. 26:45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest.</p>	<p>14:41 He came the third time, and said to them, "Sleep on now, and take your rest. It is enough.</p>		
<p>26:44 Καὶ ἀφείς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. 26:45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.</p>	<p>14:41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε. Ἀπέχει</p>		

Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.	The hour has come. Behold, the Son of Man is betrayed into the hands of sinners.		
Ἰδοῦ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.	ἦλθεν ἡ ὥρα. Ἰδοῦ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.		
26:46 Arise, let's be going. Behold, he who betrays me is at hand."	14:42 Arise, let us be going. Behold, he who betrays me is at hand."		
26:46 Ἐγείρεσθε, ἄγωμεν. Ἰδοῦ, ἤγγικεν ὁ παραδιδούς με.	14:42 Ἐγείρεσθε, ἄγωμεν. Ἰδοῦ, ὁ παραδιδούς με ἤγγικεν.		
26:47 While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priest and elders of the people.	14:43 Immediately, while he was still speaking, Judas, one of the twelve, came-- and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders.	22:47 While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them.	18:2 Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. 18:3 Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.
26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰούδας, εἷς τῶν δώδεκα, ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.	14:43 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.	22:47 Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοῦ, ὄχλος καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτούς,	18:2 Ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 18:3 Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.
26:48 Now he who	14:44 Now he who	He came near to Jesus	

betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him."	betrayed him had given them a sign, saying, "Whoever I will kiss, that is he. Seize him, and lead him away safely."	to kiss him.	
26:48 Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν.	14:44 Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς.	καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.	
26:49 Immediately he came to Jesus, and said, "Hail, Rabbi!" and kissed him. 26:50 Jesus said to him, "Friend, why are you here?"	14:45 When he had come, immediately he came to him, and said, "Rabbi! Rabbi!" and kissed him.	22:48 But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"	
26:49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ραββί· καὶ κατεφίλησεν αὐτόν. 26:50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ πάρει;	14:45 Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει αὐτῷ, Ῥαββί, ραββί· καὶ κατεφίλησεν αὐτόν.	22:48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;	
			18:4 Jesus therefore, knowing all the things that were happening to him, went forth, and said to them, "Who are you looking for?"
			18:4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;
			18:5 They answered him, "Jesus of Nazareth."

			18:5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον.
			Jesus said to them, "I am he." Judas also, who betrayed him, was standing with them.
			Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
			18:6 When therefore he said to them, "I am he," they went backward, and fell to the ground.
			18:6 Ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.
			18:7 Again therefore he asked them, "Who are you looking for?"
			18:7 Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε;
			They said, "Jesus of Nazareth."
			Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.
			18:8 Jesus answered, "I told you that I am he. If therefore you seek me, let these go their way," 18:9 that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none."

			[John 6:39]
			18:8 Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· 18:9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐδὲς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
Then they came and laid hands on Jesus, and took him.	14:46 They laid their hands on him, and seized him.		
Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.	14:46 Οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.		
		22:49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?"	
		22:49 Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μάχαιρα;	
26:51 Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear.	14:47 But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.	22:50 A certain one of them struck the servant of the high priest, and cut off his right ear.	18:10 Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.
26:51 Καὶ ἰδοῦ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ,	14:47 Εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ	22:50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ	18:10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν, καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως

καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὄτιον.	ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὄτιον.	ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.	δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὄτιον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
26:52 Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword.			18:11 Jesus therefore said to Peter, "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?"
26:52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀποθανοῦνται.			18:11 Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίοω αὐτό;
		22:51 But Jesus answered, "Let me at least do this"--and he touched his ear, and healed him.	
		22:51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἔατε ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.	
26:53 Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels? 26:54 How then would the Scriptures be fulfilled that it must be so?"			
26:53 Ἦ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ			

<p>δώδεκα λεγεῶνας ἀγγέλων; 26:54 Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;</p>			
<p>26:55 In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. 26:56 But all this has happened, that the Scriptures of the prophets might be fulfilled."</p>	<p>14:48 Jesus answered them, "Have you come out, as against a robber, with swords and clubs to seize me? 14:49 I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."</p>	<p>22:52 Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? 22:53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."</p>	
<p>26:55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. 25:56 Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.</p>	<p>14:48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; 14:49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.</p>	<p>22:52 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; 22:53 Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.</p>	
		<p>22:54 They seized him,</p>	<p>18:12 So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him,</p>
		<p>22:54</p>	<p>18:12 Ἡ οὖν</p>

		Συλλαβόντες δὲ αὐτὸν	σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,
		and led him away, and brought him into the high priest's house.	
		ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως·	
			18:13 and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year.
Then all the disciples left him, and fled.	14:50 They all left him, and fled.		18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.
Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	14:50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.		
	14:51 A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him, 14:52 but he left the linen cloth, and fled from them naked.		
	14:51 Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ		

	<p>γυμνοῦ. Καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 14:52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.</p>		
--	--	--	--

Event 125: Jesus' Jewish trial before Caiaphas

Time: April 3, 33 A.D. (Friday)

Place: Jerusalem, Judea

MATTHEW 26:57-27:2	MARK 14:53-64	LUKE 22:54-71	JOHN 18:13-24
<p>26:57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.</p>	<p>14:53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.</p>	<p>22:54 They seized him, and led him away, and brought him into the high priest's house.</p>	<p>18:12 So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him, 18:13 and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year.</p>
<p>26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.</p>	<p>14:53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.</p>	<p>22:54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.</p>	<p>18:12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.</p>
			<p>18:14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.</p>
			<p>18:14 Ἦν δὲ</p>

			Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.
26:58 But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.	14:54 Peter had followed him from a distance, until he came into the court of the high priest.	But Peter followed from a distance.	18:15 Simon Peter followed Jesus, as did another disciple.
26:58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.	14:54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἕσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.	ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.	15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητῆς.
			Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest;
			Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·
			18:16 but Peter was standing at the door outside.
			18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω.

			So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter.
			Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον.
		22:55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them.	
		22:55 Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.	
			18:17 Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"
			18:17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
			He said, "I am not."
			Λέγει ἐκεῖνος, Οὐκ εἰμί.
			18:18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were

			warming themselves. Peter was with them, standing and warming himself.
			18:18 Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἄνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος.
			18:19 The high priest therefore asked Jesus about his disciples, and about his teaching.
			18:19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.
			18:20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. 18:21 Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."
			18:20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου

			<p>πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 18:21 Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.</p>
			<p>18:22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"</p>
			<p>18:22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκεν ράπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;</p>
			<p>18:23 Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"</p>
			<p>18:23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;</p>
			<p>18:24 Annas sent him bound to Caiaphas, the high priest.</p>
			<p>18:24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.</p>

26:59 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; 26:60 and they found none.	14:55 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none.		
26:59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτησαν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, 26:60 καὶ οὐχ εὔρον.	14:55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ εὔρισκον.		
Even though many false witnesses came forward, they found none.	14:56 For many gave false testimony against him, and their testimony didn't agree with each other.		
Καὶ πολλῶν ψευδομαρτύρων προσελθόντων,	14:56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.		
But at last two false witnesses came forward,	14:57 Some stood up, and gave false testimony against him, saying,		
οὐχ εὔρον.	14:57 Καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες		
26:61 and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"	14:58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'		
26:61 Ὑστερον δὲ προσελθόντες δύο	14:58 ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ		

ψευδομάρτυρες εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν.	λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.		
	"14:59 Even so, their testimony did not agree.		
	14:59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.		
26:62 The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?"	14:60 The high priest stood up in the midst, and asked Jesus, "Have you no answer? What is it which these testify against you?"		
26:62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; Τί οὗτοί σου καταμαρτυροῦσιν;	14:60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν;		
26:63 But Jesus held his peace.	14:61 But he stayed quiet, and answered nothing.		
26:63 Ὁ δὲ Ἰησοῦς ἔσιώπα.	14:61 Ὁ δὲ ἔσιώπα, καὶ οὐδὲν ἀπεκρίνατο.		
The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."	Again the high priest asked him, "Are you the Christ, the Son of the Blessed?"		
Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ	Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;		

χριστός, ὁ υἱὸς τοῦ θεοῦ.			
26:64 Jesus said to him, "You have said it.	14:62 Jesus said, "I am.		
26:64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας.	14:62 Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι.		
Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."	You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."		
Πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.	Καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.		
26:65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. 26:66 What do you think?"	14:63 The high priest tore his clothes, and said, "What further need have we of witnesses? 14:64 You have heard the blasphemy! What do you think?"		
26:65 Τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων ὅτι Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν	14:63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; 14:64 Ἠκούσατε τῆς βλασφημίας. Τί ὑμῖν φαίνεται;		

αὐτοῦ. 26:66 Τί ὑμῖν δοκεῖ;			
They answered, "He is worthy of death!"	They all condemned him to be worthy of death.		
Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστίν.	Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.		
26:67 Then they spit in his face and beat him with their fists, and some slapped him, 26:68 saying, "Prophecy to us, you Christ! Who hit you?"	14:65 Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophecy!" The officers struck him with the palms of their hands.		
26:67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, 26:68 λέγοντες, Προφήτευσον ἡμῖν, χριστέ. Τίς ἐστὶν ὁ παῖσας σε;	14:65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον. Καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτόν ἐβαλλον.		
26:69 Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"	14:66 As Peter was in the courtyard below, one of the maids of the high priest came, 14:67 and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, Jesus!"	22:56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."	18:25 Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?"
26:69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ	14:67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.	22:56 Ἰδοῦσα δὲ αὐτόν παιδίσκη τις καθημένη πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.	18:25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;

τοῦ Γαλιλαίου.			
26:70 But he denied it before them all, saying, "I don't know what you are talking about."	14:68 But he denied it, saying, "I neither know, nor understand what you are saying."	22:57 He denied Jesus, saying, "Woman, I don't know him."	He denied it, and said, "I am not."
26:70 Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.	14:68 Ὁ δὲ ἠρνήσατο, λέγων, Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.	22:57 Ὁ δὲ ἠρνήσατο αὐτόν, λέγων, Γύναι, οὐκ οἶδα αὐτόν.	Ἠρνήσατο οὖν ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.
26:71 When he had gone out onto the porch,	He went out on the porch, and the rooster crowed.		
26:71 Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα,	Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησεν.		
someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."	14:69 The maid saw him, and began again to tell those who stood by, "This is one of them."	22:58 After a little while someone else saw him, and said, "You also are one of them!"	18:26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"
εἶδεν αὐτόν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.	14:69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.	22:58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ.	18:26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
26:72 Again he denied it with an oath, "I don't know the man."	14:70 But he again denied it.	But Peter answered, "Man, I am not!"	18:27 Peter therefore denied it again,
26:72 Καὶ πάλιν ἠρνήσατο μεθ' ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.	14:70 Ὁ δὲ πάλιν ἠρνεῖτο.	Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί.	18:27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος,
			and immediately the rooster crowed.
			καὶ εὐθέως

			ἀλέκτωρ ἐφώνησεν.
26:73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."	After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it."	22:59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"	
26:73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.	Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.	22:59 Καὶ διαστάσης ὥσει ὥρας μιᾶς, ἄλλος τις δι᾽σχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.	
26:74 Then he began to curse and to swear, "I don't know the man!"	14:71 But he began to curse, and to swear, "I don't know this man of whom you speak!"	22:60 But Peter said, "Man, I don't know what you are talking about!"	
26:74 Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.	14:71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.	22:60 Εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.	
Immediately the rooster crowed.	14:72 The rooster crowed the second time.	Immediately, while he was still speaking, a rooster crowed.	
Καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	14:72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν.	Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ.	
26:75 Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.	Peter remembered the word, how that Jesus said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.	22:61 The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times." 22:62 He went out, and wept bitterly.	

<p>26:75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήση με. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>	<p>Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήση με τρὶς. Καὶ ἐπιβαλὼν ἔκλαιεν.</p>	<p>22:61 Καὶ στραφείς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήση με τρὶς. 22:62 Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.</p>	
		<p>22:63 The men who held Jesus mocked him and beat him. 22:64 Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"</p>	
		<p>22:63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες. 22:64 Καὶ περικαλύψαντες αὐτόν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, Προφήτευσον. Τίς ἐστὶν ὁ παῖσας σε;</p>	
		<p>22:65 They spoke many other things against him, insulting him.</p>	
		<p>22:65 Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.</p>	
<p>27:1 Now when morning had come, all the chief priests and</p>	<p>15:1 Immediately in the morning the chief priests, with the elders</p>	<p>22:66 As soon as it was day, the assembly of the elders of the</p>	

the elders of the people took counsel against Jesus to put him to death:	and scribes, and the whole council, held a consultation,	people was gathered together, both chief priests and scribes,	
27:1 Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν·	15:1 Καὶ εὐθέως ἐπὶ τὸ πρῶτὸν συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον,	22:66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς καὶ γραμματεῖς,	
		and they led him away into their council, saying,	
		καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες,	
		22:67 "If you are the Christ, tell us."	
		22:67 Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν. Εἶπεν δὲ αὐτοῖς,	
		But he said to them, "If I tell you, you won't believe, 22:68 and if I ask, you will in no way answer me or let me go.	
		Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε· 22:68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.	
		22:69 From now on, the Son of Man will be seated at the right hand of the power of God."	
		22:69 Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς	

		δυνάμεως τοῦ θεοῦ.	
		22:70 They all said, "Are you then the Son of God?"	
		22:70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;	
		He said to them, "You say it, because I am."	
		Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.	
		22:71 They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"	
		22L71 Οἱ δὲ εἶπον, Τί ἔτι χρειαν ἔχομεν μαρτυρίας; Αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.	
27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.	and bound Jesus, and carried him away, and delivered him up to Pilate.	23:1 The whole company of them rose up and brought him before Pilate.	18:28 They led Jesus therefore from Caiaphas into the Praetorium.
27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.	δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.	23:1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.	18:28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον·

Event 126: Judas commits suicide**Time: April 3, 33 A.D. (Friday)****Place: Jerusalem, Judea**

MATTHEW 27:3-10

27:3 Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, 27:4 saying, "I have sinned in that I betrayed innocent blood."

27:3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, 27:4 λέγων, "Ἥμαρτον παραδοῦς αἷμα ἀθῶον.
But they said, "What is that to us? You see to it."
Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; Σὺ ὄψει.
27:5 He threw down the pieces of silver in the sanctuary, and departed.
27:5 Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησεν·
He went away and hanged himself.
καὶ ἀπελθὼν ἀπήγξατο.
27:6 The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood."
27:6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.
27:7 They took counsel, and bought the potter's field with them, to bury strangers in. 27:8 Therefore that field was called "The Field of Blood" to this day.
27:7 Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. 27:8 Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἄγρὸς Αἱματος, ἕως τῆς σήμερον.
27:9 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, 27:10 and they gave them for the potter's field, as the Lord commanded me." [Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9]
27:9 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ· 27:10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

Event 127: Jesus' Roman trial before Pilate

Time: April 3, 33 A.D. (Friday)

Place: Jerusalem, Judea

MATTHEW 27:2, 11-31	MARK 15:1-20	LUKE 23:1-25	JOHN 18:28-19:16
27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.	and bound Jesus, and carried him away, and delivered him up to Pilate.	23:1 The whole company of them rose up and brought him before Pilate.	18:28 They led Jesus therefore from Caiaphas into the Praetorium.
27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.	δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.	23:1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.	18:28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον·

			It was early,
			ἦν δὲ πρωΐ,
			and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.
			καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσιν τὸ Πάσχα.
			18:29 Pilate therefore went out to them, and said, "What accusation do you bring against this man?"
			18:29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;
			18:30 They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."
			18:30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
		23:2 They began to accuse him, saying, "We found this man perverting the nation,	
		23:2 Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος,	
			18:31 Pilate therefore said to them, "Take him

			yourself, and judge him according to your law."
			18:31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.
		forbidding paying taxes to Caesar,	
		καὶ κωλύοντα Καίσαρι φόρους διδόναι,	
		and saying that he himself is Christ, a king."	
		λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.	
			Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"
			Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδένα·
			18:32 that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.
			18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
27:11 Now Jesus stood before the governor:			18:33 Pilate therefore entered again into the Praetorium, called Jesus,
27:11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ			18:33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ

ἡγεμόνος·			ἐφώνησεν τὸν Ἰησοῦν,
and the governor asked him, saying, "Are you the King of the Jews?"	15:2 Pilate asked him, "Are you the King of the Jews?"	23:3 Pilate asked him, "Are you the King of the Jews?"	and said to him, "Are you the King of the Jews?"
καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	15:2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	23:3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
Jesus said to him, "So you say."	He answered, "So you say."	He answered him, "So you say."	18:34 Jesus answered him, "Do you say this by yourself, or did others tell you about me?"
Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις.	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.	Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.	18:34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;
			18:35 Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"
			18:35 Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
			18:36 Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."
			18:36 Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·

			<p>εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.</p>
			<p>18:37 Pilate therefore said to him, "Are you a king then?"</p>
			<p>18:37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ;</p>
			<p>Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."</p>
			<p>Ἀπεκρίθη Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.</p>
			<p>18:38 Pilate said to him, "What is truth?"</p>
			<p>18:38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν,</p>
		<p>23:4 Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."</p>	<p>When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him."</p>

		23:4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.
	15:3 The chief priests accused him of many things.		
	15:3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά·		
27:12 When he was accused by the chief priests and elders, he answered nothing.			
27:12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.			
27:13 Then Pilate said to him, "Don't you hear how many things they testify against you?"	15:4 Pilate again asked him, "Have you no answer? See how many things they testify against you!"		
27:13 Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;	15:4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Ἴδε, πόσα σου καταμαρτυροῦσιν.		
27:14 He gave him no answer, not even one word, so that the governor marveled greatly.	15:5 But Jesus made no further answer, so that Pilate marveled.		
27:14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν	15:5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν		

ἡγεμόνα λίαν.	Πιλάτον.		
		23:5 But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."	
		23:5 Οἱ δὲ ἐπίσχον, λέγοντες ὅτι Ἀνασεῖει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.	
		23:6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. 23:7 When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.	
		23:6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. 23:7 Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.	
		23:8 Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for	

		a long time, because he had heard many things about him. He hoped to see some miracle done by him.	
		23:8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.	
		23:9 He questioned him with many words, but he gave no answers.	
		23:9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	
		23:10 The chief priests and the scribes stood, vehemently accusing him.	
		23:10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόμως κατηγοροῦντες αὐτοῦ.	
		23:11 Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate.	
		23:11 Ἐξουθενήσας δὲ	

		αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.	
		23:12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.	
		23L12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπληρον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.	
		23:13 Pilate called together the chief priests and the rulers and the people, 23:14 and said to them, "You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him.	
		23:13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 23:14 εἶπεν πρὸς αὐτούς, Προσηνέγκατέ	

		μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ·	
		23:15 Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him.	
		23:15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοῦ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.	
		23:16 I will therefore chastise him and release him."	
		23:16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.	
27:15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.	15:6 Now at the feast he used to release to them one prisoner, whom they asked of him.	23:17 Now he had to release one prisoner to them at the feast.	18:39 But you have a custom, that I should release someone to you at the Passover.
27:15 Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμῶν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.	15:6 Κατὰ δὲ ἐορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον, ὃν περ ἠτοῦντο.	23:17 Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα.	18:39 Ἔστιν δὲ συνήθεια ἵνα ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα·
27:16 They had then a notable prisoner,	15:7 There was one called Barabbas,		

called Barabbas.	bound with those who had made insurrection, men who in the insurrection had committed murder.		
27:16 Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.	15:7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.		
	15:8 The multitude, crying aloud, began to ask him to do as he always did for them.		
	15:8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς.		
27:17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?"	15:9 Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"		Therefore do you want me to release to you the King of the Jews?"
27:17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;	15:9 Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;		βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;
27:18 For he knew that because of envy they had delivered him up.	15:10 For he perceived that for envy the chief priests had delivered him		

	up.		
27:18 Ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.	15:10 Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς.		
27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him."			
27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτόν ἢ γυναῖκα αὐτοῦ, λέγουσα, Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.			
27:20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus.	15:11 But the chief priests stirred up the multitude, that he should release Barabbas to them instead.	23:18 But they all cried out together, saying, "Away with this man! Release to us Barabbas!" - 23:19 one who was thrown into prison for a certain revolt in the city, and for murder.	18:40 Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.
27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.	15:11 Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	23:18 Ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες, Αἴρε τοῦτον, ἀπόλυσον δὲ ἡμῖν Βαραββᾶν· 23:19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ	18:40 Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.

		πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.	
27:21 But the governor answered them, "Which of the two do you want me to release to you?"	15:12 Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"	23:20 Then Pilate spoke to them again,	
27:21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;	15:12 Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;	23:20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησεν,	
		wanting to release Jesus,	
		θέλων ἀπολύσαι τὸν Ἰησοῦν.	
They said, "Barabbas!"			
Οἱ δὲ εἶπον, Βαραββᾶν.			
27:22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?"			
27:22 Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν;			
They all said to him, "Let him be crucified!"	15:13 They cried out again, "Crucify him!"	23:21 but they shouted, saying, "Crucify! Crucify him!"	
Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω.	15:13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.	23:21 Οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον	

		αὐτόν.	
27:23 But the governor said, "Why? What evil has he done?"	15:14 Pilate said to them, "Why, what evil has he done?"	23:22 He said to them the third time, "Why? What evil has this man done? I have found no capital crime in him.	
27:23 Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ	15:14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν;	23:22 Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; Οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ·	
		I will therefore chastise him and release him."	
		παιδεύσας οὖν αὐτὸν ἀπολύσω.	
But they cried out exceedingly, saying, "Let him be crucified!"	But they cried out exceedingly, "Crucify him!"	23:23 But they were urgent with loud voices, asking that he might be crucified.	
δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω.	Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.	23:23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι·	
			19:1 So Pilate then took Jesus, and flogged him.
			19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσεν.
			19:2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment.
			19:2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον

			πορφυροῦν περιέβαλον αὐτόν,
			19:3 They kept saying, "Hail, King of the Jews!" and they kept slapping him.
			19:3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.
			19:4 Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."
			19:4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὕρισκω.
			19:5 Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"
			19:5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος.
			19:6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"
			19:6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν

			λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.
			Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."
			Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.
			19:7 The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."
			19:7 Απεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἦμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν.
			19:8 When therefore Pilate heard this saying, he was more afraid.
			19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
			19:9 He entered into the Praetorium again, and said to Jesus, "Where are you from?"
			19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ;
			But Jesus gave him no answer.

			Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
			19:10 Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"
			19:10 Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;
			19:11 Jesus answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."
			19:11 Ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.
			19:12 At this, Pilate was seeking to release him,
			19:12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν.
			but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

			Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐάν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.
			19:13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called "The Pavement," but in Hebrew, Gabbatha."
			19:13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ·
			19:14 Now it was the Preparation Day of the Passover, at about the sixth hour. [12:00 pm]
			19:14 ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.
			19:15 They cried out, "Away with him! Away with him! Crucify him!"
			19:15 Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν.
			Pilate said to them, "Shall I crucify your King?"

			Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω;
			The chief priests answered, "We have no king but Caesar!"
			Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.
27:24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."			
27:24 Ἴδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἄθῳός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.			
27:25 All the people answered, "May his blood be on us, and on our children!"			
27:25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.			

		Their voices and the voices of the chief priests prevailed.	
		καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.	
27:26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.	15:15 Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.	23:24 Pilate decreed that what they asked for should be done. 23:25 He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.	19:16 So then he delivered him to them to be crucified. So they took Jesus and led him away.
27:26 Τότε ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῆ.	15:15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῆ.	23:24 Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν. 23:25 Ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ἤτουόντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.	19:16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον·
27:27 Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him.	15:16 The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort.		
27:27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν·	15:16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.		

27:28 They stripped him, and put a scarlet robe on him. 27:29 They braided a crown of thorns and put it on his head, and a reed in his right hand;	15:17 They clothed him with purple, and weaving a crown of thorns, they put it on him.		
27:28 καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. 27:29 Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ·	15:17 Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,		
and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!" 27:30 They spat on him, and took the reed and struck him on the head.	15:18 They began to salute him, "Hail, King of the Jews!" 15:19 They struck his head with a reed, and spat on him, and bowing their knees, did homage to him.		
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· 27:30 καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.	15:18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· 15:19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.		
27:31 When they had mocked him, they took the robe off of him, and put his clothes on him,	15:20 When they had mocked him, they took the purple off of him, and put his own garments on him.		
27:31 Καὶ ὅτε ἐνέπαιζαν αὐτῷ,	15:20 Καὶ ὅτε ἐνέπαιζαν αὐτῷ,		

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ,	ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια,		
and led him away to crucify him.	They led him out to crucify him.		19:17 He went out, bearing his cross,
καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.	καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.		19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
			to the place called "The Place of a Skull," which is called in Hebrew, "Golgotha," 19:18 where they crucified him, and with him two others, on either side one, and Jesus in the middle.
			ἐξῆλθεν εἰς τόπον λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

Event 128: Jesus is executed by crucifixion**Time: April 3, 33 A.D. (Friday)****Place: Jerusalem, Judea**

MATTHEW 27:31- 56	MARK 15:21-41	LUKE 23:26-49	JOHN 19:16-30
and led him away to crucify him.	They led him out to crucify him.		19:17 He went out, bearing his cross,
καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.	καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.		19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
			to the place called "The Place of a Skull," which is called in Hebrew, "Golgotha," 19:18 where they crucified him, and

			with him two others, on either side one, and Jesus in the middle.
			ἐξῆλθεν εἰς τόπον λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
27:32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.	15:21 They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross.	23:26 When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus.	
27:32 Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15:21 Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	23:26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.	
		23:27 A great multitude of the people followed him, including women who also mourned and lamented him.	
		23:27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.	
		23:28 But Jesus, turning to them, said, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. 23:29 For behold, the days are	

		coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' 23:30 Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.' [Hosea 10:8] 23:31 For if they do these things in the green tree, what will be done in the dry?"	
		23:28 Στραφεις δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 23:29 Ὅτι ἰδοῦ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι, καὶ κοιλία αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. 23:30 Τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 23:31 Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;	
		23:32 There were also others, two criminals, led with him to be put to death.	
		23:32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.	
27:33 They came to a place called "Golgotha," that is to say, "The place of a skull."	15:22 They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull."	23:33 When they came to the place that is called The Skull,	
27:33 Καὶ ἐλθόντες εἰς	15:22 Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ	23:33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλ	

τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν λεγόμενος Κρανίου Τόπος,	τόπον, ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος.	οὔμενον Κρανίον,	
		they crucified him there with the criminals, one on the right and the other on the left.	
		ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.	
		23:34 Jesus said, "Father, forgive them, for they don't know what they are doing."	
		23:34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.	
27:34 They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.	15:23 They offered him wine mixed with myrrh to drink, but he didn't take it.		
27:34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελεν πιεῖν.	15:23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβεν.		
27:35 When they had crucified him, they divided his clothing among them, casting lots, [TR adds "that it might be fulfilled which was spoke by the prophet: 'They divided my garments among them, and for my clothing they cast lots'"] 27:36 and they sat and watched	15:24 Crucifying him, they parted his garments among them, casting lots on them, what each should take.	Dividing his garments among them, they cast lots.	

him there.			
27:35 Σταυρώσαντες δὲ αὐτόν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον. 27:36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.	15:24 Καὶ σταυρώσαντες αὐτόν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρη.	Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.	
	15:25 It was the third hour [9:00 am], and they crucified him.		
	25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.		
27:37 They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."	15:26 The superscription of his accusation was written over him, "THE KING OF THE JEWS."		19:19 Pilate wrote a title also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."
27:37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	15:26 Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.		19:19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.
			19:20 Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.
			19:20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου

			ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαῖστί.
			19:21 The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, I am King of the Jews.'"
			19:21 Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.
			19:22 Pilate answered, "What I have written, I have written."
27:38 Then there were two robbers crucified with him, one on his right hand and one on the left.	15:27 With him they crucified two robbers; one on his right hand, and one on his left.		19:22 Ἀπεκρίθη ὁ Πιλάτος, Ὅ γέγραφα, γέγραφα.
27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντύμων.	16:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστάς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐναντύμων αὐτοῦ.		
	15:28 The Scripture was fulfilled, which says, "He was numbered with transgressors."		
	15:28 Καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.		
27:39 Those who passed by blasphemed him, wagging their	15:29 Those who passed by blasphemed	23:35 The people stood watching.	

heads,	him, wagging their heads, and saying,		
27:39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν,	15:29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες,	23:35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν.	
27:40 and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"	"Ha! You who destroy the temple, and build it in three days, 15:30 save yourself, and come down from the cross!"		
27:40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.	Οὐά, ὁ καταλύων τὸν ναόν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 15:30 σῶσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.		
27:41 Likewise the chief priests also mocking, with the scribes, the Pharisees [TR lacks "the Pharisees], and the elders, said,	15:31 Likewise, also the chief priests mocking among themselves with the scribes said,	The rulers with them also scoffed at him, saying,	
27:41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον,	15:31 Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον,	Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες,	
27:42 "He saved others, but he can't save himself.	"He saved others. He can't save himself.	"He saved others. Let him save himself,	
27:42 Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται	Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται σῶσαι.	Ἄλλους ἔσωσεν, σωσάτω αὐτόν,	

σῶσαι.			
If he is the King of Israel, let him come down from the cross now, and we will believe in him.	15:32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe him." [TR lacks "him"]	if this is the Christ of God, his chosen one!"	
Εἰ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ.	15:32 Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν αὐτῷ.	εἰ οὗτός ἐστιν ὁ χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.	
27:43 He trusts in God. Let God deliver him now, if he wants him;			
27:43 Πέποιθεν ἐπὶ τὸν θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν.			
for he said, 'I am the Son of God.'			
Εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.			
		23:36 The soldiers also mocked him, coming to him and offering him vinegar,	
		23:36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,	
		23:37 and saying, "If you are the King of the Jews, save yourself!"	
		23:37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.	
		23:38 An inscription was	

		also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."	
		23:38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.	
27:44 The robbers also who were crucified with him cast on him the same reproach.	Those who were crucified with him insulted him.		
27:44 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.	Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.		
		23:39 One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"	
		23:39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.	
		23:40 But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation? 23:41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong."	
		23:40 Ἀποκριθεὶς δὲ ὁ	

		ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 23:41 Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.	
		23:42 He said to Jesus, "Lord, remember me when you come into your Kingdom."	
		23:42 Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.	
		23:43 Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise."	
		23:43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.	
			19:23 Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat.
			19:23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα.
			Now the coat was without seam, woven from the top throughout.
			Ἦν δὲ ὁ χιτῶν

			ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.
			19:24 Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be,"
			19:24 Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται·
			that the Scripture might be fulfilled, which says, "They parted my garments among them. For my cloak they cast lots." [Psalm 22:18]
			ἵνα ἡ γραφή πληρωθῇ ἢ λέγουσα, Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.
			Therefore the soldiers did these things.
			Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.
			19:25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
			19:25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.
			19:26 Therefore when Jesus saw his mother,

			and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!"
			19:26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου.
			19:27 Then he said to the disciple, "Behold, your mother!"
			19:27 Ἐἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου.
			From that hour, the disciple took her to his own home.
			Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
27:45 Now from the sixth hour [12:00 pm] there was darkness over all the land until the ninth hour. [3:00 pm}	15:33 When the sixth hour [12:00 pm] had come, there was darkness over the whole land until the ninth hour. [3:00 pm]	23:44 It was now about the sixth hour [12:00 pm], and darkness came over the whole land until the ninth hour [3:00 pm].	
27:45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.	15:33 Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.	23:44 Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.	
27:46 About the ninth hour [3:00 pm] Jesus cried with a loud voice, saying, "Eli, Eli, lama [TR has instead "lama"] sabachthani?" That is, "My God, my God, why have you	15:34 At the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?" [Psalm 22:1]		

forsaken me?" [Psalm 22:1]			
27:46 Περί δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλί, Ἥλί, λιμὰ σαβαχθανί; Τοῦτ' ἔστιν, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;	15:34 Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωϊ, Ἐλωϊ, λιμὰ σαβαχθανί; Ὁ ἐστὶν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες;		
27:47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."	15:35 Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."		
27:47 Τινὲς δὲ τῶν ἐκεῖ ἐστώτων ἀκούσαντες ἔλεγον ὅτι Ἥλίαν φωνεῖ οὗτος.	15:35 Καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοῦ, Ἥλίαν φωνεῖ.		
			19:28 After this, Jesus, seeing [TR and NU have "knowing" instead of "seeing"] that all things were now finished,
			19:28 Μετὰ τοῦτο ἰδὼν ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται,
			that the Scripture might be fulfilled,
			ἵνα τελειωθῇ ἡ γραφή,
			said, "I am thirsty."
			λέγει, Διψῶ.
27:48 Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.	15:36 One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink,		19:29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth.

27:48 Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθείς καλάμῳ, ἐπότιζεν αὐτόν.	15:36 Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν,		19:29 Σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δέ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.
27:49 The rest said, "Let him be. Let's see whether Elijah comes to save him."	saying, "Let him be. Let's see whether Elijah comes to take him down."		
27:49 Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.	λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.		
			19:30 When Jesus therefore had received the vinegar,
			19:30 Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς,
			he said, "It is finished."
			εἶπεν, Τετέλεσται·
		23:45 The sun was darkened, and the veil of the temple was torn in two.	
		23:45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.	
27:50 Jesus cried again with a loud voice, and yielded up his spirit.	15:37 Jesus cried out with a loud voice, and gave up the spirit.	23:46 Jesus, crying with a loud voice, said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.	He bowed his head, and gave up his spirit.
27:50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.	15:37 Ὁ δὲ Ἰησοῦς ἀφείς φωνῇ μεγάλῃ ἐξέπνευσεν.	23:46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.	καὶ κλίνας τὴν κεφαλὴν, παρέδωκεν τὸ πνεῦμα.

27:51 Behold, the veil of the temple was torn in two from the top to the bottom.	15:38 The veil of the temple was torn in two from the top to the bottom.		
27:51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω·	15:38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.		
The earth quaked and the rocks were split.			
καὶ ἡ γῆ ἐσειέσθη· καὶ αἱ πέτραι ἐσχίσθησαν·			
27:52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 27:53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.			
27:52 καὶ τὰ μνημεῖα ἀνεώχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη· 27:53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.			
27:54 Now the centurion, and those who were with him	15:39 When the centurion, who stood by opposite him, saw	23:47 When the centurion saw what was done,	

watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly	that he cried out like this and breathed his last,		
27:54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα,	15:39 Ἴδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν, εἶπεν,	23:47 Ἴδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον,	
saying, "Truly this was the Son of God."	he said, "Truly this man was the Son of God!"	he glorified God, saying, "Certainly this was a righteous man."	
λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.	Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.	ἐδόξασεν τὸν θεόν, λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.	
		23:48 All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts.	
		23:48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.	
		23:49 All his acquaintances,	
		23:49 Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν,	
27:55 Many women were there watching from afar, who had followed Jesus from Galilee, serving	15:40 There were also women watching from afar,	and the women who followed with him from Galilee, stood at a distance, watching these things.	

him.			
27:55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ,	15:40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι,	καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.	
27:56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.	among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 15:41 who, when he was in Galilee, followed him, and served him;		
27:56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητέρα, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μητέρα, καὶ Σαλώμη, 15:41 αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ,		
	and many other women who came up with him to Jerusalem.		
	καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.		

Event 129: Jesus is buried**Time: April 3, 33 A.D. (Friday)****Place: Jerusalem, Judea**

MATTHEW 27:57-66	MARK 15:42-47	LUKE 23:50-56	JOHN 19:31-42
27:57 When evening	15:42 When evening		19:31 Therefore the

had come,	had now come, because it was the Preparation Day, that is, the day before the Sabbath,		Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away.
27:57 Ὁψίας δὲ γενομένης,	15:42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὃ ἐστὶν προσάββατον,		19:31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν—ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου— ἠρώτησαν τὸν Πιλάτον ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.
			19:32 Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him;
			19:32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·
			19:33 but when they came to Jesus, and saw that he was already dead, they didn't break his legs.
			19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν

			ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·
			19:34 However one of the soldiers pierced his side with a spear, and immediately blood and water came out.
			19:34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.
			19:35 He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe.
			19:35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία, καὶ κεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.
			19:36 For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken." [Exodus 12:46; Numbers 9:12; Psalm 32:20] 19:37 Again another Scripture says, "They will look on him whom they pierced." [Zechariah 12:10]
			19:36 Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῆ, Ὅστοῦν οὐ συντριβήσεται ἀπ' αὐτοῦ. 19:37 Καὶ πάλιν ἕτερα

			γραφὴ λέγει, Ὅγονται εἰς ὄν ἐξεκέντησαν.
a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came.	15:43 Joseph of Arimathaea, a prominent council member who also himself was looking for the Kingdom of God, came.	23:50 Behold, a man named Joseph, who was a member of the council, a good and righteous man 23:51 (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for the Kingdom of God:	19:38 After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews,
ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ·	15:43 ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ·	23:50 Καὶ ἰδοῦ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος— 23:51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν—ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ·	19:38 Μετὰ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,
27:58 This man went to Pilate, and asked for Jesus' body.	He boldly went in to Pilate, and asked for Jesus' body.	23:52 this man went to Pilate, and asked for Jesus' body.	asked of Pilate that he might take away Jesus' body.
27:58 οὗτος προσελθὼν τῷ Πιλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	τολμήσας εἰσῆλθεν πρὸς Πιλάτον, καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	23:52 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
	15:44 Pilate marveled if he were already dead;		
	15:44 Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν·		

	and summoning the centurion, he asked him whether he had been dead long.		
	καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.		
Then Pilate commanded the body to be given up.	15:45 When he found out from the centurion, he granted the body to Joseph.		Pilate gave him permission.
Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.	15:45 Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.		καὶ ἐπέτρεψεν ὁ Πιλάτος.
			He came therefore and took away his body.
			ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.
			19:39 Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds. [100 Roman pounds of 12 ounces each, or about 33 kilograms or 72 pounds]
			20:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.
27:59 Joseph took the body, and wrapped it in a clean linen cloth,	15:46 He bought a linen cloth, and taking him down, wound	23:53 He took it down, and wrapped it in a linen cloth,	19:40 So they took Jesus' body, and bound it in linen

	him in the linen cloth,		cloths with the spices, as the custom of the Jews is to bury.
27:59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ,	15:46 Καὶ ἀγοράσας σινδόνα, καὶ καθελῶν αὐτόν, ἐνείλησεν τῇ σινδόνι,	23:53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι,	19:40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.
			19:41 Now in the place where he was crucified there was a garden.
			19:41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,
27:60 and laid it in his own new tomb, which he had cut out in the rock,	and laid him in a tomb which had been cut out of a rock.	and laid him in a tomb that was cut in stone, where no one had ever been laid.	In the garden was a new tomb in which no man had ever yet been laid. 19:42 Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there
27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ·	καὶ κατέθηκεν αὐτόν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας·	καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.	καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 19:42 Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
and he rolled a great stone to the door of the tomb, and departed.	He rolled a stone against the door of the tomb.	.	
καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.	καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.		

		23:54 It was the day of the Preparation, and the Sabbath was drawing near	
		23:54 Καὶ ἡμέρα ἦν Παρασκευὴ, σάββατον ἐπέφωσκεν.	
27:61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.	15:47 Mary Magdalene and Mary, the mother of Joses, saw where he was laid.	23:55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.	
27:61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.	15:47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.	23:55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνελθυῦσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.	
		23:56 They returned, and prepared spices and ointments.	
		23:56 Ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα.	
		On the Sabbath they rested according to the commandment.	
		Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.	
27:62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to			

Pilate,			
27:62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν Παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,			
27:63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.'			
27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.			
27:64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."			
27:64 Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν, καὶ εἴπωσιν τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.			

27:65 Pilate said to them, "You have a guard. Go, make it as secure as you can."			
27:65 Ἔφη δὲ αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδία· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.			
27:66 So they went with the guard and made the tomb secure, sealing the stone.			
27:66 Οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.			

Event 130: Various women, Peter and John at the empty tomb and Jesus appears

Time: April 5, 33 A.D. (Sunday)

Place: Jerusalem, Judea

MATTHEW 28:1-15	MARK 16:1-11	LUKE 24:1-12	JOHN 20:1-2
		23:55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.	
		23:55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.	
		23:56 They returned,	

		and prepared spices and ointments.	
		23:56 Ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα.	
		On the Sabbath they rested according to the commandment.	
		Καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν.	
28:1 Now after the Sabbath, as it began to dawn on the first day of the week,	16:1 When the Sabbath was past,	24:1 But on the first day of the week, at early dawn,	20:1 Now on the first day of the week,
27:28 Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,	16:1 Καὶ διαγενομένου τοῦ σαββάτου,	24:1 Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος,	20:1 Τῇ δὲ μιᾷ τῶν σαββάτων
Mary Magdalene and the other Mary came to see the tomb.	Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. 16:2 Very early on the first day of the week, they came to the tomb when the sun had risen.	they and some others came to the tomb, bringing the spices which they had prepared.	Mary Magdalene went early, while it was still dark, to the tomb,
ἦλθεν Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.	Μαρία ἡ Μαγδαληνή καὶ Μαρία Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 16:2 Καὶ λίαν πρῶτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.	ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.	Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτῃ, σκοτίας ἐτι οὔσης, εἰς τὸ μνημεῖον,

28:2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it.			
28:2 Καὶ ἰδοῦ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.			
28:3 His appearance was like lightning, and his clothing white as snow.			
28:3 Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.			
28:4 For fear of him, the guards shook, and became like dead men.			
28:4 Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί.			
	16:3 They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?"		
	16:3 Καὶ ἔλεγον		

	πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;		
	16:4 for it was very big. Looking up, they saw that the stone was rolled back.	24:2 They found the stone rolled away from the tomb.	and saw the stone taken away from the tomb.
	16:4 Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.	24:2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.	καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.
	16:5 Entering into the tomb,	24:3 They entered in,	
	16:5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον,	24:3 Καὶ εἰσελθοῦσαι	
		and didn't find the Lord Jesus' body. 24:4 It happened, while they were greatly perplexed about this,	
		οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 24:4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ τούτου,	
	they saw a young man sitting on the right side, dressed in a white robe, and they were amazed.	behold, two men stood by them in dazzling clothing.	
	εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν.	καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις·	
		24:5 Becoming terrified, they bowed	

		their faces down to the earth.	
		24:5 ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν,	
28:5 The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified. 28:6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying.	16:6 He said to them, "Don't be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him!	They said to them, "Why do you seek the living among the dead? 24:6 He isn't here, but is risen.	
28:5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 28:6 Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπεν. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος.	16:6 Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.	εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 24:6 Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη·	
		Remember what he told you when he was still in Galilee, 24:7 saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"	
		μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 24:7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων	

		ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.	
		24:8 They remembered his words,	
		24:8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,	
28:7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."	16:7 But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he said to you.'"		
28:7 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.	16:7 Ἀλλ' ὑπάγετε, εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.		
28:8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.	16:8 They went out, and fled [TR adds "quickly"] from the tomb, for trembling and astonishment had come on them.	24:9 returned from the tomb,	
28:8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.	16:8 Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις·	24:9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου,	
	They said nothing to anyone; for they were afraid.	and told all these things to the eleven, and to all the rest.	
	καὶ οὐδενὶ οὐδέν	ἀπήγγειλαν ταῦτα	

	εἶπον, ἐφοβοῦντο γάρ.	πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς.	
28:9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!"			
28:9 Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε.			
They came and took hold of his feet, and worshiped him.			
Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.			
28:10 Then Jesus said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."			
28:10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.			
28:11 Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened.			

<p>28:11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.</p>			
<p>28:12 When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, 28:13 saying, "Say that his disciples came by night, and stole him away while we slept. 28:14 If this comes to the governor's ears, we will persuade him and make you free of worry."</p>			
<p>28:12 Καὶ συναθρόντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, 28:13 λέγοντες, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 28:14 Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.</p>			
<p>28:15 So they took the money and did as they were told. This saying was spread abroad</p>			

among the Jews, and continues until this day.			
28:15 Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.			
	16: 9 Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.	24:10 Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles.	20:2 Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"
	16:9 Ἀναστὰς δὲ πρωὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.	24:10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.	20:2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.
	16:10 She went and told those who had been with him, as they mourned and wept.		
	16:10 Ἐκεῖνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν.		
	16:11 When they heard that he was alive, and had been	24:11 These words seemed to them to be nonsense, and they	

	seen by her, they disbelieved.	didn't believe them.	
	16:11 Κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.	24:11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.	
		24:12 But Peter got up and ran to the tomb.	20:3 Therefore Peter and the other disciple went out, and they went toward the tomb.
		24:12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον,	20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἦρχοντο εἰς τὸ μνημεῖον.
			20:4 They both ran together. The other disciple outran Peter, and came to the tomb first.
			20:4 Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,
		Stooping and looking in, he saw the strips of linen lying by themselves, and	20:5 Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in.
		καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα·	20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.
			20:6 Then Simon Peter came, following him, and entered into the tomb.
			20:6 Ἔρχεται οὖν Σίμων Πέτρος

			ἀκολουθῶν αὐτῶ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον,
			He saw the linen cloths lying, 20:7 and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.
			καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 20:7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.
			20:8 So then the other disciple who came first to the tomb also entered in, and he saw and believed.
			20:8 Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἑλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν·
			20:9 For as yet they didn't know the Scripture, that he must rise from the dead.
			20:9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
		he departed to his home, wondering what had happened.	20:10 So the disciples went away again to their own homes.
		καὶ ἀπῆλθεν πρὸς	20:10 Ἀπῆλθον

		ἐαυτὸν θαυμάζων τὸ γεγονός.	οὖν πάλιν πρὸς ἐαυτοὺς οἱ μαθηταί.
			20:11 But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb,
			20:11 Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω· ὡς οὖν ἔκλαιεν, παρέκυσεν εἰς τὸ μνημεῖον,
			20:12 and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.
			20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
			20:13 They told her, "Woman, why are you weeping?"
			20:13 Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις;
			She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."
			Λέγει αὐτοῖς, ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα

			ποῦ ἔθηκαν αὐτόν.
			20:14 When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.
			20:14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.
			20:15 Jesus said to her, "Woman, why are you weeping? Who are you looking for?"
			20:15 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις;
			She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."
			Τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκαν αὐτόν, καὶ ἐγὼ αὐτόν ἄρῶ.
			20:16 Jesus said to her, "Mary."
			20:16 Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία.
			She turned and said to him, "Rhabbouni!" which is to say, "Teacher!"

			Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί—ὁ λέγεται, Διδάσκαλε.
			20:17 Jesus said to her, "Don't touch me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"
			20:17 Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν.
			20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.
			20:18 Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

Event 131: Jesus appears to 2 disciples on the road to Emmaus

Time: April 5, 33 A.D. (Sunday)

Place: road to Emmaus, Judea

MARK 16:12-13	LUKE 24:13-35
16:12 After these things he was revealed in another form to two of them, as they walked, on their way into the country.	24:13 Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia [about 11 kilometers, 7 miles] from Jerusalem.
16:12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.	24:13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαούς.
	24:14 They talked with each other about all of these things which had happened.
	24:14 Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.
	24:15 It happened, while they talked and questioned together, that Jesus himself came near, and went with them.
	24:15 Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.
	24:16 But their eyes were kept from recognizing him.
	24:16 Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγῶναι αὐτόν.
	24:17 He said to them, "What are you talking about as you walk, and are sad?"
	24:17 Εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὗς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποί;
	24:18 One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"
	24:18 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεοπᾶς, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλήμ, καὶ οὐκ ἔγνως τὰ γινόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
	24:19 He said to them, "What things?"
	24:19 Καὶ εἶπεν αὐτοῖς, Ποῖα;
	They said to him, "The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people; 24:20 and how the chief priests and our

	rulers delivered him up to be condemned to death, and crucified him.
	Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ· 24:20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.
	24:21 But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened.
	24:21 Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλὰ γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο.
	24:22 Also, certain women of our company amazed us, having arrived early at the tomb; 24:23 and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive.
	24:22 Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρῳ ἐπὶ τὸ μνημεῖον· 24:23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἑωρακεῖναι, οἱ λέγουσιν αὐτὸν ζῆν.
	24:24 Some of us went to the tomb, and found it just like the women had said, but they didn't see him."
	24:24 Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.
	24:25 He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! 24:26 Didn't the Christ have to suffer these things and to enter into his glory?" 24:27 Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.
	24:25 Καὶ αὐτὸς εἶπεν πρὸς αὐτούς, ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 24:26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 24:27 Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ

	πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.
	24:28 They drew near to the village, where they were going, and he acted like he would go further.
	24:28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.
	24:29 They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over."
	24:29 Καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα.
	He went in to stay with them.
	Καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς.
	24:30 It happened, that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave to them.
	24:30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτόν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπέδιδου αὐτοῖς.
	24:31 Their eyes were opened, and they recognized him, and he vanished out of their sight.
	24:31 Αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
	24:32 They said one to another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"
	24:32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;
16:13 They went away	24:33 They rose up that very hour, returned to Jerusalem,
16:13 Κάκεινοι ἀπελθόντες	24:33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ,
and told it to the rest.	and found the eleven gathered together, and those who were with them, 24:34 saying, "The Lord is risen indeed, and has appeared to

	Simon!" 24:35 They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.
ἀπήγγειλαν τοῖς λοιποῖς·	καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 24:34 λέγοντας ὅτι Ἠγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι. 24:35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
They didn't believe them, either.	
οὐδὲ ἐκείνοις ἐπίστευσαν.	

Event 132: Jesus appears to the disciples in Jerusalem absent Thomas

Time: April 5, 33 AD (Sunday)

Place: Jerusalem, Judea

MARK 16:14-18	LUKE 24:36-49	JOHN 20:19-23
16:14 Afterward he was revealed to the eleven themselves as they sat at the table,		20:19 When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews,
16:14 Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη,		20:19 Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων,
	24:36 As they said these things, Jesus himself stood among them, and said to them, "Peace be to you."	Jesus came and stood in the midst, and said to them, "Peace be to you."
	24:36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
	24:37 But they were terrified and filled with fear, and supposed that they had seen a spirit.	
	24:37 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι	

	ἐδόκουν πνεῦμα θεωρεῖν.	
and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen.	24:38 He said to them, "Why are you troubled? Why do doubts arise in your hearts?"	
καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν.	24:38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;	
	24:39 See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have."	
	24:39 Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.	
	24:40 When he had said this, he showed them his hands and his feet.	20:20 When he had said this, he showed them his hands and his side.
	24:40 Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	20:20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.
	24:41 While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"	
	24:41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε;	
	24:42 They gave him a piece of a broiled fish and some honeycomb.	
	24:42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος,	

	καὶ ἀπὸ μελισσίου κηρίου.	
	24:43 He took them, and ate in front of them.	
	24:43 Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.	
	24:44 He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled."	
	24:44 Εἶπεν δὲ αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὄν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.	
	24:45 Then he opened their minds, that they might understand the Scriptures. 24:46 He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 24:47 and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem.	
	24:45 Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· 24:46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 24:47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.	
	24:48 You are witnesses of these things. 24:49 Behold, I	

	send forth the promise of my Father on you.	
	24:48 Ὑμεῖς δὲ ἐστε μάρτυρες τούτων. 24:49 Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς·	
16:15 He said to them, "Go into all the world, and preach the Good News to the whole creation.		20:21 Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you."
		20:21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.
16:15 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.	But wait in the city of Jerusalem until you are clothed with power from on high."	20:22 When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit!
	ὕμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.	20:22 Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.
16:16 He who believes and is baptized will be saved; but he who disbelieves will be condemned.		20:23 Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained."
16:16 Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.		20:23 Ἄν τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατήτε, κεκράτηνται.
16:17 These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; 16:18 they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."		
16:17 Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ		

<p>ὄνόματί μου δαιμόνια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν καιναῖς· 16:18 ὄφεις ἄροῦσιν· κἄν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.</p>		
---	--	--

Event 131: Jesus appears to the disciples with Thomas

Time: April 13, 33 A.D. (Monday)

Place: Jerusalem, Judea

JOHN 20:24-29
20:24 But Thomas, one of the twelve, called Didymus, wasn't with them when Jesus came.
20:24 Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.
20:25 The other disciples therefore said to him, "We have seen the Lord!"
20:25 Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐώρακαμεν τὸν κύριον.
But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe."
Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.
20:26 After eight days again his disciples were inside, and Thomas was with them.
20:26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν.
Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you."
Ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.
20:27 Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing."
20:27 Εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.
20:28 Thomas answered him, "My Lord and my God!"
20:28 Καὶ ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.
20:29 Jesus said to him, "Because you have seen me, [TR adds "Thomas"] you have believed. Blessed are those who have not seen, and have believed."
20:29 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.
20:30 Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; 20:31 but these are written, that you may believe that Jesus is the Christ, the Son of

God, and that believing you may have life in his name.
20:30 Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 20:31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Event 134: Jesus appears to the disciples in Galilee

Place: Galilee

Time: sometime between April 13 and May 11, 33 A.D.

JOHN 21:1-25
21:1 After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.
21:1 Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὕτως.
21:2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together.
21:2 Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ 21 τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.
21:3 Simon Peter said to them, "I'm going fishing."
21:3 Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦειν.
They told him, "We are also coming with you."
Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
They immediately went out, and entered into the boat. That night, they caught nothing.
Ἐξῆλθον καὶ ἐνέβησαν 1 εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
21:4 But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus.
21:4 Πρωΐας δὲ ἤδη γενομένης ἔσθη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
21:5 Jesus therefore said to them, "Children, have you anything to eat?"
21:5 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μὴ τι προσφάγιον ἔχετε;
They answered him, "No."
Ἀπεκρίθησαν αὐτῷ, Οὐ.
21:6 He said to them, "Cast the net on the right side of the boat, and you will find some."
21:6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.
They cast it therefore, and now they weren't able to draw it in for the multitude of fish.
Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
21:7 That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"
21:7 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν.

So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea.
Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο—ἦν γὰρ γυμνός—καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.
21:8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits [200 cubits is about 91 meters or 100 yards] away), dragging the net full of fish.
21:8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον—οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων—σύροντες τὸ δίκτυον τῶν ἰχθύων.
21:9 So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.
21:9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
21:10 Jesus said to them, "Bring some of the fish which you have just caught."
21:10 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
21:11 Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.
21:11 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.
21:12 Jesus said to them, "Come and eat breakfast."
21:12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.
Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
21:13 Then Jesus came and took the bread, gave it to them, and the fish likewise.
21:13 Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.
21:14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.
21:14 Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.
21:15 So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?"
21:15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων;
He said to him, "Yes, Lord; you know that I have affection for you."
Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ,
He said to him, "Feed my lambs."
Βόσκει τὰ ἀρνία μου.
21:16 He said to him again a second time, "Simon, son of Jonah, do you love me?"

21:16 Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με;
He said to him, "Yes, Lord; you know that I have affection for you."
Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε.
He said to him, "Tend my sheep."
Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.
21:17 He said to him the third time, "Simon, son of Jonah, do you have affection for me?"
21:17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με;
Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you."
Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; Καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.
Jesus said to him, "Feed my sheep."
Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου.
21:18 Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."
21:18 Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐξώννυες σεαυτόν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.
21:19 Now he said this, signifying by what kind of death he would glorify God.
21:19 Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν.
When he had said this, he said to him, "Follow me."
Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.
21:20 Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?"
21:20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;
21:21 Peter seeing him, said to Jesus, "Lord, what about this man?"
21:21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;
21:22 Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me."
21:22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; Σὺ ἀκολουθεῖ μοι.
21:23 This saying therefore went out among the brothers, that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?"

21:23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;
21:24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.
21:24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.
21:25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.
21:25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

Event 135: Jesus delivers the great commission

Time: May 11, 33 A.D.

Place: Jerusalem, Judea

MATTHEW 28:16-20
28:16 But the eleven disciples went into Galilee, to the mountain where Jesus had sent them.
28:16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.
28:17 When they saw him, they bowed down to him, but some doubted.
28:17 Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.
28:18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. 28:19 Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 28:20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age."
28:18 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 28:19 Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος· 28:20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.
Amen.
Ἀμήν.

Event 136: Jesus appears and ascends to heaven

Time: May 15, 33 A.D.

Place: Jerusalem area, Judea

MARK 16:19-20	LUKE 24:50-53	ACTS 1:1-12
		1:1 The first book I wrote, Theophilus, concerned all that Jesus began both to do

		and to teach, 1:2 until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. 3 To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days and speaking about God's Kingdom.
		1:1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 1:2 ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· 1:3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
		1:4 Being assembled together with them, he commanded them, "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me. 1:5 For John indeed baptized in water, but you will be baptized in the Holy Spirit not many days from now."
		1:4 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· 1:5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ

		πολλὰς ταύτας ἡμέρας.
		1:6 Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"
		1:6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
		1:7 He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. 1:8 But you will receive power when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."
		1:7 Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 1:8 Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλήμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.
	24:50 He led them out as far as Bethany, and he lifted up his hands, and blessed them.	
	24:50 Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.	
16:19 So then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God.	24:51 It happened, while he blessed them, that he withdrew from them, and was carried up into heaven.	1:9 When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight.

<p>16:19 Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.</p>	<p>24:51 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.</p>	<p>1:9 Καὶ ταῦτα εἰπόν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.</p>
		<p>1:10 While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, 1:11 who also said, "You men of Galilee, why do you stand looking into the sky? This Jesus, who was received up from you into the sky will come back in the same way as you saw him going into the sky."</p>
		<p>1:10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, 1:11 οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; Οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.</p>
<p>16:20 They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.</p>	<p>24:52 They worshiped him, and returned to Jerusalem with great joy, 24:53 and were continually in the temple, praising and blessing God. Amen.</p>	<p>1:12 Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away. 1:13 When they had come in, they went up into the upper room, where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. 1:14 All these with one accord continued steadfastly in prayer and supplication, along with the women, and Mary the</p>

		mother of Jesus, and with his brothers.
16:20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.	24:52 Καὶ αὐτοὶ προσκυνήσαντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 24:53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. Ἀμήν.	1:12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν. 1:13 Καὶ ὅτε εἰσηλθον, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. 1:14 Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξίν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

A BIBLIOGRAPHY

- Abrahams, I. *Studies in Pharisaism and the Gospels* (University Press, Cambridge, 1924)
- Albright, W.F. and Mann, C.S., *The Anchor Bible: Matthew* (Doubleday, New York, 1971)
- Aland, K. and Aland, B., *The Text of the New Testament* Trans. E.F. Rhodes (William B. Eerdmans Publishing Company, Grand Rapids, 1989)
- Anderson, H., *The New Century Bible Commentary: The Gospel of Mark* (William B. Eerdmans, Grand Rapids, 1976)
- Anderson, N., *Jesus Christ: The Witness of History* (Inter-Varsity Press, Downers Grove, 1985)
- , *A Lawyer Among the Theologians* (William B. Eerdmans Publishing Company, Grand Rapids, 1973)
- Archaeology and the Bible: Volume 2 Archaeology in the World of Herod, Jesus and Paul*
Edit. H.Shanks and D.P.Cole (Biblical Archaeology Society, Washington, 1990)
- Argyle, A.W., *The Cambridge Bible Commentary on the New English Bible: The Gospel according to Matthew* (Cambridge University Press, London, 1963)
- A Theological Word Book of the Bible* Edit. A. Richardson (Macmillan Publishing, New York, 1950)
- Authenticating the Activities of Jesus*, Edit. B. Chilton and C.A. Evans (Brill Academic Publishers, Boston, 2002)
- Authenticating the Words of Jesus*, Edit. B. Chilton and C.A. Evans (Brill Academic Publishers, Boston, 2002)
- Baez-Camargo, G., *Archaeological Commentary on the Bible* (Doubleday, Garden City, 1986)
- Bailey, J.L., and Vander Broek, L.D., *Literary Forms in the New Testament* (John Knox Press, Louisville, 1992)
- Baker Encyclopedia of Bible Places: Towns & Cities, Countries & States, Archaeology & Topography* Edit. J.J.Bimson (Inter-Varsity Press, Downers Grove, 1995)
- Barbet, P., *A Doctor at Calvary: The Passion of Our Lord Jesus Christ as Described by a Surgeon* Trans. The Earl of Wicklow (P.J.Kenedy & Son, New York, 1950)
- Barclay, W., *Introduction to the First Three Gospels* (The Westminster Press, Philadelphia, 1975)

-----, *Introduction to John and the Acts of the Apostles* (The Westminster Press, Philadelphia, 1976)

-----, *Crucified and Crowned* (SCM Press, London, 1961)

-----, *The Gospel of Matthew: Volume 1 Chapters 1-10* (G.R. Welch, Burlington, 1975)

-----, *The Gospel of Matthew: Volume 2 Chapters 11-28* (G.R. Welch, Burlington, 1975)

-----, *The Gospel of Mark* (G.R. Welch, Burlington, 1975)

-----, *The Gospel of Luke* (G.R. Welch, Burlington, 1975)

-----, *The Gospel of John: Volume 1 Chapters 1-7* (G.R. Welch, Burlington, 1975)

-----, *The Gospel of John: Volume 2 Chapters 8-21* (G.R. Welch, Burlington, 1975)

-----, *Jesus As They Saw Him* (William B. Eerdmans Publishing Company, Grand Rapids, 1962)

-----, *And He Had Compassion: The Healing Miracles of Jesus* (Judson Press, Valley Forge, 1975)

-----, *By What Authority?* (Judson Press, Valley Forge, 1975)

-----, *Educational Ideals in the Ancient World* (Baker Book House, Grand Rapids, 1959)

Barrett, C.K., *The New Testament Background: Selected Documents* (Harper and Row, San Francisco, 1987)

-----, *Gospel According to John* (The Westminster Press, Philadelphia, 1978)

Bauckham, R., *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (William B. Eerdmans Publishing Company, Grand Rapids, 2006)

Beare, F.W., *The Earliest Records of Jesus* (Abingdon Press, New York, 1962)

Beasley-Murray, G.R., *Word Biblical Commentary: John* (Word Books, Dallas, 1987)

Bell Jr., A.A., *A Guide to the New Testament World* (Herald Press, Scottsdale, 1994)

Black, M., *An Aramaic Approach to the Gospels and Acts* (Clarendon Press, Oxford, 1954)

Blaklock, E.M., *The Archaeology of the New Testament* (Thomas Nelson Publishers, Nashville, 1984)

- Blinzler, J., *The Trial of Jesus* (The Newman Press, Westminster, 1959)
- Blomberg, C.L., *The New American Commentary: Matthew* (Broadman and Holman Publishers, 1992)
- , *The Historical Reliability of the Gospels* (Inter-Varsity Press, Downers Grove, 1987)
- , *The Historical Reliability of John's Gospel: Issues and Commentary* (Inter-Varsity Press, Downers Grove, 2001)
- Bock, D.L., *Blasphemy and Exaltation in Judaism: The Charge Against Jesus in Mark 14:53-65* (Baker Books, Grand Rapids, 2000)
- , *Studying the Historical Jesus: A Guide to Sources and Methods* (Baker Academic, Grand Rapids, 2002)
- , *Jesus According to Scripture: Restoring the Portrait from the Gospels* (Baker Academic, Grand Rapids, 2002)
- Bonsirven, J., *Palestinian Judaism in the Time of Jesus Christ* Trans. W. Wolf (Holt, Rinehart and Winston, New York, 1964)
- Borchert, G.L., *The New American Commentary: John 1-11* (Broadman and Holman Publishers, 1996)
- , *The New American Commentary: John 12-21* (Broadman and Holman Publishers, 2002)
- Bowker, J., *Jesus and the Pharisees* (Cambridge University Press, Cambridge, 1972)
- Brandon, S.G.F., *Jesus and the Zealots* (Manchester University Press, Cambridge, 1967)
- , *The Trial of Jesus of Nazareth* (Dorset Press, New York, 1968)
- Brooks, J.A., *The New American Commentary: Mark* (Broadman and Holman Publishers, 1991)
- Brown, R.E., *The Death of the Messiah: Volume 1* (Doubleday, New York, 1994)
- , *The Death of the Messiah: Volume 2* (Doubleday, New York, 1994)
- , *The Anchor Bible: John 1-XII* (Doubleday, New York, 1966)
- , *The Anchor Bible: John XII-XXI* (Doubleday, New York, 1970)
- , *An Introduction to New Testament Christology* (Paulist Press, New York, 1994)

- , *The Churches the Apostles Left Behind* (Paulist Press, New York, 1984)
- , *The Critical Meaning of the Bible: How a Modern Reading of the Bible Challenges Christians, the Church and the Churches* (Paulist Press, New York, 1981)
- , *Biblical Exegesis and Church Doctrine* (Paulist Press, New York, 1985)
- , *Responses to 101 Questions on the Bible* (Paulist Press, New York, 1990)
- , *Recent Discoveries in the Biblical World* (Michael Glazier Inc., Wilmington, 1983)
- Brown, R.E. and Meier, J.P., *Antioch and Rome: New Testament Cradles of Catholic Christianity* (Paulist Press, New York, 1983)
- Bruce, F.F., *New Testament History* (Doubleday, New York, 1969)
- , *Jesus & Christian Origins Outside the New Testament* (William B. Eerdmans Publishing Company, 1974)
- , *The Gospel of John* (William B. Eerdmans Publishing Company, Grand Rapids, 1983)
- , *The Canon of Scripture* (Inter-Varsity Press, Downers Grove, 1988)
- , *The Books and the Parchments: How We Got Our English Bible* (Fleming H. Revell Company, Old Tappan, 1984)
- , *Second Thoughts on the Dead Sea Scrolls* (Wm. B. Eerdmans Publishing Company, Grand Rapids, 1961)
- , *Jesus and Paul: Places They Knew* (Thomas Nelson, Nashville, 1983)
- Buchler, A., *Studies in Sin and Atonement in the Rabbinic Literature of the First Century* (Ktav Publishing House, New York, 1967)
- Carnley, P., *The Structure of Resurrection Belief* (Clarendon Press, Oxford, 1987)
- Carson, D.A., *Matthew in The Expositor's Bible Commentary: Volume 8* (Zondervan Publishing House, Grand Rapids, 1984)
- Carson, D.A., Moo, D.J. and Morris, L., *An Introduction to the New Testament* (Zondervan Publishing House, Grand Rapids, 1992)
- Cartlidge, D.R. and Dungan, D.L., *Documents for the Study of the Gospels* (Collins, New York, 1980)
- Catchpole, D.R., *The Trial of Jesus: A Study in the Gospels and Jewish Historiography from*

1770 to the Present Day (E.J. Brill, Leiden, 1971)

Charlesworth, J.H., *Jesus within Judaism: New Light from Exciting Archaeological Discoveries* (Doubleday, New York, 1988)

Chilton, B.D., *A Galilean Rabbi and His Bible: Jesus' Use of the Interpreted Scripture of His Time* (Michael Glazier Inc., Wilmington, 1984)

-----; Evans, C.A.; Neusner, J., *The Missing Jesus: Rabbinic Judaism and the New Testament* (Brill Academic Publishers, Boston, 2002)

Cohn, H., *The Trial and Death of Jesus* (KTAV Publishing House, New York, 1977)

Cole, A., *Tyndale New Testament Commentaries: The Gospel according to St. Mark* (William B. Eerdmans Publishing Company, Grand Rapids, 1961)

Comfort, P.W., *Early Manuscripts and Modern Translations of the New Testament* (Tyndale House Publishers, Wheaton, 1990)

-----, *The Quest for the Original Text of the New Testament* (Baker Book House, Grand Rapids, 1992)

Crossan, J.D., *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (Harper Collins, New York, 1992)

-----, *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus* (Harper Collins, San Francisco, 1995)

Crossan, J.D. and Reed, J.L., *Excavating Jesus: Behind the Stones, Behind the Texts* (Harper, San Francisco, 2001)

Daniel-Rops, H., *Daily Life in the Time of Jesus* Trans. P.O. Brian (Servant Books, Ann Arbor, 1962)

Daube, D., *The New Testament and Rabbinic Judaism* (Hendrickson Publishers, Peabody, 1956)

Davies, W.D., *Jewish and Pauline Studies* (Fortress Press, Philadelphia, 1984)

-----, *Paul and Rabbinic Judaism: Some Rabbinic Elements of Pauline Theology* (Fortress Press, Philadelphia, 1980)

Derrett, J.D.M., *Law in the New Testament* (Darton, Longman & Todd, London, 1970)

DeVaux, R., *Ancient Isreal: Its Life and Institutions* (Darton, Longman & Todd, London, 1965)

Dictionary of Jesus and the Gospels: A Compendium of Contemporary Biblical Scholarship Edit. J.B. Green, S. McKnight and I.H. Marshall (Inter Varsity Press, Downers Grove, 1992)

Dictionary of Judaism in the Biblical Period 430 BCE to 600 CE, Edit. J. Neusner and W.S. Green (Hendrickson Publishers, Peabody, 1996)

Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship Edit. C.A.Evans and S.E.Porter (Inter Varsity Press, Downers Grove, 2000)

Donahue, J.R. and Harrington, D.J., *Sacra Pagina: The Gospel of Mark* (The Liturgical Press, Collegeville, 2002)

Dood, C.H., *The Interpretation of the Fourth Gospel* (Cambridge University Press, Cambridge, 1953)

Downing, F.G., *Cynics and Christian Origins* (T and T Clark, Edinburgh, 1992)

Edersheim, A., *The Life and Times of Jesus the Messiah: Volume 1* (Wm.B. Eerdmans Publishing Company, Grand Rapids, 1945)

-----, *The Life and Times of Jesus the Messiah: Volume 2* (Wm.B. Eerdmans Publishing Company, Grand Rapids, 1945)

-----, *Sketches of Jewish Social Life in the days of Christ* (Wm.B. Eerdmans Publishing Company, Grand Rapids, 1985)

-----, *The Temple: Its Ministry and Services As They Were in the Time of Christ* (Wm. B. Eerdmans Publishing Company, Grand Rapids, 1982)

Edwards, J.R., *The Pillar New Testament Commentary: The Gospel According to Mark* (William B. Eerdmans Publishing Company, Grand Rapids, 2002)

Ellis, E.E., *The New Century Bible Commentary: The Gospel of Luke* (William B. Eerdmans, Grand Rapids, 1974)

Evans, C.A., *Word Biblical Commentary: Mark 8:27-16:20* (Thomas Nelson Publishers, Nashville, 2001)

-----, *Jesus and His Contemporaries: Comparative Studies* (Brill Academic Publishers, Boston, 2001)

-----, *Noncanonical Writings and New Testament Interpretation* (Hendrickson Publishers, Peabody, 1992)

-----, *Jesus and the Ossuaries: What Jewish Burial Practices Reveal about the Beginning of Christianity* (Baylor University Press, Waco, 2003)

-----, *Assessing the New Testament Evidence for the Historicity of the Resurrection of Jesus* (The Edwin Mellen Press, Lewiston, 1989)

-----, *Fabricating Jesus: How Modern Scholars Distort the Gospels* (Inter Varsity Press, Downers Grove, 2006)

Exegetical Dictionary of the New Testament, Edit. H. Balz and G. Schneider (William B. Eerdmans Publishing Company, Grand Rapids, 1982-1983)

Falk, H., *Jesus the Pharisee: A New Look at the Jewishness of Jesus* (Paulist Press, New York, 1985)

Farmer, W.R., *The Synoptic Problem: A Critical Analysis* (Western North Carolina Press, Dillsboro, 1976)

Ferguson, E., *Backgrounds of Early Christianity* (William B. Eerdmans Publishing Company, Grand Rapids, 1993)

Finegan, J., *The Archeology of the New Testament: The Life of Jesus and the Beginning of the Early Church* (Princeton University Press, Princeton, 1992)

-----, *Handbook of Biblical Chronology: Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible* (Hendrickson Publishers, Peabody, 1998)

Finkel, A., *The Pharisees and the Teacher of Nazareth* (E.J. Brill, Leiden, 1964)

Finkelstein, L., *The Pharisees: The Sociological Background of their Faith Volume 2* (The Jewish Publication Society of America, Philadelphia, 1962)

Fitzmyer, J.A., *The Anchor Bible: Luke 1-IX* (Doubleday, New York, 1981)

-----, *The Anchor Bible: Luke X-XXIV* (Doubleday, New York, 1985)

Flusser, D., *Jesus* Trans. R.Walls (Herder and Herder, New York, 1969)

Foreman, D., *Crucify Him: A Lawyer Looks at the Trial of Jesus* (Zondervan Books, Grand Rapids, 1990)

Freyne, S., *Galilee from Alexander the Great to Hadrian 323 BCE to 135 CE: A Study of Second Temple Judaism* (Michael Glazier Inc., Wilmington, 1980)

Frommer's Isreal (Simon and Schuster Inc., New York, 1996)

Funk, R.W., Hoover, R.W. and the Jesus Seminar, *The Five Gospels: The Search for the Authentic Words of Jesus* (Macmillan Publishing Company, New York, 1993)

Funk, R.W. and the Jesus Seminar, *The Acts of Jesus: What Did Jesus Really Do?* (Harper

Collins, San Francisco, 1998)

Geldenhuis, N., *The New International Commentary on the Old Testament: The Gospel of Luke* (William B. Eerdmans Publishing Company, Grand Rapids, 1983)

Gerhardsson, B., *Memory and Manuscript: Oral Tradition and Written Tradition in Rabbinic Judaism and Early Christianity* (Ejnar Munksgaard, Copenhagen, 1961)

Gilmore, S.M., *The Gospel of Luke in The Interpreter's Bible: Volume 8* (Abingdon Press, Nashville, 1954)

Goodacre, M., *The Case Against Q: Studies in Markan Priority and the Synoptic Problem* (Trinity Press International, Harrisburg, 2002)

Gospel Parallels: A Synopsis of the First Three Gospels Edit: B.H. Throckmorton Jr. (Thomas Nelson Publishers, Nashville, 1979)

Goulder, M.D., *The Evangelists' Calendar: A Lectionary Explanation of the Development of Scripture* (SPCK, London, 1978)

Gower, R., *The New Manners and Customs of the Bible* (Moody Press, Chicago, 1987)

Grant, F.C., *The Gospel of Mark in The Interpreter's Bible: Volume 7* (Abingdon Press, Nashville, 1954)

-----, *The Economic Background of the Gospels* (Oxford University Press, London, 1926)

Greenleaf, S., *The Testimony of the Evangelists: The Gospels Examined by the Rules of Evidence Administered in Courts of Justice* (Kregel Classics, Grand Rapids, 1995)

Grelot, P., *What are the Targums?* Trans. S. Attnasio (The Liturgical Press, Collegeville, 1992)

Guelich, R.A., *Word Biblical Commentary: Mark 1-8:26* (Word Books, Dallas, 1989)

Guignebert, C., *The Jewish World in the Time of Jesus* (University Books, New York, 1959)

Guilding, A., *The Fourth Gospel and Jewish Worship: A Study of the Relation of St. John's Gospel to the Ancient Jewish Lectionary System* (Clarendon Press, Oxford, 1960)

Gutherie, D., *New Testament: Introduction* (Inter Varsity Press, Downers Grove, 1990)

Habermas, G.R., *The Verdict of History: Conclusive Evidence for the Life of Jesus* (Thomas Nelson Publishers, Nashville, 1984)

Hagner, D.A., *Word Biblical Commentary: Matthew 1-13* (Word Books, Dallas, 1993)

- , *Word Biblical Commentary: Matthew 14-28* (Word Books, Dallas, 1995)
- Harrington, D.J., *Sacra Pagina: The Gospel of Matthew* (The Liturgical Press, Collegeville, 1991)
- Harrington, W., *Mark* (Michael Glazier Inc., Wilmington, 1979)
- Havener, I., *Q: The Sayings of Jesus* (The Liturgical Press, Collegeville, 1987)
- Hengel, M., *The Zealots: Investigations into the Jewish Freedom Movement in the Period from Herod 1 Until 70 AD* Trans. D. Smith (T&T Clark, Edinburgh, 1989)
- , *The 'Hellenization' of Judaea in the First Century after Christ* Trans. J. Bowden (Trinity Press International, Philadelphia, 1989)
- , *Victory over Violence: Jesus and the Revolutionists* Trans. D.E. Green (Fortress Press, Philadelphia, 1973)
- , *Crucifixion in the Ancient World and the Folly of the Message of the Cross* Trans. J. Bowden (Fortress Press, Philadelphia, 1977)
- , *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period Volume 1* Trans. J. Bowden (Fortress Press, Philadelphia, 1974)
- , *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period Volume 2* Trans. J. Bowden (Fortress Press, Philadelphia, 1974)
- Herford, R.T., *Christianity in Talmud & Midrash* (KTAV Publishing House, New York, 1975)
- Hill, D., *The New Century Bible Commentary: The Gospel of Matthew* (William B. Eerdmans, Grand Rapids, 1972)
- Hillel and Jesus: Comparative Studies of Two Major Religious Leaders* Edit. J.H. Charlesworth and L.L. Johns (Fortress Press, Minneapolis, 1997)
- Hilton, M. and Marshall, G., *The Gospels and Rabbinic Judaism* (SCM Press, London, 1988)
- Hoehner, H.W., *Chronological Aspects of the Life of Christ* (Zondervan Publishing House, Grand Rapids, 1975)
- Horsley, R.A., *Galilee: History, Politics, People* (Trinity Press International, Valley Forge, 1995)
- Hoskyns, E.C., *The Fourth Gospel* (Faber and Faber Limited, London, 1947)
- Howard, W.F., *The Gospel of John in The Interpreter's Bible: Volume 8* (Abingdon Press, Nashville, 1954)

Irwin, W.A., *Job in Peake's Commentary on the Bible* (Thomas Nelson and Sons Ltd., New York, 1962)

Jeremias, J., *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period* (Fortress Press, Philadelphia, 1969)

Jesus and Faith: A Conversation on the Work of John Dominic Crossan Edit. J. Carlson and R.A. Ludwig (Orbis Book, Marykoll, 1994)

Jesus and His Times Edit. K. Ward (The Reader's Digest Association, Pleasantville, 1987)

Jesus' Jewishness: Exploring the Place of Jesus within Early Judaism Edit. J.H. Charlesworth (Crossroad, New York, 1991)

Jesus Under Fire, Edit. M.J. Wilkins and J.P. Moreland (Zondervan Publishing House, Grand Rapids, 1995)

Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus Edit. M.E. Stone (Fortress Press, Philadelphia, 1984)

Johnson, L.T., *Sacra Pagina: The Gospel of Luke* (The Liturgical Press, Collegeville, 1991)

-----, *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (Harper Collins, San Francisco, 1992)

Johnson, S.E., *The Gospel of Matthew in The Interpreter's Bible: Volume 7* (Abingdon Press, Nashville, 1954)

-----, *Jesus and his Towns* (Michael Glazier, Wilmington, 1989)

Jones, A.H.M., *Studies in Roman Government and Law* (Basil Blackwell, Oxford, 1960)

Kee, H.C., *Understanding the New Testament* (Prentice Hall, Englewood Cliffs, 1993)

-----, *Jesus in History: An Approach to the Study of the Gospels* (Harcourt Brace Jovanovich, New York, 1977)

Keener, C.S., *A Commentary on the Gospel of Matthew* (William B. Eerdmans Publishing Company, Grand Rapids, 1999)

Klausner, J., *Jesus of Nazareth: His Life, Times, and Teaching* Trans. H. Danby (Menorah Publishing Company, New York, 1925)

-----, *The Messianic Idea in Israel from Its Beginning to the Completion of the Mishnah* Trans. W.F. Stinespring (George Allen and Unwin Ltd., London, 1956)

Lachs, S.M., *A Rabbinic Commentary of the New Testament* (KTAV Publishing House Inc., Hoboken, 1987)

Lane, W.L., *The New International Commentary on the Old Testament: The Gospel of Mark* (William B. Eerdmans Publishing Company, Grand Rapids, 1974)

Liefeld, W.L., *Luke in The Expositor's Bible Commentary: Volume 8* (Zondervan Publishing House, Grand Rapids, 1984)

Lightfoot, J., *A Commentary on the New Testament from the Talmud and Hebraica: Volume I Place Names in the Gospels* (Hendrickson Publishers, Peabody, 1859 reprinted 1989)

-----, *A Commentary on the New Testament from the Talmud and Hebraica: Volume II Matthew-Mark* (Hendrickson Publishers, Peabody, 1859 reprinted 1989)

-----, *A Commentary on the New Testament from the Talmud and Hebraica: Volume III Luke-John* (Hendrickson Publishers, Peabody, 1859 reprinted 1989)

Lindars, B., *The New Century Bible Commentary: The Gospel of John* (William B. Eerdmans, Grand Rapids, 1972)

Linnemann, E., *Is there a Synoptic Problem: Rethinking the Literary Dependence of the First Three Gospel* Trans. R.W. Yarbrough (Baker House Books, Grand Rapids, 1992)

Lord, A.B., *The Singer of Tales* (Harvard University Press, Cambridge, 1960)

Maccoby, H., *Early Rabbinic Writings* (Cambridge University Press, Cambridge, 1988)

-----, *The Myth Maker: Paul and the Invention of Christianity* (Harper San Francisco, San Francisco, 1986)

-----, *Paul and Hellenism* (Trinity Press International, Philadelphia, 1991)

Mack, B.L., *The Lost Gospel: The Book of Q and Christian Origins* (Harper Collins, San Francisco, 1993)

MacKenzie, R.A.F. and Murphy, R.E., *Job in The New Jerome Biblical Commentary* (Prentice Hall, Englewood Cliffs, 1990)

Malina, B.J. and Rohrbaugh, R.L., *Social-Science Commentary on the Synoptic Gospels* (Fortress Press, Minneapolis, 1992)

Mann, C.S., *The Anchor Bible: Mark* (Doubleday, New York, 1986)

Mason, S., *Josephus and the New Testament* (Hendrickson Publishers, Peabody, 1992)

Matthews, V.H. and Benjamin, D.C., *Old Testament Parallels: Laws and Stories from the*

Ancient Near East (Paulist Press, New York, 1991)

McBirnle, W.S., *The Search for the Twelve Apostles* (Tyndale House Publishers, Wheaton, 1973)

McCall, H., *Mesopotamian Myths* (University of Texas Press, Austin, 1990)

McNamara, M., *Palestinian Judaism* (Michael Glazier Inc., Wilmington, 1983)

Meeks, W.A., *The Moral World of the First Christians* (The Westminster Press, Philadelphia, 1986)

Meier, J.P. *Matthew* (Michael Glazier Inc., Wilmington, 1980)

-----, *A Marginal Jew: Rethinking the Historical Jesus- Volume 1: The Roots of the Problem and the Person* (Doubleday, New York, 1991)

-----, *A Marginal Jew: Rethinking the Historical Jesus- Volume 2: Mentor, Message and Miracles* (Doubleday, New York, 1994)

-----, *A Marginal Jew: Rethinking the Historical Jesus- Volume 3: Companions and Competitors* (Doubleday, New York, 2001)

Metzger, B.M., *The New Testament: Its Background, Growth and Content* (Abingdon Press, Nashville, 1983)

-----, *The Text of the New Testament: Its Transmission, Corruption and Restoration* (Oxford University Press, New York, 1968)

-----, *The Early Versions of the New Testament: Their Origin, Transmission and Limitations* (Clarendon Press, Oxford, 1977)

Midrash Rabbah, Trans. H.Freedman and M.Simon (The Soncino Press, New York, 1983)

Millard, A., *Discoveries from the Time of Jesus* (Lion Publishing, Oxford, 1990)

Miller, M.S. and Miller J.L., *Harper's Encyclopedia of Biblical Life* (Harper and Row, San Francisco, 1978)

Moloney, F.J., *Sacra Pagina: The Gospel of John* (The Liturgical Press, Collegeville, 1998)

Montefiore, C.G., *Rabbinic Literature and Gospel Teachings* (Macmillan and Company, London, 1930)

-----, *The Synoptic Gospels: Volume 1* (KTAV Publishing House, New York, 1968)

-----, *The Synoptic Gospels: Volume 2* (KTAV Publishing House, New York, 1968)

Montefiore, C.G. and Loewe, H., *A Rabbinic Anthology* (The Jewish Publication Society of America, Philadelphia, 1963)

Moore, G.F., *Judaism in the First Centuries of the Christian Era: The Age of Tannaim Volume 1* (Harvard University Press, Cambridge, 1955)

-----, *Judaism in the First Centuries of the Christian Era: The Age of Tannaim Volume 2* (Harvard University Press, Cambridge, 1955)

-----, *Judaism in the First Centuries of the Christian Era: The Age of Tannaim Volume 3* (Harvard University Press, Cambridge, 1955)

Morris, L., *The New International Commentary on the Old Testament: The Gospel of John* (William B. Eerdmans Publishing Company, Grand Rapids, 1971)

-----, *The Gospel according to Matthew* (William B. Eerdmans Publishing Company, Grand Rapids, 1992)

-----, *Tyndale New Testament Commentaries: The Gospel according to St. Luke* (William B. Eerdmans Publishing Company, Grand Rapids, 1974)

-----, *Studies in the Fourth Gospel* (William B. Eerdmans Publishing Company, Grand Rapids, 1969)

-----, *The New Testament and the Jewish Lectionaries* (The Tyndale Press, London, 1964)

Mowinckel, S., *He That Cometh* Trans. G.W. Anderson (Abingdon Press, New York, 1954)

Neusner, J., *The Rabbinic Traditions About the Pharisees before 70: Part I The Masters* (E.J.Brill, Leiden, 1971)

-----, *The Rabbinic Traditions About the Pharisees before 70: Part II The Houses* (E.J.Brill, Leiden, 1971)

-----, *The Rabbinic Traditions About the Pharisees before 70: Part III Conclusions* (E.J.Brill, Leiden, 1971)

-----, *The Mishnah: Introduction and Reader* (Trinity Press International, Philadelphia, 1992)

-----, *Christian Faith and the Bible of Judaism: The Judaic Encounter with Scripture* (William B. Eerdmans Publishing Company, Grand Rapids, 1987)

-----, *Messiah in Context: Israel's History and Destiny in Formative Judaism* (Fortress Press, Philadelphia, 1984)

-----, *Judaism in the Beginning of Christianity* (Fortress Press, Philadelphia, 1984)

New Testament Apocrypha Volume 1: Gospels and Related Writings Edit. W. Schneemelcher
Trans. R.M.Wilson (John Knox Press, Louisville, 1991)

*New Testament Apocrypha Volume 2: Writings Relating to the Apostles; Apocalypses and
Related Subjectss* Edit. W.Schneemelcher Trans. R.M.Wilson (John Knox Press, Louisville,
1992)

Nickelsburg, G.W.E. and Stone, M.E., *Faith and Piety in Early Judaism: Texts and
Documents* (Trinity Press International, Philadelphia, 1991)

Nolland, J., *Word Biblical Commentary: Luke 1-9:20* (Word Books, Dallas, 1989)

-----, *Word Biblical Commentary: Luke 9:21-18:34* (Word Books, Dallas, 1993)

-----, *Word Biblical Commentary: Luke 18:35-24:53* (Word Books, Dallas, 1993)

Oakman, D.E., *Jesus and the Economic Questions of His Day* (The Edwin Mellen Press,
Lewiston, 1986)

O'Collins, G., *Interpreting Jesus* (Paulist Press, Mahwah, 1983)

Patai, R., *The Messiah Texts* (Wayne State University Press, Detroit, 1979)

Perkins, P., *The Gnostic Dialogue: The Early Church and the Crisis of Gnosticism* (Paulist
Press, New York, 1980)

*Pesikta de-Rab Kahana: R. Kahana's Compiation of Discourses for Sabbaths and Festival
Days*, Trans. W.G.Braude and I.J.Kapstein (Jewish Publication Society of America,
Philadelphia, 1975)

Pfeiffer, C.F. and Vos, H.F., *The Wycliffe Historical Geography of Biblical Lands* (Moody
Press, Chicago, 1967)

Robinson, J.A.T., *Redating the New Testament* (Westminister Press, Philadelphia, 1976)

-----, *The Priority of John* (Meyer Stone Books, London, 1985)

-----, *Can We Trust the New Testament?* (Wm.B. Eerdmans Publishing Company, 1977)

Rousseau, J.J. and Arav, R., *Jesus and His World: An Archaeological and Cultural Dictionary*
(Fortress Press, Minneapolis, 1995)

Rudolph, K., *Gnosis: The Nature and History of Gnosticism* Trans. R.M.Wilson (Harper and
Row, San Francisco, 1987)

- Russell, D.S., *Between the Testaments* (Fortress Press, Philadelphia, 1965)
- Safrai, Z., *The Economy of Roman Palestine* (Routledge, London, 1994)
- Saldarini, A.J., *Pharisees, Scribes and Sadducees in Palestinian Society: A Sociological Approach* (Michael Glazier, Wilmington, 1988)
- Sanders, E.P., *Jesus and Judaism* (Fortress Press, Philadelphia, 1985)
- , *Jewish Law from Jesus to the Mishnah* (SCM Press, London, 1990)
- , *Judaism: Practice and Belief 63 BCE- 66 CE* (SCM Press, London, 1992)
- , *Paul, the Law and the Jewish People* (Fortress Press, Philadelphia, 1983)
- , *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Fortress Press, Minneapolis, 1977)
- , *The Historical Figure of Jesus* (The Penguin Press, London, 1993)
- Sanders, E.P. and Davies, M., *Studying the Synoptic Gospels* (Trinity Press International, Philadelphia, 1989)
- Sandmel, S., *Judaism and Christian Beginnings* (Oxford University Press, New York, 1978)
- Schechter, S., *Aspects of Rabbinic Theology: Major Concepts of the Talmud* (Schocken Books, New York, 1961)
- Schurer, E., *A History of the Jewish People in the Time of Jesus Christ- Division 1: Political History of Palestine from BC 175 to AD 135, Volume 1* Trans. J. MacPherson (T&T Clark, Edinburgh, 1910)
- , *A History of the Jewish People in the Time of Jesus Christ- Division 1: Political History of Palestine from BC 175 to AD 135, Volume 2* Trans. J. MacPherson (T&T Clark, Edinburgh, 1910)
- , *A History of the Jewish People in the Time of Jesus Christ- Division 2: The Internal Condition of Palestine and of the Jewish People in the Time of Jesus Christ, Volume 1* Trans. S.Taylor and P.Christie (T&T Clark, Edinburgh, 1910)
- , *A History of the Jewish People in the Time of Jesus Christ- Division 2: The Internal Condition of Palestine and of the Jewish People in the Time of Jesus Christ, Volume 2* Trans. S. Taylor and P.Christie (T&T Clark, Edinburgh, 1910)
- , *A History of the Jewish People in the Time of Jesus Christ- Division 2: The Internal Condition of Palestine and of the Jewish People in the Time of Jesus Christ, Volume 3* Trans. S.Taylor and P. Christie (T&T Clark, Edinburgh, 1910)

Sherwin-White, A.N., *Roman Society and Roman Law in the New Testament* (Clarendon Press, Oxford, 1963)

Smith, G.A., *The Topography, Economics and Historical Geography of Jerusalem* (Ariel Publishing House, Jerusalem, 1907)

Smith, M., *Tannaitic Parallels to the Gospels* (Society of Biblical Literature, Philadelphia, 1951)

Stein, R.H., *The Synoptic Problem: An Introduction* (Baker Book House, Grand Rapids, 1987)

-----, *The New American Commentary: Luke* (Broadman and Holman Publishers, 1992)

-----, *Jesus the Messiah: A Survey of the Life of Christ* (Inter-Varsity Press, Downers Grove, 1996)

-----, *Gospels and Tradition: Studies on Redaction Criticism of the Synoptic Gospels* (Baker Book House, Grand Rapids, 1991)

-----, *Studying the Synoptic Gospels: Origin and Interpretation* (Baker Academic, Grand Rapids, 2001)

Steinsaltz, A., *The Essential Talmud* (Basic Books Inc., New York, 1976)

Stemberger, G., *Jewish Contemporaries of Jesus: Pharisees, Sadducees, Essenes* Trans. W.W. Mahnke (Fortress Press, Minneapolis, 1995)

Stephens, W.H., *The New Testament World In Pictures* (Broadman Press, Nashville, 1987)

Stott, J.R.W., *The Cross of Christ* (Inter Varsity Press, Downers Grove, 1986)

Strack, H.L., *Introduction to the Talmud and Midrash* (Harper Torchbooks, New York, 1931)

Strack, H.L. and Stemberger, G., *Introduction to the Talmud and Midrash* Trans.M. Bockmuehl (Fortress Press, Minneapolis, 1992)

Stambaugh, J.E. and Balch, D.L., *The New Testament in Its Social Environment* (The Westminster Press, Philadelphia, 1986)

Tacitus, *The Annals of Imperial Rome* Trans. M. Grant (Penguin Books, Middlesex, 1956)

Tasker, R.V.G., *Tyndale New Testament Commentaries: The Gospel according to St. Matthew* (William B. Eerdmans Publishing Company, Grand Rapids, 1961)

-----, *Tyndale New Testament Commentaries: The Gospel according to St. John* (William

B. Eerdmans Publishing Company, Grand Rapids, 1960)

Tenny, M.C., *New Testament Times* (Wm.B. Eerdmans Publishing Company, Grand Rapids, 1965)

-----, *John in The Expositor's Bible Commentary: Volume 9* (Zondervan Publishing House, Grand Rapids, 1981)

The Anchor Bible Commentary Edit. D.N. Freedman (Doubleday, New York, 1992)

The Antiquities of the Jews in The Works of Josephus Trans. W. Whiston (Hendrickson Publishers, Peabody, 1987)

The Archaeological Encyclopedia of the Holy Land Edit. A. Negev (Thomas Nelson Publishers, Nashville, 1986)

The Babylonian Talmud: Volume 1 Sabbath Trans. M.L. Rodkinson (The Talmud Society, Boston, 1918)

The Apocryphal New Testament Trans. M.R. James (Clarendon Press, Oxford, 1924)

The Babylonian Talmud: Volume 3 Festivals Trans. M. Rodkinson (The Talmud Society, Boston, 1918)

The Dead Sea Scriptures Trans. T.H. Gaster (Anchor Books, Garden City, 1976)

The Gnostic Scriptures Trans. B. Layton (Doubleday, Garden City, 1987)

The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions Volume 1 (Fortress Press, Philadelphia, 1974)

The Jewish People in the First Century Volume 2 (Fortress Press, Philadelphia, 1976)

The Literature of the Sages- First Part: Oral Tora, Halakha, Mishna, Tosefta, Talmud, External Tractates Edit. S. Safrai (Fortress Press, Philadelphia, 1987)

The Mishnah Trans. H.Danby (Oxford University Press, Oxford, 1933)

The Nag Hammadi Library in English Trans. J.M. Robinson (Harper and Row, San Francisco, 1988)

The New Oxford Annotated Bible, New Revised Standard Version with the Apocryphal/ Deuterocanonical Books, Edit. B.M. Metzger and R.E. Murphy (Oxford University Press, New York, 1991)

Theological Dictionary of the New Testament: Abridged in One Volume, Edit. G.Kittel and G.Freidrich and Trans. G.W.Bromley (Wm.B.Eerdmans Publishing Company, Grand Rapids,

1985)

The Other Gospels: Non-Canonical Gospel Texts Edit. R. Cameron (The Westminster Press, Philadelphia, 1982)

The Oxford Companion to the Bible Edit. B.M. Metzger and M.D. Coogan (Oxford University Press, New York, 1993)

The Social World of Luke-Acts: Models for Interpretation, Edit. J.H. Neyrey (Hendrickson Publications, Peabody, 1991)

The Tosefta: Volume 1, Trans. J. Neusner (Hendrickson Publishers Inc., Peabody, 2002)

The Tosefta: Volume 1, Trans. J. Neusner (Hendrickson Publishers Inc., Peabody, 2002)

The Trial of Jesus, Edit. E. Bammel (SCM Press, London, 1970)

The Works of Josephus Trans. W. Whiston (Hendrickson Publishers, Peabody, 1987)

The Works of Philo Trans. C.D. Yonge (Hendrickson Publishers, Peabody, 1993)

The Wycliffe Bible Commentary Edit. C.F. Pfeiffer and E.F. Harrison (Moody Press, Chicago, 1962)

Thompson, J.A., *Handbook of Life in Bible Times* (Inter-Varsity Press, Downers Grove, 1986)

Tinsley, E.J., *The Cambridge Bible Commentary on the New English Bible: The Gospel according to Luke* (Cambridge University Press, London, 1965)

Tinsley, E.J., *The Cambridge Bible Commentary on the New English Bible: The Gospel according to Luke* (Cambridge University Press, London, 1965)

Tomson, P.J., *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles* (Fortress Press, Minneapolis, 1990)

Twelftree, G.H., *Jesus the Exorcist: A Contribution to the Study of the Historical Jesus* (Hendrickson Publishers, Peabody, 1993)

Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review Edit. H. Shanks (Vintage Books, New York, 1992)

Urbach, E.E., *The Sages: Their Concepts and Beliefs* Trans. I. Abrahams (Harvard University Press, Cambridge, 1987)

Vermes, G., *Jesus the Jew* (Fortress Press, Philadelphia, 1973)

-----, *The Religion of Jesus the Jew* (Fortress Press, Minneapolis, 1993)

- , *Jesus and the World of Judaism* (Fortress Press, Philadelphia, 1983)
- Walker, B., *Gnosticism: Its History and Influence* (The Aquarian Press, Wellingborough, 1983)
- Weesel, W.W., *Mark in The Expositor's Bible Commentary: Volume 8* (Zondervan Publishing House, Grand Rapids, 1984)
- Wenham, J., *Redating Matthew, Mark and Luke: A Fresh Assault on the Synoptic Problem* (Inter-Varsity Press, Downers Grove, 1992)
- Whittaker, M., *Jews and Christians: Graeco-Roman Views* (Cambridge University Press, Cambridge, 1984)
- Wilkinson, J. *The Jerusalem Jesus Knew: An Archaeological Guide to the Gospels* (Thomas Nelson Publishers, Nashville, 1978)
- Winter, P., *On the Trial of Jesus* Edit. T.A. Burkill and G. Vermes (Walter de Gruyter, New York, 1974)
- Witherington III, B., *Jesus the Sage: The Pilgrimage of Wisdom* (Fortress Press, Minneapolis, 2000)
- , *Jesus the Seer: The Progress of Prophecy* (Hendrickson Publishers, Peabody, 1999)
- Wright, N.T., *Jesus and the Victory of God* (Fortress Press, Minneapolis, 1996)
- , *The New Testament and the People of God* (Fortress Press, Minneapolis, 1992)
- , *The Resurrection and the Son of God* (Fortress Press, Minneapolis, 2003)
- , *Who Was Jesus?* (William B. Eerdmans Publishing Company, Grand Rapids, 1992)
- Wycliffe Bible Encyclopedia* Edit. C.F. Pfeiffer, H.F. Vos and J. Rea ((Moody Press, Chicago, 1975)
- Young, B.H., *Jesus: The Jewish Theologian* (Hendrickson Publishers, Peabody, 1995)
- , *Jesus and His Jewish Parables: Recovering the Roots of Jesus' Teaching* (Paulist Press, New York, 1989)
- Zeitlin, I.M., *Jesus and the Judaism of His Time* (Polity Press, Cambridge, 1988)