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

by

Robert M. Sutherland

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This book is dedicated to my wife
Cindy Sutherland.
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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 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 irrevelance 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 commitment, 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 commitment 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

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. There is 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 Polyglot 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 earlier 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:


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


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, Majuscle Vaticanus- 4th century A.D.;
01, 8, Majuscle Sinai- 4th century A.D.;
04, C- Majuscle Ephraemi Rescriptus- 5th century A.D.;
032, W, Majuscle Washingtonias- 5th century A.D.;
02, A, Majuscle Alexandrinus- 5th century A.D.;
05, D, Majuscle Bezae- 6th century A.D.;
02, N, Majuscle Petropolitanus Purpureus- 6th century A.D.;
23, O, Majuscle Sinopensis- 6th century A.D.;
041, Ξ, Majuscle – 6th century A.D.;
042, Σ, Majuscle Rossanensis- 6th century A.D.;
043, Φ, Majuscle Beratinus- 6th century A.D.;
07, E, Majuscle Basilensis- 8th century A.D.;
09, F, Majuscle Boreelianus- 8th century A.D.;
019, L, Majuscle Regius- 8th century A.D.;
047, unnamed- 8th century A.D.;
011, G, Majuscle Seidelianus I- 9th century A.D.;
013, H, Majuscle Seidelianus II- 9th century A.D.;
045, Ω, Majuscle Athous Dionysiou- 9th century A.D.;
017, K, Majuscle Cyprius- 9th century A.D.;
021, M, Majuscle Campianus- 9th century A.D.;
030, U, Majuscle Nanianus- 9th century A.D.;
33, miniscule- 9th century A.D.;
37, Δ, Majuscle Sangellensis- 9th century A.D.;
38, Θ, Majuscle Koridethi- 9th century A.D.;
41, Π, Majuscle Petropolitanus- 9th century A.D.;
44, Ψ, Majuscle Athous Laurae- 9th century A.D.;
565, minuscule- 9th century A.D.;
21, M, Majuscle Monacensis- 10th century A.D.;
028, S, Majuscle Vaticanus 354 aka Guelpherbytanus B - 10th century A.D.;
1739, minuscule- 10th century A.D.;
2193, minuscule- 10th century A.D.;
F35, a family of minuscules- 11th century A.D.;
664, minuscule- 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, minuscule- 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
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, those within the ancient and traditional church itself, were 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' 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’ 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’ 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 obligue term “not a friend of Caesar” to bring about that capitulation. What’s happening here? The answer is Roman power politics. Pilate’s anti-semetic 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),


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 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 in 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 practices 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 practices 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 favor, 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 favor, 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 qualitively 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 though 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 though 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 though 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 though 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 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 vice 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 agnostism 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 the 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, eradication 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 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 Megilla, the Sifres, the Babylonian and Jerusalem Talmuds and the Midrashs;

(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 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.”

(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. 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”

(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

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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 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 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 in 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 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 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/Gadarenedemoniacs; 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 condition, 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 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. Morrisey* (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.”**
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 honesty 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);


(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);

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 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 honesty 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 identification 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 honesty 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 corrobating 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 within 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 that 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 plausibly 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 PROPER METHODOLOGY FOR UNDERSTANDING THE TRINITARIAN-UNITARIAN CONTROVERSY**

The essence of the controversy lies in two differing conceptions of monotheism.

(1) Trinitarian monotheism asserts that because the one eternal being God is pure love, God in eternity exists in three co-existent, co-eternal persons: God the Father, God the Son, God the Holy Spirit. Jesus allegedly understood himself to be second divine person of this triune God of pure love come to earth in the person of Jesus of Nazareth.

(2) Unitarian monotheism asserts that because the one eternal being God is not pure love, but rather perfectly loving, God in eternity exists in one person: God the Father. The Pharisees and Sadducees rejected Jesus claim to divinity, in an important and foundational way, because they denied trinitarian monotheism. No such person existed to become incarnate in the first place. Hence, Jesus’ claims to divinity were inescapably blasphemous and merited execution.

To recognize the reality of that controversy at play in all four gospels, the reader must understand its five historical antecedents:

(1) the all-pervasive Trinitarian monotheism of the Old Testament,
(2) the early 2nd century BC emergence of Unitarian monotheism in the Book of Jubilees,
(3) the 2nd and 1st century BC emergence of Unitarian monotheism in the Targums,
(4) the late 2nd or early 1st century BC emergence of Unitarian monotheism in the Dead Sea Scrolls,
(5) the late 1st century BC resurgence of Trinitarian monotheism in 1 Enoch’s Book of Parables.

And any failure to do so will result is a serious misreading of the gospels.

**1. THE ALL-PERVERSIVE TRINITARIAN MONOTHEISM OF THE OLD TESTAMENT**

In my brief review of Old Testament trinitarian monotheism, I want to focus on two things.

(1) Firstly, I want to focus language and grammar. There are five important linguistic terms dealing with God: Elohim, Adonai, Yahweh, Panim Yahweh and echod. There are two important grammatical rules dealing with God; the general rule on collective noun usage, which is applicable to both Elohim and Adonai, and the exception to that general rule, the special rule for collective noun usage when the collective noun is also an indeclinable noun, which is applicable to Yahweh. I could separate the language and grammar into two sections, but it seems more helpful for the reader to combine and present the two in one, so that reader grasps the whole all at once. That focus on language and grammar should a firm foundation for what follows.
Secondly, I want to focus on usage. There are three important entry points for readers into a fuller understanding of Trinity: Exodus 6:3, Isaiah 48:6, Exodus 33:14-17. I have chosen those three passages for a special reason. All three passages involve a divine speaker speaking about Trinity. As such, they indicate, at least for those who accept the authority of the scriptures, that the doctrine of Trinity is a matter of divine revelation coming from a divine person, and not a matter of human interpretation. It emerges naturally from the text and is not something that is artificially read back into the text.

**Section 1: Language and grammar**

As previously indicated, the five Hebrew words important for understanding Old Testament trinarianism are (1) Elohim, (2) Adonai, (3) Yahweh, (4) Panim Yahweh and (5) echod.

In this brief review, I will often cite scriptural passages and indicate where the key word found. I will do so bracketing or yellow highlighting of certain material or both. But when I do so, I will use the basic form of the word, not the declined form. Ancient Hebrew was a declined language. Modern language such as Spanish or French are similarly declined languages. What that means is the basic form of a word is spelled slightly differently, depending on the function it has within the sentence as whole. I have deliberately chosen not to present the declined form in my notions, precisely so that the reader will stay focused narrowly focused on what’s important; namely, the basic form which is the name.

**(1) Elohim**

Elohim is a personal name for God.

The name itself is all about power, derived from a Northwestern Semetic word “el” for power.

Historically, most personal names of all sorts are derived from all sorts of things. For example, in my name Robert Malcolm Sutherland, (a) Robert means “brave” and it is derived from a Gaelic word for bravery, (b) Malcolm means “son of the dove” and it is derived from the combination of two Gaelic words: mal meaning son of and colum, a shortening of Saint Columba’s name which meant dove (that saint had been named after Jonah which in Hebrew means dove, and the Holy Spirit which was symbolized by a dove), and (c) Sutherland, meaning southlander, designating a part of southern Scotland from which the family came. Put together, my full name means literally something like “the brave son of the dove from the southern part of Scotland”). The personal name is often a character description, but not identical with the character description. A person can act contrary to character. Derivation and the designation are two separate things.

The power in question here in the personal name Elohim is a distinctly three-fold supernatural power. It is the power:

(1) to create something out of nothing,

(2) to preserve that created something in existence at all points in time and
(3) to judge that something on the basis on the extent to which it fulfills the purpose for which it was created.

The word Elohim is a real third person plural noun, literally meaning Powerful Ones, Gods, gods. The surprisingly plurality of that name raises a serious question.

(1) Why would committed monotheists ever use a plural noun to describe the one true God, if God were understood by them to be a merely single divine person constituting a single divine being?

(2) The problem is compounded by the fact that the singular form of same word El existed in Old Testament times and was used, albeit infrequently, to describe the one true God. Why not use El all the time? Why ever use Elohim at all?

(3) The pronounced preference for Elohim over El rightfully seems counter-intuitive and counter-productive, if God were understood by these monotheists to be a merely single divine person constituting one true God. It is deeply counter-intuitive in that it would tend to cause believers themselves to see multiple divine persons existing within the one true God when there were actually no such persons. It deeply counter-productive in that it would tend to cause potential converts themselves to see multiple divine persons existing within the one true God when there were actually no such persons.

(4) The answer is simple. Old Testament believers were trinitarian monotheists to the core, trinitarian monotheists through and through. They were not unitarian monotheists. All words they used of God, explicitly or implicitly, contain the idea of plurality within unity, so as to preserve and communicate the idea that there exists a plurality of persons, three to be precise, within the one being God.

Elohim is used about 2606 times in the Old Testament.

(1) About 90% of the time (about 2356 times), it describes divine persons. (a) God the Father, for example, will be described as Elohim, and sometimes more specifically as Adonai Elohim (Lord God) or El Elyon (God most High). (b) God the Son, for example, will be described as Elohim, and sometimes more specifically as Malek Elohim (the Messenger God, the Messenger of God or the Angel of God) or El Shaddai (the God of the Mountains). (c) God the Spirit, for example, will be described as Elohim, and sometimes more specifically as Ruach Elohim (the Spirit God or the Spirit of God).

(2) About 10% of the time (about 250 times), it describes non-divine persons. (a) Most commonly, these non-divine persons are false gods, for whom devotees claim supernatural power. (b) Occasionally, the non-divine persons are human judges exercising the delegated power of judgement and execution.

Elohim is a collective noun.\(^4\)

(1) The word Elohim describes a class of persons who actually have or merely claim to have such supernatural power described above or aspects of that power, either in themselves as an inherent and innate power or in themselves as a derivative or delegated power. The noun Elohim collects them all into a single class or kind. That’s what meant by a collective noun. It collects within a single classification all the persons who possess, share or participate in a particular quality.

(2) Once again as a reminder, that distinctly supernatural power is the power to create something out of nothing, to preserve that created something in existence at all points in time and judge that something on the basis on the extent to which it fulfills the purpose for which it was created.

(3) The word Elohim, and this is the important point, names both

(a) the class as a whole which is called or named Elohim and

(b) individual members within the class who are individually called or named Elohim.

That’s the nature of a plural collective noun.

(4) Context and grammar are often needed to discern exactly when the class is being referred to and when individual members with the class are being referred to.

Grammatically, Elohim follows the basic Hebrew grammatical rule on collection noun usage.5

() The collective noun takes the singular verb or pronoun when it refers to collection as a whole, or an individual within the whole considered as an individual.

(2) The collective noun takes the plural verb or pronoun when it refers to more than one individual within the whole.

(3) When used of the one true God, the collective noun Elohim takes a singular verb or pronoun when it refers to either (a) the collection as a whole, namely, the triune God: Elohim, or (b) an individual within the collection as an individual, namely, an individual divine person: an Elohim within the triune God.

(4) When used of the one true God, the collective noun Elohim takes the plural verb or plural pronoun when it refers to (a) more than one individual within the collection, the divine persons Elohim within the triune God. This is grammar in operation.

(5) Modern languages, certainly non-inflected languages like English where subject-verb agreement or disagreement is not normally at play, do not have as many collective nouns as ancient

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5 Natan, Yoel, *The Jewish Trinity: When Rabbis Believe in the Father, Son and Holy Spirit*, p. 16 (CreateSpace.com, Scotts Valley, 2003)
languages.

(6) Yet one surviving English example that may assist the reader is the plural noun deer. Deer is a collective noun. It describes a certain kind or classification of animals sharing in whatever common nature that make a deer a deer. Unlike Elohim, deer has no singular form. Yet it remains proper to say either that the deer is in the field (plural noun with singular verb) or the deer are in the field (plural noun with plural verb) depending on context, precisely because grammatical nature of collective noun usage and what is being designated.

As a noun, Elohim is not an artificial plural, not a majesty plural, as some unitarian moderns think it is.

(1) A majestic plural is rhetorical literary device whereby a singular noun which always actually references a singular thing or person is given a purely metaphorical plural dimension or status to emphasis some aspect of the majesty or grandeur of the thing or person in question. The thinking here is Elohim may just be nothing a rhetorical emphasis on God’s power. Thus understood, Elohim would mean something like power stacked on power, stacked on power, stacked on power, ultimately amounting to all power, infinite power.

(2) The important thing to remember here, and it is all too often forgotten, is that the majestic plural speculation as applied to the noun Elohim is just a theory about nouns. Because it always designates a single existing thing or plural, the verb or pronoun must always be in the singular. It can never be in the plural, otherwise that would defeat the very purpose of its usage as a rhetorical device.

(3) There are at least two insurmountable problems for understanding Elohim as a majestic plural.

(a) First, majestic plural usage is now known to be a relatively modern invention, unknown in ancient Old Testament times. The consensus of secular scholars is majestic plural usage first begins in 4th century A.D., meaning it is nothing more than anachronistic special pleading to apply it to any understanding of the Old Testament times. Indeed, all alleged examples for earlier majestic plurals invariably reduce to multiple persons or things being under consideration not a single person or thing under consideration.

(b) Second, majestic plural usage, being a theory about noun meaning of Elohim, predicts the exclusive grammatical use of singular nouns or pronouns with that artificially plural noun Elohim, but the contrary is seen is seen in Old Testament usage. This predictive failure renders the theory neither coherent nor comprehensive.

Four instances: Genesis 20:13, Genesis 35:7, 2 Samual 7:22-23 and Psalm 58:11 illustrate that predictive failure of the majestic plural hypothesis.

(i) In Genesis 20:13, Elohim is used to describe the one true God and Elohim is said to have caused

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6 “Royal We” in Wikipedia, [https://en.wikipedia.org/wiki/royal_we](https://en.wikipedia.org/wiki/royal_we)
Abraham to wander looking for a better home.

20:8 Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. 20:9 Then Abimelech called Abraham, and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!" 20:10 Abimelech said to Abraham, "What did you see, that you have done this thing?" 20:11 Abraham said, "Because I thought, 'Surely the fear of God is not in this place. They will kill me for my wife's sake.' 20:12 Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. 20:13 It happened, when God (in Hebrew, plural noun Elohim) caused me to wander (in Hebrew, plural verb, meaning they caused me to wander) from my father's house, that I said to her, 'This is your kindness which you shall show to me. Everywhere that we go, say of me, "He is my brother.'" 20:14 Abimelech took sheep and cattle, male servants and female servants, and gave them to Abraham, and restored Sarah, his wife, to him. 20:15 Abimelech said, "Behold, my land is before you. Dwell where it pleases you." 20:16 To Sarah he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated." 20:17 Abraham prayed to God. God healed Abimelech, and his wife, a and his female servants, and they bore children. 20:18 For Yahweh had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham's wife. (Genesis 20:8-18)

Yet the plural noun Elohim is coupled with a plural verb. The meaning is inescapable. They, all of the divine persons within the true God, they together caused Abraham to wander. Hence, the plural verb is used. This is not something the unitarian theory of majestic plural would predict or explains. The important point to note is this. It is not an an exception to the general rule. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

(ii) In Genesis 35:7, haElohim is used to describe the one true God and haElohim is said to have appeared, revealed themselves to Jacob in the promised land at Bethel.

35:2 Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. 35:3 Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went. 35:4 They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. 35:5 They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob. 35:6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. 35:7 He built an altar there, and called the place El Beth El; because there God (in Hebrew, haElohim, plural noun with the designator ha) was revealed (in Hebrew, plural verb, meaning they were revealed) to him, when he fled from the face of his brother. 35:8 Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and its name was called Allon Bacuth. 35:9 God appeared to Jacob again, when he came from Paddan Aram, and blessed him. 35:10 God said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He named him Israel. 35:11 God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. 35:12 The land which I gave to Abraham and Isaac, I will give it to you, and to your seed after you I will give the land." (Genesis 35:2-12)

Yet the plural noun haElohim is coupled with a plural verb. The meaning is inescapable. They, all of the divine persons within the true God, they together appeared to Jacob. Hence, the plural verb
is used. This is not something the unitarian theory of majestic would predict or explains. It is not an exception to the general rule. The important point to note is this. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

(iii) In 2 Samuel 7:22-23, ha Elohim is used to describe the one true God and haElohim is said to have redeemed the Israelites from Egypt and brought them into the promised land. Yet the plural noun haElohim is coupled with a plural verb.

7:18 Then David the king went in, and sat before Yahweh; and he said, Who am I, Lord Yahweh, and what is my house, that you have brought me thus far? 7:19 This was yet a small thing in your eyes, Lord Yahweh; but you have spoken also of your servant's house for a great while to come; and this too after the manner of men, Lord Yahweh! 7:20 What can David say more to you? for you know your servant, Lord Yahweh. 7:21 For your word's sake, and according to your own heart, have you worked all this greatness, to make your servant know it. 7:22 Therefore you are great, Yahweh God: for there is none like you, neither is there any God (in Hebrew, haElohim, Elohim plus the designator ha) besides you, according to all that we have heard with our ears. 7:23 What one nation in the earth is like your people, even like Israel, whom God (in Hebrew, haElohim, Elohim plus the designator ha) went to redeem (in Hebrew, plural verb, meaning they went to redeem) to himself for a people, and to make him a name, and to do great things for you, and awesome things for your land, before your people, whom you redeem to you out of Egypt, from the nations and their gods? 7:24 You did establish to yourself your people Israel to be a people to you forever; and you, Yahweh, became their God. (2 Samuel 7:18-24)

The meaning is inescapable. They, all of the divine persons within the one being God, they together redeemed Israel. Hence, the plural verb is used. This is not something the unitarian theory of majestic would predict or explains. It is not an exception to the general rule. The important point to note is this. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

The fact that multiple divine persons within the one being God were known to have redeemed Israel means this is a appropriate time to segue into a short analysis of Exodus 32:1-10.

32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, (in Hebrew, Elohim, literally Gods, not El, single noun, literally God) which shall go (in Hebrew, plural verb, meaning they shall go) before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him." 32:2 Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me." 32:3 All the people took off the golden rings which were in their ears, and brought them to Aaron. 32:4 He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your gods (in Hebrew, Elohim, literally Gods, not El, single noun, literally God), Israel, which brought (in Hebrew, plural verb, meaning they who brought) you up out of the land of Egypt." 32:5 When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, "Tomorrow shall be a feast to Yahweh." 32:6 They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. 32:7 Yahweh spoke to Moses, "Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! 32:8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and
have worshiped it, and have sacrificed to it, and said, "These are your gods (in Hebrew, Elohim, literally Gods, not El, single noun, literally God), Israel, which brought (in Hebrew, plural verb, meaning they which brought) you up out of the land of Egypt." 32:9 Yahweh said to Moses, "I have seen these people, and behold, they are a stiff-necked people. 32:10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation." (Exodus 32:1-10)

Unitarians, and others, never stop to ask themselves the obvious question of whether the sinning Israelites were actually correct in their belief that it was indeed actual divine persons (Exodus 32:1, Exodus 32:4 and Exodus 32:8), multiple divine persons who actually constituted the one divine being Yahweh (Exodus 32:5), multiple divine persons Moses had revealed to them, multiple divine persons who had brought them out of Egypt, but only incorrect in their belief that the oneness of three persons constituting God could or should be imaged physically. Such physical imaging would constitute a clear violation of Exodus 20:4 and cause to assume mistakenly the divine persons in question were divine persons within the Egyptian pantheon.

(iv) Finally, in Psalm 58:11, Elohim is used to describe the one true God and Elohim is said to judge the entire world. Yet the plural noun Elohim is coupled with a plural verb.

58:1 Do you indeed speak righteousness, silent ones? Do you judge blamelessly, you sons of men? 58:2 No, in your heart you plot injustice. You measure out the violence of your hands in the earth. 58:3 The wicked go astray from the womb. They are wayward as soon as they are born, speaking lies. 58:4 Their poison is like the poison of a snake; like a deaf cobra that stops its ear, 58:5 which doesn't listen to the voice of charmers, no matter how skillful the charmer may be. 58:6 Break their teeth, God, in their mouth. Break out the great teeth of the young lions, Yahweh. 58:7 Let them vanish as water that flows away. When they draw the bow, let their arrows be made blunt. 58:8 Let them be like a snail which melts and passes away, like the stillborn child, who has not seen the sun. 58:9 Before your pots can feel the heat of the thorns, he will sweep away the green and the burning alike. 58:10 The righteous shall rejoice when he sees the vengeance. He shall wash his feet in the blood of the wicked; 58:11 so that men shall say, "Most certainly there is a reward for the righteous. Most certainly there is a God (in Hebrew, haElohim, Elohim plus the designator ha) who judges (plural verb, meaning they who judge) the earth." (Psalm 58:1-11)

The meaning is inescapable. They, all of the divine persons within the true God, they together judge the entire world. Hence, the plural verb is used. This is not something the unitarian theory of majestic would predict or explains. It is not an an exception to the general rule. The important point to note is this. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

HaElohim is an extremely important variant meriting comment.

1 It is the basic name "Elohim", coupled with the definite article "ha" in front of it. The definite article means "the", but with a specific sense.

2 The "the" means "all of the" divine persons called Elohim.8

(3) A modern English parallel would be “the people” in the United States Constitution’s “We the people”. There the sense is “all of the” people who constitute the citizenry of the nation.

(4) To the extent that the ancient Jews had a distinctive name for Trinity as such, this is probably that name: haElohim. It is not the exclusive name for Trinity, as other formulations of Elohim can function in that way, it is just haElohim definitely functions in that way.

One final point remains to be made. In some important passages, Elohim is explicitly equated with Yahweh. I name only two.

(1) In Joshua 22:34, it is said Yahweh is haElohim.

22:34 The children of Reuben and the children of Gad called the altar Ed: For, said they, it is a witness between us that Yahweh is God (in Hebrew, haElohim, plural noun Elohim plus designator ha, literally the Gods or all the Gods, not El, singular noun, literally God). (Joshua 22:34)

(2) In 2 Kings 8:39, it is said Yahweh is haElohim.

8:21 Elijah came near to all the people, and said, "How long will you waver between the two sides? If Yahweh is God, follow him; but if Baal, then follow him." The people answered him not a word. 18:22 Then Elijah said to the people, "I, even I only, am left a prophet of Yahweh; but Baal's prophets are four hundred fifty men. 18:23 Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bull, and lay it on the wood, and put no fire under. 18:24 You call on the name of your god, and I will call on the name of Yahweh; and the God who answers by fire, let him be God." All the people answered, "It is well said." 18:25 Elijah said to the prophets of Baal, "Choose one bull for yourselves, and dress it first; for you are many; and call on the name of your god, but put no fire under it." 18:26 They took the bull which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, Baal, hear us. But there was no voice, nor any who answered. They leaped about the altar which was made. 18:27 It happened at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleeps and must be awakened. 18:28 They cried aloud, and cut themselves after their manner with knives and lances, until the blood gushed out on them. 18:29 It was so, when midday was past, that they prophesied until the time of the offering of the evening offering; but there was neither voice, nor any to answer, nor any who regarded. 18:30 Elijah said to all the people, Come near to me; and all the people came near to him. He repaired the altar of Yahweh that was thrown down. 18:31 Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of Yahweh came, saying, Israel shall be your name. 18:32 With the stones he built an altar in the name of Yahweh; and he made a trench about the altar, as great as would contain two measures of seed. 18:33 He put the wood in order, and cut the bull in pieces, and laid it on the wood. He said, Fill four jars with water, and pour it on the burnt offering, and on the wood. 18:34 He said, Do it the second time; and they did it the second time. He said, Do it the third time; and they did it the third time. 18:35 The water ran around the altar; and he filled the trench also with water. 18:36 It happened at the time of the offering of the evening offering, that Elijah the prophet came near, and said, Yahweh, the God of Abraham, of Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. 18:37 Hear me, Yahweh, hear me, that this people may know that you, Yahweh, are God, and that you have turned their heart back again. 18:38 Then
the fire of Yahweh fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 18:39 When all the people saw it, they fell on their faces: and they said, **Yahweh, he is God** (in Hebrew, haElohim, plural noun Elohim plus designator ha, literally the Gods or all the Gods, not El, singular noun, literally God)**, Yahweh, he is God** (in Hebrew, haElohim, plural noun Elohim plus designator ha, literally the Gods or all the Gods, not El, singular noun, literally God) (2 Kings 8:21-39)

An important question is raised by the equation of Elohim with Yahweh: is Yahweh is a collective noun too, collecting within itself all the divine persons sharing a single quality, that of uncreated being?

I mention it now only to whet the reader’s appetite for what follows. The answer at first glance appears no, but actually is yes. The reader will want to read on to find out how and why Yahweh actually is a collective noun.

In most English translations of the Old Testament, you will see Elohim or haElohim translated as God. Two things need to be remembered.

(1) First, ancient Hebrew was written without capitalization. In the Hebrew text, Elohim always appeared as “elohim, with the small “e” and never with a capital “E”. In translation, Elohim or haElohim is capitalized, when it describes the one true God. In the vast majority of cases, the designation is easy to make. In translation, neither Elohim nor haElohim is capitalized when it does not describe the one true God. In a very small number of cases, the designation is difficult to make.

(2) Second, ancient Hebrew was an inflected language where subject-verb agreement or disagreement was the norm. The problem with all translations is they all obscure the essential collective noun nature of the word and the grammatical distinctions going on in usage.

Now at least, you know something of what the underlying Hebrew word “Elohim” is and what it means.

(2) **Adonai**

Adonai is a personal name for God.

The name itself is all about the right to rule. A right is a morally justified claim.

The right in question in the name Adonai is a consequence of the pre-existing goodness.

(1) Might does not make right. Only pre-existing goodness affords a basis for the right to rule and that’s what hinted at in the name Adonai. Rights only exist, because a pre-existing duty. It is the pre-existing human duty to lead a good human life, to seek that which is really good, that gives the right its moral justification.

(2) Elohim, which is all about power or might, doesn’t, in and of itself, get at that idea of right as a morally justified thing.
(3) Adonai, which is all about right, does, or at least it moves strongly in that direction, even though it doesn’t get there explicitly. It is only hinted. It is a consequence of something else, something more fundamental, more foundational.

(4) Yahweh, which is all about uncreated being, and perfect goodness is that something more fundamental, more foundational.

The word Adonai is a third person plural noun, literally meaning Lords. The surprisingly plurality of that name raises a serious question.

(1) Why would committed monotheists ever use a plural noun to describe the one true God, if God were understood by them to be a merely single divine person constituting a single divine being?

(2) The problem is compounded by the fact that the singular form of same word Adon existed in Old Testament times and was used, albeit infrequently, to describe the one true God. Why not use Adon all the time? Why ever use Adonai at all?

(3) The pronounced preference for Adonai over Adon rightfully seems counter-intuitive and counter-productive, if God were understood by these monotheists to be a merely single divine person constituting one true God. It is deeply counter-intuitive in that it would tend to cause believers themselves to see multiple divine persons existing within the one true God when there were actually no such persons. It deeply counter-productive in that it would tend to cause potential converts themselves to see multiple divine persons existing within the one true God when there were actually no such persons.

(4) The answer is simple. Old Testament believers were trinitarian monotheists to the core, trinitarian monotheists through and through. They were not unitarian monotheists. All words they used of God, explicitly or implicitly, contain the idea of plurality within unity, so as to preserve and communicate the idea that there exists a plurality of persons, three to be precise, within the one being God.

As a noun, Adonai is a real plural, a collective noun to be precise.9

(1) The word Adonai describes a class of persons who actually have or merely claim to have the right to rule described above or aspects of that right, either in themselves as an inherent and innate right or in themselves as a derivative or delegated right. The noun Adonai collects them into a single class or kind. That’s what meant by a collective noun. It collects within a classification all the persons who possess, share or participate in a particular quality.

(2) Once again as a reminder, that moral right is rooted in pre-existing goodness.

(3) The word Adonai, and this is the important point, names both

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(a) the class as a whole which is called or name Adonai and

(b) individual members within the class who are individually called or named Adonai.

That’s the nature of a plural collective noun.

(4) Context and grammar is often needed to discern exactly when the class is being referred to and when individual members with the class are being referred to.

As a collective noun, the word Adonai used about 439 times in the Old Testament.

(1) About 90% of the time (about 395 times), it describes divine persons.

(2) About 10% of the time (about 44 times), it describes non-divine persons.

Grammatically, Adonai follows the basic Hebrew grammatical rule on collection noun usage. The collective noun takes the singular verb or pronoun when it refers to collection as a whole, or an individual within the whole considered as an individual.

(2) The collective noun takes the plural verb or pronoun when it refers to more than one individual within the whole.

(3) When used of the one true God, the collective noun Adonai takes a singular verb or pronoun when it refers to either (a) the collection as a whole, namely, the triune God: Adonai, or (b) an individual within the collection as an individual, namely, an individual divine person: an Adonai within the triune God.

(4) When used of the one true God, the collective noun Adonai takes the plural verb or plural pronoun when it refers to (a) more than one individual within the collection, the divine persons Adonai within the triune God. This is grammar in operation.

(5) Modern languages, certainly non-inflected languages like English where subject-verb agreement or disagreement is not normally at play, do not have as many collective nouns as ancient languages.

(6) Yet one surviving English example that may assist the reader is the plural noun deer. Deer is a collective noun. It describes a certain kind or classification of animals sharing in whatever common nature that make a deer a deer. Unlike Elohim, deer has no singular form. Yet it remains proper to say either that the deer is in the field (plural noun with singular verb) or the deer are in the field (plural noun with plural verb) depending on context, precisely because grammatical nature of collective noun usage and what is being designated.

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As a noun, Adonai is not an artificial plural, not a majesty plural, as some unitarian moderns think it is.

(1) A majestic plural is rhetorical literary device whereby a singular noun which always actually references a singular thing or person is given a purely metaphorical plural dimension or status to emphasize some aspect of the majesty or grandeur of the thing or person in question. The thinking here is Adonai may just be nothing a rhetorical emphasis on God’s right to rule, his goodness. Thus understood, Adonai would mean something like goodness stacked on goodness, stacked on goodness, ultimately amounting to all goodness, the right to rule.

(2) The important thing to remember here, and it is all too often forgotten, is that the majestic plural speculation as applied to the noun Adonai is just a theory about nouns. Because it always designates a single existing thing or plural, the verb or pronoun must always be in the singular. It can never be in the plural, otherwise that would defeat the very purpose of its usage as a rhetorical device.

(3) There are at least two insurmountable problems for understanding Adonai as a majestic plural.

(a) First, majestic plural usage is now known to be a relatively modern invention, unknown in ancient Old Testament times. The consensus of secular scholars is majestic plural usage first begins in 4th century A.D.\(^\text{11}\), meaning it is nothing more than anachronistic special pleading to apply it to any understanding of the Old Testament times. Indeed, all alleged examples for earlier majestic plurals invariably reduce to multiple persons or things being under consideration not a single person or thing under consideration.\(^\text{12}\)

(b) Second, majestic plural usage, being a theory about noun meaning of Adonai, predicts the exclusive grammatical use of singular nouns or pronouns with that artificially plural noun Adonai but the contrary is seen in Old Testament usage. This predictive failure renders the theory neither coherent nor comprehensive.

One instance, Genesis 18:3,5, illustrates that predictive failure of the majestic plural hypothesis. But I leave that exposition to a later point in my commentary on Usage, where I address the first major entry point to Trinity Exodus 6:3. It is is the third example addressed therein.

In most English translations of the Old Testament, you will see Adonai translated as Lord.

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\(^\text{11}\) “Royal We” in Wikipedia. [https://en.wikipedia.org/wiki/royal_we](https://en.wikipedia.org/wiki/royal_we)

Two things need to be remembered.

(1) First, ancient Hebrew was written without capitalization. In the Hebrew text, Adonai always appeared as “Adonai”, with the small “a” and never with a capital “A”. In translation, Adonai is capitalized, when it describes the one true God. In the vast majority of cases, the designation is easy to make. In translation, Adonai is not capitalized, when it does not describe the one true God.

(2) Second, ancient Hebrew was an inflected language where subject-verb agreement or disagreement was the norm. The problem with all translations is they all obscure the essential collective noun nature of the word and the grammatical distinctions going on in usage.

Now at least, you know something of what the underlying Hebrew word “Adonai” is and what it means.

(3) **Yahweh**

Yahweh is a personal name for God. The name itself is all about uncreated being, being itself.

That uncreated being, being itself, is the ground or source of all that is real, all that is true, all that is good, the source of all creation, the that which eternally is.

(1) Human beings, who are created beings in space and time, have no deep personal experience, no complete comprehension of that level of reality, eternity, where everything is purely actual (actually existing, alive), where everthing is purely simple (simply one, not many), where essence and existence are identical (what is is that it is). Hence, some backgrounding is essentia to forward. It will be difficult, and will be tasking, but its is worth the effort and will be fruitful.

(2) Human beings do have some knowledge of this level of reality.

(a) Human beings do indeed have a positive univocal knowledge of certain aspects of God, that he exists, that he must exist, otherwise they themselves would not exist. By univocal, what is meant is the words used to describe man and God are used in the same sense. Those cosmological arguments which start with the actual existence of something in the world (man having potentials, being composed, capable of passing out of existence) use the univocal language of existence, through the principle of causality, to demonstrate, not merely show as probable, God’s existence. And those arguments are logically valid.13

(b) Human beings, however, have only have a positive analogical knowledge of certain other aspects of God, how he exists in the world of eternity. By analogical, what is meant is the the words used to compare the attributes of man’s nature in time and God’s nature in eternity are used not in the same sense, but in a related sence, they are simultaneously similar yet different. Those cosmological arguments which start with how a created thing operates in space and time can only use the analogical language of essence, through the principle of proportionate causality (an effect must pre-exist in the cause and ressemble it in some respect, or say something about it, as a

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produced work of art, initially pre-existing in the mind of artist, says something about the artist that created it), to demonstrate, not show as merely probable, a partial picture of God’s essence. All these arguments are logically valid, but what they prove is necessarily partial and not complete. Certain attributes of God’s essence such as how God knows or how God loves in eternity must be simultaneously like but different from how those very same attributes operate in a human being’s essence in time. Not having the experience of eternity, we can only partially apprehend their operation in God in eternity, and not fully comprehend their operation to the extent that we would be able to describe that operation with detailed precision.  

(3) The first thing to note is being, truth and goodness are existentially one thing. The three things, being, truth and goodness are correlates. That is to say, truth and goodness are simply analytic modifications of being. Truth and goodness are simply ways of looking at being, uncreated being and understanding what it entails. Uncreated being is perfect truth, is perfect goodness. Most importantly, because perfect goodness is identical with pure love, that means uncreated being is identical with perfect love. Hence, when God is said to be being itself, uncreated being, the meaning is God is perfect love.

(4) The second thing to note is that personhood, reflective self-awareness, is the highest form of being. It is not something separate from or separable from being. And because God, as being, is perfect love, God’s personhood necessarily will be tri-personal. This is so for the following reasons.

(a) Love is inherently relational: “benevolence (good will) aimed at union”. Love is seeking the really good for oneself and for another. It involves three things: self-respect (self-love), giving and receiving (mutual love), and sharing (communal love).

(b) The idea of three divine follows necessarily from that relational understanding of love.

For self-respect or self-love to exist in God, an “I-self” relationship and therefore one divine person must exist in eternity. For giving and receiving or mutual love to exist in God, an “I-thou” relationship and therefore two divine persons must exist in eternity. For sharing or communal love to exist in God, an “I-them” relationship and therefore three divine persons must exist in eternity. A fourth divine person within the one being God is not necessary as the “I-them” relationship is already established through the existence of merely three persons. Ockham’s razor indicates you do not multiply entities without necessity. The existence of three persons and no more is what is necessary to explain the existence of perfect love within the being God.

(c) The idea of these three persons being co-equally divine arises necessarily from the fact that, in their perfection and fullness, in their pure form, theses relationships of love are relationships of equality.

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15 Stump, Eleanor *Thomas Aquinas: Understand the Universal Teacher’s Greatest Ideas*, chapter 7,16:58ff (audiobook available through Apple)
Only a divine person could possess an infinite self-respect. Only divine persons could give and receive an infinite love. Only divine persons could share an infinite love. All this love would be instantaneous, literally happening in no time at all, no space at all. And this infinite interpenetration of persons, this complete spiritual union occasioned by love, is so great here that that each divine person, while analytically distinct from one another as sources of action choosing love are existentially one, is simultaneously actually one and three, not in love but as love, more specifically as pure love, as love in its most perfect form.

(d) Ultimately, herein lies the answer to a perennial question. To the child’s question “what was God doing before the creation of the heavens and the earth?”, the philosophically wise, trinitarian monotheistic parent’s answer is as simple as it is profound: “loving”.

(e) The relational understanding of love means unitarian monotheism is necessarily false.

(i) In eternity, such a single person God has the relationship of “I-self”. He has self-love, self-respect, but that is all he has. He is loving, but he is not and cannot be love itself. He is lonely, so to speak. This fact would end up tormenting the unitarian rabbis of the early classical period of rabbinic Judaism, 2nd to 6th centuries AD.

(ii) In eternity, such a single person God does not have the relationship of “I-thou. He does not have mutual love. The reason is simple. Created beings such as angels or human beings were not in existence then. And even if they were, via the ancient Greek notion of a co-eternal created universe, that would not help the matter. No angel, and no human being could ever fully receive and fully give back an infinite love to God. They are all finite.

(iii) In eternity, such a single person God does not have the relationship of “I-them”, does not have communal love. The reason is simple. Created beings such as angels or human being were not in existence then. And even if they were, via the ancient Greek notion of a co-eternal created universe, that would not help the matter. No angel, and no human being could ever fully share an infinite love with God. They are all finite.

(f) And ultimately, because God is love, the oneness of love, which binds the otherwise numerically separate persons into one, this means that God’s uncreated being is not a mere arithmetical unity, not a merely quantitative thing (those it is analytically when compared to created things), but rather a much deeper qualitative thing existentially. Love, perfect love, is the glue, is precisely what makes the oneness of being even more fully one, than it would otherwise be one from it being the source and ground of all quantitively many things.17

(g) Necessarily consequent to this fact is that if God chooses to create anything, which all univocal arguments for the existence of God indicate God did in fact do, then God’s motive in creation will be for the sharing of that love, for the creation and perfection of love in existing things, for their good, not for God’s good, but for our good, because God is already perfect goodness, perfect love. Creation will be for our benefit, not for God’s benefit. Every perfection in creation will be a free

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17 Kreeft, Peter, *The Philosophy of Thomas Aquinas*, chapter 6:32:46ff (audiobook available through Apple)
gift, a form of love, something to be freely and freely received and cherished, and possibly developed depending on the gifts, something to be shared by created beings with one another, and something to be given back to God in a perfect or perfected form.

(5) The third thing to note is at this level of integration or oneness, God is

(a) simultaneously uncreated being, being itself and a subsistent being who exists, who lives,

(b) simultaneously truth itself and a subsistent being who knows all things,

(c) simultaneously goodness, which is perfect love, and a subsistent being who loves perfectly.

In God, the universal and the concrete are one, such that, seemingly paradoxically, God must be a concrete universal.\(^\text{18}\) By seeming paradox, what is meant at that level of reality, what is real transcends full and complete human comprehension. It is known to exist, known that it must exist, but the knowledge of how it exists is purely analogical. It is something that can experienced in love, where experience will transcend thought and yet not be contrary to thought, but a something that will always leave a person with a sense of deep awe and wonder.

(a) A helpful analogy for understanding the seemingly paradoxical dimension of this reality is something already known to be true from quantum mechanics. Quantum mechanics is the study of physical reality at a sub-atomic level, just this side of physical boundary between space-time and eternity. There we discover that light, which is unquestionably real, has a similar seemingly paradoxical dimension to it. Light is both a wave and a particle. Yet we know through thought necessarily that a wave is not a particle and a particle is not a wave; they are separate universals. And yet somehow in their essence, they must be one, but the nature of that oneness of essence eludes us and leaves us with wonder. One cannot do quantum mechanics adequately and successfully without accepting this revelation, without believing that the two are one forming a kind of concrete universal at the sub-atomic level.\(^\text{19}\) The same is true of theology. One cannot do theology adequately and successfully without accepting the revelation, without believing that the three persons are one being, not parts of that being but that being itself, forming a kind of concrete universal at the level of eternity.

(b) Perhaps, this is the reason why, in all religious traditions including the Judeo-Christian tradition, light is invariably chosen as the physical material image to express and point to the spiritual, non-physical, immaterial being that is God. It gets at the idea of a concrete universal is a way few other physical things do or do not do as well. And light is not something a human being can physically objectify in the form of an idol.

The word Yahweh is a third person singular noun, literally HE IS, but because it is a linguistic formulation or contraction of Hebrew verb “to be” (hvh), it means be-ing, that which is, that which eternally is, uncreated being.

\(^\text{18}\) Stump, Eleanor, *Thomas Aquinas: Understand the Universal Teacher’s Greatest Ideas*, chapter 7,11:46ff (audiobook available through Apple)

\(^\text{19}\) Stump, Eleanor, *Thomas Aquinas: Understand the Universal Teacher’s Greatest Ideas*, chapter 7,13:08ff (audiobook available through Apple)
The word Yahweh is often cojoined with the word Ehyeh. Ehyeh is literally I AM. Ehyeh is first person singular noun: I AM. Yahweh is the third person singular noun: He Is. Both are formulations of the Hebrew verb “to be”. The choice of forms is a simple question of who is speaking. Yahweh (HE IS) is what a believer might say about God, hence the third person. Ehyeh (I AM) is what God would say about himself, hence the first person. Here is an illustration of that simple point from a classic passage: Exodus 3:14-15.

3:13 Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"
3:14 God said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.'" 3:15 God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. (Exodus 3:13-15)

The first thing to note from that immediately preceding conjunction is its striking disjunction: I AM and Yahweh reflect different forms of the Hebrew verb “to be” from differing time periods.

(a) The later time period clearly comes out in the first form I AM, where the verb for “to be” is clearly “lihyot”. It is known to reflect that later time period, because it is consistent with how the verb is used in the surrounding context and throughout the remainder of the Old Testament text. One would naturally expect the third person form to be “Yinyeh” for that’s the natural conjugation of the verb. But that form is not there. What is there is Yahweh.

(b) This point has led scholars rightly to conclude that Yahweh is archaic, fossilized third person singular form of the Hebrew verb “to be” from a much earlier time period. By archaic, what is meant is something very ancient, something from a much earlier time period. By fossilized, what is meant is that it had been frozen in time at a particular point in time, and then preserved over time from that original time it was spoken or written in its frozen formulation. The circumstances of why and when it was frozen remain a mystery, and probably never will be known. My speculation is what a human attempt to preserve the arithmetical unity of God vis-à-vis all created things.

(c) As such, Yahweh became an indeclinable noun in the singular form. It never changes.

(d) The singularity of the form has historically led some ancients, first beginning in the second century BC, then many ancient in the second century AD, and finally most moderns beginning in the late nineteenth and early twentieth century AD to believe mistakenly that Yahweh designates a single person who constitutes the one being God.

(e) They overlook the fact that nothing prevents a singular indeclinable noun from being simultaneously a collective noun.

As a noun, Yahweh is actually a collective noun.\(^{20}\)

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(1) The word Yahweh describes a class of persons who actually have the quality of being uncreated. The noun Yahweh collects them into a single class or kind. That’s what meant by a collective noun. It collects within a classification all the persons who possess, share or participate in a particular quality.

(2) Once again as a reminder from the very first section on Yahweh, every created has being, but an uncreated being just is being. Such a being is pure actuality, pure simplicity, the identity of existence and essence.

(3) The word Yahweh, and this is the important point, names both

(a) the class as a whole which is called Yahweh and

(b) individual members within the class who are individually called Yahweh.

That’s the nature of a plural collective noun.

(4) Only context will determine when the class is being referred to and when individual members with the class are being referred to. In that respect, Yahweh is different from Elohim and Adonai. With Elohim and Adonai, grammar, specifically, subject verb agreement or disagreement is very important in when the class is being referred to and when individual members within the class are being referred to. No so with Yahweh, because Yahweh is an indeclinable noun.

(5) Hence, in my brief review of Old Testament trinitarian monotheism, after my initial review of Hebrew language and grammar, which we are engaged in at this time, I devote an entire section to usage. That section provides the context of which I speak, for it is individual divine persons speaking about Trinity in ways that clearly enable the reader to clearly see the existence of multiple divine persons within the one being Yahweh.

The word Yahweh is used about 6829 times in the Old Testament:

(1) 100% of the time (all 6829 times), it describes divine persons.

(a) God the Father for example will be described as Yahweh, and sometimes more specifically as Adonai Yahweh (Lord God).

(b) God the Son for example will be described as Yahweh, and sometimes more specifically as Malek Yaheh (the Messenger God, the Messenger of God or the Angel of God).

(c) God the Spirit for example will be described as Yahweh, and sometimes more specifically as Ruach Yahweh (the Spirit God or the Spirit of God).

(2) Only divine persons fall with the class set up by the name Yahweh.

(3) In that respect, Yahweh is different from Elohim and Adonai. With Elohim and Adonai, the qualities in questions; namely supernatural power or the right to rule were something that could be
possessed by or claimed by created being. With Yahweh, the quality in question, possessing uncreated existence, is not something that ever could be possessed by a created being.

Grammatically, Yahweh follows a special variation on the general rule for collective noun usage. 21

(1) When a collective noun is also an indeclinable noun, the indeclinability takes precedence of declination.

(2) The indeclinable noun Yahweh retains its indeclinable status and continues to take a singular verb or singular pronoun.

(3) The specific rule overrides the general rule, which would otherwise call for declination, and the indeclinable noun is not declined.

(4) Ignorance of this fact can, and has, misled many to persist in their thinking that Yahweh is a single person, constituting one being, God, until you know the grammar.

(5) Therefore, it is not grammatical usage with the indeclinable noun Yahweh, but rather contextual examination of the usage of Yahweh that allows you to know Trinity.

(a) You look to collective nouns used in close association with Yahweh. Because Yahweh is closely associated with and indeed identical with Elohim and Adonai, you know that Yahweh is a triune God of love containing within its one being, three divine persons.

(b) You further look to that actual appearances of Yahweh. Because Yahweh actually appears as three separate and distinct persons, you know that Yahweh is a triune God of love containing within its one being, three divine persons.

And you get there not by the grammatical structure, which tends to cover up that fact, but by contextual examination. That contextual examination of usage is what I spoke of earlier when I said what follows this section on language and grammar will a section on usage where for it is individual divine persons speaking about Trinity in ways that clearly enable the reader to clearly see the existence of multiple divine persons within the one being Yahweh.

I want now to comment on two important passages Exodus 3:7-9 and Exodus 34:6-7. Both passages link Yahweh with love in important ways.

Remember what was said earlier. Being, truth and goodness are existentially one thing. The three things, being, truth and goodness are correlates. That is to say, truth and goodness are simply analytic modifications of being. Truth and goodness are simply ways of looking at being, uncreated being and understanding what it entails. Uncreated being is perfect truth, is perfect goodness. Most importantly, because perfect goodness is identical with pure love, that means uncreated being is identical with perfect love. Hence, when God is said to being itself, uncreated being, Yahweh, the

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meaning is God is perfect love.

Exodus 3:7-9 is the first of those two passages. Here is the passage in its full context

3:1 Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. 3:2 The angel of Yahweh appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. 3:3 Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt."

3:4 When Yahweh saw that he turned aside to see, God called to him out of the midst of the bush, and said, "Moses! Moses!"

He said, "Here I am."

3:5 He said, "Don't come close. Take your sandals off of your feet, for the place you are standing on is holy ground." 3:6 Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses hid his face; for he was afraid to look at God.

3:7 Yahweh said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 3:8 I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. 3:9 Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. 3:10 Come now therefore, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt."

3:11 Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

3:12 He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God on this mountain."

3:13 Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"

3:14 God said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.'" 3:15 God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. 3:16 Go, and gather the elders of Israel together, and tell them, 'Yahweh, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have surely visited you, and seen that which is done to you in Egypt; 3:17 and I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.'" 3:18 They will listen to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, 'Yahweh, the God of the Hebrews, has met with us. Now please let us go three days' journey into the wilderness, that we may sacrifice to Yahweh, our God.' 3:19 I know that the king of Egypt won't give you permission to go, no, not by a mighty hand. 3:20 I will put forth my hand and strike Egypt with all my wonders which I will do in its midst, and after that he will let you go. 3:21 I will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. 3:22 But every woman shall ask of her neighbor, and of her who visits her house, jewels of
silver, jewels of gold, and clothing; and you shall put them on your sons, and on your daughters. You shall despoil the Egyptians. (Exodus 3:1-22)

Exodus 3:7-9 gets an important dimension of its meaning from Exodus 3:14, and specifically from the doubling and coupling of two I AMs in the personal name there “I AM WHO I AM” (Exodus 3:14).

(1) Both I AMs are expressions of be-ingness of Yahweh, the eternal be-ingness.

(2) It is the coupling of essence and existence.

(a) Essence is “what something is”. In this context, its what makes God God. The first I AM carries this sense.

(b) Existence is “that something is”. In this context, it is that God eternally is. The second I AM carries this sense.

(c) The coupling of the two I AMs in God’s statement means God is saying my essence is my existence, the two are identical in me. There never was a time when it was otherwise.

(3) This reveals God to be pure actuality, fully actual, a being in where there is no potentiality for his essence to be separate from his existence. God is pure is-ness, pure be-ing.

(4) This reveals God to be absolutely simple, not composed of parts of any kind;

(a) not composed of material parts,

(b) not composed of matter and form,

(c) not composed of subject and nature,

(d) not composed of substance and attributes,

(e) not composed of essence and existence,

(f) not composed of genus and difference,

(g) not composed of substance and accident,

(h) not composed of any other composition at all and

(i) not composed of any composition with any other beings.\(^\text{22}\)

\(^{22}\) Kreeft, Peter, *The Philosophy of Thomas Aquinas*, chapter 6,3:49ff (audiobook available through Apple)
Yet at the same time, this revelation of absolute simplicity does not prevent God from existing in three persons, precisely because that existence is not a matter of composition.

(1) The three persons are constitutive of that one uncreated being, not parts within the one being.

(2) Each is fully divine, co-eternal.

(3) Personhood is not an addition to being. Personhood is the highest expression of that uncreated being, because being is identical with pure love.

(4) The three persons of the triune God are three sources of action, activity, beingness, sharing a common intellect and will, but acting simultaneously in love, always in agreement.

In all created beings, essence and existence are separate and distinct. The act of creation is always the conjoining an essence, a “what”, with an act of existence, an “is”.

All human beings know this to be true, but most never understand and are able to articulate why this is true. Here is that reasoning why.

(1) Reflect for a moment on the essence of two possible existing things: the essence of a horse, and the essence of a unicorn. The two are virtually identical in essence, what makes them what they are, the only difference being a unicorn has a horn and horse does not as part of its essence. For an examination of their essences alone, a human being will not know which, if any of them, exists. The question is why does one exist, but the other does not?

(2) The essence of a thing does not supply the answer. At best, an essence will tell a human being whether something is possible, whether a what could exist. It will not tell a human being that it exists, or that it must exist. Why is that?

(3) The answer is simple. The actual existence of a merely possible thing is the conjoining of its essence with an act of existence, such that “what a thing is”, becomes an actually existing thing, a “that it is”.

(4) There is nothing is nature of essence of any created thing that makes that possible, nothing that ensures the created thing must exist.

(5) Only God has the power to create, because God is an uncreated being whose essence is his existence. God is not merely a possible thing. God is a necessary being.

(6) And that is precisely what reveals God to be the uncreated first and final cause of the existence and intelligibility of all finite or created things and persons, their origin and their destiny.

The important thing to note about Exodus 3:7-9 is the author’s coupling of “seeing”, “hearing” and “knowing”. God is said to have deep personal knowing of human sorrow, an intimate personal knowledge of suffering and oppression.

(1) This passage,
“3:7 Yahweh said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 3:8 I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. 3:9 Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them." (Exodus 3:7-9),

has always had a special place in the heart of Old Testament trinitarian believers and post-Old Testament trinitarian and unitarian believers.

(2) This passage is one of the essential passages that must be, and indeed always is, included in each and every Passover seder. The annual Passover seder is the memorialized re-telling of the Exodus story, a story of freedom from slavery (biological, economic, political, social, psychological and religious) into the freedom of complete human fulfillment (biological, economic, political, social, psychological and religious).

(3) Non-believers have always scoffed at this passage: Exodus 3:7-9. How could God ever really and truly empathize a human being undergoing suffering? God is God, and human beings are human beings. Only human beings can know suffering in a deeply personal way. God cannot suffering in a deeply personal way.

The revelation that God’s essence is his existence, Exodus 3:14, provides first part of the answer to the sceptic’s question. God is eternally present to observe the suffering, to be intellectually aware of its existence.

(1) God’s transcendence to all created things, sustained them at all times and places in existence entails his deep immanence to all created things.

(2) He knows them better than they know themselves and he knows them from the deep inside.

The revelation that the second person of the triune God of love, came to earth, to suffer and die as a demonstration of illimitable love of God, provides the second part of the answer to the sceptic’s question.

(1) If the question were to be asked, when, in the life of an eternal God, did the Incarnation happen? The answer would be there is no such when. The Incarnation, and all it entails, “was”, loosely speaking from a temporal perspective, always there in the life of God. 23

(2) Eternity is not a kind of time, not sequential events one after another. Eternity is the (a) complete possession, (b) all at once, of (c) an illimitable (d) life. For an eternal being God, there is only the eternal now. God’s eternal now is simultaneous with all events in time. There is no succession in the life of God.

23 Stump, Eleanor Thomas Aquinas: Understand the Universal Teacher’s Greatest Ideas, chapter 11,19:41ff (audiobook available through Apple)
(3) This fact that God exists in the eternal now means that if the Incarnation happened, as other parts of Old Testament prophesised it would and the New Testament proclaims it did, then all the Incarnation entails, the emotionally felt experience of pain, suffering, and death, the empathic sorrowing for others lost or found, is an essential dimension of God, always in God, always experienced by God in the eternal now.

(4) Hence, God’s being eternally present to suffering is not merely an experiential something intellectually known by God, but an experiential something passionately felt by God.

(5) This means that each and every instance of any human suffering has a value, an eternal value, in itself. It constitutes an integral moral whole. It does not acquire its value, its meaning subsequent to its occurrence, as a result it being a part of a larger whole, history itself.

(6) And this means any moral wrongdoing involved in the causation of that suffering will be part of the subject matter of the Final Judgement, if not here and now.

(7) Incidentally, this fact that God exists in the eternal now makes God’s sovereignty completely compatible with human will.

(a) In the eternal now, all the past, present and future of human history, all the choices that happen therein, are seen simultaneously by God in a single act of direct perception and will. Like human beings, when God sees it happening, God knows infallibly and with absolute certainty, it is happening. Unlike human beings, God wills that be the case.

(b) However, it does not follow from that fact that human choice is necessarily known or ordained by God to happen, that the human choice itself happens necessarily as opposed to freely. “That” something happens says nothing about “how” that something happens.

(c) The classic example from Boethius is the direct human perception of a man walking on the earth and the sun rising in the heavens. Human beings and God directly and simultaneously perceive the same thing happening and, in the instant of direct perception, both know infallibly it is happening. Yet we both distinguish one is happening out of necessity (the sun moving) and the other is happening out of free choice (the man getting up from his chair and walking).

(d) The mere fact that an observer, whether it be a human being or God, has infallible knowledge of an event does not change the fact that some participants in the event are acting as a result of free choice, rather than from necessity. This is how God remain sovereign, and, at the same time, human beings remain free.

Exodus 34:6-7 is the second of those two passages. Here is that passage in context.

31:18 He gave to Moses, when he finished speaking with him on Mount Sinai, the two tablets of the testimony, stone tablets, written with God's finger.

32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him."
32:2 Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

32:3 All the people took off the golden rings which were in their ears, and brought them to Aaron. 32:4 He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your gods, Israel, which brought you up out of the land of Egypt."

32:5 When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, "Tomorrow shall be a feast to Yahweh."

32:6 They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

32:7 Yahweh spoke to Moses, "Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! 32:8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, 'These are your gods, Israel, which brought you up out of the land of Egypt.'"

32:9 Yahweh said to Moses, "I have seen these people, and behold, they are a stiff-necked people. 32:10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation."

32:11 Moses begged Yahweh his God, and said, "Yahweh, why does your wrath burn hot against your people, that you have brought forth out of the land of Egypt with great power and with a mighty hand? 32:12 Why should the Egyptians speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and repent of this evil against your people. 32:13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your seed as the stars of the sky, and all this land that I have spoken of I will give to your seed, and they shall inherit it forever.'"

32:14 Yahweh repented of the evil which he said he would do to his people.

32:15 Moses turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other they were written. 32:16 The tablets were the work of God, and the writing was the writing of God, engraved on the tables.

32:17 When Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of war in the camp."

32:18 He said, "It isn't the voice of those who shout for victory, neither is it the voice of those who cry for being overcome; but the noise of those who sing that I hear." 32:19 It happened, as soon as he came near to the camp, that he saw the calf and the dancing: and Moses' anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain. 32:20 He took the calf which they had made, and burnt it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink of it.

32:21 Moses said to Aaron, "What did these people do to you, that you have brought a great sin on them?"

32:22 Aaron said, "Don't let the anger of my lord grow hot. You know the people, that they are set on evil. 32:23 For they said to me, 'Make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him.' 32:24 I
said to them, 'Whoever has any gold, let them take it off;' so they gave it to me; and I threw it into the fire, and out came this calf."

32:25 When Moses saw that the people had broken loose, (for Aaron had let them loose for a derision among their enemies), 32:26 then Moses stood in the gate of the camp, and said, "Whoever is on Yahweh's side, come to me!"

All the sons of Levi gathered themselves together to him. 32:27 He said to them, "Thus says Yahweh, the God of Israel, 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbor.'" 32:28 The sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 32:29 Moses said, "Consecrate yourselves today to Yahweh, yes, every man against his son, and against his brother; that he may bestow on you a blessing this day."

32:30 It happened on the next day, that Moses said to the people, "You have sinned a great sin. Now I will go up to Yahweh. Perhaps I shall make atonement for your sin."

32:31 Moses returned to Yahweh, and said, "Oh, this people have sinned a great sin, and have made themselves gods of gold. 32:32 Yet now, if you will, forgive their sin--and if not, please blot me out of your book which you have written."

32:33 Yahweh said to Moses, "Whoever has sinned against me, him will I blot out of my book. 32:34 Now go, lead the people to the place of which I have spoken to you. Behold, my angel shall go before you. Nevertheless in the day when I punish, I will punish them for their sin." 32:35 Yahweh struck the people, because they made the calf, which Aaron made.

33:1 Yahweh spoke to Moses, "Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed.' 33:2 I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 33:3 to a land flowing with milk and honey: for I will not go up in the midst of you, for you are a stiff-necked people, lest I consume you in the way."

33:4 When the people heard this evil news, they mourned: and no one put on his jewelry.

33:5 Yahweh said to Moses, "Tell the children of Israel, 'You are a stiff-necked people. If I were to go up into your midst for one moment, I would consume you. Therefore now take off your jewelry from you, that I may know what to do to you.'"

33:6 The children of Israel stripped themselves of their jewelry from Mount Horeb onward.

33:7 Now Moses used to take the tent and to pitch it outside the camp, far away from the camp, and he called it "The Tent of Meeting." It happened that everyone who sought Yahweh went out to the Tent of Meeting, which was outside the camp. 33:8 It happened that when Moses went out to the Tent, that all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. 33:9 It happened, when Moses entered into the Tent, that the pillar of cloud descended, stood at the door of the Tent, and spoke with Moses. 33:10 All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. 33:11 Yahweh spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn't depart out of the Tent.

33:12 Moses said to Yahweh, "Behold, you tell me, 'Bring up this people:' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' 33:13 Now therefore, if I have found favor in your sight, please show me
now your ways, that I may know you, so that I may find favor in your sight: and consider that this nation is your people."

33:14 He said, "My presence will go with you, and I will give you rest."

33:15 He said to him, "If your presence doesn't go with me, don't carry us up from here. 33:16 For how would people know that I have found favor in your sight, I and your people? Isn't it in that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?"

33:17 Yahweh said to Moses, "I will do this thing also that you have spoken; for you have found favor in my sight, and I know you by name."

33:18 He said, "Please show me your glory."

33:19 He said, "I will make all my goodness pass before you, and will proclaim the name of Yahweh before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." 33:20 He said, "You cannot see my face, for man may not see me and live." 33:21 Yahweh also said, "Behold, there is a place by me, and you shall stand on the rock.

33:22 It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; 33:23 then I will take away my hand, and you will see my back; but my face shall not be seen."

34:1 Yahweh said to Moses, "Chisel two stone tablets like the first: and I will write on the tablets the words that were on the first tablets, which you broke. 34:2 Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. 34:3 No one shall come up with you; neither let anyone be seen throughout all the mountain; neither let the flocks nor herds feed before that mountain."

34:4 He chiseled two tablets of stone like the first; and Moses rose up early in the morning, and went up to Mount Sinai, as Yahweh had commanded him, and took in his hand two stone tablets. Exodus 34:5 Yahweh descended in the cloud, and stood with him there, and proclaimed the name of Yahweh. 34:6 Yahweh passed by before him, and proclaimed, "Yahweh! Yahweh, a merciful and gracious God (in Hebrew, literally Elohim), slow to anger, and abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation."

34:8 Moses hurried and bowed his head toward the earth, and worshiped. 34:9 He said, "If now I have found favor in your sight, Lord, please let the Lord go in the midst of us; although this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."

34:10 He said, "Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the earth, nor in any nation; and all the people among which you are shall see the work of Yahweh; for it is an awesome thing that I do with you.

The first thing to note here is that this revelation, the revelation that God is love, is occasioned by Moses’ sacrificial love for the people, his willingness to die for them (Exodus 32:32).

(1) Moses is an innocent. Yet he is willing to sacrifice for and indeed die for the guilt of his neighbour. They have become enemies to him, opposed to all that he holds sacred, opposed to all he is working for.
(2) This is something God places takes notice of in a human being. It is high moral virtue: the willingness to sacrifice for and die for an enemy. It is something that God regards as making such a man a friend of God’s (Exodus 33:11), something very very favourable in a human being (Exodus 33:17).

(3) It is as if sacrificial love opens the door to further and deeper revelation. Without that kind of total commitment, one does not get the revelation.

The second thing to note is that in his dialogue with God and his sacrificial plea for the people, Moses asks God four questions:

(1) what are your ways? (Exodus 33:13);
(2) what is it to know you? (Exodus 33:13);
(3) what is it to be a separate (literally, “qodosh” or holy) people? (Exodus 33:16);
(4) what is your glory? (Exodus 33:18).

And to those four questions, God adds a further two questions Moses left unspoken:

(5) what is your goodness? (Exodus 33:19);
(5) what is the meaning of your name Yahweh? (Exodus 33:19).

The third thing to note interestingly enough, God’s answer to all those six questions is the same answer.

34:6 Yahweh passed by before him, and proclaimed, "Yahweh! Yahweh, a merciful and gracious God (in Hebrew, literally Elohim), slow to anger, and abundant in loving kindness and truth; 34:7 keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation.

The fourth thing to note is what it means for God’s single answer to be the answer to all six questions. It means the following.

(1) To walk in the ways of the God (Exodus 33:13) is to “be" merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)

(2) To know God (Exodus 33:13) is to “have personally experienced God, to have been born again through that encounter”, to be merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)

(3) To be holy or separate (Exodus 33:16) is to “be” merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)
(4) The glory of God (Exodus 33:17) is that “God is” merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)

(5) The goodness of God (Exodus 33:19) is that “God is” merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)

(6) The very name of God (Exodus 33:19), his self-existent being and character is that “God is” merciful and gracious, slow to anger, abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity, disobedience and sin. (Exodus 34:6-7)

That just another way of explicitly saying God is love, God is perfect love. Compare 1 John 4:7.

The fifth point to note is the invitational character of the answer.

(1) Because God is love, we are to make Yahweh’s character of love our character.

(2) We are to invite this triune God of love into our lives and let that being transform us from within.

The sixth point to note is God’s ending comments: “and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation.” (Exodus 34:7)

These comments have troubled some, but they need not. Five things need to be remembered.

(1) The first thing is that sin is, in many ways but not all, its own punishment. It builds habits, those habits form character and character shapes destiny. All three things (sin, habits and character) create examples that others might follow. God does not normally intervene in human affairs to prevent or curb sin. God is “slow to anger”. (Exodus 34:6)

(2) The second thing is that God allows each and every sinner to see the destructive effects of his or her sins worked out in their own lives (the first generation), the lives of their children (the second generation), the lives of their grandchildren (the third generation) and the lives of their great grandchildren (the fourth generation). (Exodus 34:7)

(3) The third thing is that the goal is that the sinner might know experientially, see and understand, the power of sin, turn in repentance to a God who is “abundant in loving kindness and truth”, and be forgiven, for God is “gracious and merciful” and will “forgive”. (Exodus 34:6-7)

(4) The fourth thing is that this is how, for the most part, God providentially governs the world: imposing or rather allowing pain to happen, in order to prevent further fault and to correct existing fault through repentance and character reformation. Virtually, all criminal justice systems in the world, whether retributive or restorative, operate in this way.

(5) The fifth thing is the important caveat.
The ultimate spiritual pain is the pain of loss. If a sinner really and truly does not want God in their life, now or ever, then the very real prospect exists that God will grant the sinner that desire for separation. And that granting of desire is what constitutes the Final Judgement and Hell itself. Hell is nothing more than the consciousness awareness of that loss, a something that sinners have sought all along. Technically, it is not that God sentences a person to Hell. They sentence themselves. Hell is not an extrinsic punishment imposed from outself; it is an intrinsic punishment arising from within oneself.

Indeed, perfect love requires the existence of a Hell, because the essence of love is that love is always freely given, always can be either freely received or rejected, but love is never forced. While God may be a stalker, he is not a rapist. Hell is nothing more than the conscious experience of that eternal separation persistently sought in life, sometimes consciously, sometimes consciously, an experience of the meaning of non-participation in a moral order of love, where one is interpersonally related in love and service to God, one’s neighbour and one’s higher human self which one has not yet become. Hell, however, is experienced without the distracting diversions (“divertissiment”), and without the comforting illusions, delusions, or rationalizations used temporally by sinners to justify that choice of non-participation, that choice for separation. That is the ultimate pain of loss.

The seventh and final point to note that this basic revelation that God is love, God is perfect love: “gracious and merciful, slow to anger, abounding in steadfast love and faithfulness” (Exodus 34:6-7) or variations on the same will reverberate literally thousands of times thereafter throughout the Old Testament.

(1) Arguably then, this fact makes this passage, not the creation story (Genesis 1-3), not the revelation in the burning bush (Exodus 3:14-15), not the Ten Commandments (Exodus 20:1-10), the very heart of the Old Testament because it reveals the heart of God to be love.

(2) All else is merely commentary. Go and read.

There variations of the name Yahweh; namely Ehyeh, Ani-Hu and Atah-Hu, merit comment.

(1) The first variation is Ehyeh. The word Ehyeh is simply the first person form of the third person form Yahweh. Ehyeh literally means I AM. Yahweh is nothing more than Ehyeh transposed into the third person. In that case, I AM becomes HE IS.

(2) The second variation is Ani-hu. The word Ani-hu is similar to Yahweh but different; it is first person and third person forms blending together. Ani-Hu is literally I-HE.

(3) The third variation Atah-hu. The word Atah-hu is equally similar to Yahweh, but different; it the second person and third person forms blending together. Atah-Hu is literally YOU-HE.

(4) It is often simply a matter of who is speaking.

(a) When God is speaking, God says Ehyeh (I AM) or Ani-Hu (I-HE).
(b) When human beings are speaking to God or about God, they say Yahweh HE IS or Atah-Hu (YOU-HE).

In most modern English translations of the Old Testament, you will see Yahweh translated as “LORD”, all in capitals, to distinguish Yahweh from Adonai, translated “Lord”, the first letter capitalized, the rest not capitalized. One thing needs to be remembered.

(1) First, ancient Hebrew was written without capitalization. In the Hebrew text, Yahweh always appeared as “yahweh”, with the small “y” and never with a capital “Y”.

(2) In fairly literal translations, Yahweh is capitalized as describes the one true God.

(3) Occasionally, in fairly literal translation, you will see the name Jehovah used instead of Yahweh. This involves a medieval misunderstanding of the consonants and vowels that make up the name.

In most English translations, you will see Ehyeh translation as I am or I AM, where all the consonants and vowels are capitalized.

In most English translations, you will see Ani-hu translated as “I am he.”, but it is a misleading translation, because it is just I-HE in the Hebrew text; the “am” is added.

Now at least, you know something of what the underlying Hebrew word “Yahweh” is and what it means.

(4) **Panim Yahweh**

Panim Yahweh is not a personal name of God, it is a term that is all about the presence of God.

Panim Yahweh is a compound term, two words put together, “panim” plus “Yahweh”.

(1) Panim literally means “faces”, hence the expression means “the faces of Yahweh”.

(2) Since a face is a synecdoche for a person, the expression Panim Yahweh literally means the persons of God, the personal presence of God. It is an expression that is never used on a human being.

(3) The presence in question is the fullness of the divine personality, the fullness of love that is rooted in the uncreated being of Yahweh. Only a divine person can fully express the real personal presence of God. No mere angel, no mere human being can do so.

Technically, “panim” is a dual form plural noun, not a collective noun, not a majestic plural.²⁴

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(1) The dual form plural noun “panim” is translated in the singular as “face”, “person” or “presence” when the reference is to a single person; in our inquiry, one divine person.

(2) The dual form plural noun “panim” is translated in the plural as “faces”, “persons” or “presences” when the reference is to multiple persons; in our inquiry, multiple divine persons.

(3) That just the name of a dual form plural noun.

(4) The grammar is all important in determining whether it is a single person or multiple persons in question.

(5) When the term “panim Yahweh” has a singular verb, it is referring to one divine person.

(6) When the term “panim Yahweh” has a plural verb, it is referring to more than one divine person.

Two passages: Exodus 33:14-15 and Genesis 18-19 in the section Usage that follows will demonstrate that point and that demonstration that will be powerful evidence of Trinity and will show that the indeclinable noun Yahweh is actually a collective noun. I merely whet the reader’s appetite for what follows.

An important related variant is the personal name “Immanuel”, literally “God with us”. It is a compound of two word “immanu” meaning “with us” plus “El”, not Ehohim, meaning a particular divine person, El Shaddai to be exact.

(1) In sense, Immanuel is close to Panim Yahweh, both communicate something about the presence of God. However, the relationship is not linguistic, but ideological.

(2) Immanuel describes the full divine incarnation of a particular presence of God in a human person.

(3) This person will and that incarnation will be described more extensively by Isaiah and I leave a fuller discussion of it to my commentary on the New Testament.

In many English translations, mostly the older or more literal translations, you will see Panim Yahweh translated as

(1) “the presence”,

(2) “the presence of Yahweh” or

(3) “the presence of the LORD”, where the LORD is all in capitals.

In too many English translations, mostly newer and less literal translations, you will the term Panim Yahweh eliminated.

(1) This is because those translators assume two things.
(2) They assume Panim Yahweh is simply Yahweh, a kind of unimportant rhetorical flourish not worth mentioning.

(3) And they assume Yahweh is a single person constituting a single being.

(4) Exodus 33:14-15 and Genesis 18-19 will prove them wrong on both points.

(5) Nevertheless, their error means that in those translations, you will only see Panim Yahweh translated as LORD, and you will miss something very important about the multiple persons within the one being Yahweh, embodied in the name Panim Yahweh.

Now at least, you know something of what the underlying Hebrew term “Panim Yahweh” is and what it means.

(5) Echod

Echod is not a personal name for God. It is an adjective that is used to describe many things.

Echod is all about oneness. When used of God, it describes both the arithmatical oneness of the being God, separate and distinct from all other created beings, and the qualitative oneness of the three persons constituting that one being, their oneness in love, their being perfect love.

Now the important thing to remember is that Hebrew has two words for oneness: echod and yachid.

Echod often describes constitutive unity: more than one within the one.

(1) A classic case is the case of two human beings constituting one flesh through the act of love, that is orgasm.

(2) Echod is the only word used describe the persons of Elohim, Adonai, Yahweh or Panim Yahweh and it relates to their union in love: a union in essence, a union in mind and will and action. They are all subjects and objects of love who share and participate an eternal act of instantaneous union, an interpenetration of persons, for which human orgasm is but a temporal shadow.

Yachid describes the exact opposite: an absolute unity where there is never a sense of more than one within the one constituting the one.

() This is the reason why Yachid is never used of God.

Interestingly enough, this nuanced Trinitarian understanding of the oneness of God can seen in how the first commandment itself is shaped and presented.25

Three passages Exodus 20:2; Deuteronomy 5:7; and Deuteronomy 13:2 bring out this point.

The first passage is Exodus 20:2.

20:2 "I am Yahweh your God (in Hebrew, Elohim), who brought you out of the land of Egypt, out of the house of bondage. 20:3 You shall have no other (in Hebrew, literally “acherim”, plural adjective) gods (in Hebrew, literally “elohim”, plural noun) before me (in Hebrew, Panim, meaning the two of the three divine persons: Father, Son and Holy Spirit, and excluding whichever one of the three is the Yahweh speaking) (Exodus 20:2-3)

The second passage is Deuteronomy 5:7.

5:6 "I am Yahweh your God (in Hebrew, Elohim), who brought you out of the land of Egypt, out of the house of bondage. 5:7 You shall have no other (in Hebrew, literally “acherim”, a plural adjective) gods (in Hebrew, literally “elohim”, plural noun) before me (in Hebrew, Panim, meaning two of the three divine persons: Father, Son and Holy Spirit, and excluding whichever one of the three is the Yahweh speaking) (Deuteronomy 5:6-7)

The third passage is Deuteronomy 13:2.

13:1 If there arise in the midst of you a prophet, or a dreamer of dreams, and he give you a sign or a wonder, 13:2 and the sign or the wonder come to pass, of which he spoke to you, saying, Let us go after other (in Hebrew, literally “acherim”, a plural adjective) gods (in Hebrew, literally Elohim, plural noun, meaning Gods), which you have not known, and let us serve them; 13:3 you shall not listen to the words of that prophet, or to that dreamer of dreams: for Yahweh your God proves you, to know whether you love Yahweh your God with all your heart and with all your soul. 13:4 You shall walk after Yahweh your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave to him. (Deuteronomy 13:1-4)

(1) In the first two passages, Exodus 20:2 and Deuteronomy 5:7, the term Panim is used by God. The worship excluded the worship that does not designate the Panim, the Panim of Yahweh. What is excluded is the worship that places something else before God. God does not say before me. God says before Panim. The crucial phrasing entails the idea that it would be acceptable to worship certain technically other divine Elohim persons, other than the divine Elohim person speaking, provided the worshipper did not worship lesser non-divine Elohim persons.

(2) The third passage, Deuteronomy 13:2 provides the reason why. Such lesser Elohim persons were not involved in Israel’s salvation, “not known” to them. The three divine Elohim persons were involved in Israel’s salvation, were “known to them”.

(3) The discerning reader will remember a passage cited earlier in the section on Elohim.

In 2 Samuel 7:22-23, ha Elohim is used to describe the one true God and haElohim is said to have redeemed the Israelites from Egypt and brought them into the promised land. Yet the plural noun haElohim is coupled with a plural verb.

7:18 Then David the king went in, and sat before Yahweh; and he said, Who am I, Lord Yahweh, and what is my house, that you have brought me thus far? 7:19 This was yet a small thing in your
eyes, Lord Yahweh; but you have spoken also of your servant's house for a great while to come; and this too after the manner of men, Lord Yahweh! 7:20 What can David say more to you? for you know your servant, Lord Yahweh. 7:21 For your word's sake, and according to your own heart, have you worked all this greatness, to make your servant know it. 7:22 Therefore you are great, Yahweh God: for there is none like you, neither is there any God besides you, according to all that we have heard with our ears. 7:23 What one nation in the earth is like your people, even like Israel, whom God went to redeem to himself for a people, and to make him a name, and to do great things for you, and awesome things for your land, before your people, whom you redeem to you out of Egypt, from the nations and their gods? 7:24 You did establish to yourself your people Israel to be a people to you forever; and you, Yahweh, became their God.

The meaning is inescapable. They, all of the divine persons within the true God, they together redeemed Isreal. Hence, the plural verb is used. This is not something the unitarian theory of majestic would predict or explains. It is not an an exception to the general rule. The important point to note is this. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

(4) That word “other” stated in all three passage, carries that sense, other than those personally involved, other than personally known to the people.

(5) And that word “other” is implied in all parallel passages, where it is not otherwise stated.

If God were a Unitarian God, that is one divine person constituting one God, then the terms before “Panim” and “other” would not have been necessary. But because God is a trinitarian God of perfect love, three divine persons constituting one being God, the words are necessary.

In all English translations, you see God described just as one.

Now at least, you know something of what the underlying Hebrew term “echod” is and what it means.

Section 2: Usage

As said earlier, there are three important entry points for readers into a fuller understanding of Trinity: Exodus 6:3, Isaiah 48:6, Exodus 33:14-17.

I have chosen those three passages for a special reason. All three passages involve a divine speaker speaking about Trinity. As such, they indicate, at least for those who accept the authority of the scriptures, that the doctrine of Trinity is a matter of divine revelation coming from a divine person, and not a matter of human interpretation. It emerges naturally from the text and is not something that is artificially read back into the text.

In this brief review, I will often cite scriptural passages and indicate where the key word found. I will do so bracketing or yellow highlighting of certain material or both. But when I do so, I will use the basic form of the word, not the declined form. Ancient Hebrew was a declined language. Modern language such as Spanish or French are similarly declined languages. What
that means is the basic form of a word is spelled slightly differently, depending on the function it has within the sentence as whole. I have deliberately chosen not to present the declined form in my notions, precisely so that the reader will stay focused narrowly focused on what’s important; namely, the basic form which is the name.

(1) Exodus 6:3

The first of those three entry points into a fuller understanding of Trinity is Exodus 6:3.

6:2 God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun) spoke to Moses, and said to him, "I am Yahweh" 6:3 and I appeared to Abraham, to Isaac, and to Jacob, as God Almighty (in Hebrew, singular noun El with descriptor Shaddai, literally God Almighty): but by my name Yahweh I was not known to them. (Exodus 6:2-3)

(1) In Exodus 6:3, the divine speaker is the divine Son. He is "a" Yahweh” and he gives you here one important tool for identifying the multiple divine persons of Trinity.

(2) That tool lies the personal names by which the patriarchs knew the one true God. The speaker in Exodus 6:3 says they never knew me by the personal name, Yahweh, but they did know me by the personal name, El Shaddai. Is he telling the truth?

(3) When you check the prior revelations to the patriarchs, you find he is telling the truth and you quickly discover Trinity.

(4) Three passages from the life of Abraham makes Yahweh’s point about Trinity.

The first example is from Genesis 14-15.

14:18 Melchizedek king of Salem brought out bread and wine: and he was priest of God Most High (in Hebrew, El Elyon) 14:19 He (Melchizedek) blessed him (Abraham), and said, "Blessed be Abram of God Most High (in Hebrew, El Elyon), possessor of heaven and earth: 14:20 and blessed be God Most High (in Hebrew, El Elyon), who has delivered your enemies into your hand." Abram gave him a tenth of all. 14:21 The king of Sodom said to Abram, "Give me the people, and take the goods to yourself." 14:22 Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High (in Hebrew, El Elyon) possessor of heaven and earth, 4:23 that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Abram rich.' Genesis 15:1 After these things the word of Yahweh came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward." 15:2 Abram said, "Lord Yahweh (in Hebrew, literally Adonai Yahweh), what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?" 15:3 Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir." 15:4 Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir." 15:5 Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be." 15:6 He believed in Yahweh; and he (Yahweh) reckoned it to him (Abraham) for righteousness. 15:7 He (Yahweh) said to him (Abraham), "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it." 15:8 He (Abraham) said, "Lord Yahweh, (in Hebrew, literally Adonai Yahweh) how will I know that I will inherit it?" (Genesis 14:18-15:8)
In Genesis 14-15, a divine person appears to Abraham in a vision. It’s the divine Father.

This divine person was known to Abraham as Yahweh. Abraham calls him Yahweh (Genesis 14:22). Abraham calls him Adonai Yahweh (Genesis 15:2). Remember that name Adonai Yahweh (Genesis 15:2), because it will reappear in our discussion of Isaiah 48:16 later in this section on Usage. This divine person speaking to Abraham calls himself Yahweh (Genesis 15:7).

This divine person speaking to Abraham in Genesis 15:7 is not one and the same person as the divine person speaking to Moses in Exodus 6:3. The reason is simple. The divine person speaking in Exodus 6:3 said he was never known to Abraham as Yahweh and this divine person was so known (Genesis 14:22, Genesis 15:2 and Genesis 15:7)

They are two separate and distinct divine persons. They both are Yahwehs. There are at least two divine persons called Yahweh within the one being Yahweh. Yahweh is a collective noun.

In this passage, that distinction in Yahweh parallels a further distinction in Elohim. This divine person speaking to Abraham in Genesis 15:7 is known as El Elyon translated God Most High (Genesis 14:22) and is not known as El Shaddai translated God Almighty (Exodus 6:3). El is the singular form of Elohim.

There are two separate and distinct divine persons. They both are Elohim. There are at least two divine persons called Elohim within the one being Elohim. Elohim is a collective noun.

The second example is from Genesis 17.

When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, "I am God Almighty (in Hebrew, singular El with descriptor Shaddai, literally God Almighty). Walk before me, and be blameless. I will make my covenant between me and you, and will multiply you exceedingly. Abram fell on his face. God (in Hebrew, Elohim, plural noun) talked (Hebrew, singular verb, meaning he talked) with him, saying, "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. Neither will your name any more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. I will establish my covenant between me and you and your seed after you throughout their generations for an everlasting covenant, to be a God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) to you and to your seed after you. I will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession, I will be their God. (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God)"

(1) In Genesis 17, a second divine person appears to Abraham. It is the divine Son.

This divine person never calls himself Yahweh, and is never known to Abraham as Yahweh. He is only known to Abraham as God Almighty, as El Shaddai (Genesis 17:1) The narrator Moses knows this person to be Yahweh (Genesis 17:1), but important Abraham does not know him as such.

This divine person speaking to Abraham in Genesis 17:1 El Shaddai is one and the same person as the divine person speaking to Moses in Exodus 6:3 El Shaddai. This divine person speaking to
Abraham in Genesis 17:1 El Shaddai is a separate and distinct divine person from the divine person who has previously spoken to Abraham in Genesis 15:7 El Elyon.

(4) They are two separate and distinct divine persons. They both are Yahwehs. There are at least two divine persons called Yahweh within the one being Yahweh. Yahweh is a collective noun.

(5) In this passage, that distinction in Yahweh parallels a further distinction in Elohim. The divine person speaking to Abraham in Genesis 15:7 is known as El Elyon translated God Most High (Genesis 14:22) and is not known as El Shaddai translated God Almighty (Exodus 6:3).

(6) There are two separate and distinct divine persons. They both are Elohims. There are at least two divine persons called Elohim within the one being Elohim. Elohim is a collective noun.

Third example is from Genesis 18-19.

18:1 **Yahweh appeared to him** (Abraham) by the oaks of Mamre, as he sat in the tent door in the heat of the day. 18:2 **He (Abraham) lifted up his eyes and looked, and saw that three men stood opposite him.** When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, 18:3 and said, "**My Lord,** (in Hebrew, Adonai, plural noun, literally Lords, not Adon, singular noun, literally Lord) if now I have found favor in your sight (in Hebrew, singular possessive pronoun, literally the singular your sight) don't go away (in Hebrew, singular verb: don't you go away) from your servant.** 18:4 Now let a little water be fetched, wash your feet, and rest yourselves under the tree. 18:5 I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant." **They said,** (in Hebrew, plural noun, plural verb) "Very well, do as you have said." 18:6 Abraham hurried into the tent to Sarah, and said, "Quickly make ready three measures of fine meal, knead it, and make cakes."

…

19:27 **Abraham got up early in the morning to the place where he had stood before Yahweh. (in Hebrew, Panim Yahweh, plural noun Panim plus Yahweh, literally the persons or faces of Yahweh, not Paneh Yahweh, singular noun plus Yahweh, literally the person or face of Yahweh)** 19:28 **He looked toward Sodom and Gomorrah, and toward all the land of the plain, and looked, and saw that the smoke of the land went up as the smoke of a furnace.** (Genesis 18:1-19:28)

(1) In Genesis 18-19, three separate and distinct persons appear to Abraham. They are the divine Father, the divine Son and divine Holy Spirit.

(2) These separate and distinct persons are known to the narrator Moses as Yahweh (Genesis 18:1) and as Panim Yahweh, the presence or faces, persons of Yahweh (Genesis 19:17). This is the controlling framework which shapes any interpretation of the passage, because those terms bracket the beginning of the story (Genesis 18:1) and the end of the story (Genesis 19:17). Indeed, we already have seen in Genesis 15:7 and Genesis 17:1 two separate and distinct divine persons called Yahweh, two Yahwehs, within the one being Yahweh. We find a third Yahweh here. Abraham only names them as three Adonai within the collective being Adonai. (Genesis 18:3,5)

(3) In an act of worship, Abraham bows to the earth before these three persons (Genesis 18:2). They initially appear as men (Genesis 18:2), but ultimately are not men (Genesis 18:1, 19:17). They are divine persons temporarily assuming human form. Abraham’s bowing to them in act of worship should make that clear, even if the inattentive reader has missed the controlling framework.
Abraham had previously bowed to the earth before the divine Father (Genesis 13:14). Abraham had previously bowed to the earth before the divine Son (Genesis 17:3). Here, Abraham speaks to our three collectively as the triune God (Genesis 18:3) when he uses the singular pronoun you. But all three divine persons responds to him individually (Genesis 18:5) when they approve, plural noun, plural verb, his further act of worship, namely, the preparation of a communion meal with the triune God.

Abraham would appear before many important human kings, but he never bowed to any of them, not even to show respect. Abraham was no respecter of human persons. Abraham only ever bowed to the one true God. He only ever had one God, one Lord. That one Lord happened to exist in three divine persons: the three divine Lords within the one Lord.

The three persons are three separate and distinct divine persons. All three are Yahwehs (Genesis 18:1), according to Moses. There are at least three divine persons called Yahweh within the one being Yahweh. Yahweh is a collective noun. All three are Adonais (Genesis 18:3,5), known as such to Abraham. There are at least three divine persons called Adonai within the one being Adonai. Adonai is a collective noun.

The three persons here are not individually named here. More likely than not, the three are are:

(a) the divine Father from Genesis 15:7 known as El Elyon and Yahweh to Abraham,
(b) the divine Son from Genesis 17:1 known as El Shaddai to Abraham and as Yahweh to Moses.
(c) the divine Holy Spirit from Genesis 1:2 known as Ruach Elohim, the Spirit of God, and from Genesis 6:3 known as Ruach Yahweh, the Spirit of the LORD.

They are three separate and distinct divine persons.

And this point, we have arrived at Trinity and it has been as simple as 1, 2, 3.

Unitarians try to avoid the consequences of Exodus 6:3 in one of three ways. All three ways fail, and always will fail, but it is helpful to understand the how and why of that failure.

The first way is by turning Exodus 6:3 into a question. Some Unitarians attempt to rewrite Exodus 6:3 from a declaration into an interrogative, from a statement of fact (a negative statement) into a question about facts (a double negative creating a positive rhetorical question). The resulting product ends up looking something like this:

“I appeared to Abraham, to Issac, and to Jacob, as God God Almighty; but by my name Yahweh was I not not known to them?”

In Hebrew, if the Hebrew text has a “he-interrogative”, a question mark, anywhere in the surrounding context, the existence of that fact would change the declaration into an interrogative. That’s standard Hebrew grammar.
(2) The problem for Unitarians is underlying Hebrew text for Exodus 6:3 has no such a “he-interrogative”. It nowhere has such a question mark. It is not a rhetorical question created by a double negative, a not-not, two negatives creating a positive, meaning something like “and of course by my name Yahweh I was known to them”, but created grammatically by the double negative “but by my name Yahweh was I not not known to them?”.

(3) The problem is compounded by the fact that all the existing Hebrew manuscripts have the same text here: no “he-interrogative”.

(4) The problem is further compounded by the fact that there is no textual evidence that there was ever a textual variation in this passage, as might be found in the marginal notes of an existing manuscripts, in Jewish or Christian fathers quoting passage in Hebrew or inferred from any versional translations of the Hebrew text into other languages. Textual variation for this passage just does not exist, anywhere at any time.

(5) Thus, this proposed textual change always fails. The actual Hebrew text for Exodus 6:3 is a simple declaration and it simply leads to the Trinity (Genesis 15, 17, 18-19), something Unitarians don’t want to see.

The second way is by turning Exodus 6:3 into a different declaration. Some Unitarians attempt to rewrite Exodus 6:3 from one kind of declaration into another kind of declaration. The resulting product ends up looking something like this:

“I appeared to Abraham, to Issac, and to Jacob, as God God Almighty; but by my name Yahweh I was indeed known to them”

(1) In Hebrew, a negative, a “not”, is simply a [lo’], that is, it’s a [lo] with the apostrophe [‘]. An affirmative, a “yes”, is simply a [lo], that is, it’s a [lo] without the apostrophe [‘]. That’s standard Hebrew grammar.

(2) The problem for Unitarians is Hebrew text here in Exodus 6:3 is in the negative, it has the [lo’] and must be read as a negative; it does not have the [lo] that might allow it to read affirmatively such a “I was indeed known to them.”

(3) The problem is compounded by the fact that all the existing Hebrew manuscripts have the same text here: no affirmative [lo].

(4) The problem is further compounded by the fact that there is no textual evidence that there was ever a textual variation in this passage, as might be found in the marginal notes of an existing manuscripts, in Jewish or Christian fathers quoting passage in Hebrew or inferred from any versional translations of the Hebrew text into other languages. Textual variation for this passage just does not exist, anywhere at any time.

(5) Thus, this proposed textual change always fails. The actual Hebrew text for Exodus 6:3 is a simple declaration and it simply leads to the Trinity (Genesis 15, 17, 18-19), something Unitarians don’t want to see.
The third way is turning Exodus 6:3 into a character description. Some Unitarians attempt to rewrite Exodus 6:3 from a statement about personal names to a statement about the character involved in those names.

Most commonly in the rewriting, El Shaddai is understood as non-redemptive, non-saving power and Yahweh is understood as the redemptive, saving power and the passage becomes a discussion of the kind of knowledge of God that was known to the patriarchs. The patriarchs only “knew” God’s non-redemptive power non-saving power, but the Israelites at the time of the Exodus came to personally “know” God’s saving redemptive power in a way that their forefathers did not.

The resulting product ends up looking something like this:

“I appeared to Abraham, to Issac, and to Jacob, as non-redemptive, non-saving power: but by my character of redemptive, saving power I was not known to them.”

(1) In Hebrew and indeed in most languages, name can mean personal name or character. It is all a question of context.

(2) This problem for Unitarians here on this re-reading of Exodus 6:3 is the patriarchs clearly personally knew God’s redemptive saving power, as seen in the account of Yahweh’s saving of Lot from the destruction of Sodom and Gomorrah (Genesis 18-19), and as seen in the abount of Yahweh saving Job from the destruction at the hands of a vengeful Esau (Genesis 32-33). Indeed, Yahweh’s redemptive saving lies precisely in the fact that as an uncreated divine person possessing the power to create life, even the power to create life out of death. And that power was clearly personally known to Abraham and Sarah in God’s creation of Isaac out the dead womb of Sarah (Genesis 17 and 21). They knew and had personally experienced the fact that with God, through his redemptive and saving power, nothing is impossible.

(3) Thus, this proposed textual re-reading always fails. The actual Hebrew text for Exodus 6:3 is a simple declaration about personal names and it simply leads to the Trinity (Genesis 15, 17, 18-19), something Unitarians don’t want to see.

(2) Isaiah 48:16

The second of those three entry points into a fuller understanding of Trinity is Isaiah 48:16.

Isaiah 48:12 Listen to me, O Jacob, and Israel my called: I am he (in Hebrew, literally Ani-Hu); I am the first, I also am the last. 48:13 Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens: when I call to them, they stand up together. 48:14 Assemble yourselves, all you, and hear; who among them has declared these things? He whom Yahweh loves shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. 48:15 I, even I, have spoken: yes, I have called him; I have brought him, and he shall make his way prosperous. 48:16 Come you near to me, hear you this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Yahweh (in Hebrew, literally Adonai Yahweh) has sent me, and his Spirit. 48:17 Thus says Yahweh, your Redeemer, the Holy One of Israel: I am Yahweh your God (in Hebrew, literally Elohim), who teaches you to profit, who leads you by the way that you should go. (Isaiah 48:12-17)
(1) In Isaiah 48:16, a divine person is talking to Isaiah. It is the divine Son speaking and he is explicitly stating Trinity.

(2) This divine person speaking in Isaiah 48:6 calls himself Ani-Hu (Isaiah 48:12) and Yahweh (Isaiah 48:17)

(3) This divine person cannot be the prophet Isaiah, because this divine person was from the beginning (Isaiah 48:16) when he laid the foundation of the earth and spread out the heavens (Isaiah 48:13). The prophet Isaiah was a created being from the 700s BC and was not existent at the beginning of time itself.

(4) This divine person says he was sent on a mission by another divine person, the Adonai Yahweh, the Lord Yahweh from Genesis 15:2. The discerning reader will remember we saw that person is our review of the first entry point into a full understanding of Trinity: Exodus 6:3. Genesis 14-15 was the first of three Old Testament passages covered off in that review.

(5) This divine person says he was sent on that mission with another divine person: the Spirit who can only be the Ruach Elohim or Spirit of God from Genesis 1:2, the Ruach Yahweh, Spirit of Yahweh from Genesis 6:3, the unnamed third Lord in Genesis 18:3. And note, that decision to send was actually made at the beginning of time itself, that actual decision to send was made in eternity, the divine Adonai Yahweh, the divine me Ani-Hu, and the divine Spirit all being there so to speak in eternity, that simultaneous decision to create and to save being the first act in creation, or rather the boundary act between eternity and creation. It is only now being revealed to Isaiah in time.

(6) This mission of Trinity in the world is the salvation of the world and it has been that way from the dawn of time. In this part of Isaiah, the divine Son is talking about his upcoming incarnation and crucifixion. Indeed, the whole Book of Isaiah, from beginning to end, merits a close reading for it is often this divine person speaking to Isaiah about various aspects of that incarnation, sometimes putting things into a third-person perspective, as important persons often do when describing themselves, Caesar being the paramount human example of such a tendency, and Isaiah seems often to just taking dictation from this person. But I now just leave that further reading of the Book of Isaiah to you.

(3) Exodus 33:14-15

The third of those three entry points into a fuller understanding of Trinity is Exodus 33:14-15.

Exodus 32:31 Moses returned to Yahweh (the Father), and said, "Oh, this people have sinned a great sin, and have made themselves gods of gold. 32:32 Yet now, if you will, forgive their sin--and if not, please blot me out of your book which you have written." 32:33 Yahweh (the Father) said to Moses, "Whoever has sinned against me, him will I blot out of my book. 32:34 Now go, lead the people to the place of which I have spoken to you. Behold, my angel (in Hebrew, literally Malek) shall go. (in Hebrew, singular subject, singular verb) Nevertheless in the day when I punish, I will punish them for their sin." 32:35 Yahweh struck the people, because they made the calf, which Aaron made. 33:1 Yahweh spoke to Moses, "Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed.' 33:2 I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 33:3 to a
land flowing with milk and honey: for I will not go up in the midst of you, for you are a stiff-necked people, lest I consume you in the way." 33:4 When the people heard this evil news, they mourned: and no one put on his jewelry. 33:5 Yahweh said to Moses, "Tell the children of Israel, 'You are a stiff-necked people. If I were to go up into your midst for one moment, I would consume you. Therefore now take off your jewelry from you, that I may know what to do to you.'" Therefore now take off your jewelry from you, that I may know what to do to you." 33:6 The children of Israel stripped themselves of their jewelry from Mount Horeb onward. 33:7 Now Moses used to take the tent and to pitch it outside the camp, far away from the camp, and he called it "The Tent of Meeting." It happened that everyone who sought Yahweh went out to the Tent of Meeting, which was outside the camp. 33:8 It happened that when Moses went out to the Tent, that all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. 33:9 It happened, when Moses entered into the Tent, that the pillar of cloud descended, stood at the door of the Tent, and spoke with Moses. 33:10 All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. 33:11 Yahweh spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn't depart out of the Tent. 33:12 Moses said to Yahweh, "Behold, you tell me, 'Bring up this people:' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' 33:13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you, so that I may find favor in your sight: and consider that this nation is your people." 33:14 He (the Father) said, "My presence will go with you, (in Hebrew plural noun, literally Panim, my Presences, my Faces, translated as plural or singular depending on context; but here, it is properly translated in the plural, because the immediately following verb is in the plural, meaning "they will go”). Most importantly, the context indicates the Father is excluding himself from that group and equally importantly Moses notices that exclusion and follows it up in the next verse) and I will give you rest." 33:15 He (Moses) said to him, (the Father) "If your presence will not go with us (in Hebrew, the noun is Panim, literally Faces, Persons and a plural verb, meaning “you all will not go”), Most importantly, Moses is including the Father in this grouping. And the “with us” carries the sense of Immanuel, “God with us”) don’t carry us up from here. 33:16 For how would people know that I have found favor in your sight, I and your people? Isn’t it in that you go with us (in Hebrew, the singular noun “you” with the single verb “go”), so that we are separated, I and your people, from all the people who are on the surface of the earth?" 33:17 Yahweh (the Father) said to Moses, "I will do (in Hebrew, singular noun, singular verb) this thing also that you have spoken; for you have found favor in my sight, and I know you by name." (Exodus 32:31-33:17)

This passage is an intriguing discussion between the divine Father and Moses.

(1) Moses wants all three divine persons: the divine Father, the divine Son, and the divine Holy Spirit to accompany him and the Israelities into the promised land.

(2) The divine Father does want that, at least initially, assuming that God is not just testing Moses.

(3) The divine Father ultimately relents, but only after much discussion.

Four things are important in that discussion:

(1) the use of a singular verb to refer to the divine Son (Exodus 32:34),

(2) the use of a plural verb to refer to the divine Son and the divine Holy Spirit together (Exodus 33:14),
(3) the use of a plural verb to refer to all three: the divine Son, the divine Holy, Spirit and the divine Father together (Exodus 33:15),

(4) the use of the singular verb to refer to the divine Father (Exodus 33:16-17)

The discussion plays out over four exchanges.

In the first exchange, the divine Father uses a singular verb to refer to the divine Son: he will go (Exodus 32:34); but the divine Father will not go (Exodus 33:3).

(1) The divine Father distinguishes himself from the divine Son here at this point. This is the Father’s first proposal: the divine Son alone go.

(2) This particular “angel” of Exodus 32:34 is the angel of Exodus 23:24-25 who has the divine nature in him.

Exodus 23:20 "Behold, I send an angel (in Hebrew, Malak, meaning Malak Yahweh, Angel of the LORD) before you, to keep you by the way, and to bring you into the place which I have prepared. 23:21 Pay attention to him, and listen to his voice. Don't provoke him, for he will not pardon your disobedience, for my name is in him. (note: the divine presence is inherently his, “is in him”, not is put into him). (Exodus 23:20-21)

(3) This particular “angel” of Exodus 32:34 is additionally the “angel” of Exodus 3:2 who enters into the burning bush and reveals himself to be the divine person Elohim, the divine person Yahweh (Exodus 3:4), the divine person I AM, Yahweh (Exodus 3:14), the divine person who will a short time later (Exodus 6:3) further reveal himself to having only been known the patriarchs as El Shaddai, but who actually is Yahweh.

3:2 The angel of Yahweh (in Hebrew, Malak Yahweh, literally, Messenger of Yahweh) appeared (in Hebrew, singular verb, meaning he appeared) to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. 3:3 Moses said, "I will turn aside now, and see Yahweh saw that he turned aside to see this great sight, why the bush is not burnt." 3:4 When, God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) called to him out of the midst of the bush, and said, "Moses! Moses!"He said, "Here I am." 3:5 He said, "Don't come close. Take your sandals off of your feet, for the place you are standing on is holy ground." 3:6 Moreover he said, "I am the God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) of your fathers, the God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) of Abraham, the God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) of Issac, and the God (in Hebrew, Elohim, plural noun, literally Gods, not El, singular noun, literally God) of Jacob. "Moses hid his face; for he was afraid to look at God (in Hebrew, haElohim, plural noun Elohim plus designator ha, literally the Gods or all the Gods, not El, singular noun, literally God). (Exodus 3:2-8)

(a) Moses describes this appearance as the appearance of the person Malek Yahweh (Exodus 3:2) and appearance will quickly be revealed to be an appearance of the person Yahweh (Exodus 3:4) and the person Elohim (Exodus 3:5). In doing so, Moses sets the interpretive framework for understanding the entire passage.
(b) The language of relationship is important. Malek Yahweh appears “to him”, that is Moses, (Exodus 3:2) and when Moses turns to look at him, it is Yahweh who speaks “to him” (Exodus 3:4) and he will go on to describe himself as Elohim (Exodus 3:5).

(c) The language of location is important. Malak Yahweh is in the “midst of a bush” (Exodus 3:2) and it is Yahweh who speaks to him is in the very same place: in the “midst of a bush” (Exodus 3:4). Hence, the identification of Malek Yahweh as Yahweh and as Elohim is contextually very strong.

(4) Note carefully, Moses will not accept that first proposal from God and regards it as bad news (Exodus 33:4). All that is God will not be with them. They are a sinful people, not fully loved, but capable of being destroyed or consumed at any time. (Exodus 33:3,5) Moses wants all of the divine persons to accompany the Israelites into the Promised Land as the definitive sign of God’s love.

In the second exchange, the divine Father uses a plural verb to refer to the divine Son and divine Holy Spirit together: they will go (Exodus 33:14), but he, the divine Father, will not go.

(1) It is implicit he will not go, because it is he referring to them as they. This is the Father’s second proposal: the divine Son plus the divine Holy Spirit will go.

(2) Panim is the Hebrew word for Faces or Persons of God. Note carefully, the plural. It is often translated Presence of God, because only a divine person can fully communicate the presence of God. But in Hebrew, it is literally Presences or Faces and that is the better translation. Sometimes, modern translations mistranslate it as “before Yahweh”, or ignore it altogether, but those are very poor and potentially misleading translations for they drop all reference to Panim. Panim is a plural collective noun meaning any one or more divine persons within the being God, considered individually or collectively, as context indicates.

(3) Here the context is two divine persons.

(a) It is clear contextually that first of the two divine persons is Malek Yahweh, the divine Son. Why? This counter proposal builds on Moses’ rejection of the divine Son alone accompanying them.

(b) But who is the second divine person in the Presences of God, a divine person who is neither the divine Son nor the divine Father? By default, it must be the divine Holy Spirit, God’s Spirit, the Ruach Elohim, the Ruach Yahweh who was with the divine Father in eternity and there at the moment of the creation of all that is. (Genesis 1:2)

(4) Still, Moses will not accept the Father’s second proposal. He wants all of the divine persons to accompany the Israelites into the Promised Land as the definitive sign of God’s love.

In the third exchange, Moses reworks the Presences proposal, God’s second proposal, and makes a counter offer.
This time Moses uses a plural verb to refer to the divine Son, divine Holy Spirit and divine Father together: you all will go (Exodus 33:15). It is implicit that Moses includes the divine Father in this grouping, as Moses is talking to the Father.

The word again is Panim. But here the context is different. It is now three divine persons, the divine Father being included in the count.

Note how essential a close reading of the text is to understanding the scriptures. Everything turns on a subtle change from the meaning of the phrasing in Exodus 33:14 to the meaning of the phrasing in Exodus 33:15.

In the fourth exchange, the divine Father finally relents: I will go. (Exodus 33:16-17) He has finally accepted Moses’ counter proposal (Exodus 33:15)

All three divine persons, each individually an Elohim, an Adonai and a Yahweh, collectively constituting one divine being named Elohim, Adonai and Yahweh, all three will go together into the Promised Land with the Israelites, and to be worshipped together as Israel’s one triune God, in what would become first a Tabernacle and then a Temple.

Here ends my brief discussion of Old Testament trinitarian monotheism: its language and grammar (section 1) and its usage (section 2). It leaves me, and may leave the reader, with a deep amazement. Yet, this “faith of our fathers” was precisely what imbued and informed Jesus’ thoughts, words and deeds.

2. THE EARLY 2nd CENTURY BC EMERGENCE OF UNITARIAN MONOTHEISM IN THE BOOK OF JUBILEES

The Book of Jubilees

The unitarian challenges to the trinitarianism of the Old Testament only first begin to emerge in the early 2nd century B.C. with the publication of the Book of Jubilees (c. 180 B.C.)

Historically, Unitarian challenges to Trinity divide into three types: contextual, linguistic and grammatical.

(1) From about the early second century B.C. to the present, there have been two types of contextual challenges.

(a) The first is to simply locate passages where the singular noun Yahweh is used close by the plural nouns such as Elohim or Adonai, and then read the plurals nouns Elohim or Adonai “as if” they were the singular noun Yahweh.

(b) The second is to simply locate passages where angels are referenced close by Elohim, Adonai or Yahweh, and then to read any plurality associated with God “as if” it were not something internal to God but rather something external to God, a function of God plus angels acting together. The Book of Jubilees begins this movement.
(2) From about the tenth century A.D. Maimonides on to the present, there have been linguistic challenges that simply read passages dealing with “echod”, the constitutive oneness of God, “as if” they had used “yachid”, an absolute oneness, to describe God’s oneness, when those passages had not done so.

(3) From the mid-nineteenth century A.D. to the present, there have been grammatical challenges that simply read the plurality of nouns such Elohim or Adonai “as if” they were instances of majestic plurals rather than collective nouns.

The Book of Jubilees, written by an elite Pharisee about 180 BC, is a dramatic rewriting of the Book of Genesis with the purpose of eliminating many textual references to Trinitarian monotheism as possible in four areas:

(1) the story of the creation of the man, especially Genesis where “God said, ‘Let us make man in our image, after our likeness’”,

(2) the story of the fall of man, especially Genesis where “Yahweh God said, ‘Behold, the man has become like one of us, knowing good and evil.’”,

(3) the story of the Tower of Babel, especially Genesis 11:5-7 where Yahweh said “Come, let us go down, and there confuse their language.” and

(4) the story of the destruction of Sodom and Gomorrah, Genesis 18:1-19:29 where three divine Lords appear to Abraham, two of whom appear to Lot.

It is important to remember that it is a movement occurring among religious elites, here the early Pharisees, not the general population.

(1) The ancient Jewish elites of the 2nd century B.C. were obsessed in the intrusion of Hellenism in the lands of ancient Israel. They were disgusted with Greek polytheism, but actually embarrassed by the Trinitarian monotheism of their forefathers. Trinitarian monotheism seemed to them just another form of polytheism: multiple divine persons within the Godhead.

(2) Being fundamentalists, they were ill-equipped philosophically to defend Trinitarian monotheism of the Old Testament along the lines of the relational nature of God as love entailing the existence of three divine persons within the one divine being of love.

In this brief review of the Book of Jubilees, I will often cite scriptural passages and indicate where the key word found. I will do so bracketing or yellow highlighting of certain material or both. But when I do so, I will use the basic form of the word, not the declined form. Ancient Hebrew was a declined language. Modern language such as Spanish or French are similarly declined languages. What that means is the basic form of a word is spelled slightly differently, depending on the function it has within the sentence as whole. I have deliberately chosen not to present the declined form in my notions, precisely so that the reader will stay focused narrowly focused on what’s important; namely, the basic form which is the name.
Before I get into those four areas of the text described above, I digress for a moment to comment on the role played by the angel of the presence in the Book of Jubilees.

(1) This angel of the presence is allegedly the one instructed by God to assist Moses in writing the Book of Genesis (Jubilees 2:2). And understands its meaning fully, he can now correct any errors in thinking that have arisen over time. As the Book of Jubilees is this angel’s revelation to a particular Pharisee about 180 BC, the book claims a kind of canonicity.

(2) He is one of the angels of the presence created on the first day.

(3) But most importantly, he is not the Malek Yahweh of Exodus 3:14-16 and Exodus 6:3, not the Angel of the Presence of Exodus 34:2, 14-15, 34 who is himself a divine person.

Jubilees 1:27 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity. And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy. And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

Jubilees 2:1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth..." (Jubilees 1:27-22 Trans. R.H.Charles)

The identification of these myriads of created angels is important, because in the Book of Jubilees they are ones to whom God talks to about the creation of man. God does not talk to other divine persons within the one being God.

(4) A normal reading of Exodus and Genesis would suggest the content of both those books were the result of a divine person’s revelation, most likely El Shaddai’s revelation, to Moses.

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(5) This angel is boldly seeking to rewrite what had been traditionally been understood to be a revelation from God.

(6) Ultimately, this was likely the reason why the Book of Jubilees never made it into the Hebrew canon. Its importance however for us is how it illustrates an early form of unitarian monotheism in Pharisaic circles, a form that would become quite popular among religious elites in Jesus’ time.

Section 1: Rewriting the Creation of the Man

In the Book of Jubilees, the creation of man is described as follows.

Jubilees 2:1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and 2:2 appointed it as a sign for all His works.

For on the first day He created (in Greek, singular pronoun and singular verb) the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide (and night), and the light, dawn and day, which He hath 2:3 prepared in the knowledge of his heart. And thereupon we saw His (in Greek, singular person) works, and praised Him (in Greek, singular person), and lauded before Him (in Greek, singular person) on account of all His works (in Greek, singular person); for seven great works did He create (in Greek, singular person) on the first day.

2:4 And on the second day He created (in Greek, singular person) the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created 2:5 on the second day.

And on the third day He commanded the waters to pass from off the face of 2:6 the whole earth into one place, and the dry land to appear. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, 2:7 and the dry land appeared. And on that day He created (in Greek, singular person) for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden 2:8 and all. These four great works God created on the third day.

And on the fourth day He created (in Greek, singular person) the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the 2:9 light from the darkness. And God appointed the sun to be a great sign on the earth for days and 2:10 for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the
earth. These three kinds He made on the fourth day. [sic, the versification in Charles’ translation lacks a 2:11 designator]

And on the fifth day **He created** (**in Greek, singular person**) great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the 2:12 waters, and everything that flies, the birds and all their kind. And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all 2:13 fruit-bearing trees, and all flesh. These three kinds **He created** (**in Greek, singular person**) on the fifth day.

And on the sixth day 2:14 **He created** (**in Greek, singular person**) all the animals of the earth, and all cattle, and everything that moves on the earth.

And after all this **He created** (**in Greek, singular prounon, singular verb**) man, a man and a woman created He (**in Greek, singular prounon, singular verb**) them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave 2:15 him dominion. And these four kinds **He created** (**in Greek, singular person**) on the sixth day. And there were altogether 2:16 two and twenty kinds.

And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in 2:17 everything. And He gave us a great sign, the Sabbath day, that we should work six days, but 2:18 keep Sabbath on the seventh day from all work. And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him 2:19 in heaven and on earth. And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto 2:20 Myself, even so will I bless them, and they shall be My people and I will be their God. And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself for ever and ever; and I will teach them the 2:21 Sabbath day, that they may keep Sabbath thereon from all work.' And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself 2:22 a peculiar people above all peoples, and that they should keep Sabbath together with us. And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . . 2:23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and 2:24 holy; and this one serves with that one for sanctification and blessing. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony 2:25 and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

**He created** (**in Greek, singular person**) heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon 2:26 shall die, and that he who defiles it shall surely die. Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to 2:27 defile it, as it is holier than all other days. And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed 2:28 day. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and 2:29 blessed throughout all days like unto us. Declare and say
to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, 2:30 which they had not prepared for themselves on the sixth day in their dwellings. And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made 2:31 known to any flesh to keep Sabbath thereon on the earth. And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them 2:32 alone he permitted to eat and drink and to keep Sabbath thereon on the earth. And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all 2:33 days. This law and testimony was given to the children of Israel as a law for ever unto their generations.

Jubilees 3:1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day. 3:2 And Adam named them all by their respective names, and as he called them, so was their name. 3:3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him. And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.' And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman. (Jubilees 2:1- 3:6 Trans. R.H.Charles)

The initial creation of the heavens and earth and everything is now the single act of a single divine person who constitutes a single being God. (Jubilees 2:3, 4, 7, 8, 10, 14-15, 25)

The creation of man as man is now a joint enterprise of the angels and a single divine person.

(1) The “we” in Jubilees 3:1 and the “us” in Jubilees 3:4-5 references some of the created angels (Jubilees 2:1-2). It is created angels who assist God the Father (one person, one God) in the creation of man. (Jubilees 3:3)

(2) The angel of the presence is claiming to part of that group, having heard what was said (Jubilees 3:3 and reporting it to the Pharisee who was taking transcription.

The absence of God’s self-referent comments on the creation of man being in the image of God is important.

(1) The phrase: “God (in Hebrew, plural noun Elohim) said, "Let us (in Hebrew, plural pronoun) make (in Hebrew, singular verb) man in our (in Hebrew, singular possessive pronoun) image, after our (in Hebrew, singular possessive pronoun) likeness.” (Genesis 1:27) has been dropped.

(2) This omission is surprising. The writer of the Book of Jubilees could have re-written such a self-reflective statement as a dialogue between a single person God and multiple angels, but he did not do so. He could have understood the plural noun that that is the subject of the sentence “us” as referencing a single person God and multiple angelic persons and then suggested the two singular possessive pronouns “our” referencing image and likeness referenced the single person God alone. Certain modern unitarian commentators take that tack on interpreting Genesis 1:27 Why did he not do so?

(3) Perhaps, the answer lies in the biblical text’s use of the singular verb “make” following the subject “us”. If angels were involved, then the immediately following verb would have been in the plural form, which it is manifestly not. Certainly, modern unitarian commentators on Genesis 1:27 have the same real problem with the singularity of that verb form. If angels were involved, then the immediately following verb would have been in the plural form, which it is manifestly not. This single fact prevents any comprehensive, even a coherent, unitarian understanding of the passage.

(4) But perhaps the answer is deeper. I personally suspect in the subsequent use of the personal pronoun “like us” in the phrase "Behold, the man has become like one of us (in Hebrew, plural pronoun), knowing good and evil.” (Genesis 3:22) was just too close for comfort to the personal noun “Let us” in the phrase "Let us (in Hebrew, plural pronoun) make (in Hebrew, singular verb) man in our (in Hebrew, singular possessive pronoun) image, after our (in Hebrew, singular possessive pronoun) likeness.” (Genesis 1:27) for the author of the Book of Jubilees

(5) But I defer my speculative exposition of that discomfort to the next section dealing with the fall of man.

In the Book of Genesis, the creation of man actually reads as follows.

Genesis 1:1 In the beginning God (in Hebrew, plural Elohim) created (in Hebrew, literally singular verb) the heavens and the earth. 1:2 Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit (in Hebrew, Ruach Elohim) was hovering (in Hebrew, singular verb) over the surface of the waters.

1:3 God said, "Let there be light," and there was light. 1:4 God saw the light, and saw that it was good. God divided the light from the darkness. 1:5 God called the light Day, and the darkness he called Night. There was evening and there was morning, one day.

1:6 God said, "Let there be an expanse in the middle of the waters, and let it divide the waters from the waters." 1:7 God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. 1:8 God called the expanse sky. There was evening and there was morning, a second day. 1:9 God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. 1:10 God called the dry land Earth, and the gathering together of the waters he called Seas. God saw that it was good.

1:11 God said, "Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, with its seed in it, on the earth;" and it was so. 1:12 The earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, with its seed in it, after their kind; and God saw that it was good. 1:13 There was evening and there was morning, a third day.
1:14 God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years; 1:15 and let them be for lights in the expanse of sky to give light on the earth;" and it was so. 1:16 God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. 1:17 God set them in the expanse of sky to give light to the earth, 1:18 and to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. 1:19 There was evening and there was morning, a fourth day.

1:20 God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open expanse of sky." 1:21 God created the large sea creatures, and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. 1:22 God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." 1:23 There was evening and there was morning, a fifth day.

1:24 God said, "Let the earth bring forth living creatures after their kind, livestock, creeping things, and animals of the earth after their kind;" and it was so. 1:25 God made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. God saw that it was good.

1:26 God (in Hebrew, plural noun Elohim) said, "Let us (in Hebrew, plural pronoun) make (in Hebrew, singular verb) man in our (in Hebrew, singular possessive pronoun) image, after our (in Hebrew, singular possessive pronoun) likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth." 1:27 God (in Hebrew, plural noun Elohim) created (in Hebrew plural verb) man in his own (in Hebrew, singular possessive pronoun) image. In God's image he created him (in Hebrew, singular pronoun, singular verb); male and female he created them (in Hebrew, singular pronoun, singular verb). 1:28 God blessed them. God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth." 1:29 God said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food.1:30 To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;" and it was so.

1:31 God saw everything that he had made, and, behold, it was very good. There was evening and there was morning, a sixth day.

2:1 The heavens and the earth were finished, and all their vast array. 2:2 On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 2:3 God blessed the seventh day, and made it holy, because he rested in it from all his work which he had created and made.

(Genesis 1:1-27)

The creation of the heavens and the earth, and ultimately the creation of man was originally presented as entirely the work a single God with the plural name Elohim.

(1) This nuanced dimension is completely absent in the Book of Jubilees.
(2) The reader will remember Elohim from our earlier discussion on Old Testament trinitarianism that Elohim is a collective noun, collecting all the divine persons within the one being God through a personal name Elohim.

(a) Where the action of all three divine persons is considered collectively as a whole, or the action of a single person person is under consideration, the plural name Elohim takes a singular verb.

(b) Where the action of three divine persons considered as individuals within that whole, the plural name Elohim takes the plural verb.

(3) Initially, it is unclear whether the act of creation is that act of a single divine person or that act of all three divine persons acting together as the singular verb is used (Genesis 1:1). Certainly, one of the three divine persons Ruach Elohim is designated as present as a specific designator to the personal name Elohim is added (Genesis 1:2).

(4) However, that initial unclarity resolves with Genesis 1:26-27 as the act of creation reached its climax with the creation of man. There, plural verbs and pronouns are used to indicate it is three persons considered individually involved in that act, and inferentially, had been involved in the earlier acts of creation climaxing in the creation of man.

The creation of man, even in his initial education, never involved created angels being consulted. Indeed, they are not even in the picture.

(1) The prominence of angels is not a feature of the Genesis account.

(2) It is not even clear when the angels were created. It might be legitimately be inferred to have been on the first day, and indeed that is my speculation and that of most if not all commentators, but that when was is never explicitly stated in the Genesis account or indeed, to my knowledge, anywhere else in scriptures.

(3) The giving of angels a prominent role in the intellectual education of man, his naming of the animals, his knowing of essences or natures, as a prelude to knowing his own, changes the Genesis account.

(4) In the biblical account, the key aspect of the creation of man, as distinct from all the other animal, is a discussion between divine persons, the plurality of persons being highlighted. In the Jubilees account, that plurality within the unity of God is replaced with a unity of God and the angels.

The creation of things was originally described as “good”, (Genesis 1:4, 10, 12, 18, 21, 24), the creation of man, made in the image and likeness of God, was described as “very good” (Genesis 1:31).

(1) This dimension is completely absent in the Book of Jubilees account. And that absence is important.

(2) Goodness is being. The sheer act of existence makes something good. All created things are
inherently good in so far as they exist. Existence is really good thing. This fact will have important implications for definition of evil, but I defer that matter to a later point. Right now, I want to focus on goodness and being.

(3) The reader will remember that equation of being, truth and goodness discussed earlier in the section on Yahweh is our review of Old Testament trinitarianism. Being, truth and goodness are existentially one thing. The three things, being, truth and goodness are correlates. That is to say, truth and goodness are simply analytic modifications of being. Truth and goodness are simply ways of looking at being, uncreated being and understanding what it entails. Uncreated being is perfect truth, is perfect goodness. Most importantly, because perfect goodness is identical with pure love, that means uncreated being is identical with perfect love. Hence, when God is said to being itself, uncreated being, the meaning is God is perfect love.

(4) While God is being, created things only have or possess being. And that distinction makes a real difference. All created things can fail to realize their natures as created existent beings. God cannot so fail, because God is his nature.

(5) The uniqueness of man, his pre-eminence in creation, lies precisely in his knowing not in his being.

(a) Like God, he is capable of love. He is capable of intellectually knowing the distinction between good and evil and volitionally capable of choosing good over evil. He is capable of entering into personal relationships of love with his spouse, his neighbour and with his God.

(b) And like God, he is capable of transcendence, capable of being on a par with God. (i) Though an act of knowing, the act of abstraction specifically, he can transcend his own status as a created thing and look down on himself as composite of form and matter, a composite of spiritual and physicality. (ii) Though an act of knowing, the act of abstraction specifically, he can transcend his own status as a created thing and look down on universe as a whole and his part in it. (iii) Though an act of knowing, the act of abstraction specifically, he can transcend his own status as a created thing and look down on being and non-being and his part in all of it. He is potentially transcendent to himself, to the universe, to being. Through the act of abstraction, the individual human being makes those three types of things their objects. Persons can know and even judge truths about each of those three levels of being. But the subject of knowing and judging, the person, cannot be merely a part of the object known and judged, just as light cannot be itself one of the objects lit up. That aspect of personhood, self-reflectiveness, is precisely what make a human being one of highest expressions of being, very much like God. The only difference is God is transcendent in his being and his knowing, human beings are only transcendent in their knowing.

(c) That is what it is to bear the image and likeness of God. Truth and love are aspects of human nature, capacities or potentialities, that a individual human being can actualize, realize or fulfill in reality, but need not. The depth of their reality, the depth of their act of existence, the depth of their personhood is a direct function of the extent of that actualization, realization or fulfillment. They only shine, radiate, glow to the extent that they become really, truly and fully a good human being. Only then do they reflect that light of God. Otherwise, they remain really existent things, dark shadows of what they could be and should be. They exist but have no depth to their existence.
(6) Goodness is not only being; goodness is love. Love is “benevolence aimed at union”, the “good will aimed at union”.

(a) The world of created good things is stage for a drama of love.

(b) God is the great giver of love. Already within his own being, God perfectly wills the self-respect, mutual love and shared love that defines God as a tri-personal God of love.

(c) Creation is God’s intended sharing of that love with human beings. God is giver of three really good gifts: existence, intellect and free will. None of these gifts were earned by human beings. No human being was in existence before they received those gifts and therefore could not claim to have done anything to earn them. They were just given out of love and to be graciously accepted in love, thanking and cherishing the giver and the gift. God wills deep personal union with human being.

(e) Because love is not something that can ever be forced, but rather is something that can only be freely accepted or freely rejected, human existence in this created world of love is all about two things: the proper human appropriation of those real goods, those great gifts and the proper human response to God and to one another using those real goods, those great gifts.

(f) The drama of love is focused on whether human beings will rise to a level of maturity, the maturity good will in particular, such that they can entered into meaningful unions of love with God and with one another.

Will they accept the very conditions of their lives and live into them?

Or will they rebel against those very conditions seeking something more, rebel against the natural moral law of love and life rooted in all created things and in themselves, rebel against God himself?

(g) Free will is all about that response and that follow through.

Section 2: Rewriting the Fall of Man

In the Book of Jubilees, the fall of man is described as follows.

Jubilees 3:14 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything 3:16 that is suitable for tillage. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was 3:17 being kept].

And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, 3:18 saying, Ye shall not eat of every tree of the garden'
And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit 3:21 was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was 3:22 naked. And he took fig leaves and sewed (them) together, and made an apron for himself, and 2:23, 3:24 covered his shame.

And God cursed the serpent, and was wroth with it for ever . . .

And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth 3:25 children, and thy return shall be unto thy husband, and he will rule over thee.'

And to Adam also he said, 'Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

And God made for them coats of skin, and clothed them, and sent them forth from 3:27 the Garden of Eden. (Jubilees 3:14-27 Trans. R.H.Charles)

The absence of God’s self-refective comments on the fall of Adam is striking.

(1) The biblical phrase, Yahweh God (in Hebrew, literally Yahweh Elohim) said (in Hebrew, singular verb), "Behold, the man has become like one of us (in Hebrew, plural pronoun), knowing good and evil.” (Genesis 3:22) is just not there.

(2) This absence is surprising. Once would have suspected its presence between Jubilees 3:26 and Jubilees 3:27, but it is absent. Previously; namely Jubilees 3:15, the writer of the book had used plural pronouns in relationship to God, understanding such plurality of persons to reference a single divine person and multiple angelic persons. Why is that not done here?

(3) I personally suspect the writer of the Book of Jubilees had mistakenly understood “knowing…evil” as meaning experiential knowing. Such experiential knowing would mean being fallen and being sinful. That author was extremely hesitant to attribute such moral imperfection to an unfallen single person God and unfallen angels and so just skipped over the matter.

In the Book of Genesis, the fall of man actually reads as follows.

Genesis 2:4 This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh God (in Hebrew, literally Yahweh Elohim) made (in Hebrew, singular verb) the earth and the heavens. 2:5 No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yahweh God (in Hebrew, literally Yahweh Elohim) had not caused it (in Hebrew singular verb) to rain on the earth. There was not a man to till the ground, 2:6 but a mist went up from the earth, and watered the whole surface of the ground.

2:7 Yahweh God (in Hebrew, literally Yahweh Elohim) formed (in Hebrew, singular verb) man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 2:8 Yahweh God (in Hebrew, literally Yahweh Elohim) planted (in Hebrew, singular verb) a garden eastward, in Eden, and there he put the man whom he had formed (in Hebrew, singular verb).

2:9 Out of the ground Yahweh God (in Hebrew, literally Yahweh Elohim) made (in Hebrew, singular verb) every tree to grow that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of the knowledge of good and evil. 2:10 A river went out of Eden to water the garden; and from there it was parted, and became four heads. 2:11 The name of the first is Pishon: this is the one which flows through the whole land of Havilah, where there is gold; 2:12 and the gold of that land is good. There is aromatic resin and the onyx stone. 2:13 The name of the second river is Gihon: the same river that flows through the whole land of Cush. 2:14 The name of the third river is Hiddekel: this is the one which flows in front of Assyria. The fourth river is the Euphrates.

2:15 Yahweh God (in Hebrew, literally Yahweh Elohim) took (in Hebrew, singular verb) the man, and put him into the garden of Eden to dress it and to keep it. 2:16 Yahweh God (in Hebrew, Yahweh Elohim) commanded (in Hebrew, singular verb) the man, saying, "Of every tree of the garden you may freely eat; 2:17 but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you will surely die."

2:18 Yahweh God (in Hebrew, Yahweh Elohim) said (in Hebrew, singular verb), "It is not good that the man should be alone; I will make him a helper suitable for him." 2:19 Out of the ground Yahweh God (in Hebrew, literally Yahweh Elohim) formed (in Hebrew, singular verb) every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name. 2:20 The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him.

2:21 Yahweh God (in Hebrew, Yahweh Elohim) caused (in Hebrew, singular verb) a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place. 2:22 He made the rib, which Yahweh God (in Hebrew, literally Yahweh Elohim) had taken (in Hebrew, singular verb) from the man, into a woman, and brought her to the man. 2:23 The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man." 2:24 Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. 2:25 They were both naked, the man and his wife, and were not ashamed.

3:1 Now the serpent was more subtle than any animal of the field which Yahweh God (in Hebrew, literally Yahweh Elohim) had made (in Hebrew, singular verb). He said to the woman, "Has God (in Hebrew, literally Elohim) really said (in Hebrew, singular verb), 'You shall not eat of any tree of the garden?"
3:2 The woman said to the serpent, "Of the fruit of the trees of the garden we may eat, but of the fruit of the tree which is in the middle of the garden, God (in Hebrew, literally Elohim) has said (in Hebrew, singular verb), 'You shall not eat of it, neither shall you touch it, lest you die.'"

3:4 **The serpent said to the woman,** "You won't surely die, for God (in Hebrew, literally Elohim) knows that in the day you eat it, your eyes will be opened, and you will be like God (in Hebrew, plural noun Elohim), knowing good and evil."

3:5 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit, and ate; and she gave some to her husband with her, and he ate. 3:7 The eyes of both of them were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons.

3:8 They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God (in Hebrew, literally Yahweh Elohim) among the trees of the garden. 3:9 Yahweh God (in Hebrew, literally Yahweh Elohim) called to the man, and said to him, "Where are you?"

3:10 The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself." 3:11 God (in Hebrew, plural noun Elohim) said (in Hebrew, singular verb), "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

3:12 The man said, "The woman whom you gave to be with me, she gave me of the tree, and I ate." 3:13 **Yahweh God (in Hebrew, literally Yahweh Elohim) said (in Hebrew, singular verb) to the woman,** "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

3:14 **Yahweh God (in Hebrew, literally Yahweh Elohim) said (in Hebrew, singular verb) to the serpent,** "Because you have done this, cursed are you above all livestock, and above every animal of the field. On your belly you shall go, and you shall eat dust all the days of your life. 3:15 I will put enmity between you and the woman, and between your offspring and her offspring (in Hebrew, singular object, 'a seed'). He will bruise your head, and you will bruise his heel."

3:16 **To the woman he said,** "I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you."

3:17 **To Adam he said,** "Because you have listened to your wife's voice, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground for your sake. In toil you will eat of it all the days of your life. 3:18 Thorns also and thistles will it bring forth to you; and you will eat the herb of the field. 3:19 By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return."

3:20 The man called his wife Eve, because she was the mother of all living. 3:21 Yahweh God made coats of skins for Adam and for his wife, and clothed them.

3:22 **Yahweh God (in Hebrew, literally Yahweh Elohim) said (in Hebrew, singular verb),** "Behold, the man has become like one of us (in Hebrew, plural pronoun), knowing good and evil. Now, lest he put forth his hand, and also take of the tree of life, and eat, and live forever..."

3:23 Therefore Yahweh God (in Hebrew, literally Yahweh Elohim) sent him forth from the garden of Eden, to till the ground from which he was taken. 3:24 So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life. (Genesis 2:4-3:24)
The attribution of the knowledge of good and evil to God merits comment.

Firstly, the attribution is to a being called Yahweh Elohim. “Yahweh God (in Hebrew, literally Yahweh Elohim) said (in Hebrew, singular verb), "Behold, the man has become like one of us (in Hebrew, plural pronoun), knowing good and evil.” (Genesis 3:22).

(1) The discerning reader will remember the name Yahweh is necessarily a collective noun, collecting all the individual divine persons within the uncreated being God. Yahweh is applied equally to the divine Son (Exodus 3:14-15; 5:22; 6:2,7) and to the divine Father (Genesis 15:2; 21:33; 28:13,21), and Holy Spirit (Genesis 6:2; Exodus 34:34) who are distinct from each other, and each being a Yahweh within a class of divine persons collectively called Yahweh.

(2) And the discerning reader will equally remember the name Elohim is necessarily a collective noun, collecting all the individual divine persons within the one all-powerful being God. Elohim is applied equally to the divine Son (Exodus 3:6,13,15; 6:2,7; and 34:34) and to the divine Father (Genesis 28:13,17,20-21; Exodus 33:14-15; and 34:34) and to the divine Holy Spirit (Genesis 1:2; Exodus 33:14-15 and 34:34), who are distinct from each other, and each being an Elohim within a class of divine persons collectively called Elohim.

(3) The combination of the two “Yahweh” and “Elohim” in the single name “Yahweh Elohim” means Trinity. It means all the persons of the triune God are acting together.

(4) The “us” here (Genesis 3:22) references the three persons of the divine Yahweh Elohim. The created angels are just neither consulted nor in the picture.

Secondly, the “knowing of good and evil” simply means the “defining of good and evil”. It is an intellectual act, the knowing of a truth, not an experiential act, an experience of wrongdoing.

(1) Goodness is the perfect actualization in existence of the nature of a being.

(2) Evil is an imperfect actualization in existence of the nature of being, an absence of a something that was expected to be there, but is not there because a free choice made by that being.

(3) Good and evil are not metaphysical opposites, such that one can only know the meaning of evil through a comparison the meaning with goodness, such that both must be in existence for knowledge to happen, such that both must be co-eternal.

(4) Goodness does not require the existence of evil to be knowable. God’s existence in eternity, as pure actuality, pure simplicity, where his nature is his existence, where his unchanging nature as pure goodness and perfect love, forms the unchanging standard for goodness and its knowability prior to any evil coming into existence.

(5) Evil can only come into existence through created things. And if and when it does, its existence is metaphysically that of a nothing, not a something. Created beings are things, substances meaning enduring things. Evil, strictly speaking is not a thing, not a substance. Evil exists paracitically in them and in reality as a chosen absence, the absence of goodness, the absence of something in
reality that was expected to be there but is not there, because of free choices of created beings, an absence that will rend or rip or mar the very web of existence, the very fabric of reality.

(6) However, it can become an experiential thing for human beings in so far as they choose to play God, to subjectively define good and evil, rejecting the objective meaning of goodness rooted in the very nature of good things in the world, rooted in the very nature of God.

(7) The comparison of the human mode of “knowing good and evil” (Genesis 3:5) with the divine mode of “knowing good and evil” (Genesis 3:22) is simply an ironic comparison. Both involves defining evil, albeit in different ways. But only the human mode of knowing involves the experiential knowing. That is the personal knowledge of the existence of evil within oneself and in the world as a result of wrong choices. Once acquired, that experience, that knowledge is something that cannot be lost.

Thirdly, and herein lies the very nature of wrongdoing and of sin that is the fall.

(1) Wrongdoing or sin is a failure in being, a failure of a person to be the person they could be, when it was within their power.

(2) Wrongdoing or sin is only consequentially an external act of the person, an act of disobedience. It is much more deeply and antecedently, an internal act of the will of a person, a rejection of the good will that essential for union in love. It is a failure to appropriate that good will and make it one’s own by accepting the gifts, cherishing them and the giver and seeking a deeper personal relationship with the giver.

Section 3: Rewriting the destruction of the Tower of Babel

In the Book of Jubilees, the destruction of the Tower of Babel is described as follows.

Jubilee 10:22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withheld from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with 10:23 them till the day of judgment.' And the Lord descended, and we descended with him to see the 10:24 city and the tower which the children of men had built. And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the 10L25 tower. (Jubilees 10:22-25 Trans. R.H.Charles)²⁹

Contextually, the “us” is some of the created angels plus God the father, one person, one God, who go down to confound the language. (Jubilees 10:22)

(2)

The angel of the presence is claiming to part of that group, having heard what was said (Jubilees 10:22) and reporting it to the Pharisee who was taking transcription.

In the Book of Genesis, the destruction of the Tower of Babel actually reads as follows.

Genesis 11:1 The whole earth was of one language and of one speech. 11:2 It happened, as they traveled east, that they found a plain in the land of Shinar, and they lived there. 11:3 They said one to another, "Come, let's make bricks, and burn them thoroughly." They had brick for stone, and they used tar for mortar. 11:4 They said, "Come, let's build ourselves a city, and a tower whose top reaches to the sky, and let's make ourselves a name, lest we be scattered abroad on the surface of the whole earth." 11:5 Yahweh came down to see the city and the tower, which the children of men built. 11:6 Yahweh said, "Behold, they are one people, and they have all one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. 11:7 Come, let's go down, and there confuse their language, that they may not understand one another's speech." 11:8 So Yahweh scattered them abroad from there on the surface of all the earth. They stopped building the city. 11:9 Therefore its name was called Babel, because there Yahweh confused the language of all the earth. From there, Yahweh scattered them abroad on the surface of all the earth. (Genesis 11:1-9)

The “us” here (Genesis 11:7) references the three persons of the divine Yahweh. The created angels are neither consulted nor in the picture.

(1) The discerning reader will remember the name Yahweh is necessarily a collective noun, collecting all the individual divine persons within the uncreated being God. Yahweh is applied equally to the divine Son (Exodus 3:14-15; 5:22; 6:2,7) and to the divine Father (Genesis 15:2; 21:33; 28:13,21), and Holy Spirit (Genesis 6:2; Exodus 34:34) who are distinct from each other, and each being a Yahweh within a class of divine persons collectively called Yahweh.

Section 4: Rewriting the destruction of Sodom and Gomorrah

In the Book of Jubilees, the destruction of Sodom and Gomorrah is described as follows.

Jubilees 16: 1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife. 16:2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished 16:3 her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac, 16:4 [sic], 16:5 And (that) when we returned to her at a set time, she would have conceived a son.

And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth. 6 And, in like manner, God will execute judgment on the places where they have done according to 7 the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God 8 remembered Abraham, and sent him out from the midst of the overthrow. (Jubilees 16:1-8 Trans. R.H.Charles)30

Contextually, the “we” is some of the created angels plus God the father, one person, one God, who go down to confound the language. (Jubilees 16:1-5, 7)

The angel of the presence is claiming to part of that group, having heard what was said (Jubilees 16:1-5, 7) and reporting it to the Pharisee who was taking transcription.

In the Book of Genesis, the destruction of Sodom and Gomorrah actually reads as follows.

18:1 Yahweh appeared to him (Abraham) by the oaks of Mamre, as he sat in the tent door in the heat of the day. 18:2 He (Abraham) lifted up his eyes and looked, and saw that three men stood opposite him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, 18:3 and said, "My lord, (in Hebrew, Adonai, plural noun, literally Lords, not Adon, singular noun, literally Lord) if now I have found favor in your sight (in Hebrew, singular possessive pronoun, literally the singular your sight) don't go away (in Hebrew, singular verb: don't you go away) from your servant. 18:4 Now let a little water be fetched, wash your feet, and rest yourselves under the tree. 18:5 I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant." They said, (in Hebrew, plural noun, plural verb) "Very well, do as you have said." 18:6 Abraham hurried into the tent to Sarah, and said, "Quickly make ready three measures of fine meal, knead it, and make cakes." 18:7 Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. 18:8 He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate. 18:9 They said to him, "Where is Sarah, your wife? He said, "See, in the tent." 18:10 He said, "I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son." Sarah heard in the tent door, which was behind him. 18:11 Now Abraham and Sarah were old, well advanced in age. It had ceased to be with Sarah after the manner of women.

18:12 Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my lord being old also?" 18:13 Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Will I really bear a child, yet I am old?' 18:14 Is anything too hard for Yahweh? At the set time I will return to you, when the season comes round, and Sarah will have a son." 18:15 Then Sarah denied, saying, "I didn't laugh," for she was afraid. He said, "No, but you did laugh."

(1) In Genesis 18-19, three separate and distinct persons appear to Abraham. They are the divine Father, the divine Son and divine Holy Spirit.

(2) These separate and distinct persons are known to the narrator Moses as Yahweh (Genesis 18:1) and as Panim Yahweh, the presence or faces, persons of Yahweh (Genesis 19:17). This is the controlling framework which shapes any interpretation of the passage, because those terms bracket the beginning of the story (Genesis 18:1) and the end of the story (Genesis 19:17). Indeed, we already have seen in Genesis 15:7 and Genesis 17:1 two separate and distinct divine persons called Yahweh, two Yahwehs, within the one being Yahweh. We find a third Yahweh here. Abraham only names them as three Adonai within the collective being Adonai. (Genesis 18:3,5)
(3) In an act of worship, Abraham bows to the earth before these three persons (Genesis 18:2). They initially appear as men (Genesis 18:2), but ultimately are not men (Genesis 18:1, 19:17). They are divine persons temporarily assuming human form. Abraham’s bowing to them in act of worship should make that clear, even if the inattentive reader has missed the controlling framework. (Genesis 18:1), Abraham had previously bowed to the earth before the divine Father (Genesis 13:14). Abraham had previously bowed to the earth before the divine Son (Genesis 17:3). Here, Abraham speaks to our three collectively as the triune God (Genesis 18:3) when he uses the singular pronoun you. But all three divine persons responds to him individually (Genesis 18:5) when they approve, plural noun, plural verb, his further act of worship, namely, the preparation of a communion meal with the triune God.

(4) Abraham would appear before many important human kings, but he never bowed to any of them, not even to show respect. Abraham was no respecter of human persons. Abraham only ever bowed to the one true God. He only ever had one God, one Lord. That one Lord happened to exist in three divine persons: the three divine Lords within the one Lord.

(5) The three persons are three separate and distinct divine persons. All three are Yahwehs (Genesis 18:1), according to Moses. There are at least three divine persons called Yahweh within the one being Yahweh. Yahweh is a collective noun. All three are Adonai (Genesis 18:3,5), known as such to Abraham. There are at least three divine persons called Adonai within the one being Adonai. Adonai is a collective noun.

(6) The three persons here are not individually named here More likely than not, the three are are:

(a) the divine Father from Genesis 15:7 known as El Elyon and Yahweh to Abraham,

(b) the divine Son from Genesis 17:1 known as El Shaddai to Abraham and as Yahweh to Moses.

(c) the divine Holy Spirit from Genesis 1:2 known as Ruach Elohim, the Spirit of God, and from Genesis 6:3 known as Ruach Yahweh, the Spirit of the LORD.

They are three separate and distinct divine persons.

3. THE 2nd and 1st CENTURY BC EMERGENCE OF UNITARIAN MONOTHEISM IN THE TARGUMS

The Targums were Aramaic translations of the Hebrews scriptures, officially sponsored to be read alongside those Hebrew scriptures in the synagogues of ancient Israel. The word translation here is a bit of misnomer. Strictly speaking, they were more interpretative paraphrases that literal or semi-literal translations.

(1) They were part of a well-meaning program of making the Hebrew scriptures more readily accessible to the people.

(2) During the Babylon captivity (c.587-537 BC), Babylon empire instituted a program cultural genocide aimed at the destruction of Hebrew language and its replacement with the Aramaic
language. The Babylonians spoke Aramaic. Their program was hugely successful. The vast majority of Jews lost the ability to speak their native language Hebrew and now spoke Aramaic.

(3) Hence, the need for something like a targum as an aid to understanding arose early.

(4) All the earliest surviving targums post-date the time of Jesus, and evidence a strong Unitarian bent in translation from Hebrew originals.

(5) The basic question is this: was the Unitarian thinking seen in the Book of Jubilees paralleled by similar movement in the targum translation beginning as early as the 2nd century BC?

(6) The answer is maybe yes, maybe no. I am inclined to think yes.

(a) There is certainly good evidence that at least one targum, the Targum on Job, was known and used by Rabbi Gamaliel the Elder in New Testament times (c.20-50 AD)\(^1\). This fact would tend to mean the original targum, of which Rabbi Gamaliel the Elder only had a copy, would have been composed much earlier, probably sometime in the 2nd or 1st centuries BC.

(b) If that is true of one targum, it is likely true of other targums. This is especially the case because although the Book of Job was important, part of the writings or Hagiographia, the Book of Job was not concerned as important as the Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, parts of the foundational texts or Torah of Jewish faith and practice. “Now if an Aramaic translation for a Hagiographa book existed, certainly one for the Torah must have been in circulation in oral or written form, and not only during Raban Gamiel the Elder’s time, but most probably a few centuries before his time as well.”\(^2\)

(c) The only question is what changes, if any, did those other targums go through from the date of their original compositions to the date of their final copyings. Sometimes it is possible to know what are likely additions and what is likely or possibly early material.

(d) Hence, a review of some of the surviving targums is in order.

In this brief review, I will often cite scriptural passages and indicate where the key word found. I will do so bracketing or yellow highlighting of certain material or both. But when I do so, I will use the basic form of the word, not the declined form. Ancient Hebrew was a declined language. Modern language such as Spanish or French are similarly declined languages. What that means is the basic form of a word is spelled slightly differently, depending on the function it has within the sentence as whole. I have deliberately chosen not to present the declined form in my notions, precisely so that the reader will stay focused narrowly focused on what’s important; namely, the basic form which is the name.

Section 1: the Targum Onquelos to Genesis

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\(^1\) “Shabbat 115a” in the Babylonian Talmud

The Targum of Onquelos is the earliest surviving targum and it deals exclusively with Book of Genesis.

Our surviving copy of the Targum of Onquelos likely dates from the 3rd century AD. Three passages are important.

The Targum of Onquelos describes the creation of man as follows.

1:26 Then the Lord said, ‘Let us make man in our image according to our likeness and they shall rule over the fish of the sea and over the fowl of the sky, and over the cattle and over all the earth,’
1:27 Now the Lord created Adam in His image, in the image of God. He created him, male and female He created them, 1:28 And the Lord blessed them and Lord said to them, ‘Be many and increase and fill the earth and have power over it, and rule over the fish of the sea and over the fown of the sky and over every living creature that crawls upon the earth.’ (Targum Onquelos to Genesis 1:26-28, Trans. B. Grossfeld)

The Targum of Onquelos describes the fall of man as follows.

3:1 Now the serpent was more cunning than any wild beast which the Lord God had made; and it said to th woman, ‘Is it true that the Lord God said ‘You shall not eat of any tree of the garden?’ 3:2 Whereupon the woman said to the serpent, ‘Of the fruit of the tree of the garden we may eat. 3:3 But concerning the fruit of the trich which is in the middle of the garden the Lord said, ‘You not eat of it, and you shall not touch it, lest you die.’ 3:4 Then the serpent said to the woman, ‘You will surely not die. 3:5 For it is revealed before the Lord that on the day you eat of it your eyes will be opened, and will be like angels perceptive <to know> good from evil. 3:6 Now when the woman realized that the tree was good for eating, and that it was cure for the eyes, and the tree was desirable to become wishe therewith she took of its fruit and also gave to her husband <who was> with her, and he ate….3:22 Then the Lord God said, ‘Here, Adam has become the only one in the world knowing good from evil, and now perhaps he will stretch out his land and also take from the tree of live and east, and live forever. (Targum Onquelos to Genesis 1:26-28, Trans. B. Grossfeld)

The Targum of Onquelos describes the destruction of the Tower of Babel as follows.

“11:6 The the Lord said, ‘Here is one people and every one of them has one <and the same> language, and this is how they have begun to act; and nothing they have schemed to do will be withheld from them. 11:7 Come, let us be revealed and there confound their language, so that they may not understand one another.’” (Targum Onquelos to Genesis 11:6-7, Trans. B. Grossfeld)

From these three passages, we can see a number of things.

(1) The Targum of Onquelos stays fairly close to the the Hebrew original preserving the divine plural in the story of the creation of man (Genesis 1:26) and he story of the destruction of the Tower of Babel (Genesis 11:7).

(2) But it adopts a somewhat unitarian reading in story of the fall of man, where “knowing evil” means experiential knowing evil. Such experiential knowing would mean being fallen and being sinful. In the equation of “knowing evil” with the “experiential knowing evil”, this targum closely resembles the Book of Jubilees and may evidences some aspects of unitarian thinking moving from the periphery into the mainstream.

(3) The main difference between the Book of Jubilees and the Targum of Onquelos to Genesis is that in the Targum of Onquelos to Genesis, angels have not yet been incorporated into the narrative to give a unitarian explanation for the existence of the divine plural.

Section 2: the Targum Pseudo-Jonathan: Genesis

The Targum Pseudo-Jonathan: Genesis takes that further step in incorporating angels into the narrative to given a unitarian explanation for the existence of the divine step.

Our surviving copy of the Targum Pseudo-Jonathan: Genesis likely dates from the 7th or 8th century AD.

The Targum Pseudo-Jonathan: Genesis describes the creation of man as follows.

1:26 And God said to the angels who minister before him, who were created on the second day of the creation of the world. ‘Let us make man in our image, in our likeness, and let them have dominion over the fish of the sea, and over the birds that are in the air of the heavens, and over the cattle, and over all the earth, and over every creeping that thing that creeps upon the earth.’ 1:27 And God created Adam in his own likeness, in the image of God he created him...(Targum Pseudo-Jonathan: Genesis, 1:26-27)

The Targum Pseudo-Jonathan: Genesis describes the fall of of man as follows.

3:1 Now the serpent was more skilled in evil than all the beasts of the field which the Lord God had made. And he said to the woman, ‘Is it true that the Lord God said, ‘You shall not eat of any tree of the garden?’ 3:2 And the woman said to the serpent, ‘We are allowed to eat the fruit of the other tress of the garden; 3:3 but of the fruit of the tree in the middle of the garden the Lord said, ‘You shall not eat of it and you shall not touch it lest, you die.’ 3:4 At that moment the serpent spoke slander against his creator, and said to the woman, ‘You shall not die. But every craftsman hates his fellow craftsman. 3:5 For it is manifest before the Lord that on the day on which you eat of it you

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37 Babylonian Talmud, Sabbat 115a
shall like the great angels, who are able to distinguish good from evil. 3:6 And the woman saw Aammael the angel of death and she was afraid. She knew that the tree was good to eat, that it was a cure for the light of the eyes, and that the tree was desirable as a source of wisdom. And she took of its fruit and ate; and she also gave to her husband (who was) with her, and he ate....3:22 And the Lord God said to the angels who minister before him, “Behold Adam was alone on the earth as I am alone in the heavens on high. From him there will arise those who will know how to distinguish between good and evil. If he had kept the commandments (which) I commended him he would have lived and endured like the tree of life forever. But now, since he has not observed what I commanded him, let us decree against him, and let us banish him from the Garden of Eden, before he puts forth his hand and takes (also) of the fruit of the tree of life. For behold, if he eats of it, he will live and endure forever.” (Pseudo-Jonathan: Genesis 3:1-22)

The Targum Pseudo-Jonathan: Genesis describes the destruction of the Tower of Babel as follows.

11:7 Then the Lord said to the seventy angels that stand before him” Come then, let us go down, and confuse their language there, so that they will not understand one another’s language. 11:8 The Memra of the Lord was revealed against the city and with it seventy angels corresponding to seventy nations, each having the language of his people and the characters of its writing in his hand. He scattered them thence from the face of all the earth into seventy languages, so that one did not know what the other said, and they killed one another. (Pseudo-Jonathan: Genesis 11:7-8)

Section 3: the Isaiah Targum

In the Targum of Isaiah, Isaiah’s vision of God in the temple is described as follows:

6:1 In the year that King Uzziah was struck with it, the prophet said, I saw the glory of the LORD resting upon a throne, high and lifted up in the heavens of the height; and temple was filled by the brilliance of his glory. 6:2 Holy attendants were in the height before him; each had six wings; with two he covered his face, that he might not see, and with two he covered his body, that he might not be seen, and with two he ministered. 6:3 And one was crying to another and saying: ‘Holy in the heavens of the height, his sanctuary, holy upon the earth, the work of his might, holy in eternity is the LORD of hosts; the whole earth is filled with the brilliance of his glory. 6:4 And the posts of the temple quaked from the sound of the speech, and sanctuary was filled with the dense cloud. 6:5 And I said: ‘Woe is me! For I have sinned; for I am a man liable to chastisement, and I dwell in the midst of people that are defiles with sin; for my eyes have seen the glory of the Shekinah of the eternal king, the LORD of hosts! 6:6 Then there was given to me one of the attendants and in his mouth there was a speech which he took before him whose Shekinahah is upon the throne of glory in the heavens of the height, above the altar. 6:7 And he arranged [it in] my mouth and said: ‘Behold I have placed the words of my prophecy in your mouth; and your sins will be taken away and your guilt atoned for.’ 6:8 And I heard the voice of the Memra of the LORD which said: ‘Whom shall I send to prophecy and who will go to teach?’” the I said, ‘Here I am! Send me.’” (The Isaiah Targum 6:1-8)

In the Book of Isaiah, Isaiah’s vision of God in the temple actually reads as follows.

6:1 In the year that king Uzziah died, I saw the Lord (in Hebrew, literally Adonai, plural) sitting on a throne, high and lifted up; and his train filled the temple. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. 6:3 One called to another, and said, "Holy, holy, holy (three holy), is Yahweh of Armies! (in Hebrew, literally Yahweh tsaba) The whole earth is full of his glory!" 6:4 The foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. 6:5 Then I said, "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King (in Hebrew, literally Malek), Yahweh of Armies!" (in Hebrew, literally Yahweh tsaba) 6:6 Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar. 6:7 He touched my mouth with it, and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin forgiven." 6:8 I heard the Lord’s voice (in Hebrew, literally voice of Adonai, plural noun) saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am. Send me!" (Isaiah 6:1-8)

The Targum on Isaiah rewrites the key passage and adopts an unitarian reading: “Whom shall I send to prophesy, and will go to preach” (Isaiah 6:8), dropping the “us”.

The Trinitarian reading is obvious. The three holies: holy, holy, holy (Isaiah 6:3) reflect the three divine persons of the one divine being called here Yahweh, a collective noun, and called elsewhere in the passage Adonai, a collective noun (Isaiah 6:1,8). The voice of that one being Adonai referencing a “us” (Isaiah 6:8) is a reference to those three divine persons considered individually.

4. THE LATE 2nd OR EARLY 1st CENTURY BC EMERGENCE OF UNITARIAN MONOTHEISM IN THE DEAD SEA SCROLLS

Dead Sea Scroll 4Q246

The Dead Sea Scrolls community, often called Essenes, was a group of elite disaffected unitarian Sadducees and Pharisees. They had separated themselves off, probably around 135 BC from the mainline group of Sadducees and Pharisees who remained in Jerusalem engaged in the Temple work. They went off into the wilderness and creating for themselves a base of operations in lower Jordan valley, Qumran. They flourished till around 70 AD, when they, along with other Jews, chose to rebel against Rome and fight a holy war against it. Needless to say, they lost the war. Rome destroyed both the Jerusalem Temple and Qumran. Between 135 AD and 70 AD, they had amassed for themselves a huge library of religious books, mostly copies of the Hebrew scriptures but a fair bit of their own and other literature. As the Romans approached, the Dead Sea community many of their valed documents in the caves surrounding Qumran, hoping to access them after the war. But they never survived the war to live out that dream. Only beginning in 1949, were those documents found and only over time were those documents translated and released to the general public.

4Q246 is an important document, because it reveals two common New Testament terms “the Son of God”, “the Son of the Most High” to have been in existence long before New Testament times, so widely known that they could be used by non-believers. 4Q246 reads as follows:
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“Column 1: 1. […]a spirit from God] rested on him, he fell before the throne. 1:2. […]O king, wrath is coming to the world, and your years 1:3. [shall be shortened…such] is your vision, and all of it is about to come unto the world. 1:4. […]Amid] great [signs], tribulation is coming upon the land. 1:5. […]After much killing] and slaughter, a prince of nations 1:6. [will arise…] the king of Assyria and Egypt 1:7. […] and he will be ruler over the land 1:8. […] will be subject to him and all will obey 1:9. [him].

[Also his son] will be called the Great (in Greek, Epiphanes), and be designated by his name. Column 2: 1:1. He will be called the Son of God, they will call him the son of the Most High. But like meteors 2:2. that you saw in your vision, so will be their kingdom. They will reign only a few years over 2:3. the land, while people tramples peoples and nation.

2:4. Until the people of God arise; then all will have rest from warfare. 2:5. Their kingdom will be an eternal kingdom, and all their paths will be righteous. They will judge 2:6. the land justly, and all nations will make peace. Warfare will cease from the land, 2:7. and all nations shall do obeisance to them. The great God will be their help. 2:8. He himself will fight for them, putting peoples into their power, 2:9. overthrowing them all before them. God’s rule will be an eternal rule and the depths of 2:10 [the earth are His.] 44

4Q246 was probably written close to 80 BC, but it references two earlier events:

(1) The first event is the 200 BC formal incorporation by “Antiochus 3” of a semi-independent state Israel into an expanding Syrian Greek Seleucid empire.

(a) Antiochus 3 the Great is that “prince of nations”, “the king of Assyria and Egypt”. (Column 1, 1:5-6)

(b) His empire had been expanding westward at the instigation of defeated but not dead Hannibal of Carthage. Antiochus’ 200 BC victory at the Battle of Panium, Caesarea Phillipi, northern Israel, was the trigger of that incorporation. The Egyptian Ptolemees were long time enemies of the Syrian Selducids. Both were surviving dynasties tracing their lineages back to surviving generals from Alexander the Great’s army, occasioned by Alexander’s failure to name a successor. With the 200 BC Selducid victory at the Battle of Panium, the Egyptian Ptolemees gave up any claim to Israel and ceded a good part of their rule in northern eastern Egypt to Antiochus.

(c) The Romans chose not to intervene on this occasion, because of an explicit promise from Antiochus 3 that he would not stop Egyptian grain shipments to Rome. The Romans had already checked Antiochus’ westward advance into Turkey years before, imposing a huge financial penalty on him. The Romans wanted him alive to pay off that debt.

(2) The second event is the 167 to 164 BC Maccabean wars of national liberation. These wars were prompted his son’ claims and actions.

(a) “Antiochus 4 Epiphanes” is one of the sons of Antiochus 3.

(b) The three terms: “Epiphanes”, a sort form of “Theos Epiphanes” (God Manifest in the flesh), “the Son of God”, “the Son of the Most High” were names he claimed for himself. (Column 2, 1:1)

(b) The names “the Son of God” and “the Son of the Most High” designate the end-times Messiah or Christ of Jewish prophecy.

c) The name “Epiphianes” designs the fact that this end-times Messiah or Christ of Jewish prophecy was traditionally understood to be the incarnation of God, a divine person.

d) Antiochus 4 Ephiphanes’ actions however strongly suggested him to a false messiah, an anti-christ. He was not Jewish. He was not of the line of David. He had not been born in Bethlehem Ephratha. He had ruthlessly sought to overturn the Jewish faith and turn it into a worship of himself. He had banned the worship of Yahweh in the Jewish Temple, commanding instead the worship of the Greek high Zeus instead. The massive idol of Zeus he erected in the Temple and commanded the Jews worship has a physical face that looked remarkably like that of Antiochus 4 Epiphanes himself. He had banned the production of Jewish scriptures. He had banned the public reading of those scriptures in the Temple and synagogues of ancient Israel. He had banned the private reading of those scriptures in the private homes of ancient Israel. The violation of any of these bans resulted in a death penalty being imposed on the violator. These death penalties were ruthlessly enforced. These were things no Jew ever thought that a the true Messiah or Christ would ever do. Even the Babylonians had not been that bad. Needless to say, this attempt at cultural genocide prompted religious civil war. Antiochus 4 Ephiphanes’ actions indicated he was putting himself in the place of God and overturning the Jewish faith.

() The writer of 4Q246 saw in his defeat in that war and their subsequent creation of Qumran the beginning of the establishment of the kingdom of God on the earth, “an eternal kingdom” where “God’s rule will be an eternal rule” (Column 2, 2:5,9)

This idea of a false messiah, an anti-christ, affected the developing unitarianism among religious elites. it grew beyond Qumran to infect mainline Jewish thinking, at least among religious elites. Anyone who showed up claiming to be the one true messiah or christ of Jewish prophecy, claiming for himself the names “the Son of God”, “the Son of the Most High”, claiming for himself divinity, would have to be a false messiah, an anti-christ.

(1) The Essenes themselves believed the true messiah had come. They had their own two human messiahs: the Messiah of Aaron and the Messiah of Joseph, leaders within the Essene community. They themselves were no longer looking for another, certainly not one from the line of David. The Essenes numbered 6,000. Half of them, 3000 lived in Qumran as celibate monks. Half of them, 3000 lives in the cities of ancient Israel as very conservative Jews, encouraged the idea that there was no messiah or no christ to come.

(2) The Sadducees, rejecting the canonicity of the prophets and psalms wherein that end-times Messiah was prophesised, were not looking for a coming Messiah.

(3) The Pharisees, accepting the canonicity of the prophets and psalms wherein the end-times Messiah was prophesised, were much more open minded in that area, but tending to be unitarian,
they tended to think it would be God the Father himself as the incarnate divine King of Israel, certainly because God the Father had no divine Son.

Yet this developing unitarian messianism was a dramatic departure from the Old Testament trinitarian messianism, which had posited an end-times messiah of Israel would be the incarnation (fully divine, yet fully human) of one of the three persons of the triune God of love.

Five passages should help the reader understand that thinking.

(1) 2 Samuel 7:14

The first passage in our review of trinitarian messianism is taken from 2 Samuel 7:14 and it is foundational.

2 Samuel 7:1 It happened, when the king lived in his house, and Yahweh had given him rest from all his enemies all around, 7:2 that the king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains. 7:3 Nathan said to the king, Go, do all that is in your heart; for Yahweh is with you, 7:4 It happened the same night, that the word of Yahweh came to Nathan, saying, 7:5 Go and tell my servant David, Thus says Yahweh, Shall you build me a house for me to dwell in? 7:6 for I have not lived in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have moved around in a tent and in a tabernacle. 7:7 In all places in which I have walked with all the children of Israel, spoke I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, Why have you not built me a house of cedar? 7:8 Now therefore thus you shall tell my servant David, Thus says Yahweh of Armies, I took you from the sheep pen, from following the sheep, that you should be prince over my people, over Israel; 7:9 and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make you a great name, like the name of the great ones who are in the earth. 7:10 I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, 7:11 and as from the day that I commanded judges to be over my people Israel; and I will cause you to rest from all your enemies. Moreover Yahweh tells you that Yahweh will make you a house. 7:12 When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall proceed out of your bowels, and I will establish his kingdom. 7:13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 7:14 I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; 7:15 but my loving kindness shall not depart from him, as I took it from Saul, whom I put away before you.7:16 Your house and your kingdom shall be made sure for ever before you: your throne shall be established forever. 7:17 According to all these words, and according to all this vision, so did Nathan speak to David. 7:18 Then David the king went in, and sat before Yahweh; and he said, Who am I, Lord Yahweh (in Hebrew, Adonai Yahweh), and what is my house, that you have brought me thus far? 7:19 This was yet a small thing in your eyes, Lord Yahweh (in Hebrew, Adonai Yahweh); but you have spoken also of your servant's house for a great while to come; and this too after the manner of men, Lord Yahweh! (in Hebrew, Adonai Yahweh) 7:20 What can David say more to you? for you know your servant, Lord Yahweh. 7:21 For your word's sake, and according to your own heart, have you worked all this greatness, to make your servant know it. 7:22 Therefore you are great, Yahweh God (in Hebrew: Yahuah Elohim); for there is none like you, neither is there any God (in Hebrew, haElohim, Elohim plus the designator ha) besides you, according to all that we have heard with our ears, 7:23 What one nation in the earth is like your people, even like Israel, whom God (in Hebrew, haElohim, Elohim plus the designator ha) went
to redeem (in Hebrew, plural verb, meaning they went to redeem) to himself for a people, and to make him a name, and to do great things for you, and awesome things for your land, before your people, whom you redeem to you out of Egypt, from the nations and their gods? 7:24 You did establish to yourself your people Israel to be a people to you forever; and you, Yahweh, became their God. 7:25 Now, Yahweh God (in Hebrew Yahweh Elohim), the word that you have spoken concerning your servant, and concerning his house, confirm you it forever, and do as you have spoken. 7:26 Let your name be magnified forever, saying, Yahweh of Armies is God over Israel; and the house of your servant David shall be established before you. 7:27 For you, Yahweh of Armies, the God of Israel, have revealed to your servant, saying, I will build you a house: therefore has your servant found in his heart to pray this prayer to you. 7:28 Now, O Lord Yahweh (in Hebrew, Adonai Yahweh), you are God (in Hebrew, plural noun Elohim), and your words are truth, and you have promised this good thing to your servant; 7:29 now therefore let it please you to bless the house of your servant, that it may continue forever before you; for you, Lord Yahweh (in Hebrew, Adonai Yahweh), have spoken it: and with your blessing let the house of your servant be blessed forever. (2 Samuel 7:1-29)

The first point to note is king David’s trinitarian understanding of God. (2 Samuel 7:23).

7:23 What one nation in the earth is like your people, even like Israel, whom God (in Hebrew, haElohim, Elohim plus the designator ha) went to redeem (in Hebrew, plural verb, meaning they went to redeem) to himself for a people, and to make him a name, and to do great things for you, and awesome things for your land, before your people, whom you redeem to you out of Egypt, from the nations and their gods? (2 Samuel 7:23)

(1) This passage had been briefly noted in our prior discussion of the collective nature of the plural noun Elohim and the meaning of haElohim in the section on “Language and Grammar” within the much larger section “The All-pervasive Trinitarian Monotheism of the Old Testament”. This is just that passage in its fuller context.

(2) And the meaning then and here is inescapable. They, all of the divine persons within the true God, they together redeemed Isreal. Hence, the plural verb is used. This is not something the unitarian theory of majestic plural would predict or explains. It is not an an exception to the general rule. The important point to note is this. It is something that invalidates the rule of majestic plural usage and necessitates the adoption of the rule on collective noun usage.

(3) David’s clearly knew of the existence of the distinct divine persons of that triune God of love.

(4) Indeed, elsewhere David had claimed to have had meaningful conversations with the same. Psalm 110 records on one such related to this passage 2 Samuel 7.
Psalm 110 A Psalm by David. 110:1 Yahweh says to my Lord (in Hebrew, Adonai) "Sit at my right hand, until I make your enemies your footstool for your feet." 110:2 Yahweh will send forth the rod of your strength out of Zion. Rule in the midst of your enemies. 110:3 Your people offer themselves willingly in the day of your power, in holy array. Out of the womb of the morning, you have the dew of your youth. 110:4 Yahweh has sworn, and will not change his mind: You are a priest forever in the order of Melchizedek. 110:5 The Lord is at your right hand. He will crush kings in the day of his wrath. 110:6 He will judge among the nations. He will heap up dead bodies. He will crush the ruler of the whole earth. 110:7 He will drink of the brook in the way; therefore he will lift up his head. (Psalm 110:1-7)

Like Abraham before him, king David was a strict monotheist, worshipping no God but God. David’s reference to his having a Lord, “my Lord” (Psalm 110:1) to whom the divine person Yahweh talked (Psalm110:1) necessarily entails that second Lord was a divine person on a par with Yahweh, one of the Panim Yahweh. If that were not the case, then David would clearly be in violation of the first commandment (Exodus 20:2; Deuteronomy 5:7; Deuteronomy 13:2) which he was not.

The second point to note in the centrality of the divine person known as Lord Yahweh (Adonai Yahweh) appears five times: 2 Samuel 7:18,19-twice,28,29.

(1) The discerning reading will remember this person from our discussion of Exodus 6:3 in the section on “Usage” within the much larger section “The All-pervasive Trinitarianism of the Old Testament, and the first example therein from Genesis 14-14.

(2) There Lord Yahweh (Adonai Yahweh) was also known as God Most High (in Hebrew, El Elyon) (Genesis 14:18,19,20,

14:18 Melchizedek king of Salem brought out bread and wine: and he was priest of God Most High (in Hebrew, El Elyon) 14:19 He (Melchizedek) blessed him (Abraham), and said, "Blessed be Abram of God Most High (in Hebrew, El Elyon), possessor of heaven and earth: 14:20 and blessed be God Most High (in Hebrew, El Elyon), who has delivered your enemies into your hand." Abram gave him a tenth of all. 14:21 The king of Sodom said to Abram, "Give me the people, and take the goods to yourself." 14:22 Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High (in Hebrew, El Elyon) possessor of heaven and earth, 4:23 that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Abram rich.' Genesis 15:1 After these things the word of Yahweh came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward." 15:2 Abram said, "Lord Yahweh (in Hebrew, literally Adonai Yahweh), what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?" 15:3 Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir." 15:4 Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir." 15:5 Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be," 15:6 He believed in Yahweh; and he (Yahweh) reckoned it to him (Abraham) for righteousness. 15:7 He (Yahweh) said to him (Abraham), I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it." 15:8 He (Abraham) said, "Lord Yahweh, (in Hebrew, literally Adonai Yahweh) how will I know that I will inherit it?" (Genesis 14:18-15:8)
The third point to note is that the messianic terms “the Son of God”, “the Son of the Most High” derive from the father-son relationship between Lord Yahweh, also known as El Elyon, God Most High.

(1) The term “the Son of God” puts the emphasis on the first dimension of the name “El Elyon” (God Most High); that is, on the “El” (God).

(2) The term “the Son of the Most High” puts the emphasis on the second dimension of the name “El Elyon”; that is, on the “Elyon” (Most High).

(3) Both terms designate a single individual who is a father-son relationship with Lord Yahweh (2 Samuel 7:14), an individual, who like David, is there to serve the Lord Yahweh (2 Samuel 7:5,19,21,25,26,27,28,29 twice).

(4) In so far as 4Q246, designates “Antiochus 3 the Great” and “Antiochus 4 Ephiphanes) as “great” (Epiphanes, Column 1,1:9) meaning divine, it is interesting to note that the Lord Yahweh is our passage under consideration is called “great”:

7:22 Therefore you are great, Yahweh God (in Hebrew: Yahweh Elohim); for there is none like you, neither is there any God (in Hebrew, haElohim, Elohim plus the designator ha) besides you, according to all that we have heard with our ears.

The fourth and final point to note is the nature of that messianic sonship.

(1) The term “son” is being used as a collective noun, designating all the descendants of the house of David who will hold that office of serving the Lord Yahweh in a designated way. It is broad enough to encompassed human and divine sons. Only human sons are contemplated in the 2 Samuel 7 passage but as other passages, building on it, will soon indicate, they were but stewards, placeholders in office, for a time, waiting for the end time when the rightful owner of the office, a divine person, would come to take his rightful place on that throne.

(2) The essence of sonship is not something biological. The father figure “Lord Yahweh” does not have a physical body and does not physically sire this son. The father figure “Lord Yahweh” is “the possessor of heaven and earth (Genesis 14:19) because he is the creator of heaven and earth, the creator of space and time. He himself is not a physical thing in space and time.

(3) The essence of sonship is not something ethical, the son performing up to the standards set for him by the Lord Yahweh, the son being one with whom the father is “well pleased”, the son being one deserved of a father’s conditional love, the condition being performance. Some of human sons described in 2 Samuel 7:14 predicted to fail and disappoint.

7:14 I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;

(4) The essence of sonship is something functional, purposeful. The son is in the world, sent into world, comes into the world, to fulfill or actualize a specific purpose the Lord Yahweh has set for them. And this language of the messianic son being sent in the world, this language of the messianic
coming into the world will become very prominent is later passages on Old Testament trinitarian messianism. They are two aspects of one thing. From the divine perspective, the son is sent; from the human perspective, the son comes.

(2) Psalm 2:7

The second passage in our brief review of Old Testament trinitarian messanism is taken from Psalm 2:7 and it is equally foundational.

2:1 Why do the nations rage, and the peoples plot a vain thing? 2:2 The kings of the earth take a stand, and the rulers take counsel together, against Yahweh, and against his Anointed saying, 2:3 "Let's break their bonds apart, and cast their cords from us." 2:4 He who sits in the heavens will laugh. The Lord will have them in derision. 2:5 Then he will speak to them in his anger, and terrify them in his wrath: 2:6 "Yet I have set my king on my holy hill of Zion." 2:7 I will tell of the decree. Yahweh said to me, "You are my son. Today I have become your father. 2:8 Ask of me, and I will give the nations for your inheritance, the uttermost parts of the earth for your possession. 2:9 You shall break them with a rod of iron. You shall dash them in pieces like a potter's vessel." 2:10 Now therefore be wise, you kings. Be instructed, you judges of the earth. 2:11 Serve Yahweh with fear, and rejoice with trembling. 2:12 Give sincere homage, lest he be angry, and you perish in the way, for his wrath will soon be kindled. Blessed are all those who take refuge in him. (Psalm 1:9)

(1) The important thing to note here is Hebrew word “messiah” underlies the English translation Anointed. Messiah is the literal Hebrew transliteration; Christ would be the literal Greek transliteration. Both mean “anointed”, anointed, named, or designated to full a particular office.

(2) The term “messiah” is broad enough to encompass any divine appointed office holder: priest, prophet or king, but after passages like this Psalm 2:2, its usage quickly narrowed to primarily designating the son of David who would hold that office.

(3) Scholars rightly think this particular psalm was used and chanted in each and every the installation ceremony of any new son of David assuming the throne.

(4) It is the combination of the two passages, 2 Samuel 7 and Psalm 2, that creates the full expression “the Messiah, the Son of God, the Son of the Most High”.

(3) Isaiah 9:6-9

The third passage in our brief review of Old Testament trinitarian messanism is from Isaiah 9:6-9 and here we start to get into the divine character of that end-times messiah who would be fully human and yet fully divine.

7:1 It happened in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. 7:2 It was told the house of David, saying, "Syria is allied with Ephraim." His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind. 7:3 Then Yahweh said to Isaiah, "Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool, on the highway of the fuller's field. 7:4 Tell
him, 'Be careful, and keep calm. Don't be afraid, neither let your heart be faint because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. 7:5 Because Syria, Ephraim, and the son of Remaliah, have plotted evil against you, saying, 7:6 'Let's go up against Judah, and tear it apart, and let's divide it among ourselves, and set up a king in its midst, even the son of Tabeel.' 7:7 This is what the Lord Yahweh says: "It shall not stand, neither shall it happen." 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years Ephraim shall be broken in pieces, so that it shall not be a people; 7:9 and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established." 7:10 Yahweh spoke again to Ahaz, saying, 7:11 "Ask a sign of Yahweh your God; ask it either in the depth, or in the height above." 7:12 But Ahaz said, "I will not ask, neither will I tempt Yahweh." 7:13 He said, "Listen now, house of David: Is it not enough for you to try the patience of men, that you will try the patience of my God also? 7:14 Therefore the Lord himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel. 7:15 He shall eat butter and honey when he knows to refuse the evil, and choose the good. 7:16 For before the child knows to refuse the evil, and choose the good, the land whose two kings you abhor shall be forsaken. 7:17 Yahweh will bring on you, on your people, and on your father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. 7:18 It will happen in that day that Yahweh will whistle for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. 7:19 They shall come, and shall all rest in the desolate valleys, in the clefts of the rocks, on all thorn hedges, and on all pastures. 7:20 In that day the Lord will shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard. 7:21 It shall happen in that day that a man shall keep alive a young cow, and two sheep; 7:22 and it shall happen, that because of the abundance of milk which they shall give he shall eat butter: for everyone will eat butter and honey that is left in the midst of the land. 7:23 It will happen in that day that every place where there were a thousand vines at a thousand silver shekels, shall be for briers and thorns. 7:24 People will go there with arrows and with bow, because all the land will be briers and thorns. 7:25 All the hills that were cultivated with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of sheep." 8:1 Yahweh said to me, "Take a large tablet, and write on it with a man's pen, 'For Maher Shalal Hash Baz;' 8:2 and I will take for myself faithful witnesses to testify: Uriah the priest, and Zechariah the son of Jeherechiah. 8:3 I went to the prophetess, and she conceived, and bore a son. Then said Yahweh to me, 'Call his name Maher Shalal Hash Baz.' 8:4 For before the child knows how to say, 'My father,' and, 'My mother,' the riches of Damascus and the spoil of Samaria will be carried away by the king of Assyria." 8:5 Yahweh spoke to me yet again, saying, 8:6 "Because this people have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; 8:7 now therefore, behold, the Lord brings upon them the mighty flood waters of the River: the king of Assyria and all his glory. It will come up over all its channels, and go over all its banks. 8:8 It will sweep onward into Judah. It will overflow and pass through; it will reach even to the neck; and the stretching out of its wings will fill the breadth of your land, Immanuel. 8:9 Make an uproar, you peoples, and be broken in pieces! Listen, all you from far countries: dress for battle, and be shattered! Dress for battle, and be shattered! 8:10 Take counsel together, and it will be brought to nothing; speak the word, and it will not stand: for God is with us." 8:11 For Yahweh spoke thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, 8:12 'Don't say, 'A conspiracy!' concerning all about which this people say, 'A conspiracy!' neither fear their threats, nor be terrorized. 8:13 Yahweh of Armies is who you must regard as holy. He is the one you must fear. He is the one you must dread. 8:14 He will be a sanctuary, but for both houses of Israel, he will be a trap and a snare for the inhabitants of Jerusalem. 8:15 Many will stumble over it, fall, be broken, be snared, and be captured." 8:16 Wrap up the testimony. Seal the law among my disciples. 8:17 I will wait for Yahweh, who hides his face from the house of Jacob, and I will look for him. 8:18 Behold,
I and the children whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of Armies, who dwells in Mount Zion. 8:19 When they tell you, "Consult with those who have familiar spirits and with the wizards, who chirp and who mutter:" shouldn't a people consult with their God? Should they consult the dead on behalf of the living? 8:20 Turn to the law and to the testimony! If they don't speak according to this word, surely there is no morning for them. 8:21 They will pass through it, sore distressed and hungry; and it will happen that when they are hungry, they will worry, and curse by their king and by their God. They will turn their faces upward, 8:22 and look to the earth, and see distress, darkness, and the gloom of anguish. They will be driven into thick darkness. 9:1 But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he has made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. 9:2 The people who walked in darkness have seen a great light. Those who lived in the land of the shadow of death, on them the light has shined. 9:3 You have multiplied the nation. You have increased their joy. They rejoice before you according to the joy in harvest, as men rejoice when they divide the spoil. 9:4 For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, you have broken as in the day of Midian. 9:5 For all the armor of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire. 9:6 For to us a child is born. To us a son is given; and the government will be on his shoulders. His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 9:7 Of the increase of his government and of peace there shall be no end, on the throne of David, and on his kingdom, to establish it, and to uphold it with justice and with righteousness from that time on, even forever. The zeal of Yahweh of Armies will perform this. (Isaiah 9:1-7)

(1) It is clearly a prophecy dealing with the end times, well after the Assyrian conquest and threat of conquest.

(a) The five fold contextual phrasing: (i) in “days that have not come” (Isaiah 7:18), (ii) “in that day” (Isaiah 7:18), (iii) in that day” (Isaiah 7:20), (iv) a day that post-dates “the day that Ephraim departed from Judah; even the king of Assyria” (Isaiah 7:17), because that date of Ephraim’s departure, its being broken up and no longer being a people. would be up sixty-five years (Isaiah 7:8) after the birth of a child named Immanuel (Isaiah 7:14), (v) “in the latter time” (Isaiah 9:1) sets up that end-times dimension.

(2) This messianic son to be born in the end times has many divine qualities about him: being called Wonderful, Counselor, Mighty God, Mighty God, Everlasting Father, Prince of Peace”. (Isaiah 9:6) I comment only on two.

(a) The term “Mighty God” has remarkable affinities to “God Almighty”, the El Shaddai of Genesis 17:1 and Exodus 6:3, the Yahweh of Exodus 6:3, the second person of the triune God of love Yahweh.

(b) The term “Everlasting Father” has confused some but it need not. The Hebrew there is literally reads “source of eternity”. Eternity is nothing more than the description of the kind of life, “the complete possession” “all at once” of an “illimitable” “life”, a divine person has and is. He is the source of eternity, because eternity itself is nothing more than a description of himself.
(3) Unlike any human son, the kingdom that divine person inaugurates will have “no end”, will be “from that time on, even forever” (Isaiah 9:7), because he himself is without beginning and without end.

(4) Isaiah 11:1-2

The fourth passage in our brief review of Old Testament trinitarian messanism is taken from Isaiah 11:1-2 and here we continue with the divine character of that end-time messiah and starting getting into some specificity with respect to the timing of his coming.

10:33 Behold, the Lord, Yahweh of Armies, will lop the boughs with terror. The tall will be cut down, and the lofty will be brought low. 10:34 He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One. 11:1 A shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit. 11:2 The Spirit of Yahweh will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh. 11:3 His delight will be in the fear of Yahweh. He will not judge by the sight of his eyes, neither decide by the hearing of his ears; 11:4 but with righteousness he will judge the poor, and decide with equity for the humble of the earth. He will strike the earth with the rod of his mouth; and with the breath of his lips he will kill the wicked. 11:5 Righteousness will be the belt of his waist, and faithfulness the belt of his waist. 11:6 The wolf will live with the lamb, and the leopard will lie down with the young goat; The calf, the young lion, and the fattened calf together; and a little child will lead them. 11:7 The cow and the bear will graze. Their young ones will lie down together. The lion will eat straw like the ox. 11:8 The nursing child will play near a cobra's hole, and the weaned child will put his hand on the viper's den. 11:9 They will not hurt nor destroy in all my holy mountain; for the earth will be full of the knowledge of Yahweh, as the waters cover the sea. 11:10 It will happen in that day that the nations will seek the root of Jesse, who stands as a banner of the peoples; and his resting place will be glorious. 11:11 It will happen in that day that the Lord will set his hand again the second time to recover the remnant that is left of his people from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. 11:12 He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 11:13 The envy also of Ephraim will depart, and those who persecute Judah will be cut off. Ephraim won't envy Judah, and Judah won't persecute Ephraim. 11:14 They will fly down on the shoulders of the Philistines on the west. Together they will plunder the children of the east. They will extend their power over Edom and Moab, and the children of Ammon will obey them. 11:15 Yahweh will utterly destroy the tongue of the Egyptian sea; and with his scorching wind he will wave his hand over the River, and will split it into seven streams, and cause men to march over in sandals. 11:16 There will be a highway for the remnant that is left of his people from Assyria, like there was for Israel in the day that he came up out of the land of Egypt. (Isaiah 10:33-11:16)

(1) It is clearly a prophecy dealing with the end times, well after the Babylonian conquest and the fall of Jerusalem.

(a) The tree that was the Davidic dynasty has been cut down and all that remains is a stump, “a stock of Jesse”. (Isaiah 11:1) Jesse was the father of king David.

(b) No king sits on the Davidic throne in Jerusalem.
(2) Yet out of these disasterous circumstances, a fruitful shoot or branch shall arise. (Isaiah 11:1)

(a) The Spirit of Yahweh will be uniquely with him. (Isaiah 11:2)

(b) And this Messiah will bring a transforming knowledge of God to Israel and to the world that will change people from within, such that they no longer hurt or destroy. (Isaiah 11:9) All will seek him out. (Isaiah 11:10) The freedom he brings will be on par with that of the Exodus itself. (Isaiah 11:16)

(3) The discerning reader will remember the comments of divine speaker in Isaiah 48:16 who spoke of his coming with the Spirit (Isaiah 48:6), the Spirit of the Lord God (Adonai Elohim, Isaiah 48:16) who is Yahweh (Genesis 15:7) into the world to bring light and salvation to the end of the earth. (Isaiah 49:6)

Isaiah 48:12 Listen to me, O Jacob, and Israel my called: I am he (in Hebrew Ani-Hu); I am the first, I also am the last. 48:13 Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens: when I call to them, they stand up together. 48:14 Assemble yourselves, all you, and hear; who among them has declared these things? He whom Yahweh loves shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. 48:15 I, even I, have spoken; yes, I have called him; I have brought him, and he shall make his way prosperous. 48:16 Come you near to me, hear you this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Yahweh (in Hebrew Adonai Yahweh) has sent me, and his Spirit. 48:17 Thus says Yahweh, your Redeemer, the Holy One of Israel: I am Yahweh your God (in Hebrew Elohim), who teaches you to profit, who leads you by the way that you should go. 48:18 Oh that you had listened to my commandments! then had your peace been as a river, and your righteousness as the waves of the sea: 48:19 your seed also had been as the sand, and the offspring of your body like its grains: his name would not be cut off nor destroyed from before me. 48:20 Go you forth from Babylon, flee you from the Chaldeans; with a voice of singing declare you, tell this, utter it even to the end of the earth: say you, Yahweh has redeemed his servant Jacob.

48:21 They didn't thirst when he led them through the deserts; he caused the waters to flow out of the rock for them; he split the rock also, and the waters gushed out. 48:22 There is no peace, says Yahweh, to the wicked. 49:1 Listen, islands, to me; and listen, you peoples, from far: Yahweh has called me from the womb; from the bowels of my mother has he made mention of my name: 49:2 and he has made my mouth like a sharp sword; in the shadow of his hand has he hid me: and he has made me a polished shaft; in his quiver has he kept me close: 49:3 and he said to me, You are my servant; Israel, in whom I will be glorified. 49:4 But I said, I have labored in vain, I have spent my strength for nothing and vanity; yet surely the justice due to me is with Yahweh, and my recompense with my God. 49:5 Now says Yahweh who formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered to him (for I am honorable in the eyes of Yahweh, and my God is become my strength); 49:6 yes, he says, It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the nations, that you may be my salvation to the end of the earth. (Isaiah 48:12-49:6)

This divine person implicitly claimed he would that incarnate “young child who would lead them.” (Isaiah 11:6; 49:1)

(5) Micah 5:2
The fifth passage in our brief review of Old Testament trinitarian messanism is from Micah 5:2 and here we continue with the divine character of that end-time messiah and starting getting into some specificity with respect to the place of his coming.

1:1 The word of Yahweh that came to Micah the Morashtite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem…2:4 In that day…4:1 But in the latter days…4:6 "In that day," says Yahweh,"I will assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; 4:7 and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Yahweh will reign over them on Mount Zion from then on, even forever." 4:8 You, tower of the flock, the hill of the daughter of Zion, to you it will come, yes, the former dominion will come, the kingdom of the daughter of Jerusalem. 4:9 Now why do you cry out aloud? Is there no king in you? Has your counselor perished, that pains have taken hold of you as of a woman in travail? 4:10 Be in pain, and labor to bring forth, daughter of Zion, like a woman in travail; for now you will go forth out of the city, and will dwell in the field, and will come even to Babylon. There you will be rescued. There Yahweh will redeem you from the hand of your enemies. 4:11 Now many nations have assembled against you, that say, "Let her be defiled, and let our eye gloat over Zion." 4:12 But they don't know the thoughts of Yahweh, neither do they understand his counsel; for he has gathered them like the sheaves to the threshing floor. 4:13 Arise and thresh, daughter of Zion; for I will make your horn iron, and I will make your hoofs brass; and you will beat in pieces many peoples: and I will devote their gain to Yahweh, and their substance to the Lord of the whole earth. 5:1 Now you shall gather yourself in troops, daughter of troops. He has laid siege against us. They will strike the judge of Israel with a rod on the cheek. 5:2 But you, Bethlehem Ephrathah, being small among the clans of Judah, out of you one will come forth to me that is to be ruler in Israel; whose goings forth are from old, from everlasting. 5:3 Therefore he will abandon them until the time that she who is in labor gives birth. Then the rest of his brothers will return to the children of Israel. 5:4 He shall stand, and shall shepherd in the strength of Yahweh, in the majesty of the name of Yahweh his God: and they will live, for then he will be great to the ends of the earth. (Micah 1:1-5:4)

(1) It is clearly a prophecy dealing with the end times, well after the Babylonian captivity.

(a) The three-fold contextual phrasing, (i) “In that day” (Micah 2:4), (ii) “in the latter day (Michah 4:1), (iii) "In that day (Micah 2:4), sets up that end-times dimension.

(2) The place where this birth will happen is Bethelhem Ephrathah, the original birthplace of David himself (Micah 5:2).

(3) This end-times messiah born in Bethlehm would be the incarnation of a divine person, one “whose going forth are from old, from everlasting.” (Micah 5:2).

(4) In the Old Testament, only God is described as “from everlasting” (Psalm 41:13, 90:02, 103:17, 106:48).

41:13 Blessed be Yahweh, the God of Israel, from everlasting and to everlasting! (Psalm 41:13)

90:2 Before the mountains were brought forth, before you had formed the earth and the world, even from everlasting to everlasting, you are God. (Psalm 90:02)
103:17 But Yahweh's loving kindness is from everlasting to everlasting with those who fear him, his righteousness to children's children; (Psalm 103:17)

106:48 Blessed be Yahweh, the God of Israel, from everlasting even to everlasting! (Psalm 106:48)

This being is clearly and inescapably divine.

(5) The discerning reader will remember the comments of divine speaker in Isaiah 48:16 and the everlasting character of that person.

Isaiah 48:12 Listen to me, O Jacob, and Israel my called: I am he (in Hebrew Ani-Hu); I am the first, I also am the last. 48:13 Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens: when I call to them, they stand up together. 48:14 Assemble yourselves, all you, and hear; who among them has declared these things? He whom Yahweh loves shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. 48:15 I, even I, have spoken; yes, I have called him; I have brought him, and he shall make his way prosperous. 48:16 Come you near to me, hear you this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Yahweh (in Hebrew Adonai Yahweh) has sent me, and his Spirit. 48:17 Thus says Yahweh, your Redeemer, the Holy One of Israel: I am Yahweh your God (in Hebrew Elohim), who teaches you to profit, who leads you by the way that you should go. 48:18 Oh that you had listened to my commandments! then had your peace been as a river, and your righteousness as the waves of the sea: 48:19 your seed also had been as the sand, and the offspring of your body like its grains: his name would not be cut off nor destroyed from before me.48:20 Go you forth from Babylon, flee you from the Chaldeans; with a voice of singing declare you, tell this, utter it even to the end of the earth: say you, Yahweh has redeemed his servant Jacob. 48:21 They didn't thirst when he led them through the deserts; he caused the waters to flow out of the rock for them; he split the rock also, and the waters gushed out. 48:22 There is no peace, says Yahweh, to the wicked.49:1 Listen, islands, to me; and listen, you peoples, from far: Yahweh has called me from the womb; from the bowels of my mother has he made mention of my name: 49:2 and he has made my mouth like a sharp sword; in the shadow of his hand has he hid me: and he has made me a polished shaft; in his quiver has he kept me close: 49:3 and he said to me, You are my servant; Israel, in whom I will be glorified. 49:4 But I said, I have labored in vain, I have spent my strength for nothing and vanity; yet surely the justice due to me is with Yahweh, and my recompense with my God. 49:5 Now says Yahweh who formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered to him (for I am honorable in the eyes of Yahweh, and my God is become my strength); 49:6 he says, It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the nations, that you may be my salvation to the end of the earth. (Isaiah 48:12-49:6)

From the beginning (Isaiah 48:14), from before his hand “laid the foundation of the earth” and from before his right hand had “spread out foundation of the earth” (Isaiah 48:13) is just another way of saying “from everlasting” (Micah 5:2, Psalm 41:13, 90:02, 103:17, 106:48). That individual speaking to Isaiah (Isaiah 48:16) claimed to be that end-times messiah

(6) Psalm 45 is all about the Old Testament trinitarian believer’s faith in, hope for, and love of that coming end-time divine messiah.
For the Chief Musician. Set to "The Lilies." A contemplation by the sons of Korah. A wedding song.

45:1 My heart overflows with a noble theme. I recite my verses for the king. My tongue is like the pen of a skillful writer. 45:2 You are the most excellent of the sons of men. Grace has anointed your lips, therefore God has blessed you forever. 45:3 Gird your sword on your thigh, mighty one: your splendor and your majesty. 45:4 In your majesty ride on victoriously on behalf of truth, humility, and righteousness. Let your right hand display awesome deeds. 45:5 Your arrows are sharp. The nations fall under you, with arrows in the heart of the king's enemies. 45:6 Your throne, God, (in Hebrew, Elohim), is forever and ever. A scepter of equity is the scepter of your kingdom. 45:7 You have loved righteousness, and hated wickedness. Therefore God (in Hebrew, Elohim), your God (in Hebrew, Elohim), has anointed you with the oil of gladness above your fellows. 45:8 All your garments smell like myrrh, aloes, and cassia. Out of ivory palaces stringed instruments have made you glad. 45:9 Kings' daughters are among your honorable women. At your right hand the queen stands in gold of Ophir. 45:10 Listen, daughter, consider, and turn your ear. Forget your own people, and also your father's house. 45:11 So the king will desire your beauty, honor him, for he is your lord. 45:12 The daughter of Tyre comes with a gift. The rich among the people entreat your favor. 45:13 The princess inside is all glorious. Her clothing is interwoven with gold. 45:14 She shall be led to the king in embroidered work. The virgins, her companions who follow her, shall be brought to you. 45:15 With gladness and rejoicing they shall be led. They shall enter into the king's palace. 45:16 Your sons will take the place of your fathers. You shall make them princes in all the earth. 45:17 I will make your name to be remembered in all generations. Therefore the peoples shall give you thanks forever and ever. (Psalm 45:1-17)

(a) This Davidic king here is explicitly called a divine person God (Psalm 45:6), in relationship with and anointed by another divine person God (Psalm 45:7).

(b) And the grammar of the key sentence (Psalm 45:6) prevents any alternative unitarian understanding. It cannot be rewritten to say or re-interpreted to mean “God is thy thone forever and even”, something a unitarian believer believing in an end times human messiah could live with.

(c) This passage explicitly and inescapably says this David king is divine, is God (Psalm 45:6), something only a trinitarian monotheist believing a trinitarian messianism could ever live with and rejoice in.

(d) And yet, there it is for all who have eyes to see and ears to hear.

4. THE LATE 1ST CENTURY BC RESURGENCE OF TRINITARIAN MONOTHEISM IN 1 ENOCH’S BOOK OF PARABLES

Book of Parables

Trinitarianism re-emerges in the late Inter-testamental period with the Book of Parables (1 Enoch 37-71), a non-canonical work from the 1st century BC, most probably written 40-4 BC in northern Galilee.

The Book of Parables is the second book within a collection of five books which constitutes the Book of 1 Enoch:

(1) the Book of the Watchers: 1 Enoch 1-36;
(2) the Book of Parables: 1 Enoch 37-71:

(3) the Book of Heavenly Luminaries: 1 Enoch 72-82;

(4) the Book of Dream Visions: 1 Enoch 83-90; and


Each of those five books date from different time periods, but all pre-date the time of Jesus.

There are four aspects to its Trinitarianism.

(1) First, the Book of Parables distinguishes between three divine persons: a divine Heads of Days (God the Father), a divine Son of Man (God the Son) and a divine Lord of Spirits (God the Holy Spirit). All three possess a heavenly throne. The central character in the book is the Lord of Spirits.

(2) Second, the Book of Parables designates the prophesied end-times Messiah, the king of Israel, to be a divine person, something already clear in the Old Testament itself, but a designation questioned by many Sadducees and Pharisees. He is the Righteous One, the chosen or Elect One, the Hidden One.

(3) Third, the Book of Parables designates the prophesied end-times Son of Man, in Daniel 7, to be a divine person, something implicitly but not explicitly stated in Daniel 7, but a designation rejected by most Sadducees and Pharisees.

(4) Fourth, the Book of Parables designates that Messiah and that Son of Man to be one and same divine person, a linkage only implicitly hinted at, never explicitly stated in the Old Testament text, and something unimagined by all Sadducees and Pharisees of Jesus’ day.

The unanimous consensus of New Testament scholars is the Book of Parables was written in the 1st century BC, most likely 40-4 BC.

“Five reasons disclose the most probable date for the Parables of Enoch. First, it is insignificant that no fragment of this document has been identified among the fragments found in the Qumran cases. Second, the Book of Parables is clearly the latest composition within 1 Enoch, and there are reasons to conclude it would not have sufficient time to make its way to Qumran. Third, the document was not composed at Qumran and contains concepts and perceptions that would not have been acceptable to Qumran. Fourth, the reference to a Parthian invasion [1 Enoch 56:5-7] makes best sense in light of what is known, from Josephus and archaeological research, about the invasion of 40 B.C.E. [Fifth, the multitudinous curses on landowners and those who monopolize the “dry land” [1Enoch 38:4; 48:8: 62:2-6,9; 63:1-10], makes best sense during the period land grabbing by Herod and the Herodians. Cumulatively, then, dating the Parables of Enoch to the time of Herod the Great and the Herodians has become conclusive.”

45 Charlesworth, J.H. Can We Discern the Composition Date of the Parables of Enoch? p.467. in Enoch and the Messiah
“I note that this conclusion was shared by almost every leading specialist on 1 Enoch or Second Temple Judaism.”

It probably best represents the period during the peak of King Herod’s reign (20-4 BC), when more and more non-Jews are becoming landowners, and more and more Palestinian Jews were becoming to tenant farmers.

The unanimous consensus of New Testament scholars is the Book of Parables was written in northern Galilee.

“This conclusion seems to follow the probability to that the provenience and origin of the books of Enoch is most likely in Galilee. For example, the Watchers do not descend on a spot in Judea. They descend on Mount Hermon in Upper Galilee. [1 Enoch 6:1-8; cf. 13:7-9] Moreover, the best location for those who live near swamps- nondry ground- and lament the loss of dry ground to the Herodians and their henchmen is the Hulah Valley, the large swampy area from Dan or Banias to Bethsaida or Capernaum.”

“The cumulative result of recent research is monumental. The Book of Parables does not depend on the Gospels (as Milik claimed). Rather, the Evangelists either depend on this earlier Jewish apocalyptic work or are influenced by the traditions preserved in it. If the Gospels preserve echoes of Jesus’ own words, and at times accurately present them, then “the Son of Man” is likely an expression known to some Galilean Jews prior to Jesus’ ministry in Galilee.”

“The Book of Parables (37-71) appears to be a Jewish work that ante-dates Jesus, and the author seems to imagine a connection among the Messiah, the Righteous One, and the Son of Man. The work most likely took shape in Galilee, not far from where Jesus centered his ministry. He, thus, could have been influenced by this writing or the traditions preserved in the Parables of Enoch. In this case, his own self-understanding may have been shaped by the relationship between the Son of Man and the Messiah that is found only in the Parables of Enoch. If those in the Enoch group were known as the great scholars who had special and secret knowledge, and if they lived in Galilee, then Jesus most likely have an opportunity to learn firsthand about their teachings through discussions and debates.”

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Son of Man: Revisiting the Book of Parables, Edit. G. Boccaccini (W.B. Eerdmans Publishing Company, Grand Rapids, 2007) [Bracketed insertions added for clarification by this author]

Charlesworth, J.H. Can We Discern the Composition Date of the Parables of Enoch? p.467 footnote 28. in Enoch and the Messiah Son of Man: Revisiting the Book of Parables, Edit. G. Boccaccini (W.B. Eerdmans Publishing Company, Grand Rapids, 2007) [Bracketed insertions added for clarification by this author]

Charlesworth, J.H. Can We Discern the Composition Date of the Parables of Enoch? p.465. in Enoch and the Messiah Son of Man: Revisiting the Book of Parables, Edit. G. Boccaccini (W.B. Eerdmans Publishing Company, Grand Rapids, 2007) [Bracketed insertions added for clarification by this author]


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Because unimity is very rare in New Testament scholarship, when it occurs, it merits attention. And because the Book of Parables is becoming increasingly central to current New Testament scholarship, I enclose the entirety of the Book of Parables.

1 Enoch 37:1 The second vision which he saw, the vision of wisdom -which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Eno, the son of Seth, the son of Adam, saw. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy 37:3 One which I will speak before the Lord of Spirits. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. 37:4 Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of 37:5 eternal life has been given to me. Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

1 Enoch 38:1 The first Parable. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth: 38:2 And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the Lord of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And where the resting-place of those who have denied the Lord of Spirits It had been good for them if they had not been born. 38:3 When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, 38:4 From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For the Lord of Spirits has caused His light to appear On the face of the holy, righteous, and elect. 38:5 Then shall the kings and the mighty perish And be given into the hands of the righteous and holy. 38:6 And thenceforward none shall seek for themselves mercy from the Lord of Spirits For their life is at an end.

1 Enoch 39:1 [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith the Lord of Spirits. 39:3 And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens. 39:4 And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous. 39:5 Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteousness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever. 39:6a And in that place mine eyes saw the Elect One of righteousness and of faith, 39:7a And I saw his dwelling-place under the wings of the Lord of Spirits, 39:6b And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for ever and ever. 39:7b And all the righteous and elect before Him shall be strong as fiery lights, And their mouth shall be full of blessing, And their lips exalt the name of the Lord of Spirits, And righteousness before Him shall never fail, [And uprightness shall never fail before Him.] 39:8 There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion, For so has it been established concerning me before the Lord of Spirits. 39:9 In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits. For a long time my eyes
regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits."' And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' And my face was changed; for I could no longer behold.

1 Enoch 40:1 And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things. 40:3 And I heard the voices of those four presences as they uttered praises before the Lord of glory. 40:5 The first voice blesses the Lord of Spirits for ever and ever. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits. 40:7 And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord 40:8 of Spirits to accuse them who dwell on the earth. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have 40:9 seen and whose words I have heard and written down' And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' 40:10 And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

1 Enoch 41:1 And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits. 41:3 And there mine eyes saw the secrets of the lightening and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there 41:4 I saw from whence they proceed in that place and from whence they saturate the dusty earth. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from beginning of the world. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they 41:6 are bound together. And first the sun goes forth and traverses his path according to the commandment 41:7 of the Lord of Spirits, and mighty is His name for ever and ever. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night-the one holding a position opposite to the other before the Lord of Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest. 41:8 For the sun changes oft for a blessing or a curse, And the course of the path of the moon is light to the righteous And darkness to the sinners in the name of the Lord, Who made a separation between the light and the darkness, And divided the spirits of men, And strengthened the spirits of the righteous, In the name of His righteousness. 41:9 For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.
1 Enoch 42:1 Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in the heavens. 42:2 Wisdom went forth to make her dwelling among the children of men, And found no dwelling-place: Wisdom returned to her place, And took her seat among the angels. 42:3 And unrighteousness went forth from her chambers: Whom she sought not she found, And dwelt with them, As rain in a desert And dew on a thirsty land.

1 Enoch 43:1 And I saw other lightnings and the stars of heaven, and I saw how He called them all by their 43:2 names and they hearkened unto Him. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning; and (I saw) their revolution according to the 43:3 number of the angels, and (how) they keep faith with each other. And I asked the angel who went 43:4 with me who showed me what was hidden: 'What are these' And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

1 Enoch 44:1 Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

1 Enoch 45:1 And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits. 45:2 And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of the Lord of Spirits, Who are thus preserved for the day of suffering and tribulation. 45:3 On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, And those who have called upon My glorious name: 45:4 Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light 45:5 And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon. 45:6 For I have provided and satisfied with peace My righteous ones And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, So that I shall destroy them from the face of the earth.

1 Enoch 46:1 And there I saw One who had a head of days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels. 46:2 And I asked the angel who went with me and showed me all the hidden things, concerning that 46:3 Son of Man, who he was, and whence he was, (and) why he went with the Head of Days And he answered and said unto me: This is the son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, Because the Lord of Spirits hath chosen him, And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever: 46:4 And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats, [And the strong from their thrones] And shall loosen the reins of the strong, And break the teeth of the sinners. 46:5 [And he shall put down the kings from their thrones and kingdoms] Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them. 46:6 And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of the Lord of Spirits, 47:7 And these are they who judge the stars of heaven, [And raise their hands against the Most High], And tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the gods which they have made with their hands, And they deny the name of the Lord of Spirits, 46:8 And they persecute the houses of His congregations, And the faithful who hang upon the name of the Lord of Spirits.
1 Enoch 47:1 And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the Lord of Spirits. 47:2 In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray [and praise, And give thanks and bless the name of the Lord of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before the Lord of Spirits, That judgement may be done unto them, And that they may not have to suffer for ever. 47:3 In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him. 47:4 And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits.

1 Enoch 48:1 And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect.

48:2 And at that hour that Son of Man was named in the presence of the Lord of Spirits, And his name before the Head of Days. 48:3 Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits.

48:4 He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart. 48:5 All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits. 48:6 And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore. 48:7 And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved. And according to his good pleasure hath it been in regard to their life. 48:8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. 48:10 And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed.

1 Enoch 49:1 For wisdom is poured out like water, And glory faileth not before him for evermore. 49:2 For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before the Lord of Spirits, And his glory is for ever and ever, And his might unto all generations. 49:3 And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness. 49:4 And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the Lord of Spirits according to His good pleasure.

1 Enoch 50:1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 50:2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be
victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. 50:3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. 50:4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him. 50:5 And from henceforth I will have no mercy on them, saith the Lord of Spirits.

1 Enoch 51:1 And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes. 51:5a For in those days the Elect One shall arise, 51:2 And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved. 51:3 And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him. 51:4 And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy. 51:5b And the earth shall rejoice, c And the righteous shall dwell upon it, d And the elect shall walk thereon.

1 Enoch 52:1 And after those days in that place where I had seen all the visions of that which is hidden -for 52:2 I had been carried off in a whirlwind and they had borne me towards the west- There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. 52:3 And I asked the angel who went with me, saying, 'What things are these which I have seen in 52:4 secret' And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.' 52:5 And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits. 52:6 And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax: before the fire. And like the water which streams down from above [upon those mountains], And they shall become powerless before his feet. 52:7 And it shall come to pass in those days that none shall be saved, Either by gold or by silver, And none be able to escape. 52:8 And there shall be no iron for war, Nor shall one clothe oneself with a breastplate. Bronze shall be of no service, And tin [shall be of no service and] shall not be esteemed, And lead shall not be desired. 52:9 And all these things shall be [denied and] destroyed from the surface of the earth, When the Elect One shall appear before the face of the Lord of Spirits.

1 Enoch 53:1 There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. 53:2 And their hands commit lawless deeds, And the sinners devour all whom they lawlessly oppress; Yet the sinners shall be destroyed before the face of the Lord of Spirits, And they shall be banished from off the face of His earth, And they shall perish for ever and ever. 53:3 For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. 53:4 And I asked the angel of peace who went with me: ' For whom are they preparing these Instruments' 53:5 And he said unto me: ' They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed. 53:6 And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits. 53:7 And these mountains shall not stand as the earth before his righteousness, But the hills shall be as a fountain of water, And the righteous shall have rest from the oppression of sinners.'
1 Enoch 54:1 And I looked and turned to another part of the earth, and saw there a deep valley with burning 54:2 fire. And they brought the kings and the mighty, and began to cast them into this deep valley. 54:3 And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. 54:4 And I asked the angel of peace who went with me, saying: ' For whom are these chains being prepared ' And he said unto me: ' These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded. 54:6 And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' 54:7 And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. 54:8 And all the waters shall be joined with the waters: that which is above the heavens is the masculine, 54:9 and the water which is beneath the earth is the feminine. And they shall destroy all who dwell 54:10 on the earth and those who dwell under the ends of the heaven. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

1 Enoch 55: 1 And after that the Head of Days repented and said: ' In vain have I destroyed all who dwell 55:2 on the earth.' And He sware by His great name: ' Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth.'

And this is in accordance with My command, 55:3 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith 55:4 God, the Lord of Spirits, ' Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.'

1 Enoch 56:1 And I saw there the hosts of the angels of punishment going, and they held scourges and chains 56:2 of iron and bronze. And I asked the angel of peace who went with me, saying: ' To whom are 56:3 these who hold the scourges going ' And he said unto me: ' To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley. 56:4 And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned.

56:5 And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks. 56:6 And they shall go up and tread under foot the land of His elect ones [And the land of His elect ones shall be before them a threshing-floor and a highway :] 56:7 But the city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know his brother, Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, And their punishment be not in vain. 56:8 In those days Sheol shall open its jaws, And they shall be swallowed up therein And their destruction shall be at an end; Sheol shall devour the sinners in the presence of the elect.'

1 Enoch 57:1 And it came to pass after this that I saw another host of wagons, and men riding thereon, and 57:2 coming on the winds from the east, and from the west to the south. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from
the one end of heaven 57:3 to the other, in one day. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

1 Enoch 58:1 And I began to speak the third Parable concerning the righteous and elect. 58:2 Blessed are ye, ye righteous and elect, For glorious shall be your lot. 58:3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life: The days of their life shall be unending. And the days of the holy without number, 58:4 And they shall seek the light and find righteousness with the Lord of Spirits: There shall be peace to the righteous in the name of the Eternal Lord. 58:5 And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past. 58:6 And there shall be a light that never endeth, And to a limit (lit. ' number ' ) of days they shall not come, For the darkness shall first have been destroyed, [And the light established before the Lord of Spirits] And the light of uprightness established for ever before the Lord of Spirits.

1 Enoch 59:1 [In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. ' their judgement '): and they lighten for a blessing or a curse as the Lord of 59:2 Spirits willeth. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits. 59:3 And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

1 Enoch 60:1 A Fragment of the Book of Noah In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were 60:2 disquieted with a great disquiet. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him. 60:3 And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face. 60:4 And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the 60:5 commotion and the quaking of the heaven. And Michael said unto me: 'Why art thou disquieted with such a vision Until this day lasted the day of His mercy; and He hath been merciful and 60:6 long-suffering towards those who dwell on the earth. And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition. 25[Sic] When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.' 60:7 And on that day were two monsters parted, a female monster named Leviathan, to dwell in the 60:8 abysses of the ocean over the fountains of the waters. But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first 60:9 man whom the Lord of Spirits created. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses 60:10 of the sea, and the other unto the dry land of the wilderness. And he said to me: ‘Thou son of man, herein thou dost seek to know what is hidden.’ 60:11 And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the 60:12 heaven, and on the foundation of the heaven. And the chambers of the
winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting; and the divisions of the stars according to their names, and how all the divisions 60:13 are divided. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. 60:14 For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together 60:15 through the spirit and separate not. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. 60:16 And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains 60:17 of the earth. And the spirit of the hoarfrost is his own angel, and the spirit of the hail is a good 60:18 angel. And the spirit of the snow has forsaken his chambers on account of his strength -There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel. 60:20 And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the 60:21 mist are connected, and the one gives to the other. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whenssoever it unites with the water on 60:22 the earth . . . For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, 60:22, and the angels take it in charge. And these things I saw towards the Garden of the Righteous. 60:23 And the angel of peace who was with me said to me: ' These two monsters, prepared conformably to the greatness of God, shall feed . . .

1 Enoch 61:1 And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north. 61:2 And I asked the angel, saying unto him: ' Why have those (angels) taken these cords and gone off ' And he said unto me: ' They have gone to measure.' 61:3 And the angel who went with me said unto me: ' These shall bring the measures of the righteous, And the ropes of the righteous to the righteous, That they may stay themselves on the name of the Lord of Spirits for ever and ever. 61:4 The elect shall begin to dwell with the elect, And those are the measures which shall be given to faith And which shall strengthen righteousness. 61:5 And these measures shall reveal all the secrets of the depths of the earth, And those who have been destroyed by the desert, And those who have been devoured by the beasts, And those who have been devoured by the fish of the sea, That they may return and stay themselves On the day of the Elect One; For none shall be destroyed before the Lord of Spirits, And none can be destroyed. 61:6 And all who dwell above in the heaven received a command and power and one voice and one light like unto fire. 61:7 And that One (with) their first words they blessed, And extolled and lauded with wisdom, And they were wise in utterance and in the spirit of life. 61:8 And the Lord of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed 61:9 And when he shall lift up his countenance To judge their secret ways according to the word of the name of the Lord of Spirits, And their path according to the way of the righteous judgement of the Lord of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of the Lord of Spirits. 61:10 And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power,
and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever." 61:12 All who sleep not above in heaven shall bless Him: All the holy ones who are in heaven shall bless Him, And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, And all flesh shall beyond measure glorify and bless Thy name for ever and ever. 61:13 For great is the mercy of the Lord of Spirits, and He is long-suffering, And all His works and all that He has created has revealed to the righteous and elect In the name of the Lord of Spirits.

1 Enoch 62:1 And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.' 62:2 And the Lord of Spirits seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face. 62:3 And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth, And they shall see and recognize How he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him. 62:4 Then shall pain come upon them as on a woman in travai, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth. 62:5 And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory. 62:6 And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. 62:7 For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect. 62:8 And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day. 62:9 And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands. 62:10 Nevertheless that Lord of Spirits will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces. 62:11 And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect 62:12 And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of the Lord of Spirits resteth upon them, And His sword is drunk with their blood. 62:13 And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous. 62:14 And the Lord of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for ever and ever. 62:15 And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance. And they shall have been clothed with garments of glory, 62:16 And these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, Nor your glory pass away before the Lord of Spirits.

1 Enoch 63:1 In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall 63:2 down and worship before the Lord of Spirits, and confess their sins before Him, And they shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the Lord of kings, And the Lord of the mighty and the Lord of the rich, And the Lord of glory and the Lord of wisdom, 63:3 And splendid in every secret thing is Thy power from generation to generation, And Thy glory for ever and ever: Deep are all Thy secrets and innumerable, And Thy righteousness is beyond reckoning. 63:4 We have now learnt that we should glorify And bless the
Lord of kings and Him who is king over all kings.' 63:5 And they shall say: 'Would that we had rest to glorify and give thanks And confess our faith before His glory! 63:6 And now we long for a little rest but find it not: We follow hard upon and obtain (it) not: And light has vanished from before us, And darkness is our dwelling-place for ever and ever: 63:7 For we have not believed before Him Nor glorified the name of the Lord of Spirits, [nor glorified our Lord] But our hope was in the sceptre of our kingdom, And in our glory. 63:8 And in the day of our suffering and tribulation He saves us not, And we find no respite for confession That our Lord is true in all His works, and in His judgements and His justice, And His judgements have no respect of persons. And we pass away from before His face on account of our works, And all our sins are reckoned up in righteousness. 63:10 Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.' 63:11 And after that their faces shall be filled with darkness And shame before that Son of Man, And they shall be driven from his presence, And the sword shall abide before his face in their midst. 63:12 Thus spake the Lord of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

1 Enoch 64:1,2 And other forms I saw hidden in that place. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

1 Enoch 65: 1, 2 And in those days Noah saw the earth that it had sunk down and its destruction was nigh. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: 65:3 and Noah said three times with an embittered voice: Hear me, hear me, hear me.' And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight 65:4 and shaken, lest perchance I shall perish with it ' And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping 65:6 And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers -the most secret ones- and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images 65:7 for the whole earth: And how silver is produced from the dust of the earth, and how soft metal 65:8 originates in the earth. For lead and tin are not produced from the earth like the first: it is a fountain 65:9 that produces them, and an angel stands therein, and that angel is pre-eminent.' And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: 'Go, for I have asked the Lord of Spirits as touching this commotion on the earth. And He said unto me: "Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those 65:11 who dwell upon it shall be destroyed." And these-they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets. 65:12 And He has destined thy name to be among the holy, And will preserve thee amongst those who dwell on the earth, And has destined thy righteous seed both for kingship and for great honours, And from thy seed shall proceed a fountain of the righteous and holy without number for ever.

1 Enoch 66:1 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction 66:2 on all who abide and dwell on the earth. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but
should hold them in check; for those angels were over the powers of the waters. 

And I went away from the presence of Enoch.

1 Enoch 67:1 And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come 67:2 Up before Me, a lot without blame, a lot of love and uprightness. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the 67:3 earth will not remain without inhabitant. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.' 67:4 And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold 67:5 and silver and iron and soft metal and tin. And I saw that valley in which there was a great 67:6 convulsion and a convulsion of the waters. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned 67:7 beneath that land. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. 67:8 But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits 67:9 and see their punishment daily, and yet believe not in His name. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; 67:10 for before the Lord of Spirits none shall utter an idle word. For the judgement shall come upon them, 67:11 because they believe in the lust of their body and deny the Spirit of the Lord. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the 67:12 springs shall change and become cold. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the 67:13 earth.' Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

1 Enoch 68:1 And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book 68:2 of the Parables. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before 68:3 which they melt away ' And Michael answered again, and said to Raphael: ' Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement 68:4 (that) has gone forth upon them because of those who have thus led them out ' And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: ' I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do 68:5 as if they were the Lord. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.

1 Enoch 69:1 And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth. 69:2 And behold the names of those angels (and these are their names: the first of them is Samjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth
Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumael, the nineteenth Turel, and the twentieth Rumael, the twenty-first Azazel. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens. 69:4 The name of the first Jeqon: that is, the one who led astray [all] the sons of God, and brought them 69:5 down to the earth, and led them astray through the daughters of men. And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled 69:6 their bodies with the daughters of men. And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons 69:7 of death to the children of men. And from his hand they have proceeded against those who dwell 69:8 on the earth from that day and for evermore. And the fourth was named Penemue: he taught the 69:9 children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to 69:10 eternity and until this day. For men were not created for such a purpose, to give confirmation 69:11 to their good faith with pen and ink. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power 69:12 it is consuming me. And the fifth was named Kasdeja: this is he who showed the children of men all the wicked smittings of spirits and demons, and the smittings of the embryo in the womb, that it may pass away, and [the smittings of the soul] the bites of the serpent, and the smittings 69:13 which befall through the noontide heat, the son of the serpent named Taba'et. And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high 69:14 above in glory, and its name is Biqa. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of Michael. 69:16 And these are the secrets of this oath . . . And they are strong through his oath: And the heaven was suspended before the world was created, And for ever. 69:17 And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto eternity. 69:18 And through that oath the sea was created, And as its foundation He set for it the sand against the time of (its) anger, And it dare not pass beyond it from the creation of the world unto eternity. 69:19 And through that oath are the depths made fast, And abide and stir not from their place from eternity to eternity. 69:20 And through that oath the sun and moon complete their course, And deviate not from their ordinance from eternity to eternity. 69:21 And through that oath the stars complete their course, And He calls them by their names, And they answer Him from eternity to eternity. 69:22 [And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths 69:23 from all the quarters of the winds. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the 69:24 hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.] 69:25 And this oath is mighty over them And through it [they are preserved and] their paths are preserved, And their course is not destroyed. 69:26 And there was great joy amongst them, And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray. 69:28 With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth. 69:29 And from henceforth there shall be nothing corruptible; For that Son of Man has
appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before the Lord of Spirits.

1 Enoch 70:1 And it came to pass after this that his name during his lifetime was raised aloft to that Son of 70:2 Man and to the Lord of Spirits from amongst those who dwell on the earth. And he was raised aloft 70:3 on the chariots of the spirit and his name vanished among them. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the 70:4 West, where the angels took the cords to measure for me the place for the elect and righteous. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

1 Enoch 71:1 And it came to pass after this that my spirit was translated And it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white [and their raiment], And their faces shone like snow. 71:2 And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before the Lord of Spirits. 71:3 And the angel Michael [one of the archangels] seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness. 71:4 And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries. Whence they proceed before the face of the holy ones. 71:5 And he translated my spirit into the heaven of heavens. And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire. 71:6 And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house. 71:7 And round about were Seraphin, Cherubic, and Ophannin: And these are they who sleep not And guard the throne of His glory. 71:8 And I saw angels who could not be counted, A thousand thousands, and ten thousand times ten thousand, Encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house. 71:9 And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number. 71:10 And with them the Head of Days, His head white and pure as wool, And His raiment indescribable. 71:11 And I fell on my face, And my whole body became relaxed, And my spirit was transfigured; And I cried with a loud voice, . . . with the spirit of power, And blessed and glorified and extolled. 71:12 And these blessings which went forth out of my mouth were well pleasing before that Head of Days. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number. [Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in xlvi. 3) concerning the Son of Man as to who he was.] 71:14 And he (i.e. the angel) came to me and greeted me with His voice, and said unto me 'This is the Son of Man who is born unto righteousness, And righteousness abides over him, And the righteousness of the Head of Days forsakes him not.' 71:15 And he said unto me: ' He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee for ever and for ever and ever. 16 And all shall walk in his ways since righteousness never forsaketh him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for ever and ever and ever. And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way In the name of the Lord of Spirits for ever and ever.' (1 Enoch 37:1-71:16)

Section 1: Distinguishing between divine persons

The Book of Parables distinguishes between three divine persons:

(1) a divine “Heads of Days” (God the Father),

(2) a divine “Son of Man” (God the Son) and

(3) a divine “Lord of Spirits” (God the Holy Spirit).

In this brief review, I will often cite scriptural passages and indicate where the key word found. I will do so bracketing or yellow highlighting of certain material or both. But when I do so, I will use the basic form of the word, not the declined form. Ancient Hebrew was a declined language. Modern language such as Spanish or French are similarly declined languages. What that means is the basic form of a word is spelled slightly differently, depending on the function it has within the sentence as whole. I have deliberately chosen not to present the declined form in my notions, precisely so that the reader will stay focused narrowly focused on what’s important; namely, the basic form which is the name.

(1) The naming ceremony in 1 Enoch 48:3

All three divine person are present for a formal installation ceremony that occurs in eternity. Here the Son of Man is named, installed, and declared before the Lord of Spirits and the Head of Days (1 Enoch 48:3) for purpose of exercising a particular role in the scheme of salvation.

1 Enoch 48:1 And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect. 48:2 And at that hour that Son of Man was named in the presence of the Lord of Spirits, And his name before the Head of Days. 48:3 Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits. 48:4 He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart. 48:5 All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits. 48:6 And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore. 48:7 And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life. 48:8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. 48:10 And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed. (1 Enoch 48:1-10)

It is a visionary representation of God’s decision in eternity to bring about the salvation of human beings through the Son of Man.
(1) That the time and place is eternity is clear: it is “before the sun and the signs were created, before the stars of the heaven were made” (1 Enoch 48:3) The sun and signs reference the creation of the human world; the stars of the heaven, the creation of angelic world. It is “before the creation of the world and for evermore.” (1 Enoch 48:6) The world here is the world that encompasses both the created angelic and human worlds.

(2) This Son of Man shall become incarnate in the future when space and time actually begins, as the Messiah: he “shall be a staff to the righteous” whereon to stay themselves and not fall and “a light of the Gentiles”. (1 Enoch 48:4) Those descriptions of a staff or shephard for Israel and a light for the Gentiles would have been readily understood by Jewish readers as descriptions of Messiah of ancient Israel, and the role he would play. (Isaiah 40:9-11, 42:6; 49:6)

Isaiah 40:3 The voice of one who calls out, "Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God. 40:4 Every valley shall be exalted, and every mountain and hill shall be made low. The uneven shall be made level, and the rough places a plain. 40:5 The glory of Yahweh shall be revealed, and all flesh shall see it together; for the mouth of Yahweh has spoken it." 40:6 The voice of one saying, "Cry!" One said, "What shall I cry?" "All flesh is like grass, and all its glory is like the flower of the field. 40:7 The grass withers, the flower fades, because Yahweh's breath blows on it. Surely the people are like grass. 40:8 The grass withers, the flower fades; but the word of our God stands forever." 40:9 You who tell good news to Zion, go up on a high mountain. You who tell good news to Jerusalem, lift up your voice with strength. Lift it up. Don't be afraid. Say to the cities of Judah, "Behold, your God!" (in Hebrew, literally Elohim) 40:10 Behold, the Lord Yahweh (in Hebrew, literally Adonai Yahweh) will come as a mighty one, and his arm will rule for him. Behold, his reward is with him, and his recompense before him. 40:11 He will feed his flock like a shepherd. He will gather the lambs in his arm, and carry them in his bosom. He will gently lead those who have their young. (Isaiah 40: 3-10)

(3) This Son of Man is “your God”, in Hebrew, literally Elohim, (Isaiah 40:9), a presence or an incarnation of the triune God of love, Lord Yahweh, in Hebrew, literally Adonai Yahweh. He will be the Great Shepherd of Israel, its staff.

Isaiah 42:6 "I, Yahweh, have called you in righteousness, and will hold your hand, and will keep you, and make you a covenant for the people, as a light for the nations; 42:7 to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness out of the prison. (Isaiah 42:6-7)

Isaiah 49:5 Now says Yahweh who formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered to him (for I am honorable in the eyes of Yahweh, and my God is become my strength); 49:6 yes, he says, It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: 49:7 Thus says Yahweh, the Redeemer of Israel, and his Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Yahweh who is faithful, even the Holy One of Israel, who has chosen you. (Isaiah 49:5-7)

(4) This Son of Man will be the Servant of God, the Holy One, the Chosen One, bringing salvation to Israel, to the nations and to the ends of the earth. All will be saved in his name: “For in his name they are saved.” (1 Enoch 42:7)
(2) The naming ceremony in Isaiah 48:16

This naming ceremony described in 1 Enoch 48:2-3 builds on an earlier naming ceremony described in Isaiah 48:16, where three divine persons in eternity agree on sending of one of the three, the divine Messiah, into the world to bring about the salvation of the world. This passage too would have been something familiar to the readers of the Book of Parables.

Isaiah 48:16 Come you near to me, hear you this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Yahweh has sent me, and his Spirit. (Isaiah 48:16)

(1) The entire Isaian passage is a dictation from a divine person in eternity, an “I”, a “me” to the prophet Isaiah. This passage clearly distinguishes between three divine persons: a Lord Yahweh, his Spirit and a “me”.

(2) That the “me” here is a divine person, and not the prophet Isaiah is abundantly clear. This “I”, this “me” was “from the beginning”, “from the time that it was, there am I” (Isaiah 48:16). Note the echo of Exodus 3:14 I AM, in the phrasing “there am I”.

(3) The prophet Isaiah was never from the beginning, never from the time that it was, and never an I AM.

(4) Indeed, a divine or divine persons has been speaking to Isaiah for a number of chapters before this point is reached.

(5) This naming ceremony involved a sending component to it.

(6) A particular divine person has been just been named as the one who will be sent. Two other divine persons: Lord Yahweh and his Spirit were witnesses to that naming and sending.

(3) The naming ceremony in Daniel 7.

This naming ceremony described in 1 Enoch 48:2-3 has affinities to earlier enthronement ceremony described in Daniel 7.

Daniel 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head on his bed: then he wrote the dream and told the sum of the matters. 7:2 Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the sky broke forth on the great sea. 7:3 Four great animals came up from the sea, diverse one from another. 7:4 The first was like a lion, and had eagle's wings: I saw until its wings were plucked, and it was lifted up from the earth, and made to stand on two feet as a man; and a man's heart was given to it. 7:5 Behold, another animal, a second, like a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus to it, Arise, devour much flesh. 7:6 After this I saw, and behold, another, like a leopard, which had on its back four wings of a bird; the animal had also four heads; and dominion was given to it. 7:7 After this I saw in the night visions, and, behold, a fourth animal, awesome and powerful, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet: and it was diverse from all the animals that were
before it; and it had ten horns. 7:8 I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. 7:9 I saw until thrones were placed, and one who was ancient of days sat: his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels burning fire. 7:10 A fiery stream issued and came forth from before him: thousands of thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 7:11 I saw at that time because of the voice of the great words which the horn spoke; I saw even until the animal was slain, and its body destroyed, and it was given to be burned with fire. 7:12 As for the rest of the animals, their dominion was taken away: yet their lives were prolonged for a season and a time. 7:13 I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. 7:14 There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. 7:15 As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. 7:16 I came near to one of those who stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. 7:17 These great animals, which are four, are four kings, who shall arise out of the earth. 7:18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. 7:19 Then I desired to know the truth concerning the fourth animal, which was diverse from all of them, exceedingly terrible, whose teeth were of iron, and its nails of brass; which devoured, broke in pieces, and stamped the residue with its feet; 7:20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spoke great things, whose look was more stout than its fellows. 7:21 I saw, and the same horn made war with the saints, and prevailed against them; 7:22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. 7:23 Thus he said, The fourth animal shall be a fourth kingdom on earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 7:24 As for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 7:25 He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. 7:26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it to the end. 7:27 The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 7:28 Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my face was changed in me: but I kept the matter in my heart. (Daniel 7:1-28)

(1) The difference between the two ceremonies is that the Book of Parables passage references a ceremony at the beginning of God’s plan of salvation; the Book of Daniel, a ceremony at the end of God’s plan of salvation.

(2) The comparison is helpful in understanding that the Book of Parable’s Head of Days was likely understood to be identical with Daniel’s Ancient of Days, but by a slightly amended name. Linguistically, the names of the two are virtually identical, referencing one who was present at the creation of time because they were eternal. Imagistically, both has striking heads of wholly white hair. That description of the Book of Parable’s Head of Day is not described in the naming
ceremony, because it has been described shortly before it. “And there I saw One who had a head of days, And His head was white like wool” (1 Enoch 46:1)

(3) Importantly, Daniel’s enthronement ceremony mentions “thrones” (Daniel 7:9). The noun is in the plural: not one throne, but more than one throne.

(4) A throne in heaven is an inescapable metaphor for the possession of the quality of all-goodness, all-righteousness that is the basis for the right to rule. It is the ultimate ground for the rightful exercise of authority as might be seen in the determination of eternal destinies. It is a quality that can only be possessed and exercised by a divine person. Sitting on a throne is the exercise of that authority by a divine person. Daniel’s reference to thrones in heaven entails the existence of multiple divine persons within the one divine being God.

(5) One of those thrones is explicitly said to be the throne of the Ancient of Days, before whom the Son of Man would appear and receive “dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:14)

(6) Presumably, the Son of Man in Daniel 7 has a second of those thrones, from which he had left for a particular time and now returns. The throne is rightly his as a divine person. Contextually, this makes perfect sense for three reasons.52

(a) Firstly, from this point on, the Son of Man is “served” by all the peoples, nations, and languages.” (Daniel 7:14) That service is worship.

(b) Secondly, earlier in the Book of Daniel, Daniel and his three friends had refused to “serve” the image of Nebuchanezzar, had refused to “serve” Darius identifying themselves as a person who would only “serve” the one true God, the living God. (Daniel 3:12,14,18; 6:16,20) That service amounts to worship.

Daniel 3:12 There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have not regarded you: they don't serve your gods, nor worship the golden image which you have set up. 3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 3:14 Nebuchadnezzar answered them, Is it on purpose, Shadrach, Meshach, and Abednego, that you don't serve my god, nor worship the golden image which I have set up? 3:15 Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I have made, well: but if you don't worship, you shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? 3:16 Shadrach, Meshach, and Abednego answered the king, Nebuchadnezzar, we have no need to answer you in this matter. 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. 3:18 But if not, be it known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up. (Daniel 3:12-18 )

Daniel 6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said to Daniel, Your God whom you serve continually, he will deliver you. 6:17 A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. 6:18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him. 6:19 Then the king arose very early in the morning, and went in haste to the den of lions. 6:20 When he came near to the den to Daniel, he cried with a lamentable voice; the king spoke and said to Daniel, Daniel, servant of the living God, is your God, whom you serve continually, able to deliver you from the lions? (Daniel 6:16-20)

(c) Thirdly, earlier in the Book of Daniel, the possession of an eternal kingdom marks the quality of the possession of eternal sovereignty, an attribute of God, the living God (Daniel 4:2-4;34, 6:26).

Daniel 4:1 Nebuchadnezzar the king, to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. 4:2 It has seemed good to me to show the signs and wonders that the Most High God has worked toward me. 4:3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. 4:4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. 4:5 I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. 4:6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. 4:7 Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known to me its interpretation. 4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, 4:9 Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. 4:10 Thus were the visions of my head on my bed: I saw, and behold, a tree in the midst of the earth; and its height was great. 4:11 The tree grew, and was strong, and its height reached to the sky, and its sight to the end of all the earth. 4:12 The leaves of it were beautiful, and its fruit much, and in it was food for all: the animals of the field had shadow under it, and the birds of the sky lived in its branches, and all flesh was fed from it. 4:13 I saw in the visions of my head on my bed, and behold, a watcher and a holy one came down from the sky. 4:14 He cried aloud, and said thus, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the animals get away from under it, and the fowls from its branches. 4:15 Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of the sky: and let his portion be with the animals in the grass of the earth: 4:16 let his heart be changed from man's, and let an animal's heart be given to him; and let seven times pass over him. 4:17 The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whoever he will, and sets up over it the lowest of men. 4:18 This dream I, king Nebuchadnezzar, have seen; and you, Belteshazzar, declare the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation; but you are able; for the spirit of the holy gods is in you. 4:19 Then Daniel, whose name was Belteshazzar, was stricken mute for a while, and his thoughts troubled him. The king answered, Belteshazzar, don't let the dream, or the interpretation, trouble you. Belteshazzar answered, My lord, the dream be to those who hate you, and its interpretation to your adversaries. 4:20 The tree that you saw, which grew, and was strong, whose height reached to the sky, and its sight to all the earth; 4:21 whose leaves were beautiful, and its fruit much, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation: 4:22 it is you, O king, that are grown and become strong; for your greatness is grown, and reaches to the sky, and your dominion to the end of the earth. 4:23 Whereas the king
saw a watcher and a holy one coming down from the sky, and saying, Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of the sky; and let his portion be with the animals of the field, until seven times pass over him; 4:24 this is the interpretation, O king, and it is the decree of the Most High, which is come on my lord the king: 4:25 that you shall be driven from men, and your dwelling shall be with the animals of the field, and you shall be made to eat grass as oxen, and shall be wet with the dew of the sky, and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whoever he will. 4:26 Whereas they commanded to leave the stump of the roots of the tree; your kingdom shall be sure to you, after that you shall have known that the heavens do rule. 4:27 Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; if there may be a lengthening of your tranquility. 4:28 All this came on the king Nebuchadnezzar. 4:29 At the end of twelve months he was walking in the royal palace of Babylon. 4:30 The king spoke and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? 4:31 While the word was in the king's mouth, there fell a voice from the sky, saying, O king Nebuchadnezzar, to you it is spoken: The kingdom is departed from you: 4:32 and you shall be driven from men; and they dwelling shall be with the animals of the field; you shall be made to eat grass as oxen; and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whoever he will. 4:33 The same hour was the thing fulfilled on Nebuchadnezzar: and he was driven from men, and ate grass as oxen, and his body was wet with the dew of the sky, until his hair was grown like eagles' feathers, and his nails like birds' claws. 4:34 At the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honored him who lives forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation. (Daniel 4:2-34.)

Daniel 6:22 My God has sent his angel, and has shut the lions' mouths, and they have not hurt me; because as before him innocence was found in me; and also before you, O king, have I done no hurt. 6:23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found on him, because he had trusted in his God. 6:24 The king commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces, before they came to the bottom of the den. 6:25 Then king Darius wrote to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. 6:26 I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, His kingdom which shall not be destroyed; and his dominion shall be even to the end. 6:27 He delivers and rescues, and he works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions. 6:28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. (Daniel 6:22-28)

(d) Only a person possessing a such a quality is properly the subject of the service that is worship. The kingdom of the Ancient of Days is eternal, precisely because he himself is an eternal person. Neither he nor his kingdom can ever be destroyed. The same is true of the Son of Man. The kingdom of the Son of Man is eternal, precisely because he himself is an eternal person. Hence, the Son of Man is worship in the same way and for the same reason as the Ancient of Day. Both have heavenly thrones.

(4) The Three Thrones in the Book of Parables
Not surprisingly in the Book of Parables, the Head of Days, the Son of Man and the Lord of Spirits possess three thrones: each one of the “thrones” (plural) described in Daniel 7:9.

(1) The Head of Days has his throne.

1 Enoch 47:3 In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him. (1 Enoch 47:3 Trans. R.H. Charles)

1 Enoch 60:1 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were 60:2 disquieted with a great disquiet. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him. 60:3 And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face. (1 Enoch 60:1-3 Trans. R.H. Charles)

(2) The Son of Man has his throne.

1 Enoch 45:3 On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, And those who have called upon My glorious name: 4 Then will I cause Mine Elect One to dwell among them. (1 Enoch 45:3 Trans. R.H. Charles)

1 Enoch 55:3 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them. saith 55:4 God, the Lord of Spirits. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.” (1 Enoch 55:3 Trans. R.H. Charles)

1 Enoch 61:8 And the Lord of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed 9 And when he shall lift up his countenance To judge their secret ways according to the word of the name of the Lord of Spirits, And their path according to the way of the righteous judgement of the Lord of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of the Lord of Spirits. (1 Enoch 61:8-10 Trans. R.H. Charles)

(3) The Lord of Spirits has his throne.

1 Enoch 51:3 And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him. (1 Enoch 51:3 Trans. R.H. Charles)

1 Enoch 62:5 And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory. 62:6 And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. 62:7 For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might. And revealed him to the elect. 62:8 And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day. 62:9 And all the kings and the mighty and the exalted
and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands. 62:10 Nevertheless that Lord of Spirits will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces.

62:11 And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect 62:12 And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of the Lord of Spirits resteth upon them, And His sword is drunk with their blood. 62:13 And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous.

62:14 And the Lord of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for ever and ever. 62:15 And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance. And they shall have been clothed with garments of glory, 62:16 And these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, Nor your glory pass away before the Lord of Spirits. (1 Enoch 62:5-15 Trans. R.H.Charles)

These three thrones are a reflection upon the meaning of Daniel 7. A throne is a metaphor for a divine person. The three thrones represent three persons within the one divine being God.

Section 2: Clarifying the distinction between two divine persons

Some have asked: is the Head of Days is the one and the same as Lord of Spirits? Is the appearance of the two in 1 Enoch 48:2 merely a case of syntactical parallelism?

I answer no. They are separate and distinct divine persons. And I offer 1 Enoch 55:1-6 as proof of the same.

1 Enoch 55: 1 And after that the Head of Days repented and said: ' In vain have I destroyed all who dwell 55:2 on the earth.' And He sware by His great name: ' Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth.'

And this is in accordance with My command. 55:3 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith 55:4 God, the Lord of Spirits. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.

(1) Both are talking or have been talking about the Flood and the Lord of Spirits distinguishes himself from the Head of Days by quoting him.

(2) Both speak in the first person, but the Lord of Spirits, who is speaking second, goes on to quote the Head of Days.

(3) The narrator separates the two conversations and two distinct persons by the short phrase “And this is accordance with my command.” (1 Enoch 55:2)

(4) That is a case of one talking about the other. And it is decisive in clarifying the distinction between the two divine persons: the Head of Days and the Lord of Spirits. And it is equally decisive
in establishing the existence of three divine persons in the Book of Parables: a divine Head of Days, a divine Son of Man and a divine Lord of Spirits. The three together constitute one divine being God.
## A Chronological Presentation of the Gospel Evidence

### Event 1. Authorial Introductions

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<tr>
<td>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.</td>
<td>1:1 The beginning of the Good News of Jesus Christ [Messiah (Hebrew) or Christ (Greek) means “Anointed One”], the Son of God.</td>
<td>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.</td>
<td>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.</td>
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<tr>
<td>1:1 Βίβλος γενεσεως Ἰησοῦ χριστοῦ, υἱὸς Δαυίδ, υἱὸς Ἀβραάμ.</td>
<td>1:1 Ρχή τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.</td>
<td>1:1 Επειδὴ περὶ πολλοὶ ἔπευρήσαν ἀνατάξεσθαι διήγησιν περὶ τῶν πεπληρωμένων ἐν ἡμῖν πραγμάτων, 1:2 καθός παρέδοσαν ἡμῖν οἱ ἀρχηγοὶ αὐτῶται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 1:3 ἔδοξεν κάμωι, παρηκολουθηκάτι ἀνοίξαν πάσην ἀκριβίδος, καθεξής σοι γράψαι, κράτιστα Θεόριλε, 1:4 ἵνα ἐπιγνῶτης περὶ ὧν κατηχήθης</td>
<td>1:1Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 1:2 Οὕτως ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 1:3 Πάντα δὲ ἀυτὸν ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὧν γέγονεν.</td>
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<td>λόγον τῆν ἀσφάλειαν.</td>
<td>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.]</td>
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<td>1:4 Ἐν αὐτῷ ἦν, καὶ ἦν τὸ φῶς τῶν ἀνθρώπων, 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ σὺ κατέλαβεν.</td>
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<td>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.</td>
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<td></td>
<td>1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὃνομα αὐτῷ ᾿Ιοάννης. 1:7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ</td>
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<tr>
<td>1:8</td>
<td>τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.</td>
<td>1:8 So He came into the world, and the world was made through him, and the world didn't recognize him.</td>
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<tr>
<td>1:9</td>
<td>Ἡν τὸ φῶς τὸ ἀληθινὸν, δὸ φωτίζει πάντα ἀνθρώπους ἐρχόμενον εἰς τὸν κόσμον.</td>
<td>1:9 He was in the world, and the world was made through him, and the world didn't recognize him.</td>
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<tr>
<td>1:10</td>
<td>Εἰς τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.</td>
<td>1:10 He was in the world, and the world was made through him, and the world didn't recognize him.</td>
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<tr>
<td>1:11</td>
<td>Εἰς τὰ ἱδία ἦλθεν, καὶ οἱ ἱδίοι αὐτὸν οὐ παρέλαβον.</td>
<td>1:11 He came to his own, and those who were his own didn't receive him.</td>
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<td>1:12</td>
<td>Όσοι δὲ ἔλαβον αὐτὸν, ἔδοκεν αὐτοῖς ἑξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύοντις εἰς τὸ ὄνομα αὐτοῦ· 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:</td>
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<td>1:13</td>
<td>οἱ οὐκ ἔξαρχοι αἰμάτων,</td>
<td>1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.</td>
<td></td>
</tr>
<tr>
<td>Greek</td>
<td>English</td>
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<tr>
<td>οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἄνδρός, ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.</td>
<td>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.</td>
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<td>1:14 Καὶ ὁ λόγος σάρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν—καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς—πλήρης χάριτος καὶ ἀληθείας.</td>
<td>1:14 John testified about him. He cried out, saying, &quot;This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'&quot; 1:15 From his fullness we all received grace upon grace. 1:16 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, &quot;God&quot;], who is in the bosom of the Father, he has declared him.</td>
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<td>1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγον,</td>
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</tr>
</tbody>
</table>
Event 2. Jesus’ genealogy

<table>
<thead>
<tr>
<th>MATTHEW 1:2-17</th>
<th>LUKE 3:23-38</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:23 Jesus himself, when he began to teach, was about thirty years old,</td>
<td>3:23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν τριάκοντα ἁρχόμενος,</td>
</tr>
<tr>
<td>1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.</td>
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</tr>
<tr>
<td>1:1 Βιβλίος γενέσεως Ἰησοῦ χριστοῦ, υἱὸς Δαυίδ, υἱὸς Αβραάμ.</td>
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<tr>
<td>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</td>
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</table>
the father of David the king.

| 1:2 Αβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν Ιακώβ· Ιακώβ δὲ ἐγέννησεν τὸν Ἰουδαίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· 1:3 Ἰουδαίας δὲ ἐγέννησεν τὸν Φαρέας καὶ τὸν Ζαρὰ· ἐκ τῆς Θάμαρ· Φαρέας δὲ ἐγέννησεν τὸν Ἐσρόμ· Ἐσρόμ 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 Βοος· Ἐκ τῆς Ραχάβ· Βοος δὲ ἐγέννησεν τὸν Ωβήδ· Ἐκ τῆς Ροοθ· Ωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαία· 1:6 Ἰεσσαία δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα. |
| 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 Jeconiah and his brothers, at the time of the exile to Babylon. |
| 1:12 After the exile to Babylon, Jeconiah became the father of Shealtiel. Shealtiel |
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.

<table>
<thead>
<tr>
<th>1:12 Μετὰ δὲ τὴν μετοικεσίαν</th>
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</thead>
<tbody>
<tr>
<td>Βαβυλόνος· Ἰεχουσίας·  ἐγέννησεν τὸν</td>
<td> Σαλαθίλ· Σαλαθίλ·  ἐγέννησεν τὸν</td>
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<tr>
<td>So all the generations from Abraham to</td>
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<td>David are fourteen generations; from David to</td>
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<tr>
<td>the exile to Babylon fourteen generations; and</td>
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<tr>
<td>from the carrying away to Babylon to the</td>
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<tr>
<td>Christ, fourteen generations.</td>
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</table>

| 1:17 Πάσας οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ &nbsp;ἐως &nbsp;Δαυὶδ &nbsp;γενεαὶ &nbsp;δεκατέσσαρες· &nbsp;καὶ &nbsp;ἀπὸ &nbsp;Δαυὶδ &nbsp;ἐως &nbsp;τῆς &nbsp;μετοικεσίας &nbsp;Βαβυλόνος, &nbsp;γενεαὶ &nbsp;δεκατέσσαρες· &nbsp;καὶ &nbsp;ἀπὸ &nbsp;τῆς &nbsp;μετοικεσίας &nbsp;Βαβυλόνος &nbsp;ἐως &nbsp;τοῦ &nbsp;χριστοῦ, &nbsp;γενεαὶ &nbsp;1 &nbsp;δεκατέσσαρες. |
| being the son (as was supposed) of Joseph, the &nbsp;son &nbsp;of Heli, 3:24 &nbsp;the &nbsp;son &nbsp;of Matthat, the &nbsp;son &nbsp;of Levi, the &nbsp;son &nbsp;of Melchi, the &nbsp;son &nbsp;of Joseph, 3:25 &nbsp;the &nbsp;son &nbsp;of Mattathias, the &nbsp;son &nbsp;of Amos, the &nbsp;son &nbsp;of Nahum, the &nbsp;son &nbsp;of Esli, the &nbsp;son &nbsp;of Naggai, 3:26 &nbsp;the &nbsp;son &nbsp;of Maath, the &nbsp;son &nbsp;of Mattathias, the &nbsp;son &nbsp;of Semein, the &nbsp;son &nbsp;of Joseph, the &nbsp;son &nbsp;of Judah, 3:27 &nbsp;the &nbsp;son &nbsp;of Joanan, the &nbsp;son &nbsp;of Rhesa, the &nbsp;son of |
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 Meleah, the son of Mattathah, the son of Nathan, the son of David, 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, 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.

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.

1:7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

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.

1:11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.

1:12 Zacharias was troubled when he saw him, and fear fell upon him.

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

Time: sometime 6-4 B.C.
Place: Nazareth, Galilee

LUKE 1:26-56

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.

1:26 Ἐν δὲ τῷ μηνὶ τοῦ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, Ἡ δὲ Ναζαρέτ, 1:27 πρὸς παρθένον μεμνηστευμένην ἄνδρι, ὃς ὄνομα Ἰακόβ,
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!”

1:29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

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.”

1:34 Mary said to the angel, “How can this be, seeing I am a virgin?”

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.”

1:38 Mary said, “Behold, the handmaid of the Lord; be it to me according to your word.”

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,

1:42 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 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!”

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 sent the rich away empty. 1:55 As he spoke to our fathers, to Abraham and his seed forever.”

1:56 Mary stayed with her about three months, and then returned to her house.

1:56 Ἑμείνεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

Event 5. The angel’s revelation to Joseph and his response
Time: sometime 6-4 B.C.
Place: Nazareth, Galilee

MATTHEW 1:18-25

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.

1:18 Τὸ δὲ Ἰησοῦν χριστὸν ἢ γέννησις αὐτοῦ ἦν. Μνησείηθεσις γὰρ τῆς μητρὸς αὐτοῦ Maryς τῷ Ἰωσήφ, πρὶν ἢ συνέλθειν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἑξοςσία ἐκ πνεύματος ἁγίου.

1:19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

1:19 Ἰωσήφ δὲ ὁ ἴνηρ αὐτῆς, δίκαιος ὄν, καὶ μὴ θέλων αὐτὴν παραδεγγυματίσαι, ἐβοηθη λάθρᾳ ἀπολύσαι αὐτήν.
1:20 But when he thought about these things, behold, an angel of the Lord appeared to him in a 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.”

1:22 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]

1:24 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”]

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 Ἑλισάβετ ἐπλήρθη ο ἄρρητος τῆς γυναικὸς καὶ ἐγέννησεν αὐτὴν. 1:58 Καὶ ἦκουσαν οἱ περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμφανίσθηκεν υἱός καὶ ἡμερινός καὶ ἀνεβηκεν αὐτῷ ἡ ἀρχὴ καὶ ἀναφερθήσεται Ἰοάννης.

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 ὥρᾳ ἡ ἡμέρα, ἦλθον περιπέμπον τὸ υἱὸν καὶ ἐκάλουν αὐτό ἐπὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 1:60 Καὶ ἀποκρίθησαν ἢ μήτηρ αὐτοῦ ἔπει, ὦ, ἄλλα κληθήσεται Ἰοάννης.

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 ἔφην πρὸς αὐτὴν ὅτι Οὐδεὶς ἐστιν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὄνοματι τούτῳ. 1:62 Ἐνέπειρν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἢν θέλοι καλεῖσθαι αὐτῶν.

1:63 He asked for a writing tablet, and wrote, “His name is John.”
They all marveled.

καὶ ἐθαύμασαν πάντες.

1:64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.

1:64 Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρήμα καὶ ἥ γλώσσα 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 αὐτοὺς· καὶ ἐν ὅλῃ τῇ ὁρεινῇ τῆς Ἰουδαίας διελαλέτο πάντα τὰ ρήματα ταῦτα. 1:66 Καὶ ἔθεντο πάντες οἱ ἄκουσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἀρα τὸ παιδίν τούτο ἐσται; Καὶ χεῖρ κυρίου ἦν μετ᾽ αὐτοῦ.

1:67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

1:67 Καὶ Ζαχαρίας ὁ πατήρ 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 Ἰσραήλ, ὃτι ἔπεσκέψατο καὶ ἐποίησεν λύτρον σωτήριον τὸ λαῷ αὐτοῦ, 1:69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν τῷ ὄικῳ Δαβίδ τοῦ παιδός αὐτοῦ—1:70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἁγίων τῶν ἡμῶν αὐτῶν καὶ οἱ προφητεύοντες τοὺς πατέρας ἡμῶν—1:71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἔποιησεν ἐλεόν μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθήσεται διαδήματος ἁγίας αὐτοῦ, 1:73 ὁρκὸν ἐν ὤμοις πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, 1:74 ἀφοβίαν, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ὑποθετάντας, λατρεύειν αὐτῷ 1:75 ἐν σωτηρίᾳ 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, παιδίν, προφήτης ὑψίστου κυρίου· 1:77 γὰρ πρὸς ποιότητα κυρίου ἐτοιμάσατε ὑμῖν ἁγίας αὐτοῦ, 1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν ὅς ἔπεσκέψατο ἡμᾶς ἁπάντως ἐξ ὅρων, 1:79 ἐπιφάνεια τοῖς ἐν σκότει καὶ σκιᾷ ἀνατάτου καθημένοις, τοῦ κατευθύναν τοὺς πόδας ἡμῶν εἰς ὄδον 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 παιδίν ἤδειξεν καὶ ἐκραταοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἦς ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
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, ἐξήλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2:2 This was the first enrollment made when Quirinius was governor of Syria.

2:2 Ἀπογράφαθαι πρώτη ἐγένετο ἡμεσυνεῖσός τῆς Συρίας Κυρηνίου.

2:3 All went to enroll themselves, everyone to his own city.

2:3 Ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστος 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 ᾿Ιωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ιουδαίαν, εἰς πόλιν Δαυίδ, ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυίδ, 2:5 ἀπογράφασθαι σὺν Μαρίαν τῇ μεμνημένην αὐτῷ γυναῖκι, οὕτω έγκυῳ.

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 αὐτοῦς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκείν αὐτήν. 2:7 Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάσθησαν αὐτόν, καὶ ἀνέκλησαν αὐτὸν ἐν τῇ φάτνῃ, 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 ἰδοὺ, ἀγγέλος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτοῖς· 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 γὰρ, εὐαγγελίζωμαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. 2:11 ὅτι ἐτέκθη ὑμῖν σήμερον σωτήρ, ὡς ἔστιν χριστὸς κύριος, ἐν πόλει Δαβίδ. 2:12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον: εὐρήσετε βρέφος ἐσπαργανωμένον, κεῖμενον 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 ἔχοινθες ἐγένετο σὺν τῷ ἄγγελῳ πλῆθος στρατιῶς σωματικοῦ, αἰνοῦντον τὸν θεόν, καὶ λεγόντων, 2:14 Δόξα ἐν ὑψίστοις θεῶ, 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 ἀπήλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ άνθρωποι οἱ ποιμενεῖς εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἔως Βηθλεέμ, καὶ ἰδοὺ τὸ βήμα τοῦ ντό τὸ γεγονός, δ’ 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 ἤλθον σπεύσαντες, καὶ ἀνεύρον τὴν τιν τὰ Μαριὰμ καὶ τὸν ᾿Ιωσήφ, καὶ τὸ βρέφος κεῖμενον ἐν τῇ φάτνῃ.

2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.

2:17 Ιδὸντες δὲ διεγνώρισαν περὶ τοῦ βήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τοῦτο.

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 Μαριὰμ πάντα συνετήρει τὰ βήματα 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.
**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.

2:22 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]

2:25 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”)

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

2:28 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.”

**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

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2:20 Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πάσιν οἷς ἠκούσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

"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]

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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 Ἰσραὴλ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέρας Ἰωάννου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῆς παρεγένοντο εἰς Ἰεροσόλυμα, 2:2 λέγοντες, Ποῦ ἀπεστάλθη ὁ τεθηκε
When Herod the king heard it, he was troubled, and all Jerusalem with him. (2:3)

Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. (2:7)

When they saw the star, they rejoiced with exceedingly great joy. (2:8)

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)

Being warned in a dream that they shouldn’t return to Herod, they went back to their own country another way. (2:12)
### Event 11. Joseph, Mary and Jesus flee into Egypt and return

**Time:** sometime 5-3 B.C.  
**Place:** Bethlehem, Judea; Egypt; Nazareth, Galilee

<table>
<thead>
<tr>
<th>MATTHEW 2:13-23</th>
</tr>
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<tbody>
<tr>
<td>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.”</td>
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<tr>
<td>2:14 He arose and took the young child and his mother, and fled into Egypt, and stayed 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]</td>
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<tr>
<td>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]</td>
</tr>
<tr>
<td>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.”</td>
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<tr>
<td>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.</td>
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</tbody>
</table>

**Matthew 2:13-23**

2:13 Άναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ, λέγων, Ἑλθείς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγεις εἰς Αἰγύπτον, καὶ ἰσθι ἐκεῖ ἔως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτὸ.

2:14 Ὁ δὲ ἑγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἰγύπτον, 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτής Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥῆθην ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

2:16 Τότε Ἡρῴδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάχων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνελεῖ πάντας τοὺς παιδάς τοὺς ἐν Βηθλεέμι καὶ ἐν πάσιν τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦ καὶ κατωτέρῳ, κατὰ τὸν χρόνον ὅτι ἠκρίβεσαν παρὰ τῶν μάχων. 2:17 Τότε ἔπληροθῇ τὸ ῥῆθην ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, 2:18 Φωνὴ ἐν Ῥαμαί ἥκουσθη, θρήνος καὶ κλαυθμός καὶ ὀδυρμὸς πολύς. Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθελεν παρακληθῆναι, ὅτι οὐκ εἴσιν.

2:19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου, ἰδοὺ, ἄγελος κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 2:20 λέγων, Ἑλθείς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχήν τοῦ παιδίου.

2:21 Ἐληθείς ἔτερος δὲ ὁ Ἱσαὰκ καὶ Ἐλληνθείς δὲ ὁ Αργέλαος βασιλεῖς ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρῴδου τοῦ πατρὸς αὐτῶν, ἔφοβαθη ἐκεῖ ἀπελθοῦν.
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.”

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.

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

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.

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

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

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

καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ· 2:44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἤλθον ἡμέρας ὀδὸν, καὶ ἀνεξίτουν αὐτὸν ἐν τοῖς συγγενεῖσιν καὶ ἐν τοῖς γνωστοῖς· 2:45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτὸν.

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.

2:46 Καὶ ἐγένετο, μεθ’ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεξόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκοοῦντα αὐτόν, καὶ ἐπερωτῶντα αὐτοῦς.

2:47 All who heard him were amazed at his understanding and his answers.

2:47 Έξίστατο δὲ πάντες οἱ ἀκοοῦντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

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.”

2:48 Καὶ ἰδόντες αὐτόν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ ἐπίσης, Τέκνον, τί ἐποίησας ἡμῖν αὐτοὺς; Ἡδοὺ, ὁ πατὴρ σου κἀγὼ ὄντων ἐξητούμεν τε. 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?”

2:49 Καὶ ἐπίσης πρὸς αὐτοὺς, Τί ὅτι ἐξητεῖτε με; Οὐκ ἠδείετε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

2:50 They didn’t understand the saying which he spoke to them.

2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ρῆμα ὅ ἐλάλησεν αὐτοῖς.

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.

2:51 Καὶ κατέβη μετ’ αὐτῶν, καὶ ἤλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ρήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

Event 14. Jesus’s early life in Nazareth continued
Time: sometime between 8-9 A.D. to 29 A.D.
Place: Nazareth, Galilee

LUKE 2:52

2:52 And Jesus increased in wisdom and stature, and in favor with God and men.

2:52 Καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.
Event: 15: John the Baptist baptizes Jesus  
Time: between September 27- October 6, 29 A.D.  
Place: Judea

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<tr>
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<th>MARK 1:2-11</th>
<th>LUKE 3:1-22</th>
<th>JOHN 1:6-34</th>
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</thead>
<tbody>
<tr>
<td>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 Iturea and Trachonitis, and Lysanias tetrarch of Abilene, 3:2 in the high priesthood of Annas and Caiaphas,</td>
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<td>3:1 Ἐν ἔτει δέ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχόντος τῆς Γαλιλαίας Ἡρόδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχόντος τῆς Ἰτουριαίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχόντος, 3:2 ἐπὶ ἄρχοντος Ἀννα καὶ Καίαφα,</td>
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<td>3:1 In those days, John the Baptist came, preaching in the wilderness of Judea,</td>
<td>the word of God came to John, the son of Zacharias, in the wilderness. 3:3 He came into all the region around the</td>
<td></td>
<td>1:6 There came a man, sent from God, whose name was John.</td>
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<tr>
<td>Greek</td>
<td>English</td>
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<tr>
<td>3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσον ἐν τῇ ἑρήμῳ τῆς Ἰουδαίας</td>
<td>The same came as a witness, that he might testify about the light, that all might believe through him.</td>
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<tr>
<td>1:7 Οὗτος ἦλθεν εἰς μάρτυριν, ἵνα μάρτυρισῇ περὶ τοῦ φῶτος, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.</td>
<td>1:7 The same came as a witness, that he might testify about the light, that all might believe through him.</td>
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<td>1:9 Ἡν τὸ φῶς τὸ ἀλήθινον, δ ἐφοτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.</td>
<td>1:9 The true light that enlightens everyone was coming into the world.</td>
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<td>1:10 ἦν ἐκείνης τῆς ἡμέρας ἐπὶ Ἰωάννην τὸν Ζαχαρίου γενὸς ἐν τῇ ἑρήμῳ.</td>
<td>1:10 He was in the world, and the world was made through him, and the world didn’t recognize him.</td>
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<td>3:3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περιήγησθαι τοῦ Ἰορδάνου,</td>
<td>1:11 He came to his own, and those who were his own</td>
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<td>Page</td>
<td>Greek Text</td>
<td>English Translation</td>
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<tr>
<td>204</td>
<td>1:10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἤγνω.</td>
<td>Didn’t receive him.</td>
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<tr>
<td>204</td>
<td>1:11 Εἰς τὰ ἰδία ἦλθεν, καὶ οἱ ίδιοι αὐτὸν οὐ παρέλαβον.</td>
<td>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.</td>
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<tr>
<td>204</td>
<td>1:12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 1:13 οἱ οὐκ ἔχει αἰμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.</td>
<td>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.</td>
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<tr>
<td>204</td>
<td>1:14 Καὶ ὁ λόγος σάρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν—καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ.</td>
<td>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.</td>
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<td>Verse</td>
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<td>3:2</td>
<td>δόξαν ὡς μονογενοῦς παρὰ πατρὸς· πλήρης χάριτος καὶ ἀληθείας.</td>
<td>&quot;Repent, for the Kingdom of Heaven is at hand!&quot; preaching the baptism of repentance for remission of sins.</td>
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<td>3:2 καὶ λέγων, Μετανοεῖτε· ἦγγικεν γὰρ ἡ βιβλεία τῶν οὐρανῶν.</td>
<td>κηρύσσον βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·</td>
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<td>1:2</td>
<td>ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, δὲς κατασκευάσει τὴν ὀδὸν σου ἐμπροσθέν σου.</td>
<td>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]</td>
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<td>3:3</td>
<td>Οὗτος γὰρ ἔστιν ὁ ἡθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,</td>
<td>3:3 For this is he who was spoken of by Isaiah the prophet, saying,</td>
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<td>3:4</td>
<td>ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος,</td>
<td>3:4 As it is written in the book of the words of Isaiah the prophet,</td>
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<td>&quot;The voice of one crying in the wilderness, make ready the way of the Lord. Make his paths straight.&quot; [Isaiah 40:3]</td>
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<td>Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.</td>
<td>Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.</td>
<td>Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.</td>
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<td>Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.</td>
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<td>Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.</td>
<td>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.</td>
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<td>3:5 Πᾶσα φάραγγις πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνός ταπεινωθήσεται· καὶ ἢσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὀδοὺς λείας·</td>
<td>3:6 All flesh will see God’s salvation.”” [Isaiah 40:3-5]</td>
<td>3:6 καὶ ὅψεται πᾶσα σάρξ τὸ σωτηρίων τοῦ θεοῦ.</td>
<td>1:4 John came baptizing in the wilderness and preaching the baptism of repentance for forgiveness of sins.</td>
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<td>1:4 Ἑγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.</td>
<td>1:4 Now John himself wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey.</td>
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<td>3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἐνδύμα αὐτοῦ ἀπὸ τρίχων καμήλου, καὶ ζώνην δέρματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἢ δὲ τροφὴ αὐτοῦ ἤ ἕκαστο ἤκριδες καὶ μέλι ἄγριον.</td>
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<td>1:5 All the country of Judea and all those of Jerusalem went out to him.</td>
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<td>3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πάσα ἡ Ἰουδαία καὶ πάσα ἡ περίχώρος τοῦ Ἰορδάνου.</td>
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<td>1:5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πάσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἰεροσολυμίται,</td>
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<td>3:6 They were baptized by him in the Jordan, confessing their sins.</td>
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<td>3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.</td>
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<td>1:6 John was clothed with camel’s hair and a leather belt around his waist. He ate locusts and wild honey.</td>
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<td>1:6 Ἠν δὲ ὁ Ἰωάννης ἐνδεδημένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἑσθίων</td>
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<td>3:7 But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them,</td>
<td>3:7 He said therefore to the multitudes who went out to be baptized by him,</td>
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<td>&quot;You offspring of vipers, who warned you to flee from the wrath to come?</td>
<td>&quot;You offspring of vipers, who warned you to flee from the wrath to come?</td>
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<td>τίς ὑπεδείξεν ὑμῖν φυγεῖν ἀπὸ τῆς μεθαλοῦσης ὀργῆς;</td>
<td>Γεννήματα ἐξιδὼν, τίς ὑπεδείξεν ὑμῖν φυγεῖν ἀπὸ τῆς μεθαλοῦσης ὀργῆς;</td>
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<td>3:8 Therefore bring forth fruit worthy of repentance!</td>
<td>3:8 Bring forth therefore fruits worthy of repentance,</td>
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<td>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.</td>
<td>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!</td>
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<td>τούτων ἑγείραι τέκνα τῷ Ἀβραάμ.</td>
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<tr>
<td>3:10 Ἠδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.</td>
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<td>3:9 Ἠδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.</td>
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<td>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.”</td>
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<tr>
<td>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.”</td>
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<td>3:10 The multitudes asked him, “What then must we do?”</td>
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<td>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.”</td>
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</table>
| 3:11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὅ
<p>| 3:12 Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?” |
| 3:12 Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, |</p>
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>Διδάσκαλε, τί ποιήσομεν;</td>
<td>He said to them, “Collect no more than that which is appointed to you.”</td>
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<td>3:13 Ὅ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.</td>
<td>3:13 He said to them, “Collect no more than that which is appointed to you.”</td>
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<td>3:14 Επηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν;</td>
<td>3:14 Soldiers also asked him, saying, “What about us? What must we do?”</td>
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<td>He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”</td>
<td>He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”</td>
</tr>
<tr>
<td>Καὶ εἶπεν πρὸς αὐτούς, Μηδὲν διασέισθε, μηδὲ συκοφαντήσθε: καὶ ἀρκεῖσθε τοῖς ὀνόμασι ὑμῶν.</td>
<td>He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”</td>
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<td>1:19 This is John’s testimony, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”</td>
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<td>3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογίζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν</td>
<td>3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,</td>
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<td>1:20</td>
<td>Kai ὡμολόγησεν, καὶ οὐκ ἤρνησατο· καὶ ὡμολόγησεν ὃτι Όὐκ εἰμί ἐγὼ ὁ χριστός.</td>
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<td>1:21</td>
<td>Καὶ ἠρώτησαν αὐτόν, Τί ὁν; Ἡλίας εἶ σὺ;</td>
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<td>Καὶ λέγει, Όὐκ εἰμί.</td>
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<td></td>
<td>“Are you the prophet?”</td>
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<td>Ὅ προφήτης εἶ σὺ;</td>
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<td>Καὶ ἀπεκρίθη, Οὐ.</td>
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<tr>
<td>1:22</td>
<td>Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἡ ἐκ τῆς πέμπσας ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ;</td>
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</table>
| 1:23  | Καὶ ἀπεκρίθη, Οὖ. | 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]

<table>
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<tr>
<td>1:23</td>
<td>Ἐφη, Ἐγὼ φονῇ βοῶντος ἐν θῆ ἐρήμῳ, Ἐσθώνατε τὴν ὀδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης.</td>
<td>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?”</td>
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<td>1:7</td>
<td>Ἐκήρυσσεν, λέγων,</td>
<td>He preached, saying,</td>
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<td>3:16</td>
<td>Ἀπεκρίνατο ὁ Ἰωάννης, ἀπασίν λέγων,</td>
<td>John answered them all,</td>
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<td>1:26</td>
<td>Ἀπεκρίθη ἀυτοῖς ὁ Ἰωάννης λέγων,</td>
<td>John answered them,</td>
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<td>3:11</td>
<td>Ἐγὼ μὲν βαπτίζω ὑμᾶς ὑπὸ νεροῦ ἕνα, ἄρης ὁ Ἰωάννης ἀπασίν λέγων,</td>
<td>I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry.</td>
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<td>3:16</td>
<td>Ἰδοὺ ὁ Ἰωάννης ἀπασίν λέγων,</td>
<td>“After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen. ”</td>
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<tr>
<td>1:26</td>
<td>Ἀπεκρίθη ἀυτοῖς ὁ Ἰωάννης λέγων,</td>
<td>“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.”</td>
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<tr>
<td>3:11</td>
<td>Ἐγὼ μὲν βαπτίζω ὑμᾶς ὑπὸ νεροῦ ἕνα, ἄρης ὁ Ἰωάννης ἀπασίν λέγων,</td>
<td>“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.”</td>
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<td>3:11</td>
<td>Ἐγὼ μὲν βαπτίζω ὑμᾶς ὑπὸ νεροῦ ἕνα, ἄρης ὁ Ἰωάννης λέγων,</td>
<td>“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.”</td>
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<td>ὡδατι εἰς μετάνοιαν· ὃ δὲ ὑπίσχω μου ἐρχόμενος ἵσχυρότερός μου ἐστίν, οὐ οὐκ εἰμι ἰκανός τὰ υποδήματα βιαστάσαι·</td>
<td>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.’”</td>
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<tr>
<td>ὅπισω μου, οὐ οὐκ εἰμὶ ἰκανὸς κύριος λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ.</td>
<td>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.</td>
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<tr>
<td>ἐρχεται δὲ ὁ ἵσχυρότερός μου, οὐ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ·</td>
<td>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.</td>
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| ύμῶν ἔστηκεν ὁν ὑμεῖς οὐκ ὑδάτε. 1:27 Αὐτὸς ἔστιν ὁ ὑπίσχω μου ἐρχόμενος, ὃς ἐμπροσθεν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἀξίος ἴνα λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος. | 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὁ πίπων, Ὁ ὑπίσχω μου ἐρχόμενος ἐμπροσθεν μου γέγονεν· οὗτος ἐξ αὐτοῦ. 1:16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ Ἰσχυρότερος ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 1:17 Ὅτι ὁ νόμος διὰ Μοσέως ἐδόθη, ἡ χάρις καὶ
1:8 I baptized you in water,

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”]

καὶ πῦρ.

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 ὃ τὸ πῦρ ἐν θεραπείᾳ τοῦ κόπων τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

3:17 οὗ τὸ πῦρ ἐν θεραπείᾳ τοῦ κόπων τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.
<table>
<thead>
<tr>
<th>verse</th>
<th>translation</th>
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</thead>
<tbody>
<tr>
<td>3:18</td>
<td>Πολλὰ μὲν ὁνὸν καὶ ἔτερα παρακαλῶν εὐηγγέλιζεν τὸν λαὸν.</td>
</tr>
<tr>
<td>3:19</td>
<td>οὐκ ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ` αὐτοῦ περὶ Ἡρῴδιάδος τῆς γυναικὸς τοῦ ἁδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὄν ἐποίησεν πονηρὸν ὁ Ἡρῴδης, 3:20 προσέθηκεν καὶ τούτῳ ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.</td>
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<tr>
<td>1:28</td>
<td>Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.</td>
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<tr>
<td>1:9</td>
<td>Then Jesus came from Galilee to the</td>
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<td>1:29</td>
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Jordan to John, to be baptized by him.  
came from Nazareth of Galilee, and was baptized by John in the Jordan.  
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."

| 3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. | 1:9 Καὶ ἐγένετο ἐν ἐκείνως οὗ ἡμέρας, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. | 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἰδε ὁ ἐμὸς τὸς θεοῦ, ὁ ἀνίον τῆς ἁμαρτίας τοῦ κόσμου. 1:30 Οὕτως ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὄπισο μου ἔρχεται ἄνηρ διὰ ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 1:31 Κάγω οὐκ ἔδειν αὐτὸν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τούτου ἦλθον ἐγώ ἐν τῷ ὠδεὶ βαπτίζων. |
| 3:14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?" | 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἰδε ὁ ἐμὸς τὸς θεοῦ, ὁ ἀνίον τῆς ἁμαρτίας τοῦ κόσμου. 1:30 Οὕτως ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὄπισο μου ἔρχεται ἄνηρ διὰ ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 1:31 Κάγω οὐκ ἔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τούτου ἦλθον ἐγώ ἐν τῷ ὠδεὶ βαπτίζων. | 1:30 Ο δὲ Ἰωάννης διεκόλουθεν αὐτόν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃ πρὸς με; 1:31 Κάγω οὐκ ἔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τούτου ἦλθον ἐγώ ἐν τῷ ὠδεὶ βαπτίζων. | 3:14 But Jesus, answering, said to |
him, "Allow it now, for this is the fitting way for us to fulfill all righteousness."

| 3:15 Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, ΄Αφες ἀρτί: οὕτως γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην. | Then he allowed him. |

| 3:15 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 Jesus, when he was baptized, went up directly from the water: 1:10 Καὶ εὐθέως ἀναβαίνον ἀπὸ τοῦ ὕδατος, 3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφαχθῆναι τὸν οὐρανόν, 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγον | 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.' |

<p>| καὶ ἰδοὺ, ἀνεφαχθῆσαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὄσει | 3:22 καὶ καταβήναι τὸ πνεῦμα τὸ ἁγιόν ὅτι Τεθέαμαι τὸ πνεῦμα καταβιάνον ὄσει |</p>
<table>
<thead>
<tr>
<th>Event 16: Jesus meets Andrew, Peter, Phillip and Nathanael</th>
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<tr>
<td><strong>Time:</strong> one day after Jesus’s baptism between September 27- October 6, 29 A.D.</td>
</tr>
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<td><strong>Place:</strong> Jordan River area</td>
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**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 ἑταίριον πάλιν εἰσῆκεν ὁ Ἰωάννης, καὶ ἐν τοῖς μαθηταῖς αὐτοῦ δύο· 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἱδε ὃ ἁμαρτίας τοῦ θεοῦ.  
1:37 The two disciples heard him speak, and they followed Jesus.  
1:37 Καὶ ἦκοσυν αὐτῷ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἦκολοθήσαν τῷ Ἰησοῦ.  
1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?"  
1:38 Στραφεὶς 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?"
Oí δὲ εἶπον αὐτῷ, Ἠρῴδης ὁ λέγεται ἐρμηνευόμενος, Διδάσκαλε—ποῦ μένεις;

1:39 He said to them, "Come, and see."

1:39 Λέγει αὐτοῖς, "Ἐρχεσθε καὶ ἰδετε." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. [4:00 pm]

"Ἡλθον καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην· ὅρα ἐν ὑς 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 Ἡν Ἀνδρέας ὁ ἄδελφος Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντός αὐτῷ. 1:41 Εὐρισκείσαν οὖν πρώτος τὸν ἄδελφον τὸν ἵδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὐρίκαμεν τὸν Μεσίαν—ὁ ἐκεῖν 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 ὁ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσετε Κηφᾶς—ὁ ἐρμηνεύεται Πέτρος.

1:43 On the next day, he was determined to go out into Galilee, and he found Philip.

1:43 Τῇ ἐπαύριον ἤθελεν εξελθεῖν 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. Ἀκολούθει μοι. 1:44 Ἡν δὲ ὁ Φίλιππος ὑπὸ Βηθσαϊδᾶ, 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 Εὐρισκείσαν Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁν ἤγαγεν Μωσής ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρήτ.

1:46 Nathanael said to him, "Can any good thing come out of Nazareth?"

1:46 Καὶ εἶπεν αὐτῷ Ναζανηήλ, Ἐκ Ναζαρήτ δύναται τι ἄγαθόν εἶναι;

Philip said to him, "Come and see."

Λέγει αὐτῷ Φίλιππος, "Ἐρχού καὶ ἰδε."

1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in
whom is no deceit!"

1:47 Εἶδεν ό Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἰδε ἀληθῶς Ἰσραήλιτης, ἐν ὧ 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."

Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἡραβη, σύ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

1:49 Απεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ἡραβη, σύ 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 Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὑπὸ εἶπόν σοι, Εἰδὼν σὺ ὑπὸ κάτω τῆς συκῆς, πιστεύεις; Μείζον τούτων ὡσεὶ. 1:51 Καὶ λέγει αὐτῷ, Ἀμήν ἀμήν λέγω ὑμῖν, ἀπεκρίθη ὁ οὐρανὸς ἀνεφώστη, καὶ τοὺς ἄγγελους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας εἰπὼν 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 Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεί· 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 ὅστερησαντος οἶνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὂλον 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; Ὁδέσπω ἡκεὶ ἡ ὥρα μου.

2:5 His mother said to the servants, "Whatever he says to you, do it."

2:5 Η ἀρχή αὐτοῖς ἐκείνη, ἐν τῇ ὥρᾳ ὁ Ἰησοῦς ἔλεγε· Ὅσα αὐτὸς ἔργα ἔκειν, αὐτὸς ἔκειν.
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.

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**

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

**MARK 1:12-13**

1:12 Immediately the Spirit drove him out into the wilderness.

**LUKE 4:1-13**

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 ἀνέχθη eis tìn tìn ἐρήμων ύπό τοῦ πνεύματος, πειρασθήναι ύπό τοῦ διαβόλου. | 1:12 Καὶ εὐθύς τὸ πνεῦμα αὐτὸν ἐκβάλλει eis tìn ἐρήμων. | 4:1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ὑπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι eis tìn ἐρήμων, | 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, ὥστερον ἐπέίνασεν. | 1:13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα τεσσαράκοντα, ύπό τοῦ Σατανᾶ, καὶ ἦν μετά τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. | 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ύπό τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὕδεν ἐν ταῖς ἡμέραις ἑκείναις ὡστερον ἐπέίνασεν. }

| 4:3 The tempter came and said to him, | 4:3 The devil said to him, |
| 1:13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα τεσσαράκοντα, ύπό τοῦ Σατανᾶ, καὶ ἦν μετά τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. | 4:2 Καὶ εἶπεν αὐτῷ ὁ διαβόλος, "If you are the Son of God, command that these stones become bread." |
| "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 υἱός εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. | Εἰ υἱός εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. |
| 4:4 But he answered, "It is written, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."" | 4:4 Jesus answered him, saying, "It is written, "Man shall not live by bread alone, but by every word of God."" |
| 4:4 Ὁ δὲ ἀποκρίθη εἶπεν, Γέγραπται, "Οὐκ ἐπὶ ἄρτῳ μόνῳ ζῆσεται ἄνθρωπος, ἀλλὰ ἐπὶ παντὶ ρήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. | 4:4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, Γέγραπται ὁτι ν, ἰ. ὁτι οὐκ ἐπὶ ἄρτῳ μόνῳ ζῆσεται ἄνθρωπος, ἀλλὰ ἐπὶ παντὶ ρήματι 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 Ἐι ὦς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ· καὶ, Ἐπὶ χειρὸν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ

4:6 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:7 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἱστήσιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 4:6 καὶ λέγει αὐτῷ,

4:8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος 3 εἰς ὁρὸς ψηφιλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

4:9 Καὶ ἦγαγεν αὐτὸν εἰς Ἰερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:10 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:11 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:12 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:13 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:14 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,

4:15 Ἡ λέγεται ἡ Φοίβης, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,
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, ἕαν πεσὼν προσκυνήσης μοι | 4:6 Καὶ ἐπικατέβαλεν αὐτῷ ὁ διάβολος. Σοὶ δόσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν. 4:7 Σὺ οὖν ἐὰν προσκυνήσῃς ἐνόπιον ἐμοῦ, ἐσται σοῦ πάσα. |

| 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 ὅπισώ μου, Σατανά!" | 4:8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, "Ὑπαγε ὅπισώ μου, Σατανά!"

| 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 γὰρ, 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 ἐφίησεν αὐτὸν ὁ διάβολος· καὶ ἵδου, ἄγγελοι προσῆλθον καὶ διηκόνων αὐτῷ. | 4:13 Καὶ συντελέσας πάντα πειρασμοῖν ὁ διάβολος ἀπέστη ὁ Αὐτός ἀχρί καιροῦ. |

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**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 ἐγερθεὶς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἄνεβε εἰς Ἰεροσόλυμα 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.

2:16 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]

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

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

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.

2:23 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.

2:24 And as he was setting his face to go to Jerusalem, he said, "Burnt offering and of sacrifice for sin he must offer for them, according to the scripture; 2:25 and this will he give him for a sign among them all, that he has done this, and has done this, and has done this, and has done this. 2:26 And these things the disciples remembered when he said these things. 2:27 And the sign of which he spoke was John's baptism, for so John bore witness when he bore witness that he himself said, 'I saw the Spirit descending as a dove, and it remained on him; 2:28 I myself have seen, and I testify that this is the Son of God.' 2:29 The day following, John was standing with two of his disciples; 2:30 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:31 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:32 The next day John was standing with two of his disciples; 2:33 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:34 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:35 The day following, John was standing with two of his disciples; 2:36 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:37 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:38 The day following, John was standing with two of his disciples; 2:39 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:40 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:41 The day following, John was standing with two of his disciples; 2:42 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:43 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:44 The day following, John was standing with two of his disciples; 2:45 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:46 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:47 The day following, John was standing with two of his disciples; 2:48 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:49 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:50 The day following, John was standing with two of his disciples; 2:51 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:52 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:53 The day following, John was standing with two of his disciples; 2:54 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:55 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:56 The day following, John was standing with two of his disciples; 2:57 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:58 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.' 2:59 The day following, John was standing with two of his disciples; 2:60 and looking at Jesus as he walked, he said, 'Behold, the Lamb of God!' 2:61 The disciple, hearing him, testified to John, 'This is the One of whom Moses wrote, 'Whoever believes in him shall have his sins forgiven.'
Appendix: one cleansing or two?

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<tr>
<td><strong>21:12</strong> 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.</td>
<td><strong>11:15</strong> 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.</td>
<td><strong>19:45</strong> He entered into the temple, and began to drive out those who bought and sold in it,</td>
<td><strong>2:13</strong> The Passover of the Jews was at hand, and Jesus went up to Jerusalem.</td>
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<td><strong>21:12</strong> Καὶ ἐσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τὸ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τάς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τάς καθέδρας τῶν πωλοῦντων τάς περιστεράς.</td>
<td><strong>11:15</strong> Καὶ ἐρχονται εἰς Ἰεροσόλυμα· καὶ εἰσέλθων ὁ Ἰησοῦς εἰς τὸ ἱερόν ἦρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τάς τραπέζας τῶν κολλυβιστῶν, καὶ τάς καθέδρας τῶν πωλοῦντων τάς περιστεράς κατέστρεψεν·</td>
<td><strong>19:45</strong> Καὶ εἰσέλθων εἰς τὸ ἱερόν, ἦρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,</td>
<td><strong>2:14</strong> Καὶ ἔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κεραμιστὰς καθημένους.</td>
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<td><strong>11:16</strong> Εἶπεν ἔνας ἑταῖρός του, Ποῦ ἀπελθὼς τοὺς τῆς καρδίας τους πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, θα δεῖ, τα τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἔξεχεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν·</td>
<td><strong>2:16</strong> Εἴπη δὲ οἱ συνετρίβοντες τὸν ναὸν τῷ Ἰωάννῃ τῇ ἡμέρᾳ τῆς γενεαλογίας τοῦ Ἰωάννου τοῦ βαπτίζοντος, ἐξέβαλεν ἐκ τοῦ ναοῦ τὰς τραπέζας τῶν κεραμιστῶν·</td>
<td><strong>2:17</strong> Καὶ ἐξετρίβετον τὰς τραπέζας τῶν κεραμιστῶν: καὶ τῶν ναοφόρων ἀνέστρεψεν·</td>
<td><strong>2:18</strong> Καὶ ἐξετρίβετον τὰς τραπέζας τῶν κεραμιστῶν: καὶ τῶν ναοφόρων ἀνέστρεψεν·</td>
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<td>11:16</td>
<td>καὶ οὐκ ἦσεν ἵνα τις διενέγκη σκεῦος διὰ τοῦ τεροῦ.</td>
<td>It is not set that anyone should carry vessels for the temple.</td>
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<td>21:13</td>
<td>Καὶ λέγει αὐτοῖς, Γέγραπται, Ο οἶκός μου οἶκος προσευχῆς κληθῆσαι· ύμεῖς δὲ αὐτὸν ἐποίησατε σπῆλαιον λῃστῶν.</td>
<td>He said to them, &quot;It is written, 'My house shall be called a house of prayer,' [Isaiah 56:7] but you have made it a den of robbers!&quot; [Jeremiah 7:11]</td>
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<td>11:17</td>
<td>Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ο οἶκός μου οἶκος προσευχῆς κληθῆσαι πᾶσιν τοῖς έθνεσιν; Υμεῖς δὲ ἐποίησατε αὐτὸν σπῆλαιον λῃστῶν.</td>
<td>He taught, saying to them, &quot;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!&quot; [Jeremiah 7:11]</td>
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<td>19:46</td>
<td>Ἐγέρθη σπῆλαιον λῃστῶν.</td>
<td>19:46 saying to them, &quot;It is written, 'My house is a house of prayer,' [Isaiah 56:7] but you have made it a 'den of robbers!'&quot; [Jeremiah 7:11]</td>
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<td>2:16</td>
<td>Καὶ τοῖς τὰς πειρατείας πωλοῦσιν ἐπεν, Ἀρατε ταῦτα ἐντεῦθεν μή πουέτε τὸν οἶκον τοῦ πατρός μου ὁ οἶκον ἐμπορίου.</td>
<td>To those who sold the doves, he said, &quot;Take these things out of here! Don't make my Father's house a marketplace!&quot;</td>
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<td>2:17</td>
<td>Ἐμνήσθησαν δὲ οἱ μαθηταί αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος τοῦ οἶκου σου καταφάγεται με.</td>
<td>His disciples remembered that it was written, &quot;Zeal for your house will eat me up.&quot; [Psalm 69:9]</td>
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<td>2:18</td>
<td>Σημεῖον δεῖκνυεις</td>
<td>2:18 The Jews therefore answered him, &quot;What sign do you show us, seeing that you do these things?&quot;</td>
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<td>2:18</td>
<td>Απεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ ἐίπον αὐτῷ, Τί σημεῖον δεικνύεις</td>
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2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

2:19 Ἀπεκρίθη Ἰησοῦς καὶ ἔδειξεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισίν ἡμέρας ἐγερῶ αὐτὸν.

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 Ιουδαῖοι, Τεσσαράκοντα καὶ ἐξ ἔτους ἔκδοσεν ὁ ναὸς αὐτός, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγέρεις αὐτόν; 2:21 Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 2:22 Ὅτε οὖν ἤγερθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ
<table>
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<tr>
<th>21:14 The blind and the lame came to him in the temple, and he healed them.</th>
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<th>λόγῳ ὅ εἶπεν ὃ Ἰησοῦς.</th>
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<td>21:14 Καὶ προσῆλθον αὐτῷ χωλοῖς καὶ τυφλοῖς ἐν τῷ ἱερῷ καὶ ἐθέράτευσαν αὐτούς.</td>
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<td>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, &quot;Hosanna to the son of David!&quot; they were indignant, 21:16 and said to him, &quot;Do you hear what these are saying?&quot;</td>
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<td>21:15 Ἡδόντες δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησαν, καὶ τοὺς παιδές κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡςαν νὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν, 21:16 καὶ εἶπον αὐτῷ, Ἀκούεις τὶ οὗτοι λέγουσιν;</td>
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<td>Jesus said to them, &quot;Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'&quot; [Psalm 8:2]</td>
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<td>Ὅ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ</td>
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<td>oûdêpote ànégwote òti Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;</td>
<td>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.</td>
<td>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.</td>
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<td>11:18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐξήτουν πώς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὡς πάς ὁ ὄχλος ἐξεπλήσσετο ἐπί τῇ διδαχῇ αὐτοῦ.</td>
<td>19:47 Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐξήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 19:48 καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἀπαξ ἐξεκρέματο αὐτοῦ ἀκούον.</td>
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<td>21:17 Καὶ καταλιπὼν αὐτοῦς ἐξῆλθεν ἐξὸ τῆς πόλεως εἰς Βηθανίαν, καὶ ἤρεσθη ἐκεῖ.</td>
<td>21:17 He left them, and went out of the city to Bethany, and lodged there.</td>
<td>11:19 When evening came, he went out of the city.</td>
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<td>21:17 Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἐξὸ τῆς πόλεως.</td>
<td>11:19 When evening came, he went out of the city.</td>
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**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 Ως δὲ ἦν ἐν τοῖς Ἰεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἐὰν ἔποιεί. 2:24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν, διὰ τὸ αὐτὸν γινώσκειν πάντας. 2:25 καὶ ὅτι οὐ χρειάζετο εἰς ἓν τις μαρτυρίας περί 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 Ὅταν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτός, ἀρχὼν τῶν Ἰουδαίων· 3:2 ὁ δὲ Νικόδημος ἐπέθεσεν πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, Ραββί, οἶδαν δὲ ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιῆσαι ὁ σύ ποιεῖς, εἷν μὴ ἢ ὁ θεός μετ’ αὐτοῦ.

3:3 Jesus answered him, "Most certainly, I tell you, unless one is born anew [the word “anothen” translated here “anew” also means “again” and “from above”), he can't see the Kingdom of God."

3:3 Ιησοῦς δὲ ἔφες αὐτῷ, Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, εἰ ὁς οὐ τὴν 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 γέρων ἃν, Μὴ δύναται εἰς τὴν κολλάν τῆς μητρὸς αὐτοῦ δεύτερον εἰσέλθειν 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 “anothen” 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 Ιησοῦς δὲ ἔφες αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, εἰ μὴ τὴν γεννηθῆναι ἐκ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσέλθειν εἰς τὴν βασιλείαν τοῦ θεοῦ. 3:6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν. 3:7 Μὴ θαυμάσῃς ὅτι εἶπον σοι, Διὰ ἓνος γεννηθῆναι ἄνωθεν. 3:8 Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν ἄνωθεν οὖσα ἂν ἰδίας πάσχει ἔρχεται καὶ ποιὸς ὕπαγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

3:9 Nicodemus answered him, "How can these things be?"

3:9 Ιησοῦς δὲ ἔδωκεν 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."

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.

3:25 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."
3:28 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."

Event 23: John is arrested and Jesus leaves for Galilee
Time: sometime late fall or early winter 30 A.D.
Place: Judea

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<tr>
<th>MATTHEW 4:12</th>
<th>MARK 1:14</th>
<th>LUKE 4:14</th>
<th>JOHN 4:1-3</th>
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<tr>
<td>4:12 Now when Jesus heard that John was delivered up,</td>
<td>1:14 Now after John was taken into custody,</td>
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<td>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),</td>
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<td>4:1 Ως οὖν ἔγνω ὁ κύριος ὅτι ἦκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰοάννης 4:2 κἀποιγε Ἰησοῦς</td>
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<td>4:12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰοάννης παρεδόθη,</td>
<td>1:14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰοάννην, ἠλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 4:5 Ἑρχεται οὖν εἷς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὁ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ ὕδρᾷ 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 Ἰσραηλίτης κεκοπιακός ἦν τῆς ὀδοποιίας ἔκαθες ὁ ὕδρα τῷ ὑδραῖς ἐπὶ τῇ πηγῇ. Ὁρα ἦν ὠρα ἔκτη.

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 Ἐρχεται γυνὴ ἑκ τῆς Σαμαρείας ἄντλησαι ὕδωρ· λέγει αὐτῇ ὁ Ἰσραηλίτης. Δός μοι πιεῖν. 4:8 Οἱ γάρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἵνα τροφὴν 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 Σαμαρείτις. Πῶς σὺ Ἰουδαῖος ὁ ὅπως ἂν παρ᾽ ἐμοὶ πιεῖν αἰτεῖς, οὕτως γυναικὸς Σαμαρείτιδος; Ὅπως γάρ συγχράνται Ἰουδαῖοι Σαμαρείταις.
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."

<table>
<thead>
<tr>
<th>4:10 Ἀπεκρίθη Ἰησοῦς καὶ ἐίπεν αὐτῇ, Εἴ ἦδες τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πείν, σὺ ἂν ἔητηςας αὐτόν, καὶ ἐδοκεῖς ἂν σοι ὕδωρ ζῶν.</th>
</tr>
</thead>
</table>

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?"

<table>
<thead>
<tr>
<th>4:11 Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλήμα ἐχεις, καὶ τὸ φρέαρ ἐστίν βαθὺ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 4:12 Μή σὺ μείζων εἰ τοῦ πατρός ἡμῶν Ἰακώβ, δὸς ἐδοκεῖς ἡμῖν τὸ φρέαρ, καὶ αὐτῶς ἐξ αὐτοῦ ἐπιεῖν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;</th>
</tr>
</thead>
</table>

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."

<table>
<thead>
<tr>
<th>4:13 Ἀπεκρίθη Ἰησοῦς καὶ ἐίπεν αὐτῇ, Πᾶς οἱ πίνων ἐκ τοῦ ὕδατος τοῦτον, διησείς πάλιν· 4:14 δὲ δὲν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτό, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἄλλα τὸ ὕδωρ δόσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς αἰώνιον.</th>
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</thead>
</table>

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."

<table>
<thead>
<tr>
<th>4:15 Λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δὸς μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντελείν.</th>
</tr>
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</table>

4:16 Jesus said to her, "Go, call your husband, and come here."

<table>
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<tr>
<th>4:16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε, φῶνησον τὸν ἄνδρα σοῦ, καὶ ἐλθέτε ἐνθάδε.</th>
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</table>

4:17 The woman answered, "I have no husband."

<table>
<thead>
<tr>
<th>4:17 Ἀπεκρίθη ἡ γυνὴ καὶ ἐίπεν, Οὐκ ἔχω ἄνδρα.</th>
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</thead>
</table>

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."

<table>
<thead>
<tr>
<th>Λέγει αὐτῇ ὁ Ἰησοῦς, Καλός ἐπάς ὅτι Ἄνδρα ὁμοίως ἔχω· 4:18 πέντε γὰρ ἄνδρας ἐσχές, καὶ νῦν ἐχεις οὐκ ἐστιν σου ἀνήρ· τοῦτο ἄλληθες εἰρήκας.</th>
</tr>
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</table>

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."

<table>
<thead>
<tr>
<th>4:19 Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἰς σῦ. 4:20 Οἱ πατέρες ἡμῶν ἔχον ἐν τῷ ὄρει τοῦτο προσκυνήσαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμωι ἐστιν ὁ τόπος ὧπου δεῖ προσκυνεῖν.</th>
</tr>
</thead>
</table>

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.”

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

4:26 Εἰμί 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 ἤλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαψαν ὅτι μετὰ γυναικὸς ἔλαλεν· οὐδὲις μέντοι ἐπέν, Τί ζήτετε; 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 Αφῆκεν οὖν τὴν υδάτινα αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 4:29 Δεῦτε, ἵδετε ἄνθρωπον, ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτος ἐστιν ὁ χριστός; 4:30 Ἐξῆλθον έκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

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

4:31 Ἐν δὲ τῷ μεταξὺ ἤρωτον αὐτὸν οἱ μαθηταὶ, λέγοντες, Ῥαββί, φάγε.

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

4:32 Ὅ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἐχω φαγεῖν ἵνα ὡμεῖς οὐκ οἴδατε.

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

4:33 Ἐλέγον οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Μὴ 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, Ἐμὼν βρῶμα ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειῶσω 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.
4:35 Oùy ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστίν, καί ο θερισμός ἔρχεται; Ἰδού, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θέσασθε τὰς χώρας, ὅτι λευκαὶ εἰσίν πρὸς θερισμόν ἡδη. 4:36 Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ἴζην αἰώνιον· ἵνα καί ὁ σπείρων ὑμοὶ χαίρῃ καὶ ὁ θερίζων. 4:37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἁληθινός, ὅτι Ἀλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 4:38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ υἱὸς ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ υμεῖς εἰς τὸν κόπον αὐτῶν εἰσέληλθατε.

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.

He stayed there two days.

καὶ ἐμείνεν 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 πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σήν λαλῶν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτος ἐστιν ἁληθῶς 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.

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**Event 25: Jesus arrives in Galilee**

**Time:** spring 31 A.D.

**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 4:12-17</th>
<th>MARK 1:14-15</th>
<th>LUKE 4:14-15</th>
<th>JOHN 4:43-45</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:12 Νῦν ὅταν Ἰησοῦς ἀκούσας ὅτι Ἰωάννης ἔλεγεν ἢν ἔλαβεν τὸν Ἰησοῦς καὶ ἔλθεν εἰς τὴν Γαλιλαίαν·</td>
<td>1:14 Νῦν ἀκούσας ὅτι Ἰωάννης ἔλεγεν ἢν ἔλαβεν τὸν Ἰησοῦς καὶ ἔλθεν εἰς τὴν Γαλιλαίαν·</td>
<td>4:14 Ἰησοῦς παραδοθηκὼς τῷ Ἰωάννῃ, ἐλήλυθεν εἰς τὴν Γαλιλαίαν·</td>
<td>4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν εἰς τὴν Γαλιλαίαν·</td>
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</tbody>
</table>

**Jesus returns to Galilee after spending time with the Samaritans.**
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]

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:13 καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερναῦμ τὴν παραθαλάσσιαν, ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλείμ: 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰησοῦν τοῦ προφήτου, λέγοντος, 4:15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεῖμ, ὀδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 4:16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδεν φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.</td>
<td>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 &quot;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.&quot; [Isaiah 9:1-2]</td>
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</tbody>
</table>
and news about him spread through all the surrounding area. 4:15 He taught in their synagogues, being glorified by all.

καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ. 4:15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

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.

4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ, 1:15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός, 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.

4:47 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."

4:49 The nobleman said to him, "Sir, come down before my child dies."

4:50 Jesus said to him, "Go your way. Your son lives."

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.

4:54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

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
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας</strong></td>
<td>he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.</td>
</tr>
<tr>
<td><strong>1:16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας</strong></td>
<td>he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen.</td>
</tr>
<tr>
<td><strong>5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικείσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεου, καὶ αὐτὸς ἦν ἐστώς παρὰ τὴν λίμνην Γεννησαρῆ.</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>2:2 καὶ εἶδον δύο πλοῖα στάντα ἐν τῇ θάλασσῃ, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ὄλγος. Καὶ καθὼς ἐδίδασκεν ἐκ τούτου πλοίου τοῦ ὄχλους.</strong></td>
<td>5:4 When he had finished speaking, he said to Simon, &quot;Put out into the deep, and let down your nets for a catch.&quot;</td>
</tr>
<tr>
<td><strong>5:4 Ως δὲ ἐποίησεν λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.</strong></td>
<td>5:5 Simon answered him, &quot;Master, we worked all night, and took nothing; but at your word I will let down the net.&quot; 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</td>
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that they began to sink.

5:5 Καὶ ἀποκρίθεις ὁ Σίμων εἶπεν αὐτῷ, Ἑπιστάτα, δι’ ἀλλὰ τῆς νυκτὸς κοπίσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ βήματι σου χαλάσω τὸ δίκτυν.

5:6 Καὶ τοῦτο ποίσαντες, συνέκλεισαν πλῆθος ἰζῳδιων πολὺ· διερρήγνυτο δὲ τὸ δίκτυν αὐτῶν· 5:7 καὶ κατένευσαν τοὺς μετόχους τοὺς ἐν τῷ ἐτέρῳ πλοῖῳ, τοῦ ἑλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἠλθὼν καὶ ἐπλήσαν ἀμφότερα τὸ πλοῖο, ὡστε βυθίζεσθαι αὐτὰ.

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;

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."

4:19 Καὶ λέγει αὐτοῖς, Δεῦτε ἄπας μου, καὶ ποίσαν ύμᾶς ἄλλεις ἄνθρώπων.

1:17 Καὶ ἔπεσεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὑπίσχο μου, καὶ ποίσαν ύμᾶς γενέσθαι ἄλλεις ἄνθρώπων.

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.

5:10 ὁμοίως δὲ καὶ Ἰάκωβος καὶ Ἰοάννης, οἱ υἱοὶ Ζεβεδείαν, οἱ ἦσαν κοινοῖ τῷ Σίμωνι. Καὶ ἔπεσεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ
| 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 αὐτῶ. | 5:11 Καὶ καταγαγόντες τὰ πλοία 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 προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδέλφον αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσαν αὐτούς. | 1:19 Καὶ προβὰς ἐκεῖθεν ὅλιγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδέλφον αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. |

### Event 28: Jesus delivers a Capernaum sermon and exorcism

**Time:** spring 31 A.D.

**Place:** Capernaum, Galilee

<table>
<thead>
<tr>
<th>MARK 1:21-28</th>
<th>LUKE 4:31-37</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:21 They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught.</td>
<td>4:31 He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day,</td>
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<tr>
<td>1:21 Καὶ εἰσπορεύονται εἰς Καπερναοῦμ.</td>
<td>4:31 Καὶ κατῆλθεν εἰς Καπερναοῦμ πόλιν</td>
</tr>
<tr>
<td>Greek</td>
<td>English</td>
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<tr>
<td>καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκεν.</td>
<td>τῆς Γαλαάλας· καὶ ἦν διδάσκον αὐτοῦ ἐν τοῖς σάββασιν.</td>
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<tr>
<td>1:22 They were astonished at his teaching, for he taught them as having authority, and not as the scribes.</td>
<td>4:32 and they were astonished at his teaching, for his word was with authority.</td>
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<tr>
<td>1:22 Καὶ ἔξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκον αὐτοὺς ὡς ἔξουσίαν ἔχων, καὶ σὺς ὡς οἱ γραμματεῖς.</td>
<td>4:32 Καὶ ἔξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἔξουσίᾳ ἦν ὁ λόγος αὐτοῦ.</td>
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<tr>
<td>1:23 Immediately there was in their synagogue a man with an unclean spirit,</td>
<td>4:33 In the synagogue there was a man who had a spirit of an unclean demon,</td>
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<tr>
<td>1:23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκάθαρτῳ,</td>
<td>and he cried out, 1:24 saying, &quot;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!&quot;</td>
</tr>
<tr>
<td>and he cried out, 1:24 saying, &quot;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!&quot;</td>
<td>and he cried out with a loud voice, 4:34 saying, &quot;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!&quot;</td>
</tr>
<tr>
<td>καὶ ἁνέκραζεν, 1:24 λέγων, Ἑα, τι ἡμῖν καὶ σοῖ, Ἡσυχ Ναζαρηνε; Ἡλθες ἀπολέσαι ἡμᾶς; Οἶδα σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ.</td>
<td>καὶ ἁνέκραζεν φωνῇ μεγάλῃ, 4:34 λέγων, Ἑα, τι ἡμῖν καὶ σοῖ, Ἡσυχ Ναζαρηνε; Ἡλθες ἀπολέσαι ἡμᾶς; Οἶδα σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ.</td>
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<tr>
<td>1:25 Jesus rebuked him, saying, &quot;Be quiet, and come out of him!&quot;</td>
<td>4:35 Jesus rebuked him, saying, &quot;Be silent, and come out of him!&quot;</td>
</tr>
<tr>
<td>1:25 Καὶ ἐπετίμησεν αὐτὸ ὁ Ἡσυχος, λέγων, Φιμώθητι, καὶ ἐξέλθετε ἐξ αὐτοῦ.</td>
<td>4:35 Καὶ ἐπετίμησεν αὐτὸ ὁ Ἡσυχος, λέγων, Φιμώθητι, καὶ ἐξέλθετε ἐξ αὐτοῦ.</td>
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<tr>
<td>1:26 The unclean spirit, convulsing him and crying with a loud voice, came out of him.</td>
<td>When the demon had thrown him down in their midst, he came out of him, having done him no harm.</td>
</tr>
<tr>
<td>1:26 Καὶ σπαράξαν αὐτῶν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράζαν φωνῇ μεγάλῃ, ἐξέλθεν ἐξ αὐτοῦ.</td>
<td>Καὶ ῥίψαν αὐτῶν τὸ δαιμόνιον εἰς μέσον ἐξήλθεν ἀπ’ αὐτοῦ, μηδὲν βλάψαν αὐτῶν.</td>
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<td>1:27 They were all amazed, so that they questioned among themselves, saying, &quot;What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!&quot;</td>
<td>4:36 Amazement came on all, and they spoke together, one with another, saying, &quot;What is this word? For with authority and power he commands the unclean spirits, and they come out!&quot;</td>
</tr>
<tr>
<td>1:27 Καὶ ἐθαμβήθησαν πάντες, ὡς ἀσάρτητον πρὸς ἑαυτοῦς, λέγοντας, Τί ἐστιν τότω; Τίς ἦ διδαχὴ ἢ καινὴ αὐτή, ὅτι κατ᾽ ἔξουσιαν καὶ τοῖς πνεύμασιν τοῖς ἀκάθαρτοις ἐπητάσσει, καὶ ὑπακουοῦσιν αὐτῶ;</td>
<td>4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουσα πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος αὐτος, ὅτι ἐν ἔξουσίᾳ καὶ δύναμει ἐπιτάσσει τοῖς ἀκάθαρτοις πνεύμασιν, καὶ ἐξέρχονται;</td>
</tr>
<tr>
<td>1:28 The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.</td>
<td>4:37 News about him went out into every place of the surrounding region.</td>
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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 beyond the Jordan followed him.

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,

5:3 "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 οὶ πτωχοὶ τῷ πνεύματι:
οὐ δὲ τὰ πτωχόν ἐστιν ἣ βασιλεία τῶν οὐρανῶν.
5:4 Μακάριοι οἱ πενθοῦντες:
οὐ δὲ ψυχοῦσιν τὴν γῆν.
5:5 Μακάριοι οἱ πραξεὶς:
οὐ δὲ κληρονομήσουσιν τὴν γῆν.
5:6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην:
οὐ δὲ χορτασθήσονται.
5:7 Μακάριοι οἱ ἐλεήμονες:
οὐ δὲ ἐρωτάτωσιν ταῖς δικαιοσύναις.
5:8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ:
οὐ δὲ τὸν θεὸν ὄψονται.
5:9 Μακάριοι οἱ εἰρηνοποιοὶ:
οὐ δὲ υἱοὶ θεοῦ κληθήσονται.
5:10 Μακάριοι οἱ δεδιωγμένοι ἐνεκεν δικαιοσύνην:
οὐ δὲ τοὺς ἔρχεται πρὸς ὕμων.

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.

5:13 "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.

5:17 "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.
righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

5:17 Μὴ νομίσητε ὑμᾶς ἢ ἁλλὰ ἡμέρας, ἵνα μὴ καταλῦσαι τὸν νόμον ἢ τοὺς προφητὰς· οὐκ ἡμέρας καταλῦσαι ἀλλὰ πληρῶσαι. 5:18 Αμήν γὰρ λέγω, ἐως ὅταν παρέλθῃ ὁ οὐρανός καὶ ἡ γῆ, ἵνα ἔσται ἐν ἡ μία κεραίᾳ ὃςν ἢ ἡμέρας ἀπὸ τοῦ νόμου, ἐως ὅταν πάντα γένηται. 5:19 Ὁ εὖς ἐφ' ὅν ὁ λόγος ἐκαθορισμὸς τῶν ἐνθισμάτων, καὶ διάδοχη ὁ λόγος τοὺς ἀνθρώπους, ἑλάστος κληρονομεῖ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἐν ποιήσῃ καὶ διάδοχη, ὁ λόγος κληρονομεῖ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5:20 Λέγω γὰρ ὅμως ὅτι ἐὰν μὴ περισσεύῃ ἡ δικαιοσύνη ὑμῶν πλείον 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]

5:25 Ἐὰν ὁ πατὴρ ὑμῶν δέχῃ τὸν διαλλακτικόν· 5:26 Ἐὰν ὁ ζαλίζων μὴ ἴσχυσῃ τῇ κρίσει· 5:26 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὁργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἐνοχὸς ἔσται τῇ κρίσει· ὃς δ' ἐν εὐθείᾳ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἐνοχὸς ἔσται τῷ συνεδρίῳ· ὃς δ' ἐν εὐθείᾳ, Μορέ, ἐνοχὸς ἔσται εἰς τὴν γένναν τοῦ πνεύματος.

5:27 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, 5:28 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 5:29 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. 5:30 Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.

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 Ἐρρήθη δὲ ὁτι 'Ὅς ἐὰν ἀπόλοιπη τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἀπόλοιπη τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχήσατα καὶ δό χαί ἀπολογομένην γαμῆσα μοιχάται.

5:33 "Again you have heard that it was said, '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.

5:38 Ἡκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις. Οὐκ ἐπιρκήσεις, ἀποδόσεις δὲ τῷ κυρίῳ τοῦ ὅρκους11 σου: 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμοίασαι ὀλος· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστίν τοῦ θεοῦ: 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποποίην ἐστίν τὸν πονὸν αὐτοῦ· μήτε εἰς Ἑρωσόλυμα, ὅτι πόλις ἐστίν τοῦ μεγάλου βασιλέως: 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμοίας, ὅτι οὐ δύνασαι μίαν τρίχα λευκῆν ἢ μέλαναν ποίησαι. 5:37 ἔστω δὲ ὁ λόγος ὑμῶν, καὶ ναὶ, 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.

5:43 Ἡκούσατε ὅτι ἐρρήθη, Ὁφθαλμόν ἀντὶ ὁφθαλμοῦ, καὶ ὁδόντα ἀντὶ ὁδόντος· 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήσητε τῷ πονηρῷ· ἀλλ' ὅστες σε ῥαπίσει χείρι τῆς δεξιᾶς σαραγόνα, στρέψων αὐτῷ καὶ τὴν ἄλλην: 5:40 καὶ τῷ θέλοντι σε κρίθηναι καὶ τὸν θετόνα σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἰματίον· 5:41 καὶ ὅστες σε ἀγαφανεύσει μέλιον ἐν, ὅπερ μετ' αὐτοῦ δῶ.

5:43 "You have heard that it was said, 'You shall love your neighbor [Leviticus 19:18], and hate your enemy.' [Quran 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?

5:44 Ἡκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου; 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταραζόνους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσι ὑμᾶς, καὶ προσέγγιζετε υπὲρ τῶν ἐπηρεάζοντος ὑμᾶς, καὶ διωκόντων ὑμᾶς: 5:45 ὅπως γένητε υἱὸι τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἠλιοῦ αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδικοὺς. 5:46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπόντας ὑμᾶς, τίνα μισθὸν ἔχετε; Ὁὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 5:47 Καὶ ἐὰν ἀσπάσῃτε τοὺς φίλους ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Ὁὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν;

5:48 Therefore you shall be perfect, just as your Father in heaven is perfect.

5:48 Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὅσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειος ἐστίν.

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 ἐμπροσθεν τῶν ἄνθρωπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἴ δὲ μήγε, μισθον οὐκ ἔχετε παρὰ τὸ πατρὶ ὑμῶν τὸ ἐν τοῖς σύρωνοι. 6:2 Ἄπαν τὸν ποιῆς ἐλεημοσύνην, μὴ σαλίσθης ἐμπροσθεν σου, ὀσπερ οἱ ὑποκριτα ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥώμαις, ὅπως δοξασθοῦσιν ὑπὸ τῶν ἄνθρωπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6:3 Σοὶ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἄριστερά σου τί ποιεῖ ἡ δεξιά σου, 6:4 ὅπως ἡ σοῦ ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καί 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 you things you need, before you ask him.

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"]

6:14 "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.

6:16 "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 Ὅσαν δὲ νηστεύετε, μὴ γίνεσθε δόσπερ οἱ ὑποκριταὶ σκυθρωποὶ: ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανεροῖς τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. 6:17 Σὺ δὲ νηστεύων ἀλειψάῃ σου τὴν κορφήν, καὶ τὸ πρόσωπόν σου νῦνια, 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύον, ἀλλὰ τὸ πατρὶ σου τὸ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ὄπωδεσε 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 βρόδας ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρόδας ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. 6:21 Ὄπου γὰρ ἐστίν ο θησαυρὸς ὑμῶν, εκεῖ 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 Ὅ λύχνος τοῦ σῶματός ἐστίν ὁ φωτισμός· ἐὰν γὰρ ὁ φωτισμὸς σοῦ ἀπλεῖς, ὅπου τὸ σῶμα σου φωτείνως ἐστίν. 6:23 ἐὰν δὲ ὁ φωτισμὸς σοῦ πονηρός, ὅπου τὸ σῶμα σου σκοτεινῶς ἐστίν. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πάσον;

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.

6:24 Οὐ καὶ ὁ διὰ τοῦτο λέγω ὑμῖν· ὅταν ἐν τοίς ἕνας κρυπτάτω, καὶ τὸν ἕτερον ἐγκαταλείπῃ· ἐντὸς ἐνθάδε τελεῖ. 6:25 Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τὶ φάγητε καὶ τὶ πίνητε· μηδὲ τὸ σῶμα ὑμῶν, τὴν ἐνέστησί σου· Οὐχὶ ἐκ τῆς ψυχῆς πλεῖον ἐστίν τῆς ἐνέστησί σου· καὶ τὸ σῶμα τὸ ἐνδύματος; 6:26 Ὑμεῖς θείοι ἐστε, οὐ χρείασθε καταστάσεως, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανός ὁ κύριος ὁ πατρός ὑμῶν διαφέρει μεταξὺ αὐτῶν;

6:27 "Which of you, 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 εἰς ύμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πέντε ἡμέρας ἓνα; 6:28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμαθήτε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐκ ἔντεκεί. οὐδὲ νῆθε· 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλλετο ὡς ἐν τούτῳ. 6:30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αύριον εἰς κλῖβανον βαλλόμενον, ο θεὸς οὗτος ἀμφισβητεῖ, οὐ πολλῷ μᾶλλον υμᾶς, ὕλησπιτος;

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, λέγεντες, Τί φαγοῦμεν, ή τί πίομεν, ή τί περιβαλόμεθα; 6:32 Πάντα γὰρ ταῦτα τὰ ἐθνῶν ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε 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 αὐριόν· ἢ γὰρ αὐριόν μεριμνῆσαι τὰ ἐσωτήρ. Αρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7:1 "Don't judge, so 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.

7:6 "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.

7:7 "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.

7:13 "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.

7:15 "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
Event 30: Jesus heals a leper  
Time: spring 31 A.D.  
Place: Galilee

<table>
<thead>
<tr>
<th>Matthew 8:1-4</th>
<th>Mark 1:40-45</th>
<th>Luke 5:12-16</th>
</tr>
</thead>
</table>

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.

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.

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.'

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."

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.
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἥκολοῦθησαν αὐτῷ ὄχλοι πολλοί</td>
<td>When he came down from the mountain, great multitudes followed him.</td>
</tr>
<tr>
<td>8:2 Καὶ ἔρχεται πρός αὐτὸν λεπρός, παρακάλων αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ διττὶ Ἐὰν θέλης, δυνασάι με καθαρίσαι.</td>
<td>Behold, a leper came to him and worshiped him, saying, &quot;Lord, if you want to, you can make me clean.&quot;</td>
</tr>
<tr>
<td>8:3 Καὶ ἐκτείνας τὴν χείρα, ἥψατο αὐτῶ, Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι.</td>
<td>Immediately his leprosy was cleansed.</td>
</tr>
<tr>
<td>8:4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὄρα μηδενὶ εἴπης·</td>
<td>Jesus said to him, &quot;See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.&quot;</td>
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<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1:40 Καὶ ἔρχεται πρός αὐτὸν λεπρός, παρακάλων αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ διττὶ Ἐὰν θέλης, δυνασάι με καθαρίσαι.</td>
<td>1:40 A leper came to him, begging him, kneeling down to him, and saying to him, &quot;If you want to, you can make me clean.&quot;</td>
</tr>
<tr>
<td>1:41 Ἡ ὄρος τῆς κράτους, ἡ Ἰερουσαλήμ, καθαρίσθη.</td>
<td>1:41 Being moved with compassion, he stretched out his hand, and touched him, and said to him, &quot;I want to. Be made clean.&quot;</td>
</tr>
<tr>
<td>1:42 Καὶ εἰπόντος αὐτῶ, εὐθεῶς ἀπῆλθεν ἀπ’ αὐτῶ, ἤ λέπρα, καὶ ἐκαθαρίσθη.</td>
<td>1:42 When he had said this, immediately the leprosy departed from him, and he was made clean.</td>
</tr>
<tr>
<td>1:43 Καὶ ἐμβριμησάμενος αὐτῶ, εὐθεῶς ἐξεβάλεν</td>
<td>1:43 He strictly warned him, and immediately sent him out, 1:44 and said to him, &quot;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.&quot;</td>
</tr>
<tr>
<td>5:14 Καὶ εὐθεῶς ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτῶ,</td>
<td>5:14 He commanded him to tell no one, &quot;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.&quot;</td>
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</tbody>
</table>
Event 31: Jesus heals a centurion’s servant  
**Time:** spring 31 A.D.  
**Place:** Capernaum, Galilee

<table>
<thead>
<tr>
<th>MATTHEW 8:5-13</th>
<th>LUKE 7:1-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:5 When he came into Capernaum,</td>
<td>7:1 After he had finished speaking in the hearing of the people, he entered into Capernaum.</td>
</tr>
<tr>
<td>8:5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπέρναο,</td>
<td>7:1 Ἐπεὶ Ἰησοῦς ὑπὸ της οἰκουν τοῦ λαοῦ, εἰςηλθέν εἰς Καπερναοῦμ.</td>
</tr>
<tr>
<td>a centurion came to him, asking him, 8:6 and saying, &quot;Lord, my servant lies in the house paralyzed, grievously tormented.&quot;</td>
<td>7:2 Αὐτὸς δὲ ὁ ἐκατοντάρχος παρακαλῶν αὐτόν, 8:6 καὶ λέγων, Κύριε, ὁ παῖς μου</td>
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</tbody>
</table>

**Matthew 8:5**

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.

**Luke 7:1**

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.

**Jesus heals a centurion’s servant**

A certain centurion came to him, asking him, 8:6 and saying, "Lord, my servant lies in the house paralyzed, grievously tormented." He is worthy for you to do this for him, 7:5 for he loves our nation, and he built our synagogue for us."
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>8:7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτῶν.</td>
<td>When the centurion answered, &quot;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.&quot;</td>
</tr>
<tr>
<td>8:8 Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἐφῆ, Κύριε, οὐκ εἰμι ἰκανός ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἄλλα μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.</td>
<td>When he was now not far from the house, the centurion sent friends to him, saying to him, &quot;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.&quot;</td>
</tr>
<tr>
<td>8:10 Ακούσας δὲ ταῦτα ὁ Ἰησοῦς ἔθαμβας, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν,</td>
<td>7:9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, &quot;I tell you, I have not found such great faith, no, not in Israel.&quot;</td>
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<tr>
<td><strong>Event 32: Jesus raises from the son of the widow of Nain from the dead</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Time:</strong> spring 31 A.D.</td>
<td></td>
</tr>
<tr>
<td><strong>Place:</strong> Nain, Galilee</td>
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</table>

**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 ἔγενε τὸν τὸν ζῆν, ἐπορεύετο εἰς πόλιν καλουμένην Ναίν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἰκανοὶ, καὶ ὄχλος πολύς.

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 Ως δὲ ἐγείρετο τῇ πόλιν τῆς πόλεως, καὶ ἴδοι, ἐξεκοµίζετο τεθνηκός, ὦ τίς μονογενὴς τῇ μητρί αὐτοῦ, καὶ αὐτῇ χίρᾳ· καὶ ὄχλος τῆς πόλεως ἰκανὸς σὺν αὐτῇ.

7:13 When the Lord saw her, he had compassion on her, and said to her, "Don't cry."

7:13 Καὶ ἴδοι αὐτῆς ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίε.

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 προσέλθων ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπεν, Νεανίσκε, σοι 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 νεκρός, καὶ ἤρετο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρί 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 Ἐλαβέν δὲ φόβος πάντας, καὶ ἔδωκαν τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἐγέρθηται ἐν ἡμῖν, καὶ ὅτι Ἐποσκέψατο ὁ θεός τὸν λαὸν αὐτοῦ.

7:17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

| 8:13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." |
| 7:10 Those who were sent, returning to the house, found that the servant who had been sick was well. |

His servant was healed in that hour.

| 8:13 | Ἐπείπερ ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὡπάγε, καὶ ὡς ἐπίστευσας γενήθητο σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ. |
| 7:10 | Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν ὅρκον ἑτὸν τὸν ἁσθενούντα δούλον ὑγαίνοντα. |
### Event 33: Jesus heals Peter's mother-in-law and others  
**Time:** spring 31 A.D.  
**Place:** Capernaum, Galilee

<table>
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<tbody>
<tr>
<td>8:14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever.</td>
<td>1:30 Now Simon's wife's mother lay sick with a fever, and immediately they told him about her.</td>
<td>Simon's mother-in-law was afflicted with a great fever, and they begged him for her.</td>
</tr>
<tr>
<td>8:15 He touched her hand, and the fever left her.</td>
<td>1:31 He came and took her by the hand, and raised her up. The fever left her,</td>
<td>4:39 He stood over her, and rebuked the fever; and it left her.</td>
</tr>
<tr>
<td>8:16 When evening came, they brought to him many possessed with demons.</td>
<td>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</td>
<td>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.</td>
</tr>
</tbody>
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7:17 Καὶ ἔξηλθεν οὗ λόγος αὐτοῦ ἐν ὄλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
<table>
<thead>
<tr>
<th>1:34 He healed many who were sick with various diseases, and cast out many demons.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:16 Ὅψιας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς· 1:32 Ὅψιας δὲ γενομένης, ὅτε ἔδυ ὁ ἡλίος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακοὺς ἔχοντας καὶ τοὺς δαιμονιζόμενους· 1:33 καὶ ἡ πόλις ἀλή ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 1:34 Καὶ ἐθεράπευσεν πολλοὺς κακοὺς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, 4:40 Δύοντος δὲ τοῦ ἡλίου, πάντες ὅσιοι εἶχον ἀσθενοῦντας νόσους ποικίλαις ἦγαγον αὐτοὺς πρὸς αὐτὸν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτοὺς.</td>
</tr>
<tr>
<td>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, &quot;You are the Christ, the Son of God!&quot; Rebutting them, he didn't allow them to speak, because they knew that he was the Christ.</td>
</tr>
<tr>
<td>καὶ ἐξέβαλεν τὰ πνεύματα λόγω, καὶ οὐκ ἠφίεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτὸν. 4:41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντας καὶ λέγοντας ὅτι Σὺ εἶ ὁ χριστὸς ὁ ὑιὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτά λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.</td>
</tr>
<tr>
<td>and healed all who were sick; 8:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying: &quot;He took our infirmities, and bore our diseases.&quot; [Isaiah 53:4]</td>
</tr>
<tr>
<td>καὶ πάντας τοὺς κακοὺς ἔχοντας ἐθεράπευσεν· 8:17 ὡς πληρωθῇ τὸ ρηθὲν 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</td>
</tr>
</tbody>
</table>
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 ἐπαξήτουσιν αὐτόν, καὶ ἠλθον ἐς αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτόν. 4:43 Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεὶ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπέσταλμαι. 4:44 Καὶ ἦν κηρύσσαν 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

<table>
<thead>
<tr>
<th>MATTHEW 8:18-27</th>
<th>MARK 4:35-41</th>
<th>LUKE 8:22-26</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.</td>
<td>8:18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.</td>
<td>8:20 Jesus said to him, &quot;The foxes have holes, and the birds of the sky have nests, but the</td>
</tr>
<tr>
<td>8:19 A scribe came, and said to him, &quot;Teacher, I will follow you wherever you go.&quot;</td>
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<tr>
<td>8:19 Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔσαι ἀπέρχῃ.</td>
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<td>Son of Man has nowhere to lay his head.</td>
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<td>----------------------------------------</td>
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<tr>
<td>8:20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φιλεούσες ἐχοῦσιν, καὶ τὰ πετενία τοῦ ὑφανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλήν κλίνῃ.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8:21 Another of his disciples said to him, &quot;Lord, allow me first to go and bury my father.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἄπληθεν καὶ θάνατον πατέρα μου.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8:22 But Jesus said to him, &quot;Follow me, and leave the dead to bury their own dead.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:22 Ὅ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάνατον ἑαυτῶν νεκροὺς.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8:23 When he got into a boat, his disciples followed him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:35 On that day, when evening had come, he said to them, &quot;Let's go over to the other side.&quot; 4:36 Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.</td>
</tr>
</tbody>
</table>

| 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. |

<table>
<thead>
<tr>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:37 A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled.</td>
</tr>
</tbody>
</table>

| 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. |

<table>
<thead>
<tr>
<th>8:23 Καὶ ἐμβάντα αὐτῷ εἰς τὸ πλοῖον, ἤκολούθησαν αὐτῷ οἱ μαθηταί αὐτοῦ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:35 Καὶ λέγει αὐτοῖς ἐν ἑκείνῃ τῇ ἡμέρᾳ, ὡς ἔγενομεν ἔνας ἄρης καὶ ἠδέλθημεν εἰς τὸ πέραν. 4:36 Καὶ ἠφέντες τὸν ὅχλον, παραλαμβάνοντος αὐτοῦ ὡς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ πλοίαρια ἦν μετ’ αὐτοῦ.</td>
</tr>
</tbody>
</table>

<p>| 8:22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταί αὐτοῦ, καὶ εἶπεν πρὸς αὐτοῦ, Διέλθημεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἤνεγχθησαν. |</p>
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 8:24 Καὶ ἰδοὺ, σαιμὼς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. | They came to him, and woke him up, saying, "Save us, Lord! We are dying!"
| 8:25 Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμέθα. | 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?"
| 8:26 Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἦστε, ὡλγόπτιστοι; Τότε ἐγερθεὶς ἐπέτιμησαν τοὺς ἁνέμους καὶ τῇ θαλάσσῃ, καὶ ἐγέννει γαλήνη μεγάλη. | He woke, and rebuked the wind and the sea, and there was a great calm.
| 8:27 Οἱ δὲ ἀνήφροποι ἐθάμμασαν, λέγοντες, Ποταπός ἦστιν οὗτος, ὅτι καὶ οἱ ἁνέμοι καὶ η ἡθάλασσα ὑπακούονσιν αὐτῷ; | The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"
| 4:37 Καὶ γίνεται λαβάξη, ἀνέμοι μεγάλη, καὶ ἐκέλευσαν εἰς τὸ πλοῖον, ὡστε αὐτὸς ἦδη γεμίζεσθαι. | 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?"
| 4:38 Καὶ ἤγειρεν ἐν τῇ πρώμην ἐπὶ τὸ προσκεφάλαιον καθεδροῦν· καὶ ἐγέρθησαν αὐτόν, καὶ λέγοντας αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμέθα; | 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?"
| 4:41 Τοὺς περιστὰτα, ἐπιστάτας, ὑπακούοντες, οὐκ ἦστιν ἡ πίστις ὑμῶν; | 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 ἐπετιμήσαν τῷ ἁνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύγασαν, καὶ ἐγένετο γαλήνη. 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἦστιν ἡ πίστις ὑμῶν; | Ο δε ἐγερθεὶς ἐπέτιμησεν τὸ ἁνέμῳ καὶ τὸ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύγασαν, καὶ ἐγένετο γαλήνη. 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἦστιν ἡ πίστις ὑμῶν; | 8:26 They arrived at the

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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</table>
| 8:28 Καὶ ἐπετιμήσαν τῷ ἁνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύγασαν, καὶ ἐγένετο γαλήνη. | 8:26 They arrived at the
Event 35: Jesus heals two Gergesene/Gadarene demoniacs and their response  
**Time:** spring 31 A.D.  
**Place:** east side of the Sea of Galilee

<table>
<thead>
<tr>
<th>MATTHEW 8:28-9:1</th>
<th>MARK 5:1-20</th>
<th>LKE 8:26-39</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:28 When he came to the other side, into the country of the Gergesenes,</td>
<td>5:1 They came to the other side of the sea, into the country of the Gadarenes.</td>
<td>8:26 They arrived at the country of the Gadarenes, which is opposite Galilee.</td>
</tr>
<tr>
<td>8:28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν,</td>
<td>5:1 Καὶ ἠλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.</td>
<td>8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἢτις ἐστιν ἀντιπέραν τῆς Γαλιλαίας.</td>
</tr>
<tr>
<td>two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.</td>
<td>5:2 When he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit, 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. 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.</td>
<td>8:27 When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις εκ τῆς πόλεως, ὃς εἶχεν δαμόνια ἐκ χρόνων ἱκανῶν, καὶ ἴματιν 5:3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὕτε οὐκ ἔνεδιδοσκέτο, καὶ ἐν οἴκια οὐκ ἔμενεν, ἀλλ' ἐν</td>
</tr>
</tbody>
</table>
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?"

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."

5:8 For he said to him, "Come out of the man, you unclean spirit!"

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!"

5:8 He said to him, "If you are God's servant, command the unclean spirit to come out of the man."

5:8 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.
<table>
<thead>
<tr>
<th>5:9 He asked him, &quot;What is your name?&quot;</th>
<th>8:30 Jesus asked him, &quot;What is your name?&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:9 Καὶ ἐπήρωτα αὐτὸν, Τί σοι ὄνομα;</td>
<td>8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστίν ὄνομα;</td>
</tr>
<tr>
<td>He said to him, &quot;My name is Legion, for we are many.&quot; 5:10 He begged him much that he would not send them away out of the country.</td>
<td>He said, &quot;Legion,&quot; for many demons had entered into him. 8:31 They begged him that he would not command them to go into the abyss.</td>
</tr>
<tr>
<td>8:30 Now there was a herd of many pigs feeding far away from them. 8:31 The demons begged him, saying, &quot;If you cast us out, permit us to go away into the herd of pigs.&quot;</td>
<td>8:32 Now there was there a herd of many pigs feeding on the mountainside a great herd of pigs feeding. 5:12 All the demons begged him, saying, &quot;Send us into the pigs, that we may enter into them.&quot;</td>
</tr>
<tr>
<td>8:32 He said to them, &quot;Go!&quot;</td>
<td>5:13 At once Jesus gave them permission.</td>
</tr>
<tr>
<td>8:32 Καὶ εἶπεν αὐτοῖς, Ὕπαγετε.</td>
<td>He allowed them.</td>
</tr>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
<td>8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους καὶ ἀφίησαν ἡ ἄγελη κατὰ τὸν κρημνὸν εἰς τὴν θάλασσαν.</td>
</tr>
<tr>
<td>5:14 Those who fed them fled, and told it in the city and in the country.</td>
<td>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.</td>
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<tr>
<td>8:33 Oi ἄδειαν τοὺς χαίρεσθαι ἐφύγον, καὶ ἀπέλθοντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.</td>
<td>5:14 Oi ἄδειαν τοὺς χαίρεσθαι ἐφύγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς.</td>
</tr>
<tr>
<td>8:34 Behold, all the city came out to meet Jesus.</td>
<td>The people came to see what it was that had happened.</td>
</tr>
<tr>
<td>8:34 Καὶ ἴδοι, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ.</td>
<td>Καὶ ἐξῆλθον ἰδεῖν τί ἐστιν τὸ γεγονός;</td>
</tr>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>5:16 Those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs.</td>
<td>5:16 Those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs.</td>
</tr>
<tr>
<td>5:16 Διηγήσαντο δὲ αὐτοῖς οἱ ἴδοντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.</td>
<td>καὶ ἦθελον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἄρ’ ὁ τὰ δαιμόνια ἐξεληλυθεῖ, ἰματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.</td>
</tr>
<tr>
<td>8:36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἴδοντες πῶς ἔσωθη ὁ δαιμονισθεῖς.</td>
<td>When they saw him, they begged that he would depart from their borders.</td>
</tr>
<tr>
<td>Greek Text</td>
<td>English Translation</td>
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<tr>
<td>καὶ ἵδοντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τὸν ὅριον αὐτοῦ.</td>
<td>5:17 When He had entered into a boat, those who had possessed Him asked Him, &quot;Come away from us.&quot;</td>
</tr>
<tr>
<td>5:18 Ἀπελθεῖν ἀπὸ τῶν ὅριων αὐτῶν.</td>
<td>As He was entering into the boat, He who had been possessed by demons begged him that he might be with him.</td>
</tr>
<tr>
<td>5:18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ἦ ἡμετ' αὐτοῦ.</td>
<td>5:18 And being possessed by demons He begged Him to go away.</td>
</tr>
<tr>
<td>5:19 Ποὺς τὴν θύλατον, πεπολέμηκεν, καὶ ἤλεγκεν τοῖς συμπάθεις αὐτοῦ, ἵνα μὴ ἔχετε ἀπειλήσεις.</td>
<td>5:19 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,</td>
</tr>
<tr>
<td>5:19 He didn't allow him, but said to him, &quot;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.&quot;</td>
<td>but Jesus sent him away, saying, 8:39 &quot;Return to your house, and declare what great things God has done for you.&quot;</td>
</tr>
<tr>
<td>5:20 Καὶ ἐπῆλθεν καὶ ἤρξατο κηρύσσει ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἔθαμβαζον.</td>
<td>8:37 He entered into a boat, and came into his own city.</td>
</tr>
<tr>
<td>8:37 Καὶ ἤρωτησαν αὐτὸν ἀπὸ τὸ πλῆθος τῆς περιοχῆς τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος μεγάλῳ συνέχοντο·</td>
<td>8:38 Ἐδέσθε δὲ αὐτοῦ ὁ ἀνήρ ἄρτῳ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὸν αὐτῷ.</td>
</tr>
<tr>
<td>5:20 He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.</td>
<td>9:1 He entered into a boat, and crossed over, and came into his own city.</td>
</tr>
<tr>
<td>5:20 Καὶ ἐπῆλθεν καὶ ἤρξατο κηρύσσει ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἔθαμβαζον.</td>
<td>9:1 When He entered into a boat, and crossed over, and came into his own city.</td>
</tr>
<tr>
<td>5:20 Καὶ ἐπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσεις· καὶ πάντες ἔθαμβαζον.</td>
<td>9:1 Καὶ ἐμβάντος εἰς τὸ πλοῖον διεπάρασεν καὶ ἤλεγκεν εἰς τὴν ἑαυτὴν πόλιν.</td>
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### Event 36: Jesus heals a paralyzed man and forgives sin

**Time:** spring 31 A.D.

**Place:** Capernaum, Galilee

<table>
<thead>
<tr>
<th>MATTHEW 9:1-8</th>
<th>MARK 2:1-12</th>
<th>LUKES 5:17-26</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:1 He entered into a boat, and crossed over, and came into his own city.</td>
<td>2:1 When he entered again into Capernaum after some days, it was heard that he was in the house.</td>
<td>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.</td>
</tr>
<tr>
<td>9:1 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἠλθὲν εἰς τὴν ἴδιαν πόλιν.</td>
<td>2:1 Καὶ εἰσήλθεν πάλιν εἰς Καπερναοῦμ δι’ ἡμερῶν καὶ ἥκουσθη ὃτι εἰς σῶκον ἔστιν.</td>
<td>5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκαλος καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οί ἦσαν ἐλήμυνσις ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἱσθαύναι αὐτοῖς.</td>
</tr>
<tr>
<td>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.</td>
<td>2:3 Καὶ εὐθέως συνήχθησαν πολλοί, ὡστε μηκέτι χωρῆν μηδὲ τὰ πρῶτα τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.</td>
<td>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.</td>
</tr>
<tr>
<td>9:2 Behold, they brought to him a man who was paralyzed, lying on a bed.</td>
<td>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.</td>
<td>5:18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον δὲ ἦν παραλελυμένος, καὶ ἐξῆτον αὐτὸν εἰσέβαλον</td>
</tr>
</tbody>
</table>
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."

και ιδὼν ο Ἰησοῦς τήν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφεύρωνται σοι αἱ ἁμαρτίαι σου.

2:5 Ιδὼν δὲ ὁ Ἰησοῦς τήν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφεύρωνται σοι αἱ ἁμαρτίαι σου.

5:20 Καὶ ιδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἀνθρωπέ, ἀφεύρωνται 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?"

Καὶ ιδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Ὑμνος βλασφημεῖ.

2:6 Ἡσαν δὲ τινὲς τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 2:7 Τί οὕτως οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφεύρναι ἁμαρτίας εἰ μὴ εἰς, ὁ θεὸς;

5:21 Καὶ ἠρέξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὕτως οὗ λαλεῖ βλασφημίας; Τίς δύναται ἀφεύρναι ἁμαρτίας, εἰ μὴ μόνον ὁ θεὸς;

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?"

Καὶ ιδοὺ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἐνα τι ὑμεῖς ἐνθυμεῖσθε πονηρά ἐν ταῖς καρδίαις ὑμῶν;

2:8 Καὶ εὐθέως ἐπηγνώς ὁ Ἰησοῦς τὸν πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

5:22 Ἐπηγνώς 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 Τι γὰρ ἔστιν εὐκοπότερον, εἰπεῖν, Ἀφέωνται σοι ἀμαρτίαι· ἢ εἰπεῖν, Ἤγειραι καὶ περιπάτεις;

2:9 Τί ἔστιν εὐκοπότερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνται σοι ἀμαρτίαι, ἢ εἰπεῖν, Ἁγιεραι, καὶ ἄρον σοι τὸν κράββατον, καὶ περιπάτεις;

5:23 Τί ἔστιν εὐκοπότερον, εἰπεῖν, Ἀφέωνται σοι ἀμαρτίαι· ἢ εἰπεῖν, Ἁγιεραι καὶ περιπάτεις;

9:6 But that you may know that the Son of Man has authority on earth to forgive sins... (then he said to the paralyzed), "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 paralyzed- - 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 Ἰνα δὲ εἰδήτε, ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἄφεναι ἀμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἁγιερθεῖς ἄρον σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν οἴκον σου.

2:10 Ἰνα δὲ εἰδήτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἄφεναι ἀμαρτίας· λέγει τῷ παραλυτικῷ· Ἁγιερθεῖς ἄρον σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν οἴκον σου.

5:24 Ἰνα δὲ εἰδήτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἄφεναι ἀμαρτίας· εἶπεν τῷ παραλυτικῷ· Ἅγιος λέγω, Ἁγιεραι, καὶ ἄρας τὸ κλινιδίον σου, πορεύου εἰς τὸν οἴκον 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 ἐγερθεῖς ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ.

2:12 Καὶ ἡγέρθη εὐθέως, καὶ ἀρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων·

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 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 ἄγιοι ἐθαμμάσαν, καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἔξουσιν τοιαύτην τοῖς ἀνθρώποις.

ὁς ἐξήστασθαι πάντας, καὶ δοξάσει τὸν θεόν, λέγοντας ὅτι ὅθεν εἴδομεν.

5:25 Καὶ παρασχῆμα ἀναστὰς ἐνόστιον αὐτῶν, ἄρας ἐκ τοῦ κατέκειτο, ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ, δοξάζων τὸν θεόν.

Event 37: Jesus meets his future disciple Matthew and dines with sinners
Time: spring 31 A.D.
Place: Capernaum, Galilee
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<td><strong>9:9</strong> As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, &quot;Follow me.&quot; He got up and followed him.</td>
<td><strong>2:13</strong> 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, &quot;Follow me.&quot; And he arose and followed him.</td>
<td><strong>5:27</strong> After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, &quot;Follow me!&quot; 5:28 He left everything, and rose up and followed him.</td>
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<td><strong>9:10</strong> It happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples.</td>
<td><strong>2:15</strong> 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.</td>
<td><strong>5:29</strong> 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.</td>
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<td><strong>9:11</strong> When the Pharisees saw it, they said to his disciples, &quot;Why does your teacher eat with tax collectors and sinners?&quot;</td>
<td><strong>2:16</strong> The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, &quot;Why is it that he eats and drinks with tax collectors and sinners?&quot;</td>
<td><strong>5:30</strong> Their scribes and the Pharisees murmured against his disciples, saying, &quot;Why do you eat and drink with the tax collectors and sinners?&quot;</td>
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<td><strong>9:11</strong> Καὶ ἰδόντες οἱ Φαρισαῖοι ἔπον τοὺς µαθητὰς αὐτοῦ, Διὰ τί µετὰ τὸν τελωνίν καὶ ἀµαρτωλὸν ἔσθεῖ ὁ</td>
<td><strong>2:16</strong> Καὶ οἱ γραµµατεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα µετὰ τὸν τελωνίν καὶ ἀµαρτωλόν, ἔλεγον τοῖς µαθηταῖς</td>
<td><strong>5:30</strong> Καὶ ἐγόγγυζον οἱ γραµµατεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς µαθητὰς αὐτοῦ, λέγοντες, Διὰ τί µετὰ τὸν τελωνίν</td>
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<td>Greek</td>
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<td>ὁ διδάσκαλος ὑμῶν;</td>
<td>αὐτὸς, Τί ὅτι μετὰ τῶν τελωνών καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει;</td>
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| 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. | 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.|
| 9:12 Ὅ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύουσες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. | 2:17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύουσες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. | 5:31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες.|
| 9:13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' [Hosea 6:6] | I came not to call the righteous, but sinners to repentance." [NU lacks “to repentance] | 5:32 I have not come to call the righteous, but sinners to repentance."|
| οὗ γὰρ ἡλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. | Ὁ οὐκ ἠλθὸν καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. | 5:32 Οὐκ ἠλήλυθα 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 αὐτῶ ὁι μαθηταὶ Ἰωάννου, λέγοντες. Διὰ τί ἡμεῖς καὶ οἱ Φαρισαίοι νηστεύουμεν πολλά, οἱ δὲ μαθηταὶ σου ὁι νηστεύουσιν; | 2:18 Καὶ ἤσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν καὶ ἔρχονται καὶ λέγουσιν αὐτῶ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοι μαθηταὶ ὁι νηστεύουσιν; | 5:33 Οἱ δὲ ἔσταν πρὸς αὐτῶν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πολυν, καὶ δεήσεις ποιοῦντα, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοι 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 grooms men 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.

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<th>the days will come when the bridegroom will be taken away from them, and then they will fast.</th>
<th>bridegroom with them, they can’t fast. 5:20 But the days will come when the bridegroom will be taken away from them, and then will they fast in that day.</th>
<th>them? 5:35 But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.&quot;</th>
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<tr>
<td>9:15 Καὶ εἶπεν αὐτοῖς ὁ Ἱησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἣρ’ ὅσον μετ’ αὐτῶν ἔστιν ὁ νυμφίος. Ἐλεύθερον δὲ ἡμέρα ὅταν ἄπαρθῇ ἄπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.</td>
<td>2:19 Καὶ εἶπεν αὐτοῖς ὁ Ἱησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ὃ ὁ νυμφίος μετ’ αὐτῶν ἔστιν, νηστεύειν; Ὅσον χρόνον μεθ’ ἐκατὸν ἐχοὺσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν; 2:20 Ἐλεύθερον δὲ ἡμέρα ὅταν ἄπαρθῇ ἄπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἑκείναις ταῖς ἡμέραις.</td>
<td>5:34 Ο δὲ εἶπεν πρὸς αὐτοῖς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ὃ ὁ νυμφίος μετ’ αὐτῶν ἔστιν, ποιῆσαι νηστεύειν; 5:35 Ἐλεύθερον δὲ ἡμέρα, καὶ ὅταν ἄπαρθῇ ἄπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἑκείναις ταῖς ἡμέραις.</td>
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<td>9:16 Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλητικά ράκους ἄγνοφου ἐπὶ ἰματίο παλαιό· αἱρεῖ γὰρ τὸ πλῆρημα αὐτοῦ ἀπὸ τοῦ ἰματίου, καὶ χείρον σχῆμα γίνεται. 9:17 Οὐδεὶς βάλλουσιν ὀνόμ νέον εἰς ἀσκός παλαιός· εἰ δὲ</td>
<td>2:21 Καὶ οὐδεὶς ἐπιβλητικά ῥάκους ἄγνοφου ἐπιβάλλει ἐπί ἰματίω παλαιό· εἰ δὲ μή, αἱρεῖ τὸ πλῆρημα αὐτοῦ τὸ καινόν τοῦ παλαιοῦ, καὶ χείρον σχῆμα γίνεται. 2:22 Καὶ οὐδεὶς βάλλει ὀνόμ νέον</td>
<td>&quot;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, &quot;The old is better.&quot;&quot;</td>
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<td>9:16 Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλητικά ράκους ἄγνοφου ἐπὶ ἰματίο παλαιό· αἱρεῖ γὰρ τὸ πλῆρημα αὐτοῦ ἀπὸ τοῦ ἰματίου, καὶ χείρον σχῆμα γίνεται. 9:17 Οὐδεὶς βάλλουσιν ὀνόμ νέον εἰς ἀσκός παλαιός· εἰ δὲ</td>
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### Event 38: Jesus heals a hemorrhaging woman and raises Jairus' daughter from the dead

**Time:** spring 31 A.D.  
**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 9:18-26</th>
<th>MARK 5:22-43</th>
<th>LUKE 8:40-56</th>
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<tbody>
<tr>
<td>9:18 While he told these things to them,</td>
<td>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.</td>
<td>8:40 It happened, when Jesus returned, that the multitude welcomed him, for they were all waiting for him.</td>
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<td>9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς,</td>
<td>5:21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὡς καὶ πολὺς ἐπὶ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.</td>
<td>8:40 Ἔγενετο δὲ ἐν τῷ ὕποστρέψαν τὸν Ἰησοῦν, ἀπεδέχατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.</td>
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<td>behold, a ruler came and worshiped him, saying, &quot;My daughter has just died, but come and lay your hand on her, and she will live.&quot;</td>
<td>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, &quot;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.&quot;</td>
<td>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.</td>
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<td>ιδοὺ, ἄρχον εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων ὅτι Ἰησοῦς τῆς ζητᾷ μου ἄρτα ἐπέθεσθε· ἦλθον ἐπὶ τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ᾔδεσται.</td>
<td>5:22 Καὶ ἴδοι, ἔρχεται εἰς τὸν ἀρχισυναγωγόν, ὃνοματι Ἰάσιων, καὶ ἴδον αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ, 5:23 καὶ παρεκάλει αὐτὸν πολλὰ, λέγων ὅτι ἦερος ᾤδετο τοῦ ἤθελεν τὸν ἴδον ἀπολέσαι· 8:41 Καὶ ἴδοι, ἤλθεν ἀνήρ ὁ ὄνομα τοῦ Ἰάσιων, καὶ ἴδον αὐτὸν τῆς συναγωγῆς ὑπὲρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ περικάλει ἄρτον εἰς τὸν ὄχλον αὐτοῦ: 8:42 ὅτι ἤθελεν µονογενῆς ἦν</td>
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<td>Greek text</td>
<td>English translation</td>
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<td>9:19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.</td>
<td>Jesus got up and followed him, as did his disciples.</td>
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<td>9:20 Καὶ ἰδοὺ, γυνὴ αἰμορροφοῦσα δώδεκα ἑτη, προσελθοῦσα ὑπίσθεν, ἤγατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 9:21 Ἑλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἤψωμαι 1 τὸ ἱματίον αὐτοῦ, σωθήσομαι.</td>
<td>A woman who had a flow of blood for twelve years came behind him, and touched the fringe of his garment; 9:21 for she said within herself, &quot;If I just touch his garment, I will be made well.&quot;</td>
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<td>5:24 Καὶ άπηλθεν μετ’ αὐτοῦ καὶ ἠκολούθει αὐτῷ ὃθλος πολύς, καὶ συνέθειλοβον αὐτόν.</td>
<td>But as he went, the multitudes pressed against him.</td>
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<td>5:24 Καὶ άπηλθεν μετ’ αὐτοῦ καὶ ἠκολούθει αὐτῷ ὃθλος πολύς, καὶ συνέθειλοβον αὐτόν.</td>
<td>A woman who had an issue 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,</td>
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<td>5:25 Καὶ γυνὴ τις οὕσα ἐν ρύσει αίματος ἔτη δώδεκα, 5:26 καὶ πολλὰ παθοῦσα ύπὸ πολλῶν ἰατρῶν, καὶ ὄσπανασθαν τὰ παρ’ αὐτῆς πάντα, καὶ μηδὲν ὄφεληθε, ἄλλα μᾶλλον εἰς τὸ γείρειν ἐλθοῦσα, 5:27 ἁκοῦσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄσπιθεν, ἦγατο τοῦ ἱματίου αὐτοῦ· 5:28 Ἑλεγεν γὰρ ὅτι Κἂν τὸν ἱματίον αὐτοῦ ἄψωμαι, σωθήσομαι.</td>
<td>Behold, a woman who had a flow of blood for twelve years, who 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, &quot;If I just touch his clothes, I will be made well.&quot;</td>
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<td>8:43 Καὶ γυνὴ οὕσα ἐν ρύσει αίματος ἄπο ἐτῶν δώδεκα, ἢτις ἰατρόις προσαναλώσασα ὅλον τὸν βίον ὦσι ἰσχυον ὑπ’ οὐδενὸς θεραπευθήναι, 8:44 προσελθοῦσα ὑπίσθεν, ἦγατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.</td>
<td>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,</td>
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<td>5:29 Ἐμεαυτῆς ἕξημανθή ἡ πηγὴ τοῦ αίματος αὐτῆς, καὶ ἐγνό τὸ σώματι ὅτι ἰαται ἀπὸ τῆς μάστιγος.</td>
<td>Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.</td>
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<td>5:29 Καὶ εὐθέως ἔξημανθή ἡ πηγὴ τοῦ αίματος αὐτῆς, καὶ ἐγνό τὸ σώματι ὅτι ἰαται ἀπὸ τῆς μάστιγος.</td>
<td>5:29 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, &quot;If I just touch his clothes, I will be made well.&quot;</td>
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<tr>
<td>5:30</td>
<td>Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, &quot;Who touched my clothes?&quot;</td>
<td>8:45</td>
</tr>
<tr>
<td>5:30 Καὶ εὑρέθως ὁ Ἰησοῦς ἐπιγνούσι ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὅχλῳ, ἔλεγεν, Τίς μου ἡγατό τῶν ἰματίων;</td>
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<td>5:30</td>
<td>When all denied it, Peter and those with him said, &quot;Master, the multitudes press and jostle you, and you say, 'Who touched me?'&quot;</td>
<td>8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀγάμενὸς μου;</td>
</tr>
<tr>
<td>5:31</td>
<td>His disciples said to him, &quot;You see the multitude pressing against you, and you say, 'Who touched me?'&quot;</td>
<td>8:46</td>
</tr>
<tr>
<td>5:31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, ἐπίστρωσαν, ἐπέσαν, καὶ λέγεις, Τίς ὁ ἁγαμενὸς μου;</td>
<td></td>
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<tr>
<td>5:32</td>
<td>He looked around to see her who had done this thing.</td>
<td>8:46</td>
</tr>
<tr>
<td>5:32 Καὶ περιβλέπετο ἰδεῖν τὴν τούτω πούσασαν.</td>
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<td>5:33</td>
<td>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.</td>
<td>8:47</td>
</tr>
<tr>
<td>5:33 Η δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδούσα ὅ γέγονεν ἐπ’ αὐτή, ἠλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὗτῷ πᾶσαν τὴν ἀλήθειαν.</td>
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<tr>
<td>8:47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἐλαθεν, τρέμουσα ἠλθεν, καὶ προσέπεσε αὐτῷ, δι’ ἣν αὐτὴν ἦγατο αὐτοῦ ἀπήγαγεν αὐτῷ ἐνόπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἴδῃ παραχρῆμα.</td>
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</table>

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."

<table>
<thead>
<tr>
<th>22 Ὁ δὲ Ἰησοῦς ἐπιστροφεῖς καὶ ἴδὼν αὐτήν εἶπεν, Θάρσει, θύγατερ· ἥ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἣ γυνὴ ἀπὸ τῆς ὀρατής ἑκείνης.</th>
<th>5:34 Ὁ δὲ εἶπεν αὐτῷ, Θύγατερ, ἥ πίστις σου σέσωκέν σε: ὅπερ εἰς εἰρήνην, καὶ ἰσθι ύγιῆς ἀπὸ τῆς μάστιγος σου.</th>
<th>8:48 Ὁ δὲ εἶπεν αὐτῷ, Θάρσει, θύγατερ, ἥ πίστις σου σέσωκέν σε: πορεύου εἰς εἰρήνην.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:35 While he was still speaking, they came from the synagogue ruler's house saying, &quot;Your daughter is dead. Why bother the Teacher any more?&quot;</td>
<td>5:36 But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, &quot;Don't be afraid, only believe.&quot;</td>
<td>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.</td>
</tr>
<tr>
<td>5:35 Ἐτι αὐτοῦ λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἁρχισυναγώγου, λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν: τί ἔτι σκῦλλεις τον διδάσκαλον;</td>
<td>5:36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλοῦμενον λέγει τῷ ἁρχισυναγώγῳ, Μή φοβοῦ· μόνον πίστευε, καὶ σωθησθαι.</td>
<td>5:38 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μή φοβοῦ· μόνον πίστευε, καὶ σωθησθαι.</td>
</tr>
<tr>
<td>8:49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, &quot;Your daughter is dead. Don't trouble the Teacher.&quot;</td>
<td>8:50 But Jesus hearing it, answered him, &quot;Don't be afraid. Only believe, and she will be healed.&quot;</td>
<td>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,</td>
</tr>
<tr>
<td>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, &quot;Make room,</td>
<td>9:23 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἁρχισυναγώγου, καὶ ἴδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θυρυβοῦμενον, 9:24 λέγει αὐτοῖς, Ἀναχωρεῖτε:</td>
<td>9:23 Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθήσας, εἰ μή Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 5:38 Καὶ ἐρχεῖται εἰς τὸν οἶκον τοῦ</td>
</tr>
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because the girl isn't dead, but sleeping."

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<thead>
<tr>
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<tr>
<td>5:39</td>
<td>ἀρχισυνάγωγον, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά.</td>
<td>and the crowd was put out, he entered in, but he said, &quot;Don't weep. She isn't dead, but sleeping.&quot;</td>
</tr>
<tr>
<td>5:40</td>
<td>οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει.</td>
<td>They were ridiculing him.</td>
</tr>
<tr>
<td>5:41</td>
<td>Καὶ κρατήσας τῆς χειρὸς αὐτῆς,</td>
<td>5:42 Taking the child by the hand, he said to her, &quot;Talitha cumi;&quot; which means, being interpreted, &quot;Girl, I tell you, get up.&quot;</td>
</tr>
<tr>
<td>5:42</td>
<td>καὶ ἔγερθη τὸ κοράσιον.</td>
<td>5:43 Οὐκ ἔσται ἀπεβαίνειν, ἀλλὰ καθεύδει.</td>
</tr>
<tr>
<td>5:43</td>
<td>ἐκράτησεν τῆς χειρὸς αὐτῆς,</td>
<td>5:44 Καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφόνησεν λέγων, Ἡ παις, ἑγεῖρον.</td>
</tr>
</tbody>
</table>
| 5:44  | καὶ ήγέρθη τὸ κοράσιον. | 5:45 Καὶ ἔπεσεν ἐπὶ πάντας, καὶ γέφυρα.

They were ridiculing him.

<table>
<thead>
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<th>Verse</th>
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<tr>
<td>5:39</td>
<td>Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.</td>
<td>5:40 They ridiculed him.</td>
</tr>
<tr>
<td>5:40</td>
<td>Καὶ κατεγέλων αὐτοῦ.</td>
<td>8:53 They were ridiculing him, knowing that she was dead.</td>
</tr>
<tr>
<td>5:41</td>
<td>ἐκράτησεν τῆς χειρὸς αὐτῆς,</td>
<td>8:54 But he put them all outside, and taking her by the hand, he called, saying, &quot;Child, arise!&quot;</td>
</tr>
<tr>
<td>5:42</td>
<td>καὶ ἔγερθη τὸ κοράσιον.</td>
<td>8:55 Her spirit returned, and she rose up immediately.</td>
</tr>
<tr>
<td>5:43</td>
<td>ἐκράτησεν τῆς χειρὸς αὐτῆς,</td>
<td>8:56 Καὶ ἔγερθη τὸ κοράσιον καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφόνησεν λέγων, Ἡ παις, ἑγεῖρον.</td>
</tr>
<tr>
<td>9:26 The report of this went out into all that land.</td>
<td>ἠν γὰρ ἐτὸν δώδεκα'</td>
<td>παραχρήμα·</td>
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<tr>
<td>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.</td>
<td></td>
<td>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.</td>
</tr>
<tr>
<td>9:26 Καὶ ἔξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἑκείνην.</td>
<td>καὶ ἔξεστιςαν ἐκστάσει μεγάλη. 5:43 Καὶ διεστελλόταυτοίςπολλά ἵνα μηδὲς γνῶτο τούτο· καὶ ἐπένεν δοθήναι αὐτῇ δοκεῖν.</td>
<td>καὶ διέταξεν αὕτη δοθήναι φαγεῖν.</td>
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</tbody>
</table>

### 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 παράγοντες ἐκείνου τῷ Ἰησοῦ, ἰκολούθησαν αὐτῷ δύο τυφλοί, κράζοντες καὶ λέγοντες, Ἐλήσσον ἡμᾶς, υἱὸς Δαυίδ.

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 Εἶλθον δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τὸ τούτο ποιῆσαι; They told him, "Yes, Lord."

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 ἰμάτω τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 9:30 Καὶ ἀνεῴχθησαν αὐτοὶ ὀφθαλμοί· καὶ ἐνεβραίμησατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὑπάτε μηδὲς γινωσκέτω. 9:31 Οἱ δὲ ἔξεστοντες διεφήμισαν αὐτῶν ἐν ὅλῃ τῇ γῇ ἑκείνη. 

### 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!"
Event 41: Jesus does a Galilean tour  
Time: spring 31 A.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 περιήγησεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμις, διδάσκανεν ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσαν τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύον πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ. 9:36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνισθή ἐρεί αὐτῶν, δι’ ὧν ἑσκυλμένοι καὶ ἑρριμμένοι ὡς πρὸ βάται μὴ ἔχοντα ποιμένα. 9:37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὡ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὄλιγοι. 9:38 δεῦρητε 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 ὅρος,  
6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέρας ταῦτας ἑξῆλθεν εἰς τὸ ὅρος προσεύχασθαι καὶ ἦν διανυκτερεύον εἰς τῇ προσευχῇ τοῦ θεοῦ.

and called to himself those whom he wanted, and they went to him.  
καὶ προσκαλεῖται οἱ
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>10:1</td>
<td>Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,</td>
<td>He called to himself his twelve disciples,</td>
</tr>
<tr>
<td>3:14</td>
<td>Καὶ ἐποίησεν δώδεκα,</td>
<td>He appointed twelve,</td>
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<tr>
<td>6:13</td>
<td>Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὄνομασεν,</td>
<td>When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles:</td>
</tr>
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<td></td>
<td>ἐδώκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὡστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πάσαν νόσον καὶ πάσαν μαλάκιαν.</td>
<td>and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.</td>
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<td></td>
<td>ἵνα ὅσιν μετ’ αὐτῶ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 3:15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια:</td>
<td>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:</td>
</tr>
<tr>
<td>10:2</td>
<td>Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνοματα ἔστιν ταῦτα:</td>
<td>Now the names of the twelve apostles are these.</td>
</tr>
<tr>
<td>10:3</td>
<td>Φίλιππος; Βαρθολομαῖος; Ἰωάννης; Ἰάκωβος ἀδελφὸς αὐτοῦ, καὶ Ἰωάννης ἀδελφὸς αὐτοῦ·</td>
<td>Philip; Bartholomew; Thomas; Matthew the tax collector;</td>
</tr>
<tr>
<td>3:18</td>
<td>Ἀνδρέας; Φίλιππος; Βαρθολομαῖος; Ματθαῖος; Ἰωάννης;</td>
<td>Andrew; Philip; Bartholomew; Matthew; Thomas;</td>
</tr>
<tr>
<td>6:15</td>
<td>Φίλιππος; Βαρθολομαῖος; Ἰωάννης;</td>
<td>Philip; Bartholomew; Matthew; Thomas;</td>
</tr>
<tr>
<td>10:3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαίος ὁ τελῶνης·</td>
<td>3:18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαίον, καὶ Θωμᾶν,</td>
<td>Φίλιππον καὶ Βαρθολομαῖον, 6:15 Ματθαίον καὶ Θωμᾶν,</td>
</tr>
<tr>
<td>James the son of Alphæus; Lebbaeus, whose surname was [NU lacks “Lebbaeus, whose surname was”] Thaddæus; 10:4 Simon the Canaanite; and Judas Iscariot, who also betrayed him.</td>
<td>James, the son of Alphæus; Thaddæus; Simon the Zealot; 3:19 and Judas Iscariot, who also betrayed him.</td>
<td>James, the son of Alphæus; Simon, who was called the Zealot; 6:16 Judas the son of James; and Judas Iscariot, who also became a traitor.</td>
</tr>
<tr>
<td>Ἰακώβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 10:4 Σίμων ὁ Κανανῖτης, καὶ Ἰουδᾶς Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτῶν.</td>
<td>καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανῖτην, 3:19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτῶν.</td>
<td>Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτήν, 6:16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.</td>
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</table>
| 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, ἤστη ἐπὶ τόπου πεδίνου, καὶ ὄχλος μαθητῶν αὐτῶν, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδώνου, οἱ ἠλέην ἀκοῦσαν αὐτῶν, καὶ ἤσθην ἀπὸ τῶν νόσων αὐτῶν· 6:18 καὶ οἱ ὄχλοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθέραπευτών. 6:19 Καὶ πᾶς ὁ ὄχλος ἔζητε ἀπεσθαί αὐτῶν· ὅτι
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>10:5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλας αὐτοῖς, λέγων,</td>
<td>10:5 Jesus sent these twelve out, and commanded them, saying,</td>
</tr>
<tr>
<td>6:6 Καὶ ἔθαψαμαξὲν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιήγην τὰς κόμις κύκλῳ διδάσκων. 6:7 Καὶ προσκάλεται τοὺς δώδεκα, καὶ ἦρξατο αὐτοῖς ἀποστέλλειν δύο δύο,</td>
<td>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;</td>
</tr>
<tr>
<td>8:1 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδειν κατὰ πάλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,</td>
<td>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,</td>
</tr>
<tr>
<td>8:2 καὶ γυναῖκες τινες αἱ ἠσαν τεθεραπευµέναι ἀπὸ πνευµάτων πονηρῶν καὶ ἄσθενειών, Μαρία ἡ καλουµένη Μαγδαληνή, ἄφ’ ἣς δαµόνια ἐπὶ ἐξεληλύθει, 8:3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἑρῴδου, καὶ Σουσάννα, καὶ ἔτεραι πολλαί, αἴτινες διηκόνουσαν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς.</td>
<td>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.</td>
</tr>
<tr>
<td>&quot;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.</td>
<td>&quot;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.</td>
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<td>Εἰς ὅδον ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαµαρείτων μὴ εἰσέλθητε: 10:6 πορεύσατε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ</td>
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<td>10:7 Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι Ἡγιασθεὶς ἐν ἁγιασμῷ τῶν οὐρανῶν. 10:8 Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε·</td>
<td>Freely you received, so freely give. 10:9 Μὴ κτίσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν εἰς τὰς ζώνας ὑμῶν, 10:10 Μὴ πάραν εἰς ὁδόν, μηδὲ δύο χιτώνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν.</td>
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<td>10:11 Τὸ πόλις ἢ κωμία ἢ παρακείμενος, ἠρώτησε τὸν κύριον ἠμᾶς ὑπὲρ τοῦ πώς ἐπετέλεσθε καθὼς ἠτέλεσθε.</td>
<td>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.</td>
</tr>
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</table>
10:11 Εἰς ἣν δὲ ἀν πόλιν ἢ κόμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε, ἣν αὐτὴν εἰσέλθητε.
10:12 Εἰςερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. 10:13 Καὶ ἐὰν μὴν ἢ ὁ ικίαν ἄξιος ἢ ἡ ἀξία ἔλθῃ ἧμων ἐπὶ αὐτήν· ἐὰν δὲ μὴ ἢ ἄξια ἡ ἀξία ἐλθῃ ἧμων πρὸς ἦμας ἑπιστραφίτω.

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.

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.

10:16 Ἀμὴν λέγω ἡμῖν, ἀνεκτότερον ἔσται γῆ Σωδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἑκείνη.

10:17 But beware of men: for
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.

10:17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδόσουσιν γὰρ ὑμᾶς εἰς συνεδρία, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀρχήσεσθε ένεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

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.

10:19 Ὅταν δὲ παραδίδοσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἑκείνῃ τῇ ὥρᾳ τί λαλήσητε· 10:20 οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμὸν τὸ λαλοῦν ἐν ὑμῖν.

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.

10:21 Παραδώσει δὲ ἄδελφος ἄδελφόν εἰς θάνατον, καὶ πατήρ τέκνον·
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονέας, καὶ θανατώσουσιν αὐτούς.
10:22 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

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.

10:23 Ὅταν δὲ διώκωσίν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμήν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ, ἐξο ἐν ἐλθή ὁ υἱός τοῦ ἀνθρώπου.

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!

10:24 Ὁὐκ ἔστιν μαθητής ὑπὲρ τὸν διδάσκαλον, οὔτε δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 10:25 Ἀρκετὸν τῷ μαθητῷ ἵνα γενήσεται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβοῦ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκειοκοῦς αὐτοῦ;

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.
10:26 Μὴ οὖν φοβηθῆτε αὐτοῦ· οὔδὲν γὰρ ἐστὶν κεκαλυμμένον ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὁ οὐ γνωσθήσεται.

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.

10:27 Ὅλγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούσετε, κηρύξατε ἐπὶ τῶν δωμάτων.

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]

10:28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθησε δὲ μᾶλλον τὸν δυνάμενον καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἀπολέσαι ἐν γεινή.

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.

10:29 Ὁὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Καὶ ἐὰν ἐξ αὐτῶν οὐ πεσέται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν· 10:30 ὑμῶν δὲ καὶ αἱ τρίχαι τῆς κεφαλῆς πάσαι ἢρθημέναι εἰσίν. 10:31 Μὴ οὖν φοβηθῆτε:
<table>
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<th>πολλῶν στρουθίων διαφέρετε ύμεῖς.</th>
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<tr>
<td>10:32 Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven.</td>
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<td>10:32 Πᾶς οὖν ὁστίς ὁμολογήσει ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.</td>
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<td>10:33 But whoever denies me before men, him I will also deny before my Father who is in heaven.</td>
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<td>10:33 Ὅστις δ’ ἂν ἄρνησηται με ἐμπροσθεν τῶν ἀνθρώπων, ἄρνησομαι αὐτὸν κἀγὼ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.</td>
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<td>10:34 &quot;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.</td>
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<td>10:34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 10:35 Ἡλθον γὰρ διχάζει ἀνθρώπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ...</td>
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τῆς μητρὸς αὐτῆς, καὶ νῦμφην κατὰ τῆς πενθερᾶς αὐτῆς. 10:36 καὶ ἔχθροι τοῦ ἀνθρώπου οἱ οἰκειοικοὶ αὐτοῦ. 10:37 ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν ὑιὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστιν μου ἄξιος. 10:38 καὶ ὃς ὁ λαμβάνει τὸν σταυρόν αὐτοῦ καὶ ἀκολουθεῖ ὁ πίσω μου, οὐκ ἔστιν μου ἄξιος.

10:39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

10:39 Ὁ εὐρὸν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὐρήσει αὐτήν.

10:40 He who receives you receives me, and he who receives me receives him who sent me.

10:40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

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.

10:41 Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήγεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήγεται.

10:42 Whoever gives one of these little ones just a cup of
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 ὃς ἔαν ποτίσῃ ἑνά τῶν μικρῶν τοῦτων ποτήριον ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. |
| and he gave them authority over the unclean spirits. |
| καὶ εἶδος αὐτοῖς ἐξοσίαν τῶν πνευμάτων τὸν ἀκαθάρτον. |

| 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 παρῆγελεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πῆραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· 6:9 ἀλλὰ ὑποκεκλίσεμένους σανδάλια· καὶ μὴ ἐνδυσηθῆνε δύο χιτώνας. |

| 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 ἔαν εἰσέλθητε εἰς οἰκίαν, ἐκεί μένετε ἕως ἂν εξέλθητε 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 ὃσιοι ἂν μὴ δέξωσιν ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, |
Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"
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<td>Άλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, ὡς εἰς τὸν προφήτην. 6:16 Ακούσας δὲ Ἡρώδης εἶπεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰοάννην, αὐτὸς ἦγέρθη ἐκ νεκρῶν.</td>
<td>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, &quot;It is not lawful for you to have your brother's wife.&quot; 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.</td>
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<td>6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰοάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδίαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὥστε αὐτὴν ἐγάμησεν. 6:18 Ἐλεγεν γὰρ ὁ Ἰοάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔζησίν σοι ἐξεχιν τὴν γυναίκα τοῦ ἀδελφοῦ σου. 6:19 Ἡ δὲ Ἡρωδία ἐνείξεν αὐτὸν, καὶ ἔθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἤδυνατο· 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰοάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἥδεως αὐτοῦ ἦκουσ.</td>
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<td>6:21 Καὶ ἐπίστευσεν Ἡρώδης, Ἰοάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐξῆτει ἱδεῖν αὐτόν.</td>
<td>Then a convenient day came, that Herod on his birthday made a supper for his</td>
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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?"

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<td>6:21 Καὶ γενοµένης ἡµέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δέπνον ἐποίει τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχους καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 6:22 καὶ εἰσελθούσῃ τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδίαδος καὶ ὀρχησαµένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειµένοις, εἶπεν ὁ βασιλεὺς τῷ κυριακῷ, Ἀτενέον μὲ δὲν θέλης, καὶ δόσω σοι· 6:23 καὶ ὠµοσεν αὐτῇ ὅτι Ὁ ἐὰν μὲ αἰτήσῃς, δόσω σοι, ἦς ἡµίους τῆς βασιλείας μου. 6:24 Ἡ δὲ εξέλθοσα εἶπεν τῇ μητρί αὐτῆς, Τι αἰτήσομαι;</td>
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<td>She said, &quot;The head of John the Baptist.&quot;</td>
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<td>6:25 She came in immediately with haste to the king, and asked, &quot;I want you to give me right now the head of John the Baptist on a platter.&quot;</td>
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<td>τὸν βασιλέα, ἠτίσετο, λέγουσα, Θέλω ἵνα μοι δός ἔξαντής ἐπὶ πίνακι τὴν κεφαλὴν ᾿Ιωάννου τοῦ βαπτιστοῦ.</td>
<td>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.</td>
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<tr>
<td>6:26 Καὶ περίλυπος γενόμενος ὁ βασίλευς, διὰ τοὺς ὄρκους καὶ τοὺς συνακειμένους οὐκ ἠθέτησεν αὐτήν ἀθέτησαι. 6:27 Καὶ εὐθέως ἀποστείλας ὁ βασίλευς σπευδόμερα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 6:28 Ὅ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤγεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρί αὐτῆς.</td>
<td>6:26 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.</td>
</tr>
<tr>
<td>6:29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἤλθον, καὶ ἤραν τὸ πτόμα αὐτοῦ, καὶ ἔδηκαν αὐτὸ ἐν μνήμειο.</td>
<td>6:29 When his disciples heard this, they came and took up his corpse, and laid it in a tomb.</td>
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<tr>
<td>6:30 Οἱ ἀπόστολοι, όταν ἔπυκτον, ἔθηκαν αὐτὸ ἐν τῇ ἀποκαθάρσει.</td>
<td>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.</td>
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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 καταβάς μετ’ αὐτῶν, ἔστη ἐπὶ τόπον πεδίνου, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς ᾿Ιουδαίας καὶ ᾿Ιερουσαλήμ, καὶ τῆς παραλίας Τύρου καὶ Σιδώνου, οἱ ἠλθοῦν ἀκοῦσαι αὐτοῦ, καὶ ιαθήναι ἀπὸ τῶν νόσων αὐτῶν· 6:18 καὶ οἱ ὄχλοιμοιν ὑπὸ πνευμάτων ἄκαθαρτῶν, καὶ ἐθεραπεύοντο. 6:19 Καὶ πᾶς ὁ ὄχλος ἐξῆτε ἀπεστήκα τοῦ ὀνόματος παρ’ αὐτοῦ ἔξηρχετο καὶ Ἰάτο πάντας.

6:20 He lifted up his eyes to his disciples, and said,

"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 πτωχοὶ,
ὅτι ὑμετέρα ἐστίν ἡ βασιλεία τοῦ θεοῦ.
6:21 Μακάριοι οἱ πεινώντες νῦν,
ὅτι χορτασθήσεσθε.
Μακάριοι οἱ κλαίοντες νῦν,
ὅτι γελάσετε.
6:22 Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὄνειδίσωσιν, καὶ ἐκβάλωσιν τὸ όνομα ὑμῶν ὡς πονηρὸν, ἐνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
6:23 Χάρητε ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκέφτησατε· ἵδον γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταύτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

6:24 "But woe to you who are rich!
For you have received your consolation.
6:25 Woe to you, you who are full now, for you will be hungry.
Woe to you who laugh now, for you will mourn and weep.
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.

| 6:24 Πλην οὖν ὑμῖν τοῖς πλουσίοις, ὁτι ἀπέχετε τὴν παράκλησιν ὑμῶν.  
6:25 Οὖν ὑμῖν, οἱ ἐμπεπλησμένοι, ὁτι πεινάσετε.  
Οὖν ὑμῖν, οἱ γελῶντες νῦν, ὁτι πενήθησε καὶ κλαῖσετε.  
6:26 Οὖν ὁτι πᾶν καλὸς ὑμᾶς ἐπόσιν οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφηταῖς οἱ πατέρες αὐτῶν.  |
| 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.  |
| 6:27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκουόντις, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. 6:28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. 6:29 Τῷ τὸποντὶ σὲ ἐπὶ τὴν σιγάνα, πάρεξε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντος σου τὸ ἴμμιον, καὶ τὸν χτόνα μὴ κωλύσης. 6:30 Πάντι δὲ τῷ αἰτοῦντι σὲ δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.  |
| 6:31 "As you would like people to do to you, do exactly so to them,  |
| 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.  |
| 6:32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποιὰ ὑμῖν χάρις ἔστιν; Καὶ γὰρ οἱ ἰμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 6:33 Καὶ ἐὰν ἐκαθοποιῆτε τοὺς ἐκαθοποιοῦντας ὑμᾶς, ποιὰ ὑμῖν χάρις ἔστιν; Καὶ γὰρ ἰμαρτωλοὶ ἰμαρτωλοὶ 1 δανεῖσθαιν, ένα ἀπολάβωσι τὰ ἴδα. 6:35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἐκαθοποιῆτε, καὶ δανεῖσθε, μηδὲν ἀπελπιζόντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθαι υἱὸς ὑψίστου· ὅτι αὐτὸς χρηστὸς ἔστιν ἐπὶ τοὺς ἰμαρτωλοὺς καὶ πονηροὺς.  |
| 6:36 Therefore be merciful, even as your Father is also merciful.  |
| 6:36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ο πατὴρ ὑμῶν οἰκτίρμον ἐστίν.  |
| 6:37 Don't judge, and you won't be judged.  
Don't condemn, and you won't be condemned.  |
Set free, and you will be set free.

6:37 Καὶ μὴ κρίνετε,
καὶ οὐ μὴ κρίθητε.
Μὴ καταδικάζετε,
καὶ οὐ μὴ καταδικασθῆτε:
ἀπολύστε,
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 δοθῆσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δόσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ὁ μετρεῖτε ἀντιμετρήθησεται 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 Ἐξελεπν δὲ παραβολὴν αὐτοῖς. Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχὶ ἡμέροτεροι 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 Ὅστις ἔστιν μαθητής υπὲρ τὸν διδάσκαλον αὐτοῦ· καταρτίσμον ὑμῖν 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 βλέπετις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ σου; 6:42 Γνῶς δύνασαι λέγειν τὸν ἀδελφόν σου, Αδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτός τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν οὐ βλέπων; Ὑποκριτά, ἐκβάλει πρὸς τὸν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τὸ διαβλέψεις ἐκβάλει τὸν 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 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 καλὸν. 6:44 Ἐκαστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ ἔξ ἀκανθῶν συλλέγοντι σῖκα, ὡδὲ ἐκ βάτου τρυγώσας σταφυλήν. 6:45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θεσσαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θεσσαυροῦ 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 δὲ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ὁ λέγω; 6:47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκοῦσαι μου τῶν λόγων καὶ ποιῶν αὐτός, ὅποιεὶς ἦμιν τίνι ἐστὶν ὁμοίως ἐστίν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἐσκαψεν καὶ ἔβαθυνεν, καὶ ἐθηκέν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέφρεμεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἤχυσεν σαλέσαι αὐτὴν· τεθεμέλιωτο γὰρ ἐπὶ τὴν πέτραν. 6:49 Ὅ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως ἐστίν ἀνθρώπῳ οἰκοδομήσατι οἰκίαν ἐπὶ τὴν γῆν χωρίς θεμέλιον· ἢ προσέφρεμεν ὁ ποταμός, καὶ εὐθέως ἔπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

Event 44: John the Baptist, through disciples, questions Jesus about his ministry  
Time: spring 31 A.D.  
Place: Galilee

<table>
<thead>
<tr>
<th>MATTHEW 11:1-30</th>
<th>LUKE 7:18-35</th>
</tr>
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<tbody>
<tr>
<td>11:1 It happened that when Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.</td>
<td>7:18 The disciples of John told him about all these things.</td>
</tr>
<tr>
<td>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, &quot;Are you he who comes, or should we look for another?&quot;</td>
<td>7:19 John, calling to himself two of his disciples, sent them to Jesus, saying, &quot;Are you the one who is coming, or should we look for another?&quot; 7:20 When the men had come to him, they said, &quot;John the Baptist has sent us to you, saying, 'Are you he who comes, or should we look for another?'&quot;</td>
</tr>
<tr>
<td>11:2 Ὅ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμῷ τῷ ἃ ἐργα τῷ χριστῷ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, 11:3 εἶπεν αὐτῷ, ἃς ἐγένετο ἐρχόμενος, ἢ οὗτος προσδοκῶμεν;</td>
<td>7:19 Καὶ προσκαλεσάμενος δύο τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεισεν πρὸς τὸν Ἰησοῦν, λέγων, ὅ ἐγένετο ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 7:20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σέ, λέγων, ὅ ἐγένετο ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;</td>
</tr>
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</table>
| 7:21 In that hour he cured many of diseases and plagues and evil spirits; and to many who | }
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]

Naï, λέγω ύμίν, καὶ περισσότερον προφήτου. 11:10 Οὕτως γὰρ ἔστιν περὶ οὗ

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<table>
<thead>
<tr>
<th>Scripture</th>
<th>Translation</th>
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<tbody>
<tr>
<td>7:21 Ἐν αὐτῇ δὲ τῇ ὄρᾳ ἔθραπασεν πολλοὶς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοίς πολλοίς ἐχαρίσατο τοῦ βλέπειν.</td>
<td>&quot;In that hour he healed many sick people, the blind, the lame, the lepers, those with the evil spirit, those with their demons, and many others. And he gave them sight and made them well.&quot;</td>
</tr>
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</table>

11:4 Jesus answered them, "Go and tell John the things which you have heard and seen: 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."

11:4 And why did you go out to see? A reed shaken by the wind? 11:8 But what did you go out to see? A man clothed in soft clothing? Behold, those who wear soft clothing are in kings' dress, and live delicately, are in kings' courts. 11:9 But why did you go out? To see a prophet?"
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>11:11</td>
<td>γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸς τοὺς σου, δεικνύω τὴν ἀλήθειαν τῶν διακοσμήσεων.</td>
<td>Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the Kingdom of Heaven is greater than he.</td>
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<tr>
<td>7:28</td>
<td>&quot;For I tell you, among those who are born of women there is not a greater prophet than John the Baptist, yet he who is least in the Kingdom of God is greater than he.&quot;</td>
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<tr>
<td>11:12</td>
<td>Ἁμὴν λέγω ὑμῖν, οὐκ ἕγινεν ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.</td>
<td>When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism.</td>
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<tr>
<td>7:29</td>
<td>Καὶ πᾶς ὁ λαὸς ἄκουσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν, βαπτίζοντες τὸ βάπτισμα Ἰωάννου.</td>
<td>But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.</td>
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<tr>
<td>11:13</td>
<td>Πάντες γὰρ οἱ προφήται καὶ οἱ νόμοι ἐδόθησαν εἰς ἑαυτοὺς, μὴ βαπτίζοντες ὑπ` αὐτοῦ.</td>
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<tr>
<td>11:12</td>
<td>Ἀπὸ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἐως ἰερήμου ἤρθε ἡ βασιλεία τῶν οὐρανῶν βιώσει καὶ βιωσται ἄρπαξουσιν αὐτῶν.</td>
<td>From the days of John the Baptist until now, the Kingdom of Heaven suffers violence, and the violent take it by force.</td>
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<tr>
<td>11:13</td>
<td>Πάντες γὰρ οἱ προφήται καὶ οἱ νόμοι ἐδόθησαν εἰς ἑαυτούς, μὴ βαπτίζοντες ὑπ` αὐτοῦ.</td>
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<tr>
<td>11:14</td>
<td>Ἐὰν θέλετε δέξασθαι αὐτὸς ἐστιν Ἡλίας ὁ μέλλων ἐρχεσθαι.</td>
<td>If you are willing to receive it, this is Elijah, who is to come.</td>
</tr>
<tr>
<td>11:15</td>
<td>Ὁ ἔχων ὅτα ἀκούειν ἀκούετο.</td>
<td>He who has ears to hear, let him hear.</td>
</tr>
<tr>
<td>11:16</td>
<td>&quot;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 and said, 'We ate and drank, and you却没有听。&quot;</td>
<td>&quot;But to what shall I liken the people of this generation? What are they like? They are like children who sit in the marketplace, and call one to...&quot;</td>
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</table>
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]

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."

| 11:16 Τίνι δὲ ὁμοίωσα τὴν γενεὰν ταύτην; Ὁμοία ἐστὶν παιδίος ἐν ἀγοραῖς καθημένος, καὶ προσφέροντι τοῖς ἐπάυροις αὐτῶν, 11:17 καὶ λέγουσιν, Ηὐλίσαμεν ὑμῖν, καὶ οὐκ ὄρχησατε: ἔθρηνσαμεν ὑμῖν, καὶ οὐκ ἔκωσατε. 11:18 Ἡλθεν γὰρ Ἰωάννης μὴτε ἐσθίων μὴτε πίνων, καὶ λέγουσιν, Δαμιῶνιν ἔχει. 11:19 Ἡλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος 1 καί ὀινοπότης, τελονδόν φίλος καί ἀμαρτωλός. Καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τεκνῶν αὐτῆς. | 7:31 Τίνι οὖν ὁμοίωσα τοῖς ἀνθρώποις τῆς γενεᾶς ταύτης; καὶ τίνι εἰσίν ὁμοίοι; 7:32 Ὁμοίοι εἰσίν παιδίοις τοῖς ἐν ἀγοραῖς καθημένοις, καὶ προσφέροντιν ἄλληλοις, καὶ λέγουσιν, Ηὐλίσαμεν ὑμῖν, καὶ οὐκ ὄρχησατε: ἔθρηνσαμεν ὑμῖν, καὶ οὐκ ἔκωσατε. 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴτε ἄρτων ἐσθίων μὴτε σίνων πίνων, καὶ λέγετε, Δαμιῶνιν ἔχει: 7:34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καί ὀινοπότης, φίλος τελονδόν καί ἀμαρτωλός. 7:35 Καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τεκνῶν αὐτῆς πάντων. |

| 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." | 11:20 Τότε ἠρέσατο ὑπενδίδειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλέεσται δυνάμεις αὐτῶν, ὅτι οὐ μετενόησαν. 11:21 Οὐαὶ σοι, Χοραζίν, οὐαὶ σοι, Βηθσαϊά, ὅτι εἰ ἐν Τύρῳ καί Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἐν ἐν σάκκῳ καὶ σπυδῶ μετενόησαν. 11:22 Πλὴν λέγω ὑμῖν, Τύρῳ καί Σιδώνι ἀνεκτάτερον ἔσται ἐν |
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.

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.

"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."

Event 46: Jesus dines at the house of Simon the Pharisee
**Time:** spring 31 A.D.  
**Place:** Galilee

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**LUKE 7:36-50**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>7:36</td>
<td>One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.</td>
</tr>
<tr>
<td>7:36</td>
<td>Ἡρῶτα δὲ τις αὐτῶν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλήθη.</td>
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<tr>
<td>7:37</td>
<td>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.</td>
</tr>
<tr>
<td>7:37</td>
<td>Καὶ ἴδιοῦ, γυνὴ ἐν τῇ πόλει, ἡτίς ἦν ἀμαρτωλὸς ἐπιγνοῦσα δότι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κοιμᾶσα αὐλάβαστρον μῦρον. 7:38 καὶ στάσας παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλάονσα, ἥρεστο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θρεῖν τῆς κεφαλῆς αὐτῆς ἐξέμαυσαν, καὶ καταφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μύρῳ.</td>
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<tr>
<td>7:39</td>
<td>Now when the Pharisee who had invited him saw it, he said to himself, &quot;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.&quot;</td>
</tr>
<tr>
<td>7:39</td>
<td>Τὸν δὲ Φαρισαίον ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὕτως, εἰ ἦν προφήτης, ἐγίνοντον ἐν τῆς καὶ πονεματῇ γυνῇ ἤτεις ἡμέτερι αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν.</td>
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<tr>
<td>7:40</td>
<td>Jesus answered him, &quot;Simon, I have something to tell you.&quot;</td>
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<td>7:40</td>
<td>Ως εἰπεῖ· Διδώσας, εἰπέ.</td>
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<td>7:41</td>
<td>&quot;A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.&quot;</td>
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<td>7:41</td>
<td>Δύο χρεωφιλεῖται ἦσαν δανειστῇ τινί· ὁ δὲ δραχμών πέντε κυβάρια, ὁ δὲ δέκα αὐτῶν ἡμέρας. Τὸν δὲ δνατοῦν ἐμπεπονθαίνει, ἀμφοτέροις ἔχαρισε. Τὰς οὖν αὐτῶν, εἰπέ, πλείων αὐτῶν ἔγαρπει;</td>
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<tr>
<td>7:42</td>
<td>When they couldn't pay, he forgave them both. Which of them therefore will love him most?&quot;</td>
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<tr>
<td>7:42</td>
<td>Καὶ ἐπέγνωσαν τοὺς αὐτῶν ἀποδοθέντας, ἀμφοτέροις ἐχαρίσατο. Τὰς οὖν αὐτῶν, εἰπέ, πλείων αὐτῶν ἔγαρπει;</td>
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<tr>
<td>7:43</td>
<td>Simon answered, &quot;He, I suppose, to whom he forgave the most.&quot;</td>
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<tr>
<td>7:43</td>
<td>Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὅποιος δὲ τὸ πλείον ἐχαρίσατο. Ὅ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.</td>
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<td>7:44</td>
<td>He said to him, &quot;You have judged correctly.&quot;</td>
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<tr>
<td>7:44</td>
<td>Ὅ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.</td>
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</table>
| 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 ἔρις, Ἐλέησεν ταύτην τὴν γυναῖκα; Ἐπείσδευσεν

ους καὶ τὰς ἡμέρας τῆς ἑκατέρου. 7:45 Φιλήμα οὐκ ἡδοκας: αὐτὴ δὲ τὰς ἀκούστη σὲ ἡμέρα ἡμεῖς ἑξεξάεσθε. 7:46 Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψαν: αὐτὴ δὲ μύρῳ ἤλειψαν μου τὰς πόδας. 7:47 Οὗ ἡμείς, λέγω σοί, ἀφέωνται αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, ἢτί ἡμέρας πολλαί· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 7:48 Ἐπέν ἰδαὶ αὐτῇ, Ἀφέωνται σου αἱ ἀμαρτίαι.

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 ἠρώταν οἱ συνανακεκαμφνοι λέγειν ἐν ἑαυτοῖς. Τίς οὕτως ἔστιν ὃς καὶ ἀμαρτίας ἀφίησιν;

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

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<tbody>
<tr>
<td>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.</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>12:2 But the Pharisees, when they saw it, said to him, &quot;Behold, your disciples do what is not lawful to do on the Sabbath.&quot;</td>
<td>2:24 The Pharisees said to him, &quot;Behold, why do they do that which is not lawful on the Sabbath day?&quot;</td>
<td>6:2 But some of the Pharisees said to them, &quot;Why do you do that which is not lawful to do on the Sabbath day?&quot;</td>
</tr>
<tr>
<td>12:2 Οἱ δὲ Φαρισαῖοι ἵδοντες εἶπον αὐτῷ, Ἡδον, οἱ μαθηταί σου ποιοῦσιν ὃ ὀφεῖν ἐξεστιν ποιεῖν ἐν σάββατῳ.</td>
<td>2:24 Καὶ οἱ Φαρισαίοι ἔλεγον αὐτῷ, Ἡδον, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ ὀφεῖρν ἐξεστιν;</td>
<td>6:2 Τίνες δὲ τῶν Φαρισαίων εἶπον αὐτοῖς. Τί ποιεῖ ὃ ὀφεῖν ἐξεστιν ποιεῖν ἐν τοῖς σάββασιν;</td>
</tr>
<tr>
<td>12:3</td>
<td>But he said to them, &quot;Haven't you read what David did, when he was hungry, and those who were with him; 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]</td>
<td>2:25</td>
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<td>12:6</td>
<td>Jesus, answering them, said, &quot;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?&quot;</td>
<td>12:5</td>
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<tr>
<td>12:5</td>
<td>Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless?</td>
<td>2:25</td>
</tr>
<tr>
<td>12:6</td>
<td>But I tell you that one greater than the temple is here.</td>
<td>12:7</td>
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</tbody>
</table>
| 12:7 | Εἰ δὲ ἔγνωκετε τί ἔστιν, Ἐλεον θέλω καὶ οὗ | 6:3 | Καὶ ἀποκριθεὶς πρὸς αὐτοὺς ἔπεν ὁ Ἰησοῦς, Ὅθεν τούτῳ ἐπένευσεν Λαῷ, ὅποτε ἐπένευσεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ; Ὅθεν ὁ δὲ Θεος ἐπένευσεν τοῖς ἑρείπασιν αὐτοῦ καὶ οἱ μετ᾽ αὐτοῦ; 6:4 Ὅθεν ἐπένευσεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ἄντες; 6:5 Ὅθεν ἐπένευσεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ἄντες. Οὐδὲ τούτῳ ἐπένευσεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ἄντες; Ὅθεν ἐπένευσεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ἄντες;
<table>
<thead>
<tr>
<th>Event 47: Jesus heals a man with a withered hand on the Sabbath</th>
<th>Time: late spring 31 A.D.</th>
<th>Place: Galilee</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MATTHEW 12:9-14</strong></td>
<td><strong>MARK 3:1-6</strong></td>
<td><strong>LUKE 6:6-11</strong></td>
</tr>
<tr>
<td>12:9 He departed there, and went into their synagogue. 12:10 And behold there was a man with a withered hand.</td>
<td>3:1 He entered again into the synagogue, and there was a man there who had his hand withered.</td>
<td>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.</td>
</tr>
<tr>
<td>12:9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 12:10 Καὶ ἤδει, ἀνθρώπος ἦν τὴν χεῖρα ἔχον ἔζηράν</td>
<td>3:1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἔξηραμένην ἔχον τὴν χεῖρα.</td>
<td>6:6 Ἕγενετο δὲ καὶ ἐν ἔτερῳ σάββατῳ εἰσῆλθεν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἦ χείρ αὐτοῦ ἡ δεξιὰ ἦν ἔζηρα.</td>
</tr>
<tr>
<td>They asked him, &quot;Is it lawful to heal on the Sabbath day?&quot; that they might accuse him.</td>
<td>3:2 They watched him, whether he would heal him on the Sabbath day, that they might accuse him.</td>
<td>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.</td>
</tr>
<tr>
<td>καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἴ ἐξεστιν τοῖς σάββασιν θεραπεύειν; ἢν κατηγορήσωσιν αὐτοῦ.</td>
<td>3:2 Καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύει αὐτὸν, ἢν κατηγορήσωσιν αὐτοῦ.</td>
<td>6:7 Παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σάββατῳ θεραπεύει ἢν κατηγορήσωσιν αὐτοῦ.</td>
</tr>
<tr>
<td>3:3 He said to the man who</td>
<td>6:8 But he knew their</td>
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</table>
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.

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!

Therefore it is lawful to do good on the Sabbath day."

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?" But they were silent.

12:13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.
<table>
<thead>
<tr>
<th>12:13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκεινον τὴν χείρά σου. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὑγίης ὡς ἢ ἄλλη.</th>
<th>3:5 Καὶ περιβλεψάμενος αὐτοῦς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς κυρίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκεινον τὴν χείρα σου. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὑγίης ὡς ἢ ἄλλη.</th>
<th>6:10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἔκεινον τὴν χείρα σου. Ὁ δὲ ἐποίησεν καὶ ἀποκατεστάθη ὑγίης αὐτοῦ. ὧς ὡς ἢ ἄλλη.</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:14 But the Pharisees went out, and conspired against him, how they might destroy him.</td>
<td>3:6 The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.</td>
<td>6:11 But they were filled with rage, and talked with one another about what they might do to Jesus.</td>
</tr>
<tr>
<td>12:14 Οἱ δὲ Φαρισαῖοι συµβούλιον ἔλαβον κατ᾽ ἀὐτὸν ἐξελθόντες, ὡς ἢ ἄλλης, τί ἂν ποιήσωσιν.</td>
<td>3:6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως µετὰ τῶν Ἡρωδιάνων συµβούλιον ἐποίησον κατ’ αὐτοῦ, ὡς ἢ ἄλλης, τί ἂν ποιήσωσιν.</td>
<td>6:11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἄλλης, τί ἂν ποιήσωσιν τῷ Ἰησοῦ.</td>
</tr>
<tr>
<td>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:</td>
<td>12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἤκολούθησαν αὐτῷ ὁχλοὶ πολλοὶ, καὶ ἐδερέσθησαν αὐτῶς πάντας. 12:16 καὶ ἐπετίμησαν αὐτοῖς, ἵνα µὴ φανερὸν αὐτῶν ποιήσωσιν.</td>
<td>12:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 12:18 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἤκολούθησαν αὐτῷ ὁχλοὶ πολλοὶ, καὶ ἐδερέσθησαν αὐτῶς πάντας. 12:16 καὶ ἐπετίμησαν αὐτοῖς, ἵνα µὴ φανερὸν αὐτῶν ποιήσωσιν: 12:18 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἤκολούθησαν αὐτῷ ὁχλοὶ πολλοὶ, καὶ ἐδερέσθησαν αὐτῶς πάντας. 12:16 καὶ ἐπετίμησαν αὐτοῖς, ἵνα µὴ φανερὸν αὐτῶν ποιήσωσιν:</td>
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nations will hope." [Isaiah 42:1-4]

| 12:17 ὁπως πληρωθη τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 12:18 Ἰδοὺ, ὁ παῖς μου ὃν ἦρέτισα· ὁ ἀγαπητὸς μου εἰς ὅν εὐδόκησαν ἢ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, και κρίστιν τοῖς ἐθνεσιν ἀπαγγελα. 12:19 Οὐκ ἔρισεν, οὐδὲ κραυγάσει· οὐδὲ ἄκουσει τις ἐν ταῖς πλατείαις τὴν φωνήν αὐτοῦ. 12:20 Καλαμον συντετριμμένον οὐ κατεξεί, καὶ λίνον τυφώμενον οὐ σβέσει· ἐως ἐν ἐκβάλη εἰς νίκος τὴν κρίσιν.12:21 Καὶ τὸ ἐνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. |

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

<table>
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<tr>
<th>MATTHEW 12:22-27</th>
<th>MARK 3:19-35</th>
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<tr>
<td>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.</td>
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<td>12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλός καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὡστε τὸν τυφλὸν καὶ κωφόν καὶ λαλέιν καὶ βλέπειν.</td>
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<td>12:23 All the multitudes were amazed, and said, &quot;Can this be the son of David?&quot;</td>
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<td>12:23 Καὶ ἔξισταντο πάντες οἱ ἰχλοὶ καὶ ἔλεγον, Μήτι οὖτός ἐστιν ὁ υἱὸς Δαυίδ;</td>
<td>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, &quot;He is insane.&quot;</td>
</tr>
<tr>
<td>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, &quot;He is insane.&quot;</td>
<td>Kαὶ ἐρχονται εἰς οἶκον· 3:20 καὶ συνέρχεται</td>
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</table>
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."

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."

12:24 Oi δὲ Φαρισαίοι ἀκούσαντες εἶπον, Ὅδε τὸν Ἐβελζεβούλ ἄρχοντι τῶν δαιμονίων.

3:22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσόλυμον καταβάντες ἔλεγον δὲ Ἐβελζεβούλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμονία.

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?

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.

12:25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ’ ἑαυτὰς ἐρημώνται· καὶ πᾶσα πόλις ἢ οἰκία μερισθείσα καθ’ ἑαυτίς οὐ σταθήσεται. 12:26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτόν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

3:23 Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 3:24 Καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία εκκίνη. 3:25 Καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκκινή.

12:26 If Satan has risen up against himself, and is divided, he can't stand, but has an end.

3:26 Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

12:27 If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.

12:27 Καὶ εἰ ἐγὼ ἐν Εβελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ υἱῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τούτῳ αὐτοὶ υἱῶν ἐσονται κρίται.

12:28 But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.

12:28 Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαμαίνα, ἄρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

12:29 Or how can one enter into the house of the strong man, and plunder his goods, unless 3:27 But no one can enter into the house of the strong man to plunder, unless he first binds the
he first bind the strong man? Then he will plunder his house.

| 12:29 | Ἡ ποὺς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ τὰ σκέπατα αὐτοῦ διαρράσαι, ἦν μὴ πρῶτον δήσῃ τὸν ἱσχυρὸν; Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρράσει. |

| 12:30 | "He who is not with me is against me, and he who doesn't gather with me, scatters. |

| 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. |

| 12:32 | Καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἁγίου, ἀφεθήσεται αὐτῷ· ὃς δὲ ἐὰν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι. |

| 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." |

| 12:34 | Ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον... |
Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

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. 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. 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. 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.

Ο δὲ ἀποκριθεὶς ἔπεις αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἔπιστηη ἐκατακρινεῖ καὶ σημεῖον οὗ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Ο δὲ Ἀπὸ τοῦ προφήτου. Ζωπερ γὰρ ἢν Ἰωνᾶς ἐν τῇ κολυίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νόκτες, οὕτως ἔσται ὁ υἱὸς του ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νόκτες. Αὐτὸς Ἰωνᾶς ἐνενίκηται11 ἀναστήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτὴν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ἄδει. Ζωπερ γὰρ ἢν ἢν Ἰωνᾶς ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἑλθεν ἐκ τῶν περάτων τῆς γῆς.
<table>
<thead>
<tr>
<th>Greek text</th>
<th>English translation</th>
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<tr>
<td>ἀκούσαι τὴν σοφίαν Σολομῶνος· καὶ ιδού, πλέον Σολομῶνος ὁδε.</td>
<td>&quot;Hear the wisdom of Solomon. And behold, Solomon is stronger than he.&quot;</td>
</tr>
</tbody>
</table>
| 12:43 Ὁταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξελθῇ ἀπὸ τοῦ ἁνθρώπου, διέρχεται δὴ ἄνω ἄνω τῶν πτῶν, ἵπτουν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει. 12:44 Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκον μου ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὑρίσκει σχολάζοντα, σεσαρμωμένον καὶ κεκοσμημένον. 12:45 Τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑτὰ ἑτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἁνθρώπου ἑκείνου χείρονα τῶν πρῶτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. | "When 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."
| 12:46 Η εἶπεν τῷ πατρί τας ἀδελφὰς, ἵνα μητήρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκησαν ἐξελθέντων ἐκατεροκατερα. 12:47 Εἶπεν δὲ τις αὐτῷ, ἵνα μητήρ σου καὶ οἱ ἀδελφοὶ σου ἐξοίκησασί, ζητοῦντες σοι λαλήσασί. | "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."
| 12:48 Ἐν τῇ ἡμέρᾳ τῆς ἐπονομασίας ἐπεν τῷ εἰσοντι αὐτῷ, Τίς ἐστίν ἡ μητήρ μου; Καὶ τίνες εἰσίν οἱ ἀδελφοί μου; 12:49 Καὶ ἠκέφαλα. | "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."
| 12:49 Καὶ ἀποκρίθη εἶπεν τῷ εἰσόντι αὐτῷ, Τίς ἐστιν ἡ μητήρ μου; Καὶ τίνες εἰσίν οἱ ἀδελφοί μου; 12:49 Καὶ ἦκετίας. | "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."
| 12:50 Καὶ ἐπιβλέψαμεν κύκλῳ τοὺς περὶ αὐτὸν. | "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.”}
**Event 49: Jesus delivers a series of parables on the kingdom of heaven**  
**Time:** late spring 31 A.D.  
**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 13:1-52</th>
<th>MARK 4:1-34</th>
<th>LUK 8:4-18</th>
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<tbody>
<tr>
<td>13:1 On that day Jesus went out of the house, and sat by the seaside.</td>
<td>4:1 Again he began to teach by the seaside.</td>
<td>8:4 When a great multitude came together, and people from every city were coming to him, he spoke by a parable.</td>
</tr>
<tr>
<td>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,</td>
<td>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,</td>
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<td>13:2 Καὶ συνήχθησαν πρὸς αὐτὸν δόχοι πολλοὶ, ὡστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆθασιν· καὶ πᾶς ὁ δόχος ἐπὶ τὸν αἰγιαλὸν εἰσῆλθεν. 13:3 Καὶ ἐλάλησεν αὐτοῖς πόλλα ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τὸ σπείρειν.</td>
<td>Καὶ συνήχθη πρὸς αὐτὸν δόχος πολὺς, ὡστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆθασιν ἐν τῇ θάλασσῃ· καὶ πᾶς ὁ δόχος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. 4:2 Καὶ ἐδίδασκεν αὐτοῖς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.</td>
<td>8:4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπεν διὰ παραβολῆς.</td>
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<td>Ὅψιν ἃ ἔγενεν ἐν τῷ σπείραι τοῦ γῆς, καὶ</td>
<td>4:3 &quot;Look! 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 &quot;of the air&quot;] came and devoured it.</td>
<td>8:5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τοῦ γῆς, καὶ ἐγένετο ἐν τῷ σπείραιν, ὃς μὲν ἔπεσεν παρὰ τὴν ὄδόν, καὶ</td>
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<tr>
<td>Greek Text</td>
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<tr>
<td>ἥλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτὰ.</td>
<td>went and ate of the seed.</td>
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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. When the sun had risen, they were scorched. Because they had no root, they withered away.

13:7 Others fell among thorns. The thorns grew up and choked them:

13:8 and others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty.

13:9 He who has ears to hear, let him hear."
<table>
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<tr>
<td>13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;</td>
<td>The disciples came, and said to him, &quot;Why do you speak to them in parables?&quot;</td>
<td>4:10 Οτε δὲ ἐγένετο καταμόνας, ἤρωτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν.</td>
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<td>13:11 Οὐταὶ ἦταν τὰ ἄκουσέν ἄκουειν ἄκουετο.</td>
<td>He answered them, &quot;To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.</td>
<td>8:9 Τίς εἶ ἐν παραβολῇ αὕτη;</td>
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<tr>
<td>13:12 Ὁ στὶς γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ δ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</td>
<td>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.</td>
<td>13:12 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand.</td>
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<tr>
<td>13:13 Οὕτως ὁ προφήτης ἦλθεν πρὸς Ἰσαὰκ, ὁ ἔφη, οὐκ οὖν ἔχει· καὶ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</td>
<td>Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand.</td>
<td>13:13 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; 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]</td>
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<tr>
<td>13:14 Οὕτως ὁ προφήτης ἦλθεν πρὸς Ἰσαὰκ, ὁ ἔφη, οὐκ οὖν ἔχει· καὶ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.</td>
<td>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; 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]</td>
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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]

13:13 Διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἰκώντες οὐκ ἰκώσισιν, οὐδὲ συνιοῦσιν. 13:14 Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαίου, ἡ λέγουσα, Ἀκοὴ ἰκώσετε, καὶ οὐ μὴ συνητε' καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 13:15 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τοῦτοῦ, καὶ τοῖς ὅσιν βαρέως ἤκουσαν, καὶ τοῖς ὁρθαλμοῖς αὐτῶν ἐκάμμυσαν· μήποτε ἴδοισιν τοῖς ὁρθαλμοῖς, καὶ τοῖς ὅσιν ἰκώσισιν, καὶ τῇ καρδίᾳ συνιοῦσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτοῖς.

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.

13:16 Ὑμῶν δὲ μακάριοι οἱ ὁρθαλμοὶ, ὅτι βλέπουσιν· καὶ τὰ ὅσα ὑμῶν, ὅτι ἰκώσιε. 13:17 Ἁμήν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητεὶ καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἄ βλέπετε, καὶ οὐκ ἐίδον· καὶ ἰκώσιτα ἵκώσετε, καὶ οὐκ ἤκουσαν.
4:13 He said to them, "Don't you understand this parable? How will you understand all of the parables?"

<p>| 13:18 &quot;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 'Εχεῖς οὖν ἀκούσας τὴν παραβολὴν τοῦ σπειροντος. | 4:14 Ὅσεν δὲ σπειρὼν τὸν λόγον σπειρέι. | 8:11 Τις δὲ δοκεῖ ἢ παραβολὴ: Ὅσπορος ἕστιν 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 ἀκούόντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρός, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὕτως ἔστιν ὁ παρὰ τὴν ὀδὸν σπαρείς. | 4:15 Οὕτως δὲ εἰσίν οἱ παρὰ τὴν ὀδὸν, ὅπου σπειρέται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθεῖας ἔρχεται ὁ Σατανᾶς καὶ ἀρπάζει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. | 8:12 Οἱ δὲ παρὰ τὴν ὀδὸν εἰσίν οἱ ἀκούόντες, εἴτε ἔρχεται ὁ διάβολος καὶ ἀρπάζει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσοντες 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 Ὅ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς, οὕτως ἔστιν οἱ τὸν λόγον ἀκούσαν, καὶ εὐθείας μετὰ χαρᾶς λαμβάναν αὐτῶν· 13:21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρος ἐστὶν· γενομένης δὲ ἔθλεψες ἡ διωγμός διὰ τὸν λόγον, | 4:16 Καὶ οὕτως εἰσίν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπαροῦσαι, οἳ, ὅταν ἀκούσωσιν τὸν λόγον, εὐθείας μετὰ χαρᾶς λαμβάνουσιν αὐτῶν, 4:17 καὶ οὐκ ἐχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροι εἰσίν· εἴτε γενομένης | 8:13 Οἱ δὲ ἐπὶ τῆς πέτρας οἳ, ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὕτως ρίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν, καὶ εἰς καιρὸ πειρασμὸν ἀφίστανται. |</p>
<table>
<thead>
<tr>
<th>Greek</th>
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<tr>
<td>Εὐθὺς σκανδαλίζεται.</td>
<td>Certainly bears fruit, and understands it, who most hears the word, and accepts it, and bears fruit, some thirty times, some sixty times, and some thirty. &quot;</td>
</tr>
<tr>
<td>13:22</td>
<td>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.</td>
</tr>
<tr>
<td>4:18</td>
<td>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.</td>
</tr>
<tr>
<td>8:14</td>
<td>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.</td>
</tr>
<tr>
<td>οὗτοὶ εἰσίν οἱ εἰς τὰς ἀκάνθας σπαρέες, οὐτός ἦστιν ὁ τῶν λόγων ἄκουσιν, καὶ ἡ μέριμνα τοῦ αἰῶνος τοῦτοῦ καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.</td>
<td>Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσίν οἱ ἄκουσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.</td>
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<tr>
<td>13:22</td>
<td>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. &quot;</td>
</tr>
<tr>
<td>4:20</td>
<td>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.&quot;</td>
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<tr>
<td>8:15</td>
<td>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.</td>
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<tr>
<td>οὗτοί εἰσίν οἱ εἰς τὴν καλὴν σπαρέες, οὐτός ἦστιν ὁ τῶν λόγων ἄκουσιν καὶ συνιόν ὡς δή καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἐκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.</td>
<td>Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσίν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἁγαθῇ, ἄκουσαντες τὸν λόγον κατέχονται, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.</td>
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<tr>
<td>13:23</td>
<td>He said to them, &quot;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 out in 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.</td>
</tr>
<tr>
<td>4:21</td>
<td>He said to them, &quot;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 out in 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.</td>
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4:21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ. 4:22 Οὔ γάρ ἐστιν τι κρυπτόν, ὥστε δὲν νὰ ἂν μὴ φανερωθῇ; οὐδὲ ἐγένετο ἄποκρυφον, ἀλλ’ ἵνα εἰς φανερὸν ἔλθῃ.

8:16 Οδεῖς δὲ λύχνον ἥψως καλύπτει αὐτόν σκεῦει, ἢ ὕποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰςπορευόμενοι βλέπωσιν τὸ φῶς. 8:17 Οὔ γάρ ἐστιν κρυπτόν, ὥστε δὲν φανερὸν γενήσεται: οὐδὲ ἄποκρυφον, ὥστε γνωσθῆσαται καὶ εἰς φανερὸν ἔλθῃ.

4:23 If any man has ears to hear, let him hear."

4:23 Εἴ τις ἔχει ὧν ἀκούειν ἄκουετο. 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 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."

4:24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τι ἄκουετο. Ἐν ᾧ μέτρῳ μετρεῖτε μετρήθησαι ὑμῖν, καὶ προστεθήσεται ὑμῖν τῶν ἄκουοσιν. 4:25 Ὅς γάρ ἐν ἔχῃ, δοθήσεται αὐτῷ· καὶ δὲς οὐκ ἔχει, καὶ δὲ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. 8:18 Βλέπετε οὖν πῶς ἄκουετο· ὃς γὰρ ἔδω ἔχῃ, δοθήσεται αὐτῷ· καὶ δὲς ἔδω μὴ ἔχῃ, καὶ δὲ 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

| 4:23 If any man has ears to hear, let him hear."
| 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."
<table>
<thead>
<tr>
<th>the sickle, because the harvest has come.</th>
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<td>4:26 Καὶ ἔλεγεν, Οὕτως ἔστιν 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 μηκύνηται ὡς οὐκ οἶδεν αὐτὸς. 4:28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἴτε στάχυν, εἴτε πλῆρη σῖτον ἐν τῷ στάχυι. 4:29 Ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.</td>
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<tr>
<th>13:24 He set another parable before them, saying,</th>
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<tr>
<td>13:24 Ἀλλὰν παραβολὴν παρέδηκαν αὐτοῖς, λέγων,</td>
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"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. |

| Οὐκ οἷς ἐπίστευσαν ἄνθρωπος, ἠλθεν αὐτοῦ ὁ ἐχθρός καὶ ἔσπειρεν ἔχθρα ἐν τῷ ἐχθρῷ αὐτοῦ, ἀνεάθη, ὁ ἐχθρός καὶ ἔσπειρεν ἐνεπάθη. 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 οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐ γὰρ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἄγρῳ; Πόθεν οὖν ἔχει ζζάνια;

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?"

Οὶ δὲ δοῦλοι ἔπον 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, Οὗ· μὴ ποτε, συλλέγοντες τὰ ζζάνια, ἐκριζώσῃ ἄμα αὐτοῖς τὸν σῖτον. 13:30 Ἄφετε συνανθάνεσθαι ἄμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρῳ τοῖς θερισταῖς. Συλλέξατε πρῶτον τὰ ζζάνια, καὶ δίψατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακάψαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

13:31 He set another parable before them, saying,
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<tr>
<th>Greek Text</th>
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<tr>
<td>13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων,</td>
<td>&quot;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.&quot;</td>
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<td>Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκωρ σινάπεως, ἣν λαβὼν ἀνθρώπος ἐστειρεῖν ἐν τῷ ἄγρῳ αὐτοῦ· 13:32 δὲ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων· ὅταν δὲ αὔξηθῇ, μεῖξον τῶν λαχάνων ἐστίν, καὶ γίνεται δένδρον, ὅστε ἐλθεῖν τὰ πτεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.</td>
<td>4:30 Καὶ ἐλεγεν, Τίνι ὀμοίωσομεν τὴν βασιλείαν τοῦ θεοῦ; Ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 4:31 Ὡς κόκκον σινάπεως, δὲς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστίν τῶν ἐπὶ τῆς γῆς 4:32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μεῖξον, καὶ ποιεῖ κλάδους μεγάλους, ὅστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πτεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.</td>
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<td>13:33 Άλλην παραβολὴν ἐλάλησεν αὐτοῖς.</td>
<td>13:33 He spoke another parable to them.</td>
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<tr>
<td>Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβὼν γυνὴ ἐκρύψεν εἰς ἄλειφον σάτα τρία, ἐως ὅφει ἐξουσία ὅλον.</td>
<td>&quot;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.&quot;</td>
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</table>
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.

13:35 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]

13:36 Then Jesus sent the multitudes away, and went into the house.

His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

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,
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.
13:43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὑπὸ ἀκούειν ἀκουέτω.

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.

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.

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
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."


13:51 Jesus said to them, "Have you understood all these things?"

They answered him, "Yes, Lord."

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."
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.

5:2 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.

5:5 A certain man was there, who had been sick for thirty-eight years.

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?"

5:7 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."

5:8 Jesus said to him, "Arise, take up your mat, and walk."

5:9 Immediately, the man was made well, and took up his mat and walked.

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."

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<tr>
<th>5:10</th>
<th>Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἔστιν· οὐκ ἔξεστίν σοι ἅραι τον κράββατον.</th>
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<tr>
<td>5:11</td>
<td>He answered them, &quot;He who made me well, the same said to me, 'Take up your mat, and walk.'&quot;</td>
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<td>5:12</td>
<td>Then they asked him, &quot;Who is the man who said to you, 'Take up your mat, and walk?'&quot;</td>
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<td>5:13</td>
<td>But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.</td>
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<td>5:14</td>
<td>Ὅ δὲ ἰαθείς οὖν ἤδει τις ἔστιν· ὁ γὰρ Ἰησοῦς ἔξενεν, ὴχλου δύντος ἐν τῷ τόπῳ.</td>
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<td>5:15</td>
<td>Afterward Jesus found him in the temple, and said to him, &quot;Behold, you are made well. Sin no more, so that nothing worse happens to you.&quot;</td>
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<td>5:16</td>
<td>The man went away, and told the Jews that it was Jesus who had made him well.</td>
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<tr>
<td>5:17</td>
<td>For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath.</td>
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<td>5:18</td>
<td>καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἔξητον αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.</td>
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<td>5:19</td>
<td>But Jesus answered them, &quot;My Father is still working, so I am working, too.&quot; 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.</td>
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<td>5:17</td>
<td>Ὅ δὲ Ἰησοῦς ἀπεκρίθη αὐτοῖς. Ὁ πατήρ μου ἔως ἄρτι ἐργάζεται, κἀκεῖνος ἐργάζομαι. 5:18 Διὰ τούτου οὖν μᾶλλον ἔξητον αὐτῶν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἐλευθεὶ τὸ σάββατον, ἀλλὰ καὶ πετάρα ἱδιον ἐλεγεν τὸν θεὸν, ἵσον ἐαυτὸν ποιον τῷ θεῷ.</td>
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<td>5:19</td>
<td>Jesus therefore answered them, &quot;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.</td>
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</tr>
</tbody>
</table>
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.

5:31 "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.

5:39 "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 Ἐρευνάτε τὰς γραφὰς, διὸ ὑμεῖς δοκεῖτε ἐν αὐταῖς ὡς θεὶν αἰώνιον ἔχειν, καὶ ἐκεῖναι εἰσὶν αἱ μαρτυρίαις περὶ ἐμοῦ; 5:40 καὶ ὃ θέλετε ἐλθεῖν πρὸς με, ἢν ἡμῖν ἔχετε. 5:41 Δόξαν παρὰ ἀνθρώπων ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ ὑμᾶς ἔχετε ἐν ἑαυτοῖς. 5:43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματί τοῦ πατρὸς μου, καὶ ὑμᾶς ἐκαθιστᾷ ὡς ἄλλος ἔλη ἐν τῷ ὀνόματί τοῦ ἱδίῳ, ἐκείνων λήφθεθε. 5:44 Πῶς δύνασθε ὑμεῖς πιστεύειν, δόξαν παρὰ ἄλλην ὑμᾶς μάρτυρας, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ ὑμᾶς ἐλευθεροῦσα ὑμᾶς τὴν ἐκκλησίαν, μηδὲ εἰς ὑμᾶς ἐπιστρέψατε;

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· ἐστὶν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὑμᾶς ἥλπικε, 5:46 Εἰ γὰρ ἐπιστεύετε Μωσῆς, ἐπιστεύετε ἐν ἐμοῖς· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 5:47 Εἰ δὲ τοὺς ἐκείνους γράμματάς τις πιστεύετε, πῶς τοὺς ἐμοῖς ρήματα πιστεύετε;

Event 51: Jesus delivers a sermon in Nazareth
Time: late 31 A.D.
Place: Galilee

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<td>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,</td>
<td>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,</td>
<td>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.</td>
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<tr>
<td>13:53 Καὶ ἐγένετο ὅτε ἐπέλευσεν ὁ Ἰσραήλ τὰς παραβολὰς ταύτας, μετήρησεν ἐκεῖναν: 13:54 καὶ ἐλήλυεν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,</td>
<td>6:1 Καὶ ἐξῆλθεν ἐκεῖναν, καὶ ἐλήλυεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 6:2 Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν·</td>
<td>4:16 Καὶ ἦλθεν εἰς τὴν Ἀράχετ, ὡς ἦν τεθραμμένος· καὶ εἰςήλθαν, κατὰ τὸ εἰσώθε αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνώρισε.</td>
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| 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 ἐπεδόθη αὐτῷ βιβλίον Ἡσιώου τοῦ προφήτου. Καὶ ἀναπτύξας τὸ βιβλίον, ἔδρευ τὸν τόπον οὗ ἦν γεγραμμένον, 4:18 Πνεῦμα κυρίου ἐπ’ ἐμέ, οὐ εἶνεκὲν ἡχοῦν ἡ μὲν ἐφηγεῖσθαι τοῖς συντετριμμένοις τὴν καρδίαν κηρύξαι ἀἰχμαλώτος ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστέλλει τεθραυμένους ἐν ἄφεσιν, 4:19 κηρύξαι ἐνιαυτὸν κυρίου δεκτον. |
| 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. |
| 4:21 | He began to tell them, "Today, this Scripture has been fulfilled in your hearing." |

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?"
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<th>Greek Text</th>
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<tr>
<td>13:57</td>
<td>καὶ ἐκαθαρισθήσατο ἐκ τοῦ αἰτροῦ.</td>
<td>4:24</td>
<td>Εἶπεν οὖν ἸΗΣΟΥΣ αὐτοῖς: ἄν ἐὰν ἐξ ἑαυτῶν δεῖξις φονεῖτε τοῖς ἀδελφοῖς ὑμῶν, καὶ ἐὰν ἐξ ἑαυτῶν ἔδωκατε τὸν αὐτόν ἀποκτείνων, ἀπεκτένων ἀπὸ τοῦ ἀνθρώπου.</td>
<td>Jesus said to them, “A prophet is not without honor, except in his own country, and except in his own house.”</td>
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<td>13:57</td>
<td>They were offended by him.</td>
<td>4:23</td>
<td>Ἐξῆλθεν δὲ ἸΗΣΟΣ ὑπὸ τοῦ ΚΑΠΗΝΟΥ, ὁπερὶ τῆς παιδὸς ἔχειν.</td>
<td>Jesus was sent from Capernaum, where a girl was possessed by a demon.</td>
</tr>
<tr>
<td>13:57</td>
<td>They were offended by him.</td>
<td>4:22</td>
<td>Ἐξῆλθεν δὲ ἸΗΣΟΣ ὑπὸ τοῦ ΚΑΠΗΝΟΥ, ὁπερὶ τῆς παιδὸς ἔχειν.</td>
<td>He went from Capernaum, where a girl was possessed by a demon.</td>
</tr>
<tr>
<td>13:57</td>
<td>They were offended by him.</td>
<td>4:21</td>
<td>Καὶ ὡς ἦν ἸΗΣΟΣ ὑπὸ τοῦ ΚΑΠΗΝΟΥ, ἐξῆλθεν ὁ παῖς τῆς ΜΑΡΙΑΣ.</td>
<td>And when Jesus was in Capernaum, a centurion's servant was brought to him.</td>
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<tr>
<td>13:57</td>
<td>They were offended by him.</td>
<td>4:20</td>
<td>Καὶ ὡς ἦν ἸΗΣΟΣ ὑπὸ τοῦ ΚΑΠΗΝΟΥ, ἐξῆλθεν ὁ παῖς τῆς ΜΑΡΙΑΣ.</td>
<td>And when Jesus was in Capernaum, a centurion's servant was brought to him.</td>
</tr>
</tbody>
</table>

**Summary:**
- Jesus was sent from Capernaum, where a girl was possessed by a demon, and they were offended by him.
There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.

They were all filled with wrath in the synagogue, as they heard these things. 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. But he, passing through the midst of them, went his way.

He didn't do many mighty works there because of their unbelief. He could do no mighty work there, except that he laid his hands on a few sick people, and healed them.
He marveled because of their unbelief. He went around the villages teaching.

13:58 Καὶ οὐκ ἔποιησεν ἐκεῖ δυνάμεις πολλαῖς, διὰ τὴν ἁπάστιαν αὐτῶν.

6:5 Καὶ οὐκ ἠδύναντο ἐκεῖ σωθέμαι δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπίθεις τὰς χεῖρας, ἐθεράπευσαν. 6:6 Καὶ ἔθαμαζεν διὰ τὴν ἁπάστιαν αὐτῶν. Καὶ παρῆγεν τὰς κόμας κύκλῳ διδάσκον.

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

**Time:** early 32 A.D.

**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 14:1-12</th>
<th>MARK 6:14-29</th>
<th>LUKE 9:7-9</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:1 At that time, Herod the tetrarch heard the report concerning Jesus,</td>
<td>6:14 King Herod heard this, for his name had become known,</td>
<td>9:7 Now Herod the tetrarch heard of all that was done by him;</td>
</tr>
<tr>
<td>14:2 and said to his servants, &quot;This is John the Baptizer. He is risen from the dead. That is why these powers work in him.&quot;</td>
<td>and he said, &quot;John the Baptizer has risen from the dead, and therefore these powers are at work in him.&quot;</td>
<td>because it was said by some that John had risen from the dead,</td>
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<td>14:2 καὶ ἐλεγεν τοῖς παισίν αὐτῶν, Ὡδὸς ἔστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτοις ἢ ἀνεγερθείς ἐν αὐτῷ.</td>
<td>καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτιστὴς ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τούτο ἢ ἀνεγερθείς ἐν αὐτῷ.</td>
<td>διὰ τὸ λέγεσθαι ὅτι τίνος ὃ Ἰωάννης ἐγέρθη ἐκ νεκρῶν·</td>
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<td>6:15 But others said, &quot;He is Elijah.&quot;</td>
<td>9:8 But others said, &quot;He is Elijah.&quot;</td>
<td>6:15 Ἀλλοι ἔλεγον ὅτι Ἡλίας ἐστίν·</td>
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</table>
| 9:8 ὑπὸ τίνος δὲ ὅτι Ἡλίας ἐφάνη· | Others said, "He is a prophet, and by others that one of the
or like one of the prophets.”

<table>
<thead>
<tr>
<th>336</th>
<th>old prophets had risen again.</th>
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<tr>
<td>ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, ὡς εἰς τῶν προφητῶν.</td>
<td>ἄλλων δὲ ὃτι Προφήτης εἰς τῶν ἀρχαίων ἄνεστι.</td>
</tr>
<tr>
<td>6:16 But Herod, when he heard this, said, &quot;This is John, whom I beheaded. He has risen from the dead.&quot;</td>
<td>9:9 Herod said, &quot;John I beheaded, but who is this, about whom I hear such things?&quot;</td>
</tr>
<tr>
<td>6:16 Ακούσας δὲ Ἁρόν, εἶπεν ὅτι Ὁν ἔγω ἀπεκεφάλισα Ιωάννην, οὗτὸς ἔστιν· αὐτὸς ἦγέρθη ἐκ νεκρῶν.</td>
<td>9:9 Καὶ εἶπεν Ἁρόν, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἔγω ἀκούσας τοιαῦτα;</td>
</tr>
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</table>

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." 6:19 Herodias set herself against him, and desired to kill him, but she couldn't, 14:5 When he would have put him to death, he feared the multitude, because they knew that he was a righteous and holy man, and He sought to see him. 6:17 Αὐτὸς γὰρ ὁ Ἁρόν ἔστιν ὁ Ἀποστέλλων ἐκκρίσθης τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἁρῳδίαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. 14:4 Ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔστιν σοι ἔχειν αὐτήν. 6:17 Αὐτὸς γὰρ ὁ Ἁρόν ἔστιν ὁ Ἀποστέλλων ἐκκρίσθης τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἁρῳδίαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὃτι αὐτὴν ἐγάμησεν. 6:18 Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἁρόνῳ ὅτι Οὐκ ἔστιν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. | Kαὶ ἔξητε ἵδη τιν καὶ εἰς αὐτὸν. | 14:5 When he would have put him to death, he feared the multitude, because they knew that he was a righteous and holy man, and He sought to see him. 6:19 Ἁρόν ἔστιν ὁ Ἀποστέλλων ἐκκρίσθης τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἁρῳδίαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· Καὶ οὖκ ἐπάκτην· Καὶ ἔξητε ἵδη τιν καὶ εἰς αὐτὸν. |
<table>
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<th>counted him as a prophet.</th>
<th>kept him safe.</th>
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<td>When he heard him, he did many things, and he heard him gladly.</td>
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<tr>
<td>When he heard him, he did many things, and he heard him gladly.</td>
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<tr>
<td>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.</td>
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<td>14:6:20 ὁ γὰρ Ἡρῴδης ἐφοβείτο τὸν Ἰοάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον,</td>
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<td>καὶ συνετήρει αὐτὸν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἤδεις αὐτοῦ ἤκουεν.</td>
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<td>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, &quot;Ask me whatever you want, and I will give it to you.&quot; 6:23 He swore to her, &quot;Whatever you shall ask of me, I will give you, up to half of my kingdom.&quot;</td>
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<tr>
<td>14:6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὀφρησάτο ἡ θυγάτηρ τῆς Ἡρῴδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ· 14:7 δόθην μὲθ’ ὅρκου ὁμολόγησεν αὐτῇ δοῦναι δ ἦλαν αἰτήσθηται.</td>
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<td>6:21 Καὶ γενομένης ἡμέρας εὐκάρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἔποιεῖ τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χαλιάρχοις καὶ τοῖς πρῶτοις τῆς Γαλιλαίας, 6:22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῴδιάδος καὶ ὀρχησμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Ἀνῆψον με ὦ ἄνθρωπε, καὶ δόσο σοι· 6:23 καὶ ὁμοσέν αὐτῇ ὅτι Ὁ ἦλαν με αἰτήσης, δόσο σοι, ἐως ἡμέρας τῆς βασιλείας μου.</td>
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<td>Greek</td>
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<td>6:24 Η δὲ εξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Η δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</td>
<td>6:24 She went out, and said to her mother, &quot;What shall I ask?&quot; She said, &quot;The head of John the Baptist.&quot;</td>
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<td>14:9 Καὶ εἰσῆλθον εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἠτίσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξανακεῖτο ἑπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</td>
<td>14:9 The king was exceedingly sorry, but for the sake of his oaths, and othe 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.</td>
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<td>14:9 Καὶ ἐλευθήσθη ὁ βασιλεύς, διὰ δὲ τούς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι: 14:10 καὶ πέμψας ἀπεκφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 14:11 Καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤγεγκεν τῇ μητρὶ αὐτῆς.</td>
<td>6:26 Καὶ περὶ λυποῦς γενόμενος ὁ βασιλεύς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀδετήσαι. 6:27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεύς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤγεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἤδωκεν αὐτὴν τῷ κορασίῳ· καὶ τῷ κοράσιον</td>
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<td>14:12 His disciples came, and took the body, and buried it; and they went and told Jesus.</td>
<td>6:30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught.</td>
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<td>14:12 Καὶ προσέλθοντες οἱ μαθηταὶ αὐτοῦ ἠραν τὸ σῶμα, καὶ ἔδαγαν αὐτὸ καὶ ἐλθόντες ἀπῆγγειλαν τῷ Ἰησοῦ.</td>
<td>6:30 Καὶ συνάγονται οἱ ἄποστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπῆγγελαν αὐτῷ πάντα, καὶ δόσα ἐποίησαν καὶ δόσα ἐδίδαξαν.</td>
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<td>6:29 When his disciples heard this, they came and took up his corpse, and laid it in a tomb.</td>
<td>6:31 He said to them, &quot;You come apart into a deserted place, and rest awhile.&quot; 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.</td>
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<td>6:29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἠλθον, καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔδηκαν αὐτὸ ἐν μνημείῳ.</td>
<td>6:31 Καὶ ἐπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἴδιαν εἰς ἔρημον</td>
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**Event 53: Jesus feeds 5000 and the crowds attempt to make him king**

**Time:** spring 32 A.D.

**Place:** Bethsaida, Galilee
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.

και ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

6:33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλθον πρὸς αὐτὸν.

9:11 Οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς.

6:2 Καὶ ἠκολούθησε αὐτῷ ὃς ὄχλος πολὺς, ὅτι ἠδώρων αὐτοῦ τὰ σημεῖα ἄποιεῖ ἐπὶ τῶν ἀσθενοῦντων.

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 ἠξέλθων ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἠσπασάμην αὐτοὺς, καὶ ἔθεράπευσαν τοὺς ἀρρώστους αὐτῶν.

6:34 Καὶ ἠξέλθων εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἠσπασάμην ἐπ’ αὐτοὺς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤφελε αὐτοὺς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἱάτο.
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<td>πολλά.</td>
<td>6:3 Jesus went up into the mountain, and he sat there with his disciples.</td>
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<tr>
<td>14:15 When evening had come,</td>
<td>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.</td>
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<td>14:15 Ὄψις δὲ γενοµένης,</td>
<td>6:35 Καὶ ἡδὲ ὥρας πολλῆς γενοµένης, 9:12 Ἡ δὲ ήµέρα ἦρξατο κλίνειν· 6:4 Ἡν δὲ ἐγγὺς τὸ Πάσχα, ἢ ἕορτη τῶν Ἰουδαίων.</td>
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<td>6:5 Εἴπαρας οὖν ὁ Ἰησοῦς τοῦ ὀφθαλµοῦ, καὶ θεασάµενος ὅτι πολὺς ὄρλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσοµεν ἄρτους, ἵνα φάγωσιν οὕτω;</td>
<td>6:5 Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, &quot;Where are we to buy bread, that these may eat?&quot;</td>
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<td>his disciples came to him, saying, &quot;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.&quot;</td>
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<td>his disciples came to him, and said, &quot;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.&quot;</td>
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<td>and the twelve came, and said to him, &quot;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.&quot;</td>
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<td>προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρηµός</td>
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<td>Greek Text</td>
<td>Translation</td>
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<td>ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἠδὴ παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κόμας ἀγοράσωσιν ἑαυτοῖς βρώματα.</td>
<td>This he said to test him, for he himself knew what he would do.</td>
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<td>Ἐρημῶς ἐστιν ὁ τόπος, καὶ ἡ ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τὰς κόμας ἄγροις καὶ κόμας ἀγοράσωσιν ἑαυτοῖς άρτους. Τί γὰρ φάγωσιν οὐκ ἔχουσιν.</td>
<td>6:6 Philip answered him, &quot;Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little.&quot;</td>
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<td>τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κόμας καὶ τοὺς ἄγρους καταλύσωσιν, καὶ εὐρόσπον ἐπιστησιμόν· ὃτι ὃδε ἐν ἐρήμῳ τόπῳ ἐσμέν.</td>
<td>6:8 One of his disciples, Andrew, Simon Peter's brother, said to him, 6:9 &quot;There is a boy here who has five barley loaves and two fish, but what are these among so many?&quot;</td>
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6:6 Τὸ τὸ δὲ ἔλεγεν πειράζων αὐτὸν· αὐτὸς γὰρ ἤδει τί ἐμέλλει ποιῆν. Aπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἔκαστος αὐτῶν βραχὺ τι λάβῃ. | 6:8 Ἀλέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
<table>
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<th>Greek Text</th>
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| 14:16 Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὅψηχειν ἔχουσιν ἀπελθεῖν· 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?"
| 6:38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἰδεῖτε. | "They said, "We have no more than five loaves and two fish, unless we should go and buy food for all"
<p>| 14:17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχουμεν ὅδε ἐὰν μὴ πέντε ἄρτους καὶ δύο ἱερής. | Kαὶ γνώντες λέγουσιν, Πέντε, καὶ δύο ἱερής. | Οἱ δὲ εἶπον, Οὐκ εἰσίν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἱερής δύο, εἰ μὴ πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτον βρῶματα. |
| 9:14 For they were about five thousand men. |
| 14:18 He said, &quot;Bring them here to me.&quot; |
| 14:18 Ὁ δὲ εἶπεν, Φέρετε μοι αὐτοὺς ὅδε. |
| 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, &quot;Make them sit down in groups of about fifty each.&quot; 9:15 They did so, and made them all sit down. 6:10 Jesus said, &quot;Have the people sit down.&quot; Now there was much grass in that place. |
| 14:19 Καὶ κελεύσας τοὺς ὅχλους ἀνακλῆναι ἐπὶ τοὺς χόρτους, 6:39 Καὶ ἔπεταξεν αὐτοὺς ἀνακλῆναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 6:40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἐκατόν καὶ ἀνὰ πεντήκοντα. Εἶπεν δὲ πρὸς τούς μαθητὰς αὐτοῦ, Κατακλῆνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. 9:15 Καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἀπαντας. 6:10 Εἶπεν δὲ ὁ Ἰησοῦς, Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ὁ δὲ χώρτος πολὺς ἐν τῷ τόπῳ. |
| So the men sat down, in number about five thousand. |
| 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... |</p>
<table>
<thead>
<tr>
<th>Greek text</th>
<th>English translation</th>
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<tbody>
<tr>
<td>λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἴχθυας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν, καὶ κλάσας ἔδοκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὀχλοῖς.</td>
<td>took up twelve loaves and two fish, looked up to the sky, he blessed, and broke them, and gave them to the disciples to set before the multitude.</td>
</tr>
<tr>
<td>6:41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἴχθυας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους, καὶ ἔδίδον τοῖς μαθηταῖς αὐτοῦ ἵνα παραθέσαι αὐτοῖς· καὶ τοὺς δύο ἴχθυας ἐμέρισεν πᾶσιν.</td>
<td>When they were filled, he said to his disciples, &quot;Gather up the broken pieces which are left over, that nothing be lost.&quot;</td>
</tr>
<tr>
<td>6:12 Καὶ ἔδωκεν τοῖς μαθηταῖς ὁ Ιησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς· οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὀμοίως καὶ ἐκ τῶν ὄψαρίων ὄσον ἠθέλον.</td>
<td>6:12 When they were filled, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired.</td>
</tr>
<tr>
<td>6:13 Καὶ ἔδωκεν τοῖς μαθηταῖς ὁ Ιησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς· οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὀμοίως καὶ ἐκ τῶν ὄψαρίων ὄσον ἠθέλον.</td>
<td>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.</td>
</tr>
</tbody>
</table>

鱼和看天，他祝福，破裂了鱼，给门徒，同样也给他们面包，他们吃了，满足了。他们吃，他们满足，那样没有被失去。
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<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>14:21 Οἱ δὲ εὗρον τῶν ἀνδρῶν, ἄνδρες ὃσεὶ πεντακισθύλιοι, χωρὶς γυναικῶν καὶ παιδίων.</td>
<td>14:21 Those who ate were about five thousand men, besides women and children.</td>
</tr>
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<td>6:44 Καὶ ἤσαν οἱ φαγόντες τοὺς ἄρτους πεντακισθύλιοι ἄνδρες.</td>
<td>6:44 Those who ate the loaves were [TR adds “about”] five thousand men.</td>
</tr>
<tr>
<td>6:14 Οἱ οὖν ἄνθρωποι ιδόντες ὅ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγεν ὅτι Οὗτος ἐστιν άληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.</td>
<td>6:14 When therefore the people saw the sign which Jesus did, they said, &quot;This is truly the prophet who comes into the world.&quot;</td>
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<tr>
<td>6:15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτῶν, ἦν ποιήσασιν αὐτὸν βασιλέα, ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.</td>
<td>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.</td>
</tr>
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</table>

**Event 54: Jesus walks on the water of the Sea of Galilee**
Time: spring 32 A.D.  
Place: Sea of Galilee

<table>
<thead>
<tr>
<th>MATTHEW 14:24-33</th>
<th>MARK 6:45-52</th>
<th>JOHN 6:16-21</th>
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<tbody>
<tr>
<td>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.</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>14:22 Καὶ εὐθεὺς ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγεν αὐτὸν εἰς τὸ πέραν, ἐως ὅτι ἀπολύσῃ τοὺς ὄχλους.</td>
<td>6:45 Καὶ εὐθεὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγεν eις τὸ πέραν πρὸς Βηθσαίαν, ἐως αὐτὸς ἀπολύσῃ τὸν ὦχλον.</td>
<td>6:16 Ὡς δὲ ὡσία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναῦμ.</td>
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<tr>
<td>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.</td>
<td>6:46 After he had taken leave of them, he went up the mountain to pray.</td>
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<tr>
<td>14:23 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ’ ἱδίαν προσεύχατα· ὤψις δὲ γενομένης, μόνος ἦν ἐκεῖ.</td>
<td>6:46 Καὶ ἀποταξάμενος αὐτοῦ, ἀπῆλθεν εἰς τὸ ὄρος προσεύχαται.</td>
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<tr>
<td>14:24 But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary.</td>
<td>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]</td>
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<tr>
<td>14:24 Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανίζομεν ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.</td>
<td>Καὶ σκοτεὶ ἢδη ἐγένετο, καὶ οὐκ ἐληλύθει πρὸς αὐτοῦ ὁ Ἰησοῦς. 6:18 Ἡ τε θάλασσα ἄνεμου μεγάλου πνεύμων δήλωσε· 6:19 Ἑλλακότες οὐν ὡς σταδίων ἐκοισὶ πέντε ἡ τριάκοντα, θεωροῦντι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης,</td>
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<td>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 9:8], and drawing near to the boat;</td>
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<tr>
<td>Greek Text</td>
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<td>14:25 Τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατοῦν ἐπὶ τῆς θαλάσσης.</td>
<td>When the disciples saw him walking on the sea, they were troubled, saying, &quot;It's a ghost!&quot; and they cried out for fear.</td>
<td>6:47 Καὶ ὄψις γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 6:48 Καὶ ἔδεικνυσαν αὐτοὺς βασανιζόμενοι ἐν τῷ ἔλαυνειν, ἦν γὰρ ὁ ἀνέμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτούς, περιπατοῦν ἐπὶ τῆς θαλάσσης· καὶ ἠθελεν παρελθεῖν αὐτοῖς.</td>
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<td>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.</td>
<td>But immediately Jesus spoke to them, saying &quot;Cheer up! It is I!&quot; [literally &quot;I am&quot; or &quot;I AM&quot; from Exodus 3:14] Don't be afraid.&quot;</td>
<td>6:20 But he said to them, &quot;It is I! [literally “I am” or “I AM” from Exodus 3:14] Don't be afraid.&quot;</td>
</tr>
<tr>
<td>14:27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε: ἐγὼ εἰμί· μὴ φοβεῖσθε.</td>
<td>But he immediately spoke with them, and said to them, &quot;Cheer up! It is I! [literally “I am” or “I AM” from Exodus 3:14] Don't be afraid.&quot;</td>
<td>6:49 Οὶ δὲ, ἴδοντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδωκαν φάντασμα εἶναι, καὶ ἀνέκραξαν· 6:50 πάντες γὰρ αὐτὸν ἔδοκαν, καὶ ἠταράχθησαν. Καὶ εὐθέως ἐλάλησεν μετ’ αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε: ἐγώ εἰμι, μὴ φοβεῖσθε.</td>
</tr>
<tr>
<td>14:28 Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος ἔπειν, Κύριε, εἰ σὺ εἰ, κέλευσόν με πρὸς σὲ</td>
<td>6:20 Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμί· μὴ φοβεῖσθε.</td>
<td>6:20 Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμί· μὴ φοβεῖσθε.</td>
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<td>Greek</td>
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<tr>
<td>ἐλθεῖν ἐπὶ τὰ ὕδατα.</td>
<td>He said, &quot;Come!&quot;</td>
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</table>
| 14:29 Ο δὲ εἶπεν, Ἐλθε. | 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!"
| 14:31 Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. | Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?"
| 14:32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοίον, ἐκόπασεν ὁ ἄνεμος. | When they got up into the boat, the wind ceased. |
| 6:51 Ὁ δὲ πάντων ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. | He got into the boat with them; and the wind ceased, therefore to receive him into the boat. |
| 14:33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκόπησαν αὐτῶν, λέγοντες, Αληθῶς θεοῦ υἱὸς εἶ. | Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"
<p>| 6:52 Οὐ γὰρ συνήκαν ἐπὶ τοὺς ἄρτους· ἤν γὰρ αὐτῶν ἡ καρδία. | and they were very amazed among themselves, and marveled; 6:52 for they hadn't understood about the loaves, but their hearts were hardened. |</p>
<table>
<thead>
<tr>
<th><strong>MATTHEW 14:34-36</strong></th>
<th><strong>MARK 6:53-56</strong></th>
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<tbody>
<tr>
<td>14:34 When they had crossed over, they came to the land of Gennesaret.</td>
<td>6:53 When they had crossed over, they came to land at Gennesaret, and moored to the shore.</td>
</tr>
<tr>
<td>14:34 Καὶ διαπεράσαντες ἡλθον εἰς τὴν γῆν Γεννησαρέτ.</td>
<td>6:53 Καὶ διαπεράσαντες ἡλθον εἰς τὴν γῆν Γεννησαρέτ, καὶ προσωρµίσθησαν.</td>
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<td>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,</td>
<td>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,</td>
</tr>
<tr>
<td>14:35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήγγεικαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας·</td>
<td>6:54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτῶν, 6:55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὡσπο ἦκουν ὅτι ἐκεῖ ἐστιν. 6:56 Καὶ ὅπου ἄν εἰσεπορεύετο εἰς κόμας ἢ πόλεις ἢ ἄγροις, ἐν ταῖς ἁγοραῖς ἐπίθουν τοὺς ἁσθενοῦντας,</td>
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<td>14:36 and they begged him that they might just touch the fringe of his garment.</td>
<td>and begged him that they might touch just the fringe of his garment;</td>
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<tr>
<td>14:36 καὶ παρεκάλουν αὐτόν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱμάτιου αὐτοῦ·</td>
<td>καὶ παρεκάλουν αὐτόν ἵνα κἄν τοῦ κρασπέδου τοῦ ἱμάτιου αὐτοῦ ἄψωνται·</td>
</tr>
<tr>
<td>As many as touched it were made whole.</td>
<td>and as many as touched him were made well.</td>
</tr>
<tr>
<td>καὶ ὅσοι ἰήσαντο διεσώθησαν.</td>
<td>καὶ ὅσοι ἄν ἤπτοτον ἄψωντο ἔσώξοντο.</td>
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**Event 55: Jesus heals the sick in Gennesaret**

**Time:** spring 32 A.D.
**Place:** Gennesaret, Galilee
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 ἐστηκὼς πέραν τῆς θαλάσσης, ιδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὅ ἐνέβησαν οἱ μαθηταί καί ὅτι οὐ συνεισήλθεν 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 ἠλθὲν πλοίαρια ἐκ Τιβερίας εἰς τὸ πλοίον ὅπου ἔφαγεν τὸν ἄρτον, εὐχαριστήσας τοῦ κυρίου· 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοῖς εἰς τὰ πλοία, καί ἠλθὼν εἰς Καπερναοῦμ, ἤτοι ὄντος τὸν Ιησοῦν.

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 εὑρόντες αὐτόν πέραν τῆς θαλάσσης, ἐδόθη αὐτῷ, Ὁβρι, πότε ὅδε γένοιτα;

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, ζητεῖτε με, οὐχ ὅτι εἶδετε σημεία, ἀλλ’ ὅτι ἔφαγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 6:27 Εἴρηκας ηεῖ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλά τὴν βρῶσιν τὴν μένουσαν εἰς τοὺς αἰῶνας, ἵνα καὶ τοῦ τὸν οὐρανὸν ὑμῖν δώσηι· τοῦτον γὰρ ὁ πατήρ ἐσφάγησεν, 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 αὐτῶν, 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, Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε εἰς δν 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 ποιῶς σὺ σημεῖον, ἵνα οἴδαμεν καὶ πιστεύσομεν σοι; Τί ἐργάζῃ; 6:31 Οἱ πατέρες ἤμον τὸ μάνα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον, Ἀρτον 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."

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<th>Verse</th>
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<tr>
<td>6:32</td>
<td>Εἶπεν οὖν αὐτῶς ὁ Ἰησοῦς. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὗ Μοσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου διδόσει ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. 6:33 Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ᾐσθήσεται τὸ κόσμῳ.</td>
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<td>6:34</td>
<td>They said therefore to him, &quot;Lord, always give us this bread.&quot;</td>
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<td>6:35</td>
<td>Jesus said to them, &quot;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.</td>
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<tr>
<td>6:40</td>
<td>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.&quot;</td>
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<tr>
<td>6:41</td>
<td>The Jews therefore murmured concerning him, because he said, &quot;I am the bread which came down out of heaven.&quot; 6:42 They said, &quot;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'?&quot;)</td>
</tr>
<tr>
<td>6:43</td>
<td>Therefore Jesus answered them, &quot;Don't murmur among yourselves. 6:44 No one can come to me unless the Father who 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.&quot;</td>
</tr>
</tbody>
</table>
| 6:43 | Απεκρίθη οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτῶς· Μη γογγύζετε μετ' ἀλλήλων. 6:44 Οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ὁ πατήρ ὁ πέμψας με ἔλθῃ αὐτῶν, καὶ ἐγὼ ἀναστήσω αὐτῶν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 6:45 Ἑστίν γεγραμμένον ἐν τοῖς προφηταῖς. Καὶ ἔσκοιται πάντες διδάσκοι 1 θεοῦ. Πάς οὖν ὁ ἄκουσαν παρὰ τοῦ πατέρος καὶ μαθητών, ἐξηκειται πρὸς με. 6:46 Ἔδει δὲ τὸν πατέρα τις ἐδώρακεν, εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὕτως ἐδώρακεν τὸν πατέρα. 6:47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. 6:48 Ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς. 6:49 Οἱ
Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

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 as of me.

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?"
After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.

Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

Jesus awoke, and found himself in a place called Bethsaida. And when the scribes and Pharisees who were from Jerusalem came, they asked him, saying, "Is it lawful for a man to divorce his wife for any cause?"

Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?"

Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life."

After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.

Now when they saw some of his disciples wash their hands, they found fault.

Later he gathered together to him, having 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.

### Event 57: Jesus declares the oral and ceremonial law obsolete

**Time:** spring 32 A.D.

**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 15:1-20</th>
<th>MARK 7:1-23</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then Pharisees and scribes came to Jesus from Jerusalem,</td>
<td>Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem.</td>
</tr>
<tr>
<td>Then Pharisees and scribes came to Jesus from Jerusalem,</td>
<td>Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem.</td>
</tr>
<tr>
<td>Tōte prošĕrχontai tō Ἰησοῦ oĩ ἀπὸ Ἱεροσολύμων, γραμματεῖς καὶ Φαρισαῖοι,</td>
<td>7:1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινὲς τῶν γραμματέων, ἐδόντες ἀπὸ Ἱεροσολύμων.</td>
</tr>
<tr>
<td>7:2 Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault.</td>
<td>7:2 καὶ ἰδὼν ταῖς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτο ἐστὶν ἀνίστοις, ἐσθίοντας ἄρτος ἐμύγασαντο.</td>
</tr>
</tbody>
</table>

7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.
saying, 15:2 "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

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?"

7:5 "Εἰπεὶ τοῖς ἐκάστοις τῶν ἑορτῶν τὸν ἱερόν ἐθέλεις ἢ ἐκάστοις τῶν ἱερῶν; Οὐ γὰρ νῦνται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.

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]

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.

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.
You do many things like this."

<table>
<thead>
<tr>
<th>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]</th>
<th>7:8 Αφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμούς ἐξετάσῃ καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 7:9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀδείητε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 7:10 Μοσῆς γὰρ ἔπει, Τίμα τοῦ πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ κακολόγιον πατέρα ἢ μητέρα θανάτῳ τελευτάτων Τίμα τοῦ λόγου τοῦ θεοῦ· τῇ παράδοσει ὑμῶν ἂν παρεδόκητε: καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.</th>
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</thead>
<tbody>
<tr>
<td>15:10 He summoned the multitude, and said to them, &quot;Hear, and understand.&quot;</td>
<td>7:14 He called all the multitude to himself, and said to them, &quot;Hear me, all of you, and understand.&quot;</td>
</tr>
<tr>
<td>15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.</td>
<td>7:14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετε μου πάντες, καὶ συνίετε.</td>
</tr>
<tr>
<td>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.&quot;</td>
<td>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!&quot;</td>
</tr>
<tr>
<td>15:11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοὶ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τούτο κοινὸν τὸν ἄνθρωπον.</td>
<td>7:15 Οὐδὲν ἔστιν ἐξωθεν τοῦ ἄνθρωπον εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἂπ' αὐτοῦ, ἐκεῖνά ἔστιν τὰ κοινοῦσα τὸν ἄνθρωπον. 7:16 Εἰ τις ἔχει ὅταν38 ἄκουειν</td>
</tr>
<tr>
<td>15:12 Then the disciples came, and said to him, &quot;Do you know that the Pharisees were offended, when they heard this saying?&quot;</td>
<td>ἀκουέτω.</td>
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<td>15:12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Ὥδες ὅτι οἱ Φαρισαίοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;</td>
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<td>15:13 But he answered, &quot;Every plant which my heavenly Father didn't plant will be uprooted. Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit.&quot;</td>
<td></td>
</tr>
<tr>
<td>15:13 Ὅ δὲ ἀποκριθεὶς ἔπει, Πᾶσα φωτεία, ἢν οὐκ ἔφτευσεν ὁ πατὴρ μου ὁ οὐρανός, ἐκριζώθησεται. 15:14 Ἐρετε αὐτούς: ὡδηγοὶ ἐστιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλῶν ἐὰν ὀδηγήτη, ἀμφότεροι εἰς βόθυνον πεσοῦνται.</td>
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<td>15:15 Peter answered him, &quot;Explain the parable to us.&quot;</td>
<td>7:17 When he had entered into a house away from the multitude, his disciples asked him about the parable.</td>
</tr>
<tr>
<td>15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.</td>
<td>7:17 Καὶ ὁ στρων ἐν ἐν ὁ ἄνθρωπον ἐν ἐν τοῦ ὀχλοῦ, ἐπηρότον ἄνθρωπον οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.</td>
</tr>
<tr>
<td>15:16 So Jesus said, &quot;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.&quot;</td>
<td>7:18 He said to them, &quot;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?&quot; 7:20 He said, &quot;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.&quot;</td>
</tr>
<tr>
<td>15:16 Ὅ δὲ Ἰησοῦς ἔπει, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἦστε; 15:17 Ὅπως νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ σῶμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρόνα ἐκβάλλεται; 15:18 Τὰ δὲ εἰσπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκηνα κοινοὶ τὸν ἀνθρώπον. 15:19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχείαι, πορνείαι, κλοπαί,</td>
<td>7:18 Καὶ λέγει αὐτοῖς, Ὡδείς καὶ ὑμεῖς ἀσύνετοι ἦστε; Ὅπως νοεῖτε ὅτι πᾶν τὸ ἐξοθέν εἰσπορευόμενον εἰς τὸν ἀνθρώπον οὐ δύναται αὐτὸν κοινὸν, 7:19 ὅτι οὐκ εἰσπορεύεται αὐτός εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρόνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 7:20 Ἐλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινὸ τὸν</td>
</tr>
</tbody>
</table>
Event 58: Jesus heals the demoniac child of a Syrophoenician woman

Time: spring 32 A.D.
Place: the area of Tyre, north west of Galilee

MATTHEW 15:20-28
15:21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.

MARK 7:24-28
7:24 From there he arose, and went away into the borders of Tyre and Sidon.

15:21: Kai ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἄνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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 Syrophoenician by race. She begged him that he would cast the demon out of her daughter.

15:22 Kai ἱδοὺ, γυνὴ Χανααναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, ὦ δαυιδ—ὑπὲρ τῆς κοκυλίας μου κακᾶς δαιμονίζεται.

7:25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἡς εἶχεν τὸν θυγατρίον αὐτῆς πνεῦμα ἄκωθαρτον, ἐλθοῦσα προσέπησεν πρὸς τοὺς πόδας αὐτοῦ· 7:26 ἐν δὲ ἡ γυνὴ Ἑλληνίς, Συραφονίκισα τῷ γένεσι· καὶ ἡράτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρός αὐτῆς.

15:23 But he answered her not a word.
15:23 Ο 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 ἤρωτον αὐτῶν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὑπὲρ τῆς ἡμῶν.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>15:24</td>
<td>But he answered, &quot;I wasn't sent to anyone but the lost sheep of the house of Israel.&quot;</td>
</tr>
<tr>
<td>15:24</td>
<td>Ο δὲ ἀποκρίθησις ἔπειν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολολότα οἴκου Ἰσραήλ.</td>
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<tr>
<td>15:25</td>
<td>But she came and worshiped him, saying, &quot;Lord, help me.&quot;</td>
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<tr>
<td>15:25</td>
<td>Ἡ δὲ ἐλθοῦσα προσεκύνησεν αὐτῷ λέγουσα, Κύριε, βοήθει μοι.</td>
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<td>15:26</td>
<td>But he answered, &quot;It is not appropriate to take the children's bread and throw it to the dogs.&quot;</td>
</tr>
<tr>
<td>15:26</td>
<td>Ο δὲ ἀποκρίθησις ἔπειν, Οὐκ ἐστιν καλὸν λαβένων τὸν ἄρτον τῶν τέκνων καὶ βαλέν τοῖς κυναρίοις.</td>
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<tr>
<td>15:27</td>
<td>But Jesus said to her, &quot;Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs.&quot;</td>
</tr>
<tr>
<td>15:27</td>
<td>Ἡ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.</td>
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<tr>
<td>15:27</td>
<td>But she said, &quot;Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table.&quot;</td>
</tr>
<tr>
<td>15:28</td>
<td>Then Jesus answered her, &quot;Woman, great is your faith! Be it done to you even as you desire.&quot;</td>
</tr>
<tr>
<td>15:28</td>
<td>Τότε ἀποκρίθησις ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γὰρ, μεγάλη σοῦ ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.</td>
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<tr>
<td>15:28</td>
<td>And her daughter was healed from that hour.</td>
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<tr>
<td>15:28</td>
<td>Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὀρας ἐκείνης.</td>
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<tr>
<td>15:28</td>
<td>7:30 She went away to her house, and found the child having been laid on the bed, with the demon gone out.</td>
</tr>
<tr>
<td>15:29</td>
<td>7:30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξελλήλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.</td>
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<tr>
<td>15:29</td>
<td>Jesus departed there, and came near to the sea of Galilee; and he went up into the</td>
</tr>
<tr>
<td>7:31</td>
<td>7:31 Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee,</td>
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**Event 59: Jesus heals the mute, deaf, lame and blind in Decapolis**  
**Time:** spring 32 A.D.  
**Place:** Decapolis, east of Galilee

**MARK 7:31-37**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>7:29</td>
<td>He said to her, &quot;For this saying, go your way. The demon has gone out of your daughter.&quot;</td>
</tr>
<tr>
<td>7:29</td>
<td>Καὶ εἶπεν αὐτῇ, Λίῳ τοῦτον τὸν λόγον ὑπάγει· ἐξελλήλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.</td>
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<td>Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξελλήλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.</td>
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</table>
mountain, and sat there. through the midst of the region of Decapolis.

<table>
<thead>
<tr>
<th>15:29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.</th>
<th>7:31 Καὶ πάλιν ἔξελθον ἐκ τῶν ὄριων Τόρου11 καὶ Σιδώνως, ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνά μέσον τῶν ὄριων Δεκαπόλεως.</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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, &quot;Ephphatha!&quot; that is, &quot;Be opened!&quot; 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, &quot;He has done all things well. He makes even the deaf hear, and the mute speak!&quot;</td>
</tr>
<tr>
<td>15:30 Καὶ προσήλθον αὐτῷ ὁ χωλός πολλοί, ἔχοντες μεθ’ ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἐπέρευξεν πολλοὺς καὶ ἔφρησαν αὐτοῖς παρὰ τοὺς πόδας τοῦ Ἰησοῦ</td>
<td>7:32 Καὶ φέρουσιν αὐτῷ κοφὸν μογγιλάλον, καὶ παρακαλοῦσιν αὐτόν ἵνα ἔπιθη αὐτῷ τὴν χεῖρα. 7:33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὃτα αὐτοῦ, καὶ πτῶσας ἤστηκεν τῆς γλώσσης αὐτοῦ, 7:34 καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἐστεναζόν, καὶ λέγει αὐτῷ, Ἐφφαθά, θέτε ἐστίν, Διανοίγηται. 7:35 Καὶ εὐθείως διηνοίγησαν αὐτὸν αἱ ἄκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 7:36 Καὶ διεστέλλατο αὐτοῖς ἵνα μηδενὶ εἴποσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκτίμησαν. 7:37 Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλὸς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.</td>
</tr>
</tbody>
</table>
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 ὡστε τοὺς ὄχλους θαυμάσαε, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγείες, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

<table>
<thead>
<tr>
<th>Event 60: Jesus feeds 4000</th>
<th>Time: spring 32 A.D.</th>
<th>Place: Decapolis, east of Galilee</th>
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<table>
<thead>
<tr>
<th>MATTHEW 15:32-38</th>
<th>MARK 8:1-9</th>
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<tbody>
<tr>
<td>15:32 Jesus summoned his disciples and said, &quot;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.&quot;</td>
<td>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 &quot;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.&quot;</td>
</tr>
<tr>
<td>15:33 The disciples said to him, &quot;Where should we get so many loaves in a deserted place as to satisfy so great a multitude?&quot;</td>
<td>8:4 His disciples answered him, &quot;From where could one satisfy these people with bread here in a deserted place?&quot;</td>
</tr>
<tr>
<td>15:33 Καὶ λέγουσιν ἀυτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἑρμήν άρτοι τοσούτοι, ὡστε χορτάσασι ὄχλον τοσούτων;</td>
<td>15:34 Jesus said to them, &quot;How many loaves do you have?&quot;</td>
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<td></td>
<td>15:34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;</td>
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<tr>
<td>7:5 Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους;</td>
<td>They said, &quot;Seven, and a few small fish.&quot;</td>
</tr>
<tr>
<td>They said, &quot;Seven.&quot;</td>
<td>Oi ὕπον, Ἐπτά, καὶ ὀλίγα ἰχθύδια.</td>
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</table>
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

<table>
<thead>
<tr>
<th>MATTHEW 15:39- 16:12</th>
<th>MARK 8:10-21</th>
<th>JOHN 7:1</th>
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<tbody>
<tr>
<td>15:39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.</td>
<td>8:10 Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.</td>
<td>7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.</td>
</tr>
<tr>
<td>15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἠλθὲν εἰς τὰ ὅρια Μαγδαλή.</td>
<td>8:10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἠλθὲν εἰς τὰ μέρη Δαλμανουθά.</td>
<td>7:1 Καὶ περεπάτησε ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰούδαιᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰούδαιοι ἀποκτεῖναι.</td>
</tr>
<tr>
<td>16:1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.</td>
<td>8:11 The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him.</td>
<td></td>
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<tr>
<td>16:1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράξαντες ἐπηρῴησαν</td>
<td>8:11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ἐχτούντες</td>
<td></td>
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<tr>
<td>Greek Text</td>
<td>English Translation</td>
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<tr>
<td>αὐτόν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξῃ αὐτοῖς.</td>
<td>par’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.</td>
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</table>

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 Ὅ δὲ ἀποκριθείς ἐπεν αὐτοῖς, Ὄψις γενομένης λέγετε, Εὐδίω: πυρράζει γάρ ὁ οὐρανός. 16:3 Καὶ προῖ, Σήμερον χειμών πυρράζει γάρ στυγνάζον ὁ οὐρανός. Ὑποκριτα, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινόσκετε 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 δοθῆσαι αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφητοῦ.  

8:12 Καὶ ἀναστενάξας τὸ πνεῦμα αὐτοῦ λέγει, Τί ἐγενέα αὐτῇ σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθῆσαι 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.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>ἄρτους λαβεῖν.</td>
<td>Take heed and beware of the yeast of the Pharisees and Sadducees.</td>
</tr>
<tr>
<td>ἄρτον οὐκ εἶχον μεθ’ ἐαυτῶν ἐν τῷ πλοίῳ.</td>
<td>He warned them, saying, &quot;Take heed: beware of the yeast of the Pharisees and the yeast of Herod.&quot;</td>
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<tr>
<td>Ὅ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὀρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.</td>
<td>Καὶ διεστάλητο αὐτοῖς, λέγων, Ὀρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρόδου.</td>
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<tr>
<td>16:7 They reasoned among themselves, saying, &quot;We brought no bread.&quot;</td>
<td>8:16 They reasoned with one another, saying, &quot;It's because we have no bread.&quot;</td>
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<tr>
<td>16:7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες ὅτι ἄρτους οὐκ ἔλαβομεν.</td>
<td>8:16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι ἄρτους οὐκ ἔχομεν.</td>
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<tr>
<td>16:8 &quot;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?</td>
<td>8:17 Jesus, perceiving it, said to them, &quot;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?&quot; They told him, &quot;Twelve.&quot; 8:20 &quot;When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?&quot; They told him, &quot;Seven.&quot; 8:21 He asked them, &quot;Don't you understand, yet?&quot;</td>
</tr>
<tr>
<td>16:8 Γνωτίς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλγοῦστοι, ὅτι ἄρτους οὐκ ἔλαβετε; 16:9 Οὐπώ νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἔλαβετε; 16:10 Οὐδὲ τοὺς ἑπτὰ</td>
<td>8:17 Καὶ γνώσε ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπώ νοεῖτε, οὐδὲ συνίετε; Ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 8:18 Ὁφθαλμοὺς ἐξοντες οὐ βλέπετε; Καὶ ὅτα ἐχοντες οὐκ ἀκούετε; Καὶ οὐ</td>
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</table>
But beware of the yeast of the Pharisees and Sadducees.

προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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.

16:12 Τότε συνήκαν ὅτι οὐκ ἔπειν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Event: 62 Jesus heals a blind man
Time: spring 32 A.D.
Place: Bethsaida, Galilee

MARK 8:22-26

8:22 He came to Bethsaida. They brought a blind man to him, and begged him to touch him.

8:22 Καὶ ἔρχεται εἰς Βηθσαϊδάν. Καὶ φέροσιν αὐτὸν τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἄφησηται.

8:23 He took hold of the blind man by the hand, and brought him out of the village.

8:23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξῆγαγεν αὐτὸν ἐξὸ τῆς κώμης·

When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτοῦ εἴ τι βλέπει.

8:24 He looked up, and said, "I see men; for I see them like trees walking."
8:24 Καὶ ἀναβλέψας ἠλέγην, Βλέπω τοὺς ἀνθρώπους, ὅτι ὦς δένδρα ὅριον περιπατοῦντας.

8:25 Then again he laid his hands on his eyes.

8:25 Ἐἶτα 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 ἄπαντας.

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 ἅπεστειλεν αὐτὸν εἰς τὸν οἴκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κόμην εἰσέλθῃς, μηδὲ εἰς τῇ κόμη.

Event 63: Peter confesses Jesus to be the Messiah

Time: spring 32 A.D.

Place: Caesarea Philippi

<table>
<thead>
<tr>
<th>MATTHEW 16:13-20</th>
<th>MARK 8:27-30</th>
<th>LUKES 9:18-21</th>
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</thead>
<tbody>
<tr>
<td>16:13 Now when Jesus came into the parts of Caesarea Philippi,</td>
<td>8:27 Jesus went out, with his disciples, into the villages of Caesarea Philippi.</td>
<td>9:18 It happened, as he was praying alone,</td>
</tr>
<tr>
<td>16:13 Ἐλθὼν δὲ ὁ Πασχάς εἰς τὰς μέρες Καισαρείας τῆς Φιλίππου</td>
<td>8:27 Καὶ ἐξῆλθεν ὁ Πασχάς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμες Καισαρείας τῆς Φιλίππου.</td>
<td>9:18 Καὶ ἐγένετο ἐν τῷ ἐν τῷ ξυπεραβορίαν καταμόνας,</td>
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<tr>
<td>he asked his disciples, saying, &quot;Who do men say that I, the Son of Man, am?&quot;</td>
<td>On the way he asked his disciples, &quot;Who do men say that I am?&quot;</td>
<td>that the disciples were with him, and he asked them, &quot;Who do the multitudes say that I am?&quot;</td>
</tr>
<tr>
<td>ήρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἄνθρωπος;</td>
<td>καὶ ἐν τῷ ὁδῷ ἐπιρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι;</td>
<td>συνήχθη αὐτῷ οἱ μαθηταὶ· καὶ ἐπιρώτησεν αὐτοὺς, λέγων, Τίνα μὲ λέγουσιν οἱ δύο ἤλθον εἶναι;</td>
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<tr>
<td>16:14 They said, &quot;Some say John the Baptist, some, Elijah, and others, Jeremiah, or one of the prophets.&quot;</td>
<td>8:28 They told him, &quot;John the Baptist, and others say Elijah, but others: one of the prophets.&quot;</td>
<td>9:19 They answered, &quot;'John the Baptist,' but others say, 'Elijah,' and others, that one of the old prophets is risen again.&quot;</td>
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<tr>
<td>16:14 Οἱ δὲ εἶπον, Οἱ μὲν</td>
<td>8:28 Οἱ δὲ ἀπεκρίθησαν,</td>
<td>9:19 Οἱ δὲ ἀποκριθήντες</td>
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<td>Greek</td>
<td>English</td>
<td>English</td>
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<td>Ἰωάννης τὸν βαπτιστήν· ἄλλοι δὲ Ἡλίαν· ἔτεροι δὲ Ἰερεμίαν, ἢ ἐνα τῶν προφητῶν.</td>
<td>He said to them, &quot;But who do you say that I am?&quot; 8:29 He said to them, &quot;But who do you say that I am?&quot; 9:20 He said to them, &quot;But who do you say that I am?&quot;</td>
<td>16:15 He said to them, &quot;But who do you say that I am?&quot; 16:15 Λέγει αὐτοῖς, Ὡμεῖς δὲ τίνα με λέγετε εἶναι; 16:16 Simon Peter answered, &quot;You are the Christ, the Son of the living God.&quot; 16:16 Αποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος. 16:17 Jesus answered him, &quot;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 σάρξ 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: &quot;Petros means single rock] and on this rock [Greek word play: &quot;petra&quot; means rock mass or bedrock] I will build my assembly, and the gates of Hades [Hell] will not prevail against it. 16:18 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.&quot; 16:18 Καὶ γὰρ δὲ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ</td>
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16:20 Then he commanded the disciples that they should tell no one that he is Jesus the Christ.

8:30 He commanded them that they should tell no one about him.

9:21 But he warned them, and commanded them to tell this to no one,

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

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.

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.

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.”

16:21 Ἀπὸ τότε ἠξέχαστο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἰερουσαλήμ, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρα ἐγερθῆναι.

8:31 Καὶ ἠξέχασεν διδάσκειν αὐτοῖς, ὅτι δεῖ τὸν οὐδὲν τὸν άνθρώπον πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

9:22 εἶπον ὅτι Δεῖ τὸν οὐδὲν τὸν άνθρώπον πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
| 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, Ἱλεώς 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.” |
| 16:24 | Then Jesus said to his disciples, | 8:34 He called the multitude to himself with his disciples, and said to them, |
| 16:24 | Τότε ὁ Τιμοθύς ἐξεν τοῖς μαθηταῖς αὐτοῦ, | 9:23 He said to all, |
| “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. |
| “Εἴ τις θέλει ὁπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτο τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. | 8:34 Καὶ προσκαλεσάμενος τὸν ὅχλον σὺν τοῖς μαθηταῖς αὐτοῦ, ἐπεκόψαν αὐτοῖς. Ὡστὶς θέλει ὁπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτο τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. | Εἴ τις θέλει ὁπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτο 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 |
| 16:25 Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσῃ αὐτὴν· δὲς δὲ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν: 8:35 Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσῃ αὐτὴν· δὲς δὲ ἂν ἀπολέσῃ τὴν ἐαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὕτως σώσει αὐτὴν. 9:24 Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσῃ αὐτὴν· δὲς δὲ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὕτως σώσει αὐτὴν. |
| 16:26 Τί γὰρ ὑφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὄλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθη; Ἡ τί δόσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 8:36 Τί γὰρ ὑφελεῖσθαι ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὄλον, καὶ ζημιώθῃ τὴν ψυχὴν αὐτοῦ; 8:37 Ἡ τί δόσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 9:25 Τί γὰρ ὑφελεῖται ἄνθρωπος, κερδήσῃς τὸν κόσμον ὄλον, ἐαυτὸν δὲ ἀπολέσῃς ἢ ζημιωθεῖς; 9:26 Οὐ γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. |
| 16:27 Μάλλης γὰρ ὁ υἱὸς τοῦ ἄνθρωπος ἐρχεθαὶ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων αὐτοῦ, καὶ τόσο ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 8:38 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτη τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται αὐτον, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων τῶν ἁγίων. 9:26 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. |
| 16:28 Μᾶλλης γὰρ ὁ υἱὸς τοῦ ἄνθρωπος ἐρχεθαὶ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων αὐτοῦ, καὶ τόσο ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 8:38 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτη τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται αὐτον, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων τῶν ἁγίων. 9:26 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. |
| 16:29 Μᾶλλης γὰρ ὁ υἱὸς τοῦ ἄνθρωπος ἐρχεθαὶ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων αὐτοῦ, καὶ τόσο ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 8:38 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτη τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται αὐτον, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων τῶν ἁγίων. 9:26 Ὅς γὰρ ἂν ἐπανασχονθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἄνθρωπου ἐπανασχονθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. |
| 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 of 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.” 9:27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν tines ὃδε ἐστώτες, Αμὴν λέγω ὑμῖν ὃτι εἰσίν. 9:1 Καὶ ἔλεγεν αὐτοῖς, Αμὴν λέγω ὑμῖν ὃτι εἰσίν. 9:27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν tines ὃδε ἐστώτες.
Event 65: Jesus is transfigured
Time: spring 32 A.D.
Place: Mount Harmon

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<tr>
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<tbody>
<tr>
<td>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.</td>
<td>9:2 After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves,</td>
<td>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.</td>
</tr>
<tr>
<td>17:2 He was transfigured before them. His face shone like the sun, and his garments became as white as the light.</td>
<td>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.</td>
<td>9:29 As he was praying, the appearance of his face was altered, and his clothing became white and dazzling.</td>
</tr>
<tr>
<td>17:3 Behold, Moses and Elijah appeared to them talking with him.</td>
<td>9:4 Elijah and Moses appeared to them, and they were talking with Jesus.</td>
<td>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.</td>
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<td>17:3 Καὶ ἤδου, ὡφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ’ αὐτῶν συναντοῦντες.</td>
<td>9:4 Καὶ ὡφθη αὐτοῖς Ἡλίας καὶ Μωσῆς, καὶ ἦσαν συναντοῦντες τῷ</td>
<td>9:30 Καὶ ἤδος, ἄνδρες δύο συναντοῦντο αὐτῷ, οἱ οὖν ἦσαν Μωσῆς καὶ Ἡλίας, 9:31 οἱ ὅρφηντες ἐν δόξῃ</td>
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<tr>
<td>Greek</td>
<td>English</td>
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<tr>
<td>Ιησοῦ.</td>
<td>(\text{Jesus,} ) in whom I am the cloud, saying, (\text{Behold, a cloud overshadowed them.})</td>
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<tr>
<td>17:4</td>
<td>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.”</td>
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<tr>
<td>17:5</td>
<td>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.” For he didn’t know what to say, for they were very afraid.</td>
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<tr>
<td>9:5</td>
<td>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. 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.</td>
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<tr>
<td>17:4</td>
<td>Apostle of the Lord, 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.”</td>
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<td>17:5</td>
<td>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.”</td>
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<tr>
<td>9:7</td>
<td>A cloud came, overshadowing them, and a voice came out of the cloud, saying, “This is my beloved Son. Listen to him.”</td>
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<tr>
<td>9:34</td>
<td>While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. A voice came out of the cloud, saying, “This is my beloved Son. Listen to him!”</td>
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<tr>
<td>17:5</td>
<td>Ἐτι αὐτοῦ λαλοῦντος, ἱδοὺ, νεφέλη φωτεινή ἐπεσκίασεν αὐτοῦ· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Ὁ ὅτε ἐστίν ὁ υἱὸς μου ὁ ἁγαπητός, ἐν ᾧ εὐδοκίησα· αὐτοῦ ἄκουετε.</td>
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<tr>
<td>9:7</td>
<td>Καὶ ἐγένετο νεφέλη ἐπισκίαζον αὐτοῦ· καὶ ἦλθεν φωνή ἐκ τῆς νεφέλης. Οὐτός ἐστιν ὁ υἱὸς μου ὁ ἁγαπητός· αὐτοῦ ἄκουετε.</td>
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| 9:34 | Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπέσκιασεν αὐτοῦ· ἐφοβήθησαν δὲ ἐν τῷ ἑκάενον εἰσελθεῖν εἰς τὴν νεφέλην. 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Ὁ ὅτε ἐστίν ὁ υἱὸς μου ὁ ἁγαπητός·
<table>
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<tr>
<th>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.</th>
<th>9:8 Suddenly looking around, they saw no one with them any more, except Jesus only.</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἦσαν ἐπὶ πρόσωπον αὐτῶν, καὶ ἔφοβηθησαν σφόδρα. 17:7 Καὶ προσελθὼν ὁ Ἰησοῦς ἦσαν ἐπὶ αὐτῶν καὶ ἔπεψεν, Ἐγέρθηκε καὶ μὴ φοβεῖτο. 17:8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.</td>
<td>9:8 Καὶ ἐξάπτων περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ᾽ ἑαυτῶν.</td>
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<td>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.”</td>
<td>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. 9:10 They kept this saying to themselves, questioning what the &quot;rising from the dead&quot; meant. 9:10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἦστιν τὸ ἐκ νεκρῶν ἀναστήματος.</td>
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<td>17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μὴ δὲ ἐπετύχῃ τὸ ὄραμα, ἐστὶν εἰς ὁ τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστήσιμος.</td>
<td>9:9 Καταβαινόντων δὲ αὐτῶν ἐκ τοῦ ὄρους, διετείλατο αὐτοῖς Ἰησοῦς ἀναστήσιμος. 9:36 Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἑςίγησαν, καὶ οὐδὲν ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὁν ἐωράκασιν.</td>
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<td>17:10 His disciples asked him, saying, “Then why do the scribes say that the Son of Man must first suffer, and then rise from the dead?”</td>
<td>9:11 They asked him, saying, “Why do the scribes say that...”</td>
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Event 66: Jesus heals an epileptic demoniac child  
Time: spring 32 A.D.  
Place: Mount Harmon area

<table>
<thead>
<tr>
<th>MATTHEW 17:14-21</th>
<th>MARK 9:14-29</th>
<th>LUKE 9:37-43</th>
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<tbody>
<tr>
<td>17:14 Καὶ ἑπρώτησαν αὐτὸν ὅτι λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἅλιαν δεῖ ἐλθεῖν πρῶτον;</td>
<td>9:13 Καὶ ἑπρώτησαν αὐτὸν, λέγοντες ὅτι Ἅλιαν δεῖ ἐλθεῖν πρῶτον;</td>
<td>9:14 Coming to the disciples, he saw a great multitude around them, and scribes questioning them.</td>
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<td>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 Baptist.</td>
<td>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.”</td>
<td>9:37 It happened on the next day, when they had come down from the mountain, that a great multitude met him.</td>
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γραμματεῖς Σωζότοιντας αὐτοῖς.

9:15 Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him.

9:15 Καὶ εὐθέως πάς ὁ ὅχλος ἵναν αὐτὸν ἔξεδαµβήθη, καὶ προστρέχοντες ἦσαν αὐτὸν.

9:16 He asked the scribes, “What are you asking them?”

9:16 Καὶ ἐπηρότησαν 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.”

ηὶ συζητεῖ τος σου, καὶ εἴπον τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.

9:17 Καὶ ἀποκρίθης εἰς ἐκ τοῦ ὅχλου εἶπεν, Διδάσκαλε, ἢγεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἁλαλόν. 9:18 Καὶ ὅπου ἃν αὐτὸν καταλάβη, ῥήσαι αὐτὸν· καὶ ἀφρεῖε, καὶ τρίξει τοὺς ὄδοντας αὐτοῦ, καὶ ἔχρινται· καὶ ἔπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλλοσιν, καὶ οὐκ ἱσχυσαν.

9:38 Καὶ ἵνα, ἀνήρ ἀπὸ τοῦ ὅχλου ἀνεβόνησεν, λέγων, Διδάσκαλε, δέομαι σου, ἐπιβλέψῃς ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστίν μου· 9:39 καὶ ἵνα, πνεῦμα λαμβάνει αὐτὸν, καὶ ἔξαιρης κράζῃ, καὶ σπαράσσῃ αὐτὸν μετὰ ἀφροῦ, καὶ μόγς ἀποχωρεῖ ἀπ’ αὐτοῦ, συντριβῶν αὐτὸν. 9:40 Καὶ ἔδειξον τὸν μαθητὴν σου ἵνα ἐκβάλλοσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

17:17 Jesus answered, “Faithless and perverse generation! How long will I be with you? How long will I
<table>
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<th>17:17 Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπιστος καὶ διεστραµµένη, ἔως πότε ἔσοιµαι µεθ’ ύµῶν; Ἐως πότε ἀνέξοιµαι ύµῶν;</th>
<th>9:19 Ὅ δὲ ἀποκριθεὶς αὐτῷ λέγει, Ὡ γενεὰ ἀπίστου, ἐως πότε πρὸς ύµᾶς ἔσοµαι; Ἐως πότε ἀνέξοιµαι ύµῶν;</th>
<th>9:41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπίστου καὶ διεστραµµένη, ἔως πότε ἔσοιµαι πρὸς ύµᾶς, καὶ ἀνέξοιµαι ύµῶν;</th>
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<tr>
<td>Bring him here to me.”</td>
<td>Bring him here to me.”</td>
<td>Bring your son here.”</td>
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<td>Φέρετε µοι αὐτὸν ὅδε.</td>
<td>Φέρετε αὐτὸν πρός µε.</td>
<td>Προσάγαγε τὸν ὦν σου ὅδε.</td>
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<td>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.</td>
<td>9:42 While he was still coming, the demon threw him down and convulsed him violently.</td>
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<td>9:20 Καὶ ἦνεγκαν αὐτὸν πρὸς αὐτὸν· καὶ ἰδὸν αὐτὸν, εὐθέως τὸ πνεῦµα ἐσπάραξεν αὐτὸν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.</td>
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<td>9:21 He asked his father, “How long has it been since this has come to him?”</td>
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<td>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.”</td>
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<tr>
<td>9:21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἔστιν, ὡς τοῦτο γέγονεν αὐτῷ; Ὅ δὲ εἶπεν, Παιδίόθεν. 9:22 Καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς δάκτα, ἵνα ἀπολέσῃ αὐτὸν· ἀλλ’ εἰ τι δύνασαι, βοήθησον ἡµῖν, σπλαγχνίσθεις ἃρ’ ἡµᾶς.</td>
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<td>9:23 Jesus said to him, “If you can believe, all things are</td>
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possible to him who believes."

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<tr>
<th>Verse</th>
<th>Translation</th>
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<tr>
<td>9:23</td>
<td>Ο δὲ Ἰησοῦς ἐπεν αὐτῷ, Τὸ εἰ δύνασαι πιστεύσαι, πάντα δυνάτα τῷ πιστεύοντι.</td>
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<tr>
<td>9:24</td>
<td>Immediately the father of the child cried out with tears, &quot;I believe. Help my unbelief!&quot;</td>
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<td>9:24</td>
<td>Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δικρήνων ἔλεγεν, Πιστεύω, κύριε, βοήθει μου τῇ ἀπίστῃ.</td>
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<tr>
<td>9:25</td>
<td>When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, &quot;You mute and deaf spirit, I command you, come out of him, and never enter him again!&quot;</td>
</tr>
<tr>
<td>9:26</td>
<td>Καὶ κράξας ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὃς, ἐπετίμησεν τῷ πνεῦμα τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Ἰδὼν τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε εἰς αὐτὸν, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.</td>
</tr>
<tr>
<td>17:18</td>
<td>Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.</td>
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<tr>
<td>17:18</td>
<td>Καὶ ἔπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἔξελθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὀρασίας ἐκείνης.</td>
</tr>
<tr>
<td>9:26</td>
<td>Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, &quot;He is dead.&quot;</td>
</tr>
<tr>
<td>9:27</td>
<td>But Jesus took him by the hand, and raised him up; and he arose.</td>
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<tr>
<td>17:18</td>
<td>But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.</td>
</tr>
<tr>
<td>9:26</td>
<td>Καὶ κράξας, καὶ πολλὰ σπαράξαν αὐτὸν, ἔξελθεν· καὶ ἐγένετο ὦσεὶ νεκρός, ὡς τὸ πολλοῦς λέγειν ὅτι ἔπέθανεν. Ο δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.</td>
</tr>
<tr>
<td>9:27</td>
<td>ἔπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.</td>
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</table>
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<table>
<thead>
<tr>
<th>9:43 They were all astonished at the majesty of God.</th>
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<tbody>
<tr>
<td>9:43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειώτητι τοῦ θεοῦ.</td>
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<thead>
<tr>
<th>17:19 Then the disciples came to Jesus privately, and said, “Why weren’t we able to cast it out?”</th>
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</thead>
<tbody>
<tr>
<td>17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τὴ ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;</td>
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</table>

<table>
<thead>
<tr>
<th>9:28 When he had come into the house, his disciples asked him privately, “Why couldn’t we cast it out?”</th>
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</thead>
<tbody>
<tr>
<td>9:28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ’ ἰδίαν ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;</td>
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</tbody>
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<tr>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:20 Ὅ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν. ἐρετε τῷ ὁρεὶ τούτῳ. Μεταβήθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται καὶ οὐδὲν ἀδύνατησε ὑμῖν.</td>
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<tr>
<th>17:21 But this kind doesn’t go out except by prayer and fasting.”</th>
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<tr>
<td>17:21 Τούτῳ δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.</td>
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<tr>
<th>9:29 He said to them, “This kind can come out by nothing, except by prayer and fasting.”</th>
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<tbody>
<tr>
<td>9:29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.</td>
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</table>

### Event 67: Jesus predicts his death in Jerusalem a second time

**Time:** spring 32 A.D.

**Place:** Galilee

<table>
<thead>
<tr>
<th>MATTHEW 17:22-23</th>
<th>MARK 9:30-32</th>
<th>LUKE 9:43-45</th>
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<tbody>
<tr>
<td>17:22 While they were staying</td>
<td>9:30 They went out from</td>
<td>But while all were marveling</td>
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<td>Event 68: Jesus pays the temple tax</td>
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<tr>
<td><strong>Time:</strong> spring 32 A.D.</td>
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<tr>
<td><strong>Place:</strong> Capernaum, Galilee</td>
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### 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]

- **Matthew 17:24-27**

**17:24** Έλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ διδράχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὅ διδάσκαλός ὑμῶν οὐ τελεῖ τὰ διδράχμα;
He said, "Yes."

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 οίκιάν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήσον; Ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλων;

Peter said to him, "From strangers."

Jesus said to him, "Therefore the children are exempt. 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."

Event 69: The disciples dispute over who is the greatest in the kingdom of heaven

Time: spring 32 A.D.

Place: Capernaum, Galilee

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<td>9:33 He came to Capernaum, and when he was in the house he asked them, &quot;What were you arguing among yourselves on the way?&quot;</td>
<td>9:46 There arose an argument among them about which of them was the greatest.</td>
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<tr>
<td>9:33 Καὶ ἔλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὠδῇ πρὸς ἑαυτούς διελογίζεσθε;</td>
<td>9:46 Εἰσῆλθον δὲ διάλογος ἐν αὐτοῖς, τὸ τίς ἐν εὐθείᾳ μείζων αὐτῶν.</td>
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<td>9:34 But they were silent, for they had disputed one with another on the way about who was the greatest.</td>
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<tr>
<td>18:1 In that hour the disciples came to Jesus, saying, &quot;Who then is greatest in the Kingdom of Heaven?&quot;</td>
<td>9:34 Οἱ δὲ ἐπιστέψαν· πρὸς ἄλληλους γὰρ διελέγθησαν ἐν τῇ ὠδῇ, τίς μείζων.</td>
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<tr>
<td>18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ὁ ἄρα</td>
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<tr>
<td>Greek Text</td>
<td>English Translation</td>
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<td>μείζων ἐστίν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;</td>
<td>9:35 He sat down, and called the twelve; and he said to them, &quot;If any man wants to be first, he shall be last of all, and servant of all.&quot;</td>
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<tr>
<td>9:35 Καὶ καθίσας ἔφωνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἐσται πάντων ἐσχάτος, καὶ πάντων διάκονος.</td>
<td>9:35 He took a little child, and set him in the midst of them. Taking him in his arms, he said to them,</td>
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<td>9:36 Καὶ λάβὼν παιδίον, ἐστησεν αὐτὸ ἐν μέσῳ αὐτῶν, εἶπεν αὐτοῖς:</td>
<td>9:36 Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side, 9:48 and said to them,</td>
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<tr>
<td>9:47 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὕτως ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.</td>
<td>9:47 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.</td>
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<td>18:2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἐστησεν αὐτὸ ἐν μέσῳ αὐτῶν,</td>
<td>18:2 Jesus called a little child to himself, and set him in the midst of them,</td>
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<tr>
<td>18:3 καὶ εἶπεν, Ἀμήν λέγω ὑμῖν, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.</td>
<td>18:3 and said, &quot;Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.</td>
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<td>18:4 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὕτως ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.</td>
<td>18:4 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.</td>
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<tr>
<td>18:5 Καὶ ὃς ἔδέχεται</td>
<td>18:5 Whoever receives one such little child in my name receives me,</td>
<td></td>
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<tr>
<td>9:37 &quot;Ὡς ἔδέχεται τοῦτο τὸ παιδίον ἐν τοῖς δώδεκα, ἐδέχοντος αὐτούς, ἐξαποθήκησεν τον Ἰησοῦν.&quot;</td>
<td>9:37 &quot;Whoever receives this little child in my name receives me. &quot;</td>
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<tr>
<td>Greek Text</td>
<td>English Translation</td>
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<tr>
<td>παιδίων τοιούτων ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται'</td>
<td>and whoever receives me, doesn't receive me, but him who sent me.&quot;</td>
<td></td>
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<tr>
<td>παιδίων πατὴρ δέχεται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται'</td>
<td>Whoever receives me receives him who sent me.</td>
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<tr>
<td>καὶ δὲ έὰν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με;</td>
<td>For whoever is least among you all, this one will be great.&quot;</td>
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<tr>
<td>9:38 Ο έν τοιούτῳ Ἱωάννῃ, λέγων, Διδάσκαλε, εἰδομέν τινα τῷ ὀνόματι σου ἐκβάλλοντα δαιμόνια, δὲ οὐκ άκολουθεῖ ήμῖν· καὶ έκκολύσαμεν αὐτόν, ὅτι οὐκ άκολουθεῖ ημῖν.</td>
<td>9:38 John said to him, &quot;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.&quot;</td>
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<td>9:39 Ο δὲ Ἱησοῦς εἶπεν, Μὴ κολύσετε αὐτόν.</td>
<td>9:39 But Jesus said, &quot;Don't forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me.</td>
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<td>9:40 For whoever is not against us is on our side.</td>
<td>9:40 For whoever is not against us is on our side.</td>
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| 9:40 Ὅς γὰρ οὐκ ἔστιν καθ’ ἴμον ὑπὲρ ἴμον | 9:40 "Ος γὰρ οὐκ ἔστιν καθ’ ἴμον ὑπὲρ ἴμον.
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.

9:42 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 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.

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!

18:8 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 feet.
<table>
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<tr>
<th>English</th>
<th>Greek</th>
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<tr>
<td>If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life lame, rather than having two eyes to be 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”.</td>
<td>18:9 *Καὶ εἷς ὁ ὀφθαλμὸς σου σκανδαλίζει, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστίν μονόφθαλμον εἰς τὴν ζωὴν εἰσέπληθεν, ἥδε ὁ ὀφθαλμὸς ἔχοντα</td>
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βληθήναι εἰς τὴν γένναν
tοῦ πυρός.

tοῦ πυρός, 9:48 ὅπου ὁ
σκάλης αὐτῶν ὦ τελευτῇ,
καὶ τὸ πῦρ ὦ 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 πῦρ ἁλισθήσεται, καὶ πᾶσα
θυσία ἀλλ' ἁλισθήσεται.
9:50 Καλὸν τὸ ἁλας· ἐὰν δὲ
τὸ ἁλας ἀναλον γένηται, ἐν
tίνι αὐτὸ ἁρτύσετε; Ἐχετε
ἐν ἑαυτοῖς ἁλας, καὶ
eἰρηνεύετε 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
cataphonístēte ἐνὸς τῶν
μικρῶν τούτων, λέγω γὰρ
ὕμιν ὅτι οἱ ἄγγελοι αὐτῶν
ἐν οὐρανοῖς διὰ παντὸς
βλέπουσιν τὸ πρόσωπον
τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς. 18:11 Ἡλθεν
γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
σῶσαι τὸ ἀπολολός.

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
is not the will of your Father who is in heaven that one of these little ones should perish.

| 18:12 Τί ύμιν δοκεῖ: Ἐὰν γένηται τινι ἄνθρωπῳ ἐκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν· ούχι ἀφεῖς τὰ ἐνενήκοντα ἐννέα, ἐπὶ τὰ ὅρη πορευθεῖς ζητεῖ τὸ πλανώμενον; 18:13 Καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς ἀμὴν πεπλανηµένοις. 18:14 Οὕτως οὐκ ἔστιν θέληµα ἐξηράνθησαν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἣν ἀπόληται εἰς τῶν μικρῶν τούτων. 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 |
together in my name, there I am in the midst of them."

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<th>Greek Text</th>
<th>English Translation</th>
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<tr>
<td>18:15 Εὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφὸς σου, ὑπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μίνου. Εὰν σου ἀκούσῃ, ἡκέρδησαι τὸν ἀδελφὸν σου· 18:16 Εὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἐπὶ ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρον ἢ τριῶν σταθὴ πάν ῥῆμα· 18:17 Εὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὅσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. 18:18 Αμὴν λέγω ὑμῖν, δῶσα ἐὰν ἰδῇς ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ δῶσα ἐὰν λύσῃς 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 σοῦ ἐὰν αἰτήσουνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 18:20 Ὁ γὰρ εἰσὶν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμί ἐν μέσῳ αὐτῶν.</td>
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<td>18:21 Then Peter came and said to him, &quot;Lord, how often shall my brother sin against me, and I forgive him? Until seven times?&quot;</td>
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<td>18:21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, ποσάκις ἀμαρτήσει εἰς ἐμὲ ὁ ἀδελφὸς μου, καὶ ἀφίσσω αὐτῷ; Ἐκεῖ ἐμί ἐπτάκις;</td>
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<td>18:22 Jesus said to him, &quot;I don't tell you until seven times, but, until seventy times</td>
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18:22 Ἀληθῶς ὥσπερ ἤγει ἄβυσσος ὁ λόγος σοι ἕως ἕπτάκις, ἄλλῳ ἕως ἐβδομηχοντάκις 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.

18:26 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.
| **18:27** | ἀποδόσω. 18:27  
Σπλαγχνισθεῖς δὲ ὁ κύριος  
τοῦ δοῦλου ἐκείνου  
ἀπέλυσεν αὐτὸν, καὶ τὸ  
ἀπέλυμα ἠφίκεν αὐτῷ. |
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<tr>
<td><strong>18:28</strong></td>
<td>&quot;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 &quot;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.</td>
</tr>
<tr>
<td><strong>18:31</strong></td>
<td>So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done.</td>
</tr>
</tbody>
</table>

<p>| <strong>18:28</strong> | Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἑνα τῶν συνδούλων αὐτοῦ, δς ὁφείλειν αὐτῷ ἐκατόν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν, λέγων, Ἀπόδοσι μοι εἰ τι ὁφείλεις. 18:29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθυμήσον ἐπ’ ἐμοί, καὶ ἀποδόσῳ σοι. 18:30 Ὁ δὲ οὐκ ἠθελεν, ἀλλὰ ἀπελθὼν ἐβάλεν αὐτὸν εἰς φυλακήν, ἐως ὡς ἀποδῷ τὸ ὁφειλόμενον. |
| <strong>18:31</strong> | Τὸ ὀνόματι δὲ οἱ σύνδοϋλοι αὐτοῦ τὰ γενόμενα ἐλπιθήσαν σφόδρα· καὶ ἔλθότες |</p>
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>διεσάφησαν τῷ κυρίῳ ἑαυτὸν πάντα τὰ γενόμενα.</td>
<td>Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me.</td>
</tr>
<tr>
<td>18:32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκας σοι, ἐπεὶ παρεκάλεσας με· 18:33 οὐκ ἔδει καὶ σε ἐλέησαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἥλεξα; 18:34 Καὶ ὁργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἐος οὐ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.</td>
<td>18:32 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.</td>
</tr>
<tr>
<td>18:35 Οὕτως καὶ ὁ πατήρ μου ὃ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἐκαίστος τῷ ἄδελφῳ αὐτοῦ ἀπὸ τὸν καρδίαν ὑμῶν τὰ παραπτώματα αὐτῶν.</td>
<td>So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds.&quot;</td>
</tr>
<tr>
<td>19:1 Ἐγένετο δέτε ἐπέλεξεν ὁ Πατήρ αὐτοῦ</td>
<td>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.</td>
</tr>
</tbody>
</table>
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.

7:2 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.

7:6 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.

7:9 Having said these things to them, he stayed in Galilee.

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.

7:11 The Jews therefore sought him at the feast, and said, "Where is he?"
7:11 Οί οὖν Ἰουδαῖοι ἔξητον αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἠλέεον, Ποῦ ἐστιν 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 γρογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὀχλοῖς· οἱ μὲν ἠλέεον ὅτι Ἀγαθὸς ἐστιν· ἄλλοι ἠλέεον. Οὐ, ἄλλα 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 Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσις, 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 μεμαθηκός;

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 αὐτὸς ὁ Ἰησοῦς καὶ ἐπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἐστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. 7:17 Ἐὰν τις θέλῃ τὸ δέλτημα αὐτοῦ ποιεῖν, γνωστεῖ περὶ τῆς διδαχῆς, πάτερον ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ ἰδίως ἐμαυτοῦ λαλῶ. 7:18 Ὁ ἀντικτυπήθη ἵπταν τὴν ἱδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν ἱδίαν τοῦ πέμψαντός αὐτὸν, οὗτος ἀληθῆς ἐστιν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστιν. 7:19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς εἶς ὑμῶν ποιεῖ τὸν νόμον; Τι μὲ ζητεῖτε ἀποκτείναι;

7:20 The multitude answered, "You have a demon! Who seeks to kill you?"

7:20 Ἀπεκρίθη ὁ ὀχλὸς καὶ ἐπεν, Δαμάστοιν ἐχεις· τίς σε ζητεί ἀποκτείναι;

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 ἐπεν αὐτῶς. Ἐν ἑρῶν ἐποίησα, καὶ πάντες θαυμάζετε. 7:22 Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν· οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπον. 7:23 Εἰ περιτομήν λαμβάνεις ἀνθρώπους ἐν σαββάτῳ, ἢν μὴ λυθή ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι ὅλον ἀνθρώπον ὑπείρωσα ἐν σαββάτῳ; 7:24 Μὴ κρίνετε κατ' ὑμᾶς, ἀλλὰ τὴν δικαιότητα κρῖνετε.

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
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."

7:25 Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ἤτοισαν ἀποκτείναι; 7:26 Καὶ ἰδε παραρθήσει λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἄλλοις εἴγοσαν οἱ ἄρχοντες ὃτι οὗτός ἐστιν ἄλληθρος ὁ χριστός; 7:27 Αλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν; ὁ δὲ χριστὸς ὃταν ἔρχεται, οὐδεὶς γνώσκει πόθεν ἐστίν.

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."

7:28 Ἐκράζετο οὖν ἐν τῷ ἱερῷ διδάσκον ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί; καὶ ὁ ἐρχόμενος οὐκ ἐλήλυθε, ἀλλὰ ἐστίν ἄλληθρος ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 7:29 Εγὼ οἴδα αὐτόν, ὅτι παρ᾽ αὐτοῦ εἰμί, κακείνος με ἀπέστειλεν.

7:30 They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.

7:30 Ἐξήτου οὖν αὐτόν πᾶσα. Καὶ οἴδας ἐπέβαλεν ἐπ᾽ αὐτόν τὴν χεῖρα, ὅτι οὐκ ἐλήλυθεν ἡ ὥρα αὐτοῦ.

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?"

7:31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπιστεύσαν εἰς αὐτόν, καὶ ἐλεγον ὅτι ὁ χριστὸς ὃταν ἔλη, μήτη πλείονα σημεία τούτων ποιήσει ὃν οὗτος ἐποίησεν;

7:32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

7:32 Ἡκουσαν οἱ Φαρισαίοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταύτα· καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαίοι καὶ οἱ ἄρχοντες ἵνα πάσοσαν αὐτόν.

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."

7:33 Εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι μικρόν χρόνον μεθ᾽ ὑμῶν εἰμί, καὶ υπάγω πρὸς τὸν πέμψαντά με. 7:34 Ζητήσετε με· καὶ σὺν εὑρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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'?"

7:35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἀυτοῦ, Ποῦ οὗτός μελλει πορεύεσθαι ὃτι ἡμεῖς οὐχ εὑρίσκομεν αὐτόν; Μή ἐν τῇ διασπορᾷ τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλλήνας; 7:36 Τίς ἐστίν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετε με καὶ σὺν εὑρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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 ‘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.’

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.

7:40 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.

7:44 Some of them would have arrested him, but no one laid hands on him.

7:45 The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn’t you bring him?"

7:46 The officers answered, "No man ever spoke like this man!"

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 accused."

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?"

7:52 They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee."
prophētēs ēk tῆς Γαλλαίας oúk ēghērtaī.

7:53 Everyone went to his own house, 8:1 but Jesus went to the Mount of Olives.

7:53 Καὶ ἐπορεύθη ἐκαστὸς 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.

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 Ὅρθριον 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 Ἀγονοῦν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταληφθείσαν·

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 στῆσαντες αὐτὴν ἐν μέσῳ, 8:4 λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ’ αὐτοφόρῳ μοιχευομένη. 8:5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἢμιν ἐνετελέσατο τὰς τοιαύτας λιθοβόλεσθαι· 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 ἐχωσιν 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 Ως δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτοὺς, Ὅ ἀναμάρτητος ἡμῶν, πρῶτον ἐπ’ αὐτὴν τὸν λίθον βαλέτοι.

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’ εἰς,
Jesus was left alone with the woman where she was, in the middle.

8:10 Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

8:10 And Jesus stood up and said, "I have both condemnation and testimony on me. My testimony is true, for I know where I came from, and where I am going; but you do not know where I came from, or where I am going."

8:11 She said, "No one, Lord."

8:11 'H dē eîpēn, Oúdeis, kûrie.

Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."

Εἰπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κρίνω· πορεύον 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 αὐτῶν ὁ Ἰησοῦς ἐλάλησεν λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ δὲ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλὰ ἐξεί 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 Φαρισαεῖς, Σὺ περὶ σεαυτοῦ μαρτυρείς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.

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 Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἔμαυτοῦ, ἀληθῆς ἐστίν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι, καὶ ποῦ ὑπάγω. 8:15 Υμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγώ δὲ τὸ κρίσιν οὐδέν. 8:16 Καὶ ἐὰν κρίνω δὲ ἐγώ, ἢ κρίσις ἢ ἐμῇ ἀληθῆς 8 ἐστίν· ὅτι μόνος οὖν εἰμί, ἀλλ᾽ ἐγώ καὶ ὁ πέμψας με πατήρ. 8:17 Καὶ ἐὰν τὸ νόμον δὲ τὸ ψιτάκω γέγραψα ὅτι δύο άνθρώποι ἡ μαρτυρία ἀληθῆς ἐστίν. 8:18 Ἐγώ 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 Ἐλεγον οὖν αὐτῷ· Ποῦ ἔστιν 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."

8:22 The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come'?"

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."

8:25 They said therefore to him, "Who are you?"

8:26 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."

8:27 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."
How do you say, 'You will be made free'?

<table>
<thead>
<tr>
<th>8:33</th>
<th>Απεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις ὅτι Ἑλευθεροίς γενήσεσθε;</th>
</tr>
</thead>
</table>
| 8:34 | Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bond servant of sin. 8:35 A bond servant 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."

8:37 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." 8:39 They answered him, "Our father is 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."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. 8:42 Therefore Jesus said to them, "If God were your father, you would love me, for I came out 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." 8:48 Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a
8:48 Apostle thesiar oin oī Ioudaioi kai eipon autō, Oū kaloīs lēgomen hımieis oti Samareitès eī sou, kai daímōnion èxei;

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 Apostle thesiar Ισσοῦ. Ἐγὼ δαίμονιν οὐκ έχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 8:50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ο ζητῶν καὶ κρίνων. 8:51 Ἀμὴν ἄμην λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν τηρῆσῃ, θάνατον οὐ μὴ τεθρόνῃ eis tón aióna.

8:52 Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets died. Who do you make yourself out to be?"

8:52 Ei̇pou oin autō oī Ioudaioi, Nōn égnwκαmen oti daímōnioun èxei̇s. Ἀβραάμ ἀπέθανεν καὶ οἱ προφητεία, καὶ σὺ λέγεις. Ἐὰν τις τὸν λόγον μου τηρῆσῃ, οὐ μὴ γενέσται θανάτου εἰς τὸν αἰῶνα. 8:53 Μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, οὕτως ἀπέθανεν: Καὶ οἱ προφητεία ἀπέθανον· τίνα εσεύτων 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 Apostle thesiar Ισσοῦ. Εἶναι ὡς δοξάζω ἡμαυτόν, ἢ δοξάζω μου οὐδὲν ἐστιν· ἔστιν ο πατήρ μου ὁ δοξάζων με, ὡς ὑμεῖς λέγετε ὅτι Θεός ἡμῶν ἐστιν, 8:55 καὶ οὐκ ἐγνώκατε αὐτὸν· ἐγὼ δὲ οὐδὲν αὐτόν, καὶ ἔαν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἑσομαι ὁμοιος ὑμῶν, ψευστής· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 8:56 Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλίασεν ἵνα τῇ τῆμεραν τὴν ἐμῆν, καὶ εἶδεν καὶ εἴχηρεν.

8:57 The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

8:57 Ei̇pou oin oī Ioudaioi pros aŭtōn, Penteikonta ētī oûpou èxeis, kai Aβraaâm èwrophakas;

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 Ei̇pen autŏs o Hyssou. Ἀμὴν ἄμην λέγω ὑμῖν, προὶ 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 Ἡραν ο nâi λίθους ἵνα βάλωσιν ἐπ' αὐτῶν· Ισσοῦς δὲ ἐκρύβη, καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὖτως.

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.

9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

9:3 Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him.

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."

9:6 When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud,

9:7 and said to him, "Go, wash in the pool of Siloam" (which means "Sent").

9:8 The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who was born blind?

9:9 Others were saying, "It is he." Still others were saying, "He looks like him.”

9:10 They therefore were asking him, "How were your eyes opened?"

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.

9:12 Where is he?"

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 Ἀγωσίν αὐτοῦ πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν. 9:14 Ἡν δὲ σάββατον ὅτε τὸν πηλόν ἔποιήσεν ὁ Ἰησοῦς, καὶ ἀνέφεξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

9:15 Again therefore the Pharisees also asked him how he received his sight.

9:15 Πάλιν οὖν ἤρωτον αὐτοῦ καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν.

He said to them, "He put mud on my eyes, I washed, and I see."

Ὁ δὲ ἐπένευμεν αὐτοῖς, Πηλόν ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνηψάμην, 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 Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς. Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἀλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τιμαίτης σημεία 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, Σῦ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλμοὺς;

He said, "He is a prophet."

Ὁ δὲ ἐπένευμεν ὁτι 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 Οὗτος ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἐως ὅτου ἐρώτησαν τοὺς γονέως αὐτοῦ τόθ ἄναβλέπαντος, 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὦτος ἐστιν ὁ υἱὸς ἡμῶν, ἐν ὑμῖν λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτε 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 Απεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ ἐπίν. Οἴδαμεν δὴ οὗτος ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· 9:21 πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξέν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὖν οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτός περὶ ἑαυτοῦ λαλήσαι.

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, ἵνα ἐφοβοῦντο τοὺς Ἰουδαίους· ὥσπερ καὶ συνετέθετον οἱ Ἰουδαῖοι, ἵνα ἔστω τίς τὸν αὐτὸν ὑμῶν ἐγεννήσας χριστὸν, ἀποσπάσας γενέσθαι· 9:23 Διὰ τούτου οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν 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 τυφλὸς, καὶ εἶπον αὐτῷ, Λόγῳ δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος ὦτος ἀμαρτωλὸς 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 ἀμαρτολόδος ἦν ἐστιν, οὐκ ὁδά: ἐν ὁδά, ὅτι τυφλὸς ὄν, ἄρτι βλέπω.

9:26 They said to him again, "What did he do to you? How did he open your eyes?"

9:26 Ἐἴπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σοι 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 αὐτῷς, Εἴπον ὑμῖν ἢδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μή καὶ ὑμεῖς θέλετε αὐτὸν μαθηταί 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 Ἐλοιοδόρησαν αὐτὸν, καὶ ἐἴπον, Σὺ εἶ μαθητής ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωσέα ἐσμέν μαθηταί. 9:29 Ἡμεῖς οἴδαμεν ὅτι Μωσῆς λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἔστιν.

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 αὐτῶι, Ἐν γὰρ τούτῳ θαυμαστὸν ἔστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἔστιν, καὶ ἄνεφξαν μου τοὺς ὀφθαλμοὺς. 9:31 Οἴδαμεν δὲ ὅτι ἀμαρτολόδος ὁ θεός οὐκ ἀκούει· ἀλλ' ἐὰν τις τις ἥτη, καὶ τὸ τέλημα αὐτοῦ ποιη, τοῦτον ἀκούει. 9:32 Ἐκ τοῦ αἰῶνος οὐκ ἤκουσθε ὅτι ἤνοιξεν τοὺς οφθαλμοὺς τυφλοὺς γεγεννημένου. 9:33 Εἰ μὴ ἦν ὁ παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδὲν.

9:34 They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.

9:34 Ἀπεκρίθησαν καὶ ἐἴπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἐξω.

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 Ἡκούσαν οὖν ὁ Ιησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὐρὼν αὐτόν, ἐἴπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν οὐν τοῦ θεοῦ;

9:36 He answered, "Who is he, Lord, that I may believe in him?"

9:36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τὶς ἔστιν, 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 Ἐἴπεν δὲ αὐτῷ ὁ Ιησοῦς, Καὶ ἔθρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἔστιν.

9:38 He said, "Lord, I believe!" and he worshiped him.

9:38 Ὅ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσκύνησεν 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."

9:40 Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

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.

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.

10:7 Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. 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 ὁδοὶ ἠλθον κλέπτα τις στεν και λήσται· ἀλλ' οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα. 10:9 Ἐγὼ εἰμὶ ἡ θύρα· δι' ἐμοῦ ἐὰν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελθέσθαι καὶ ἐξελθόνται, καὶ νομίζω εὑρίσκει. 10:10 Ο πρόβατος δὲς ἐρχεται εἰ μὴ ἴνα κλέψη καὶ θύη καὶ ἀπολήσῃ· ἐγὼ ἠλθον ἵνα ζωὴν ἔχωσιν, καὶ περισσότερον ἔχωσιν. 10:11 Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς· ὁ ποιμήν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 10:12 ὁ μισθωτὸς δὲς, καὶ οὐκ ὁ ποιμήν, οὐκ εἰσίν τὰ πρόβατα ἡδίκα, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα,
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.

10:17 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."
10:27 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 πρόβατά μας οὐδεὶς θανατάτωσιν... 10:28 Εἰ δὲ ποιῶ τὸ πατρός μου, μὴ πιστεύσετε μοι· 10:29 Ο Πατὴρ ὁ ἄνωθεν, καὶ οὐκ εἰσένεγκεν εἰς τὸν κόσμον οὐδεὶς, ὅτι εἰς τὸν κόσμον ἀνθρώπων οὐδεὶς ἄρπαξεν εἰς τὸν κόσμον τὸ πατρός μου.

10:30 I and the Father are one."

10:30 Εἰς γὰρ καὶ ὁ πατὴρ ἐν ἐσμέν.

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 Ἰησοῦς δὲ ἀπεκρίθη αὐτοῖς, Ἡ λόγος τούτος ὑμῖν ἐστιν ὡς εἰς τὸν πατρός μου· διὰ ποιῶν αὐτῶν ἔργον λιθάσετε 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 Ἰησοῦς δὲ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλῶς ἔργων οὐδεὶς ἐνθαμώμεν ἐστιν, ὡς ἐν τῷ πατρῷ ἀνθρώπων θεὸν.

10:34 Jesus answered them, "Isn't it written in your law, 'I said, you are gods?' [Psalm 82:6]

10:34 Ἰησοῦς δὲ ἀπεκρίθη αὐτοῖς, Ὡς ἐνθαμώμενος ἐν τῷ κόσμῳ ὑμῖν, Ἐγώ ἐίμαι, 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 Ἐν τῷ θεῷ ἐνθαμώμενος ἐπέστη θεός, πρὸς οὓς οὐκ ἐκάθισεν θεός ἐνθαμώμενος καὶ οὐκ εἰσένεγκεν ἐνθαμώμενος καὶ οὐκ ἐνθαμώμενος λιθάσω σαν θεόν καὶ οὐκ ἐνθαμώμενος λιθάσωσιν αὐτῷ.

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 δὲ ποιῶ τὸ ἐργα τοῦ πατρός μου, μὴ πιστεύσετε μοι· 10:38 εἰ δὲ ποιῶ, καὶ ἐν ἐμοὶ μὴ πιστεύσετε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοί ὁ πατὴρ, κἀγὼ ἐν αὐτῷ.

10:39 They sought again to seize him, and he went out of their hand.

10:39 Ἐξῆλθον οὖν πάλιν αὐτὸν πιάσαν· καὶ ἐξῆλθεν ἐκ τῆς χειρός 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
Event 77: Jesus’ begins his final journey to Jerusalem
Time: early 33 A.D.
Place: Perea

<table>
<thead>
<tr>
<th>MATTHEW 19:1-2</th>
<th>MARK 10:1</th>
<th>LUKE 9:51-52</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:1 It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them.</td>
<td>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.</td>
<td>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.</td>
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Event 78: Jesus in Samaria: Jesus reprimands James and John, the sons of thunder
Time: early 33 A.D.
Place: Samaria

<table>
<thead>
<tr>
<th>LUKE 9:51-62</th>
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<tr>
<td>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.</td>
</tr>
<tr>
<td>9:51 Ἐγένετο δὲ ἐν τῷ συμπληρώσει τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, 9:52 καὶ ἀπέστειλεν ἀγγέλους πρὸς προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κόμην Σαμαρείτων, ὡστε ἐτοιμάσαι αὐτὸ.</td>
</tr>
<tr>
<td>9:53 They didn't receive him, because he was traveling with his face set towards Jerusalem.</td>
</tr>
</tbody>
</table>
9:53 Καὶ οὖν ἐδέξαντο αὐτῶν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

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 Ἑδονεὶς δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰοάννης ἔπισαν, Κύριε, θέλεις ἐπισώμεν 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 δὲ ἐπέτειμησαν αὐτοῖς, καὶ ἔπεισαν, Οὐκ οἶδατε οὖν πνεύματός ἐστε ὑμεῖς; 9:56 ο γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἠλθεν ψυχῆς ἀνθρώπων ἀπολέσας, ἀλλὰ σώσας.

They went to another village. 9:57 As they went on the way, a certain man said to him, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"

9:57 Ἐγένετο δὲ περευμένων αὐτῶν ἐν τῇ ὁδῷ, ἔπειν 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 ἔπεισεν αὐτῷ ὁ Ἡσυχός, Αἱ ἀλώπεκες φαολεύς ἐχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις; ὡς ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλήν κλίνῃ.

9:59 He said to another, "Follow me!"

9:59 Εἶπεν δὲ πρὸς ἐτέρων, Ἀκολούθει μοι.

But he said, "Lord, allow me first to go and bury my father."

Ἰὸν δὲ ἔπεισεν, Κύριε, ἐπιτρέψων μοι ἀπελθόντι πρῶτον θαυμά 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 Ἡσυχός, Ἀφες τοὺς νεκροὺς θάυμα τοὺς ἐαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διαγγέλει 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 ἐτέρως, Ἀκολούθησόν σοι, κύριε· πρῶτον δὲ ἐπιτρέψων 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 Ἡσυχὸς πρὸς αὐτόν, Οὐδέποτε ἐπιβιβάζων τὴν χεῖρα αὐτοῦ ἔπ᾽ ἄροτρον, καὶ βλέπων εἰς τὰ ὁπίσω, εὐθεῖας ἔστων 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
10:1 Metâ dé tânta ánêdeîζεν ὁ κύριος καὶ ἔτερους ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά
dío πρὸ προσόπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἐμέλλεν αὐτὸς ἐρχεσθαι.

10:2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray
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.

10:13 "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]

10:16 Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects
me rejects him who sent me."

10:17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in your
name!"

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, Ἐθεδόρων τὸν Σατανᾶν ὡς ἀστρατηγὸν ἐκ τοῦ οὐρανοῦ πεσόντα. 10:19 Ἰδοὺ, δίδομι υἱῶν τὴν ἐξουσίαν τοῦ πατείν ἐπάνω ὅφελον και σκορπίοιν, καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἐξήρθην· καὶ οὐδὲν υἱῶς ὥσ τι ἀδικήσῃ. 10:20 Πάλιν ἐν τούτῳ μὴ χαίρετε δὲ τὰ πνεύματα ὥσ τιν ὑποτάσσεται· χαίρετε δὲ ὡς τὰ ὅνοματα ὑμῶν γέγραφη 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."

10:22 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."

10:23 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."

10:24 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς Εἶπεν, Πάντα μοι παρέδωθη ὕπο τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τις ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τις ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

10:25 Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

10:26 He said to him, "What is written in the law? How do you read it?"

10:27 Ο ὁ δὲ Εἶπεν πρὸς αὐτόν, Ἔν τῷ νόμῳ τι γέγραφαι· Πᾶς ἀναγινώσκεις;

10:28 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]

10:29 Ο δὲ ἀποκρίθη εἶπεν, Ἀγαπήσεις κύριον τὸν θέαν σου, ἐκ ὅλης τῆς καρδίας σου, καὶ ἐκ ὅλης τῆς ψυχῆς σου, καὶ ἐκ ὅλης τῆς ἱδρύσης σου, καὶ ἐκ 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."

10:29 But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"

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 He 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.'

10:51 Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

10:36 He said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

Eípen o昂n aught o Ήησους. Πορευων, kai συ ποιει θμοиως.

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**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 αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὄνοματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 10:39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη
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."

11:2 He said to them, "When you pray, say,  
'O 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."

11:5 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
If I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they not be consistent. For you say that I cast out demons by Beelzebul, and you say that if I cast out demons by Beelzebul, by whom do your children cast them out? Then the kingdom of God will not stand. A house divided against itself falls.

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.

11:15 But some of them said, "He casts out demons by Beelzebul, the prince of the demons."

11:16 Others, testing him, sought from him a sign from heaven.

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. If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. If I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they not be consistent. If I by the finger of God cast out demons, then the Kingdom of God has come to you.

11:18 And if I cast out demons by the Spirit of God, then the kingdom of God has come to you.

LUKE 11:9-18

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. 10 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

11:9 Καὶ εἰ ποιεῖ τὸν πατέρα αὐτῆς μὴν παρατείνει ὑμῖν· ζητεῖτε, καὶ εὑρίσκετε· κρούετε, καὶ ἀναστήσεται ὑμῖν.

11:10 Πᾶς γὰρ ὁ ἄτομον λαμβάνει· καὶ ὁ ζητόν εὑρίσκει· καὶ τὸ κρύμων ἀναστήσεται.

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 Or if he asks for an egg, he won't give him a scorpion, will he? 12 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 αἰτήσει ὁ υἱὸν ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; Ἡ καὶ ξύλον, μὴ ἀντὶ ἐχθῶν ὧν ἐπιδώσει αὐτῷ; 11 Ἡ καὶ έναν ἀῖτησιν ὑφόν, μὴ ἐπιδώσει αὐτῷ σκοτίαν; 11 Ἔι οὖν ὑμεῖς πονηροὶ υπάρχοντες οἰδατε δόματα ἄγαθα δίδανες τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ υἱῶν δώσει πνεύμα ἰάσιν τοῖς αἰτοῦσιν αὐτῶν;
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.

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.'

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!"

11:28 But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

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 this judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and beheld, one greater than Jonah is here.
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 ὀφθαλμὸς ὁ μὴ ἀκαταφροσύνη ὁ δὲ ἐπὶ τὰν μᾶτας οὐκ ἔκλεισεν τὸ πάθος. Πλὴν ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα ἐφησαρδομοῦν τὸ φέγγος βλέπωσιν. 11:34 ὁ λόγος τοῦ σώματος ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἤ, καὶ ὁ λόγος σοῦ φωτεινὸν ἔστιν· ἐπὰν δὲ πονηρὸς ἤ, καὶ τὸ σώμα σου σκοτεινὸν. 11:35 Σκόπει οὖν ή τὸ φῶς τὸ ἐν οἴκοι σκότος ἔστιν. 11:36 Ἐι οὖν τὸ σώμα σου ὁ λόγος φωτεινὸν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὁ λόγος τῇ ἀστραπῇ φωτίζει σε.

**Event 84: Jesus dines with a Pharisee**

**Time:** early 33 A.D.

**Place:** Judea

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**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.

11:38 When the Pharisee saw it, he marveled that he had not first washed himself before dinner.

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."

11:45 One of the lawyers answered him, "Teacher, in saying this you insult us also."
11:45 Αποκριθείς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγουν καὶ ἡμᾶς υβρίζεις.

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."

11:53 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, ἠρέσατο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινὸς ένέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονον, 11:54 ἐνεδρεύοντες αὐτὸν, ἵπτοντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

Event 85: Jesus teaches about blasphemy against the Holy 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 Εν οἷς ἐπισυναχθησίσον τῶν μυριάδων τοῦ ὄχλου, ὡστε καταπατεῖν ἄλληλοις, ἠρέσατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον. Προσέχετε ἐκατόντες ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἦτες ἐστὶν ὑπόκρισις. 12:2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν ὅ τι αὐτός αὐτοῖς ἠρέσατο, kρυπτόν δὲ οὐ γνωσθῆται. 12:3 Αὐτὸ τὸ οὖσα ἐν τῇ σκοτεινᾷ εἴπατε, εἰ τὸ φωτὸ ἀκουσθῆται· καὶ δὴ πρὸς τὸ οὖς ἑλαλήσατε ἐν τοῖς ταςεῖς, κηρυχθῆται 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 φόλις μου, Μή φοβηθῆτε ὑπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντος περισσότερον τι ποιῆσαι. 12:5 Ὡσποδείξω δὲ ὑμῖν τίνα φοβηθῆτε: φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνα τέξοιισιν ἔχοντα ἐμβαλέιν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβηθῆτε.

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.

12:8 δὲ ὑμῖν, Πάς δὲ ἂν ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἄνθρωπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ: 12:9 ὁ δὲ ἀρνησάμενός με ἐνόπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνόπιον τῶν ἀγγέλων τοῦ θεοῦ. 12:10 Καὶ πᾶς ὁ ἄρει λόγον εἰς τὸν υἱὸν τοῦ ἄνθρωπου, ἀφθηθήσεται αὐτῷ· τὸ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημησάντι οὐκ ἀφθηθήσεται.

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."

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 ἀρρενοκοκάλε, ποιῇ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομιών.

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 Ο δὲ εἶπεν αὐτῷ· Ἀνθρωπε, τίς με κατέστησεν δικαστήν ἢ μεριστήν ἄρτῳ ὑμῖς; 12:15 Εἶπεν δὲ πρὸς αὐτούς· ὢρατε καὶ φιλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσοῦν τινὶ ἢ ἐξελεύσεσθαι ἐπὶ τῶν ὑπαρχόντων αὐτοῦ.

12:16 He spoke a parable to them, saying, "The ground of a certain rich man brought forth
12:16 *Lord, when he returns from the marriage feast; that, when he comes and knocks, they may*

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.*

12:22 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! 12:26 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.

12:35 "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 Εστοιοσαν υμὸν αἱ ὀσφοίς περιεξοσμέναι, καὶ οἱ λύγχῳ καίμενοι· 12:36 καὶ ὑμεῖς ὁμοίοι ἀνθρώποις προσδεχομένως τὸν κύριον ἑαυτῶν, πότε ἀναλύῃ ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εἰθεὶς ἀνοίξουσιν αὐτῷ. 12:37 Μακάριοι οἱ δοῦλοι ἑκεῖνοι, οὗς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἄμην λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλίνει αὐτοῖς, καὶ παρελθὼν διακονήσει αὐτοῖς. 12:38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εἰδή οὕτως, μακάριοι εἰσίν οἱ δοῦλοι ἑκεῖνοι. 12:39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤμει ὁ οἰκοδεσπότης ποιά ὀρα ὁ κλέπτης ἔρχεται, ἐγγρήγραψεν ἃν, καὶ οὐκ ἂν ἀρκέτην διορυγήσῃ τῶν οἰκῶν αὐτοῦ. 12:40 Καὶ ὑμεῖς ὁμίχλης ἕνεσθε ἑτοίμοι· ὅτι η ὡρὰ οὗ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

12:41 Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

12:42 The Lord said, "Who then is the faithfull 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 ὦρᾳ ἐστίν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καρπῷ τὸ σποτεμένιον; 12:43 Μακάριος ὁ δοῦλος ἑκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 12:44 Αὐληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 12:45 Εἶπεν δὲ εἶπη ὁ δοῦλος ἑκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεται, καὶ ἀρξήσεται τύπτειν τοὺς παιδίας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· 12:46 ἤξει τῷ κύριος τοῦ δούλου ἑκείνου ἐν ἡμέρᾳ ἢ ὁ προσδοκά, καὶ ἐν ὡρᾳ ἢ ὁ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπτέν θησεῖ· 12:47 Εἰκεῖνος δὲ ὁ δοῦλος ὁ γνώς τῷ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, διαρκήσεται πολλὰς· 12:48 ὃ δὲ μὴ γνῶς, ποιήσας δὲ ἄξια πληγὴν, διαρκήσεται ὄλγας. Παντὶ δὲ ὁ ἐδόθη πολὺ, πολὺ ξηπτηθήσεται παρ’ αὐτοῦ· καὶ ὁ παρεθέσθηντο πολὺ, περισσότερον αἰτήσουσιν αὐτὸν.
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."

12:54 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."

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 Galileans than all the other Galileans, because they suffered such things? 13:5 I tell you, no, but, unless you repent, you will all perish in the same way."

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
LUKE 13:10-17

13:10 He was teaching in one of the synagogues on the Sabbath day.

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.

13:12 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.

13:14 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!"

13:15 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?"

13:17 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.

**Event 87: Jesus heals a crippled woman on the Sabbath**

**Time:** early 33 A.D.

**Place:** Judea or Perea

it. 13:9 If it bears fruit, fine; but if not, after that, you can cut it down."

13:6 Ἐλεγεν δὲ ταῦτα τὴν παραβολήν· Συκὴν εἰχέν τις ἐν τῷ ἄμπελωνι αὐτοῦ περιπετευμένην· καὶ ἔθηκεν ἵππον καρπον ἐν αὐτῇ, καὶ οὐχ εὗρεν. 13:7 Εἶπεν δὲ πρὸς τὸν ἄμπελουργόν, Ἦδον, τριὰ ἐπὶ ἔρχομαι ἵππον καρπόν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκεις. Ἐπεκριθεῖς γὰρ αὐτήν· ἴνα τί καὶ τὴν γῆν καταργεῖ; 13:8 Ο δὲ ἄποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἑτος, ἐκεῖνον σκάφος περὶ αὐτήν, καὶ βάλω κόρην· 13:9 κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μή, εἰς τὸ μέλλον ἐκκόψῃς αὐτήν.
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 δὲ, Τίνι ὁμοία ἦστιν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσα αὐτήν; 13:19 Ὁμοία ἦστιν κόκκω τι σινάπεως, ἵνα λαβῶν ἀνθρώπους ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἦξεσαν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ ὑπάρχοντο κατασκεύασεν 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."


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 διεπορεύετο43 κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἰεροσολύμῳ.

13:23 One said to him, "Lord, are they few who are saved?"

13:23 Εἶπεν δὲ 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.'"

13:24 Αγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω υμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἴσχυσον. 13:25 Αφ' οὗ δὲ ἐγερθῆ ὁ οικοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσετε ἔξω ἐστάται καὶ κρούοντες τὴν θύραν, λέγοντες, Κύριε, κύριε, ἀνοίξον ἡμῖν· καὶ ἀποκριθεὶς ἔρει 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 ἀρξήσετε λέγειν, Ἐφάγαμεν ἐνώπιόν σου καὶ ἐπίστευμεν, 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."


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."

13:32 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.'"

13:34 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!''

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 αὐτῶν εἰς οἶκον τῶν ἁρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἅρτον, καὶ αὐτοὶ ἤσαν παρατηροῦμένοι αὐτῶν. 14:2 Καὶ ἰδοὺ, ἀνθρωπὸς τῆς ἡν
14:3 Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

14:3 Καὶ ἀποκρύφθης ὁ Ἰησοῦς εἶπεν πρὸς τούς νομικούς καὶ Φαρισαίους, λέγων, Ἐι ἐξεστίν τῷ σαββάτῳ θεραπεύειν;

14:4 But they were silent.

14:4 Οἱ δὲ ἦσασαν.

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?"

14:5 Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσεν. 14:6 Καὶ ἀποκρύφθης πρὸς αὐτούς εἶπεν, Τίνος ὑμῶν ὕπος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

14:6 They couldn't answer him regarding these things.

14:6 Καὶ οὐκ ἰσχύσαν ἀνταποκριθήναι 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, ἔπεξον πός τάς προτοκλησίας ἐξελέγοντο, λέγον πρὸς αὐτούς, 14:8 Ὄταν κληθῆς ὑπὸ τινὸς εἰς γάμους, μὴ κατακλύθης εἰς τῇ προτοκλησίᾳ· μὴ παραπλάνητος σου ἢ κεκλημένος ὑπὲρ αὐτοῦ, 14:9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἀρεί σοι, Δός τούτοις τόπον· καὶ τότε ἢρέτη ὡς τό ἀνενεχθομενὸν τοῦ κατέχειν. 14:10 ἄλλο ὃταν κληθῆς πορευθεὶς ἀνάπεσεν εἰς τόν ἐσχάτον τόπον· ἵνα, ὅταν ἐλθῇ ὁ κεκλημένος σε, εἰσέαρει. Φίλε, προσανάβηθι ἀνώτερον τότε ἢσται σοι δόξα ἐνόπιον τῶν συνανακεχείμενων σοι. 14:11 Ὡστι πάς ὁ ψύχων ἑαυτὸν ταπεινοθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ψυχήσεται.

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 κεκληκότι αὐτὸν, Ὄταν ποιῇς ἁριστὸν ἢ δίψανον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους·
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!"

14:16 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.

14:19 'Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

14:20 'Another said, 'I have married a wife, and therefore I can't come.'

14:21 'That servant came, and told his lord these things.

Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

14:22 'The servant said, 'Lord, it is done as you commanded, and there is still room.'

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.'

14:25 Now great multitudes were going with him.
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."


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."

15:3 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.

15:8 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,
15:10 Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."

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. 15:14 When he had spent all of it, there arose a severe famine in that country, and he began to be in need.

15:15 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."'

15:20 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.

"Son, your brother has come, and all that he has done is worth called your son.'

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.'

15:22 But the father said to his servants, 'Call the fatted calf, and let us kill it, and let us joyfully celebrate. 15:23 For this son of mine was dead, and is alive again; he was lost, and is found.' And they began to be merry.
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.'

They began to celebrate.

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.

15:27 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.'

15:28 But he was angry, and would not go in.

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.'

15:31 '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.'"

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.'"
16:3 "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 batōs [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.'

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]"

16:14 The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him.

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."
16:15 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἔστε οἱ δικαιοῦντες ἐαυτούς ἐνόπιον τῶν ἀνθρώπων, ὥς ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνόπιον τοῦ θεοῦ. 16:16 Ὁ νόμος καὶ οἱ προφήται ἔστως Ἰωάννου· ἀπὸ τότε ἢ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτήν ἔρχεται. 16:17 Εὐκοπότερον δὲ ἔστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραυνόν πεσεῖν. 16:18 Πάς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἔτεραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἄνδρος γαμῶν μοιχεύει.

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.'

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.'

16:26 Εἶπεν δὲ Ἀβραὰμ, Τέκνον, μνησθήτε ὅτι ἀπέλαβες σὺ τὰ ἄγαθα σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὡς παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. 16:27 Καὶ ἐπὶ πάσιν τούτοις, μεταξὺ ἡμῶν καὶ ἡμῶν χάσμα μέγα ἐστήκται, ὅσοι οἱ δὲ ἑλθόντες διαβήκην ἐνθν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ὁ ἐκεῖθεν πρὸς ὑμᾶς διαπέρασιν.

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.'

16:28 Εἶπεν δὲ, Ἑρωτῶ ὑμῖν, πάτερ, ἵνα πέμψης αὐτοῖς εἰς τὸν οἶκον τοῦ πατρός μου, 16:29 πάντα πάντες αὐτοῖς, ὡς διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθησιν εἰς τὸν τόπον τούτον τοῦ βασιλέα.

16:29 "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

16:30 Λέγει αὐτῷ Αβραὰμ, Ἐχονσιν Μωσέα καὶ τοὺς προφήτας· ἢκοινσάτοσαν αὐτῶν.

16:31 "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'
16:31 Εἶπεν δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἦκον οὐδὲ, ἐὰν τις έκ νεκρῶν ἀναστῇ, 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.

17:3 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."

17:5 The apostles said to the Lord, "Increase our faith."

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.

17:7 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.

17:10 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 διαταγμένα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀρχεῖοι ἐσμέν· ὅτι ὁ ὀφείλομεν ποιήσαι πεποιήκαμεν.

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**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 Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον
### Event 94: Jesus speaks of the coming of the Son of Man

**Time:** early 33 A.D.

**Place:** Judea

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<tr>
<th>Luke 17:20-37</th>
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<tr>
<td>17:20 Being asked by the Pharisees when the Kingdom of God would come, he answered them,</td>
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<td>&quot;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.&quot;</td>
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<td>17:22 He said to the disciples, &quot;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</td>
</tr>
</tbody>
</table>
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 πάντως προσευχησθαι, καὶ μὴ ἐκκακεῖν, 18:2 λέγον, Κρίτης τις ἢν ἐν τοῖς πόλεις, τὸν θεὸν μὴ φοβοῦμενος, καὶ ἐνθρώπον μὴ ἀλάθινον.
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?"

18:6 Εἴπεν δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτής τῆς ὁδοίας λέγει. 18:7 Ὁ δὲ θεὸς οὕτω ποιήσῃ τὴν ἐκδίκησιν τοῦ ἐκλεκτοῦ αὐτοῦ τῶν βοῶντος πρὸς αὐτόν ἡμέρας καὶ νυκτός, καὶ μακροθυμοῦν ἐπὶ αὐτοῖς. 18:8 Λέγω ὡμέν ὅτι ποίησε τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ οὐς τοῦ ἀνθρώπου ἔλθον ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

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."

18:9 Εἴπεν δὲ πρὸς τινας τοὺς πεποιθότας ἄρτ᾽ ἐαυτοῖς ὅτι εἰσίν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην 18:10 Ἀνθρώποι διὸ ἄνεβησαν εἰς τὸ ἱερὸν προσεύχοντας· ὁ εἷς Φαρισαῖος, καὶ ὁ ἔτερος τελῶνης. 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἐαυτὸν ταύτα προσήγητε, ὁ θεὸς, εὐχαριστῶ σοι ὃτι οὐκ εἰμὶ ὅσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρα γὰρ ὃς ὁ τελῶνης. 18:12 Νηστεύω διὸ τοῦ σαββάτου, ἀποδοκιμάζοντα πάντα ὅσα κτῶμαι. 18:13 Καὶ ὁ τελῶνης μακρόθεν ἔστως οὐκ ἤθελεν οὐδὲ τὸν ὀφθαλμὸν τῆς τοῦ σοφοῦ ἐπάρῃ, ἀλλὰ ἔτυπνεν εἰς τὸ στῆθος αὐτοῦ, λέγων, ὁ θεὸς, ἱλασθήτη μοι τῷ ἀμαρταλυ. 18:14 Λέγω ὡμέν, κατεβή αὕτως δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ἐγὼ ἐαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινὸν ἐαυτὸν ὑψωθήσεται.

Event 96: Jesus speaks on marriage, divorce, celibacy and blesses children
Time: early 33 A.D.
Place: Judea

<table>
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<tr>
<th>MATTHEW 19:3-15</th>
<th>MARK 10:2-16</th>
<th>LUKE 18:15-17</th>
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<td>19:3 Phariess came to him, testing him, and saying, &quot;Is it lawful for a man to divorce his wife for any reason?&quot;</td>
<td>10:2 Phariess came to him testing him, and asked him, &quot;Is it lawful for a man to divorce his wife?&quot;</td>
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<td>19:3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ. Εἴ έξεστιν άνθρώπος ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν</td>
<td>10:2 Καὶ προσῆλθον Φαρισαίοι ἑπιρρήτησαν αὐτόν, Εἴ έξεστιν άνδρι γυναῖκα ἀπολύσαι,</td>
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<td>αἰτίαν;</td>
<td>πειράζοντες αὐτόν.</td>
<td>10:3 He answered, &quot;What did Moses command you?&quot;</td>
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<td>10:3 Ὅδε ἀποκρίθεις εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετέλατο Μωσῆς;</td>
<td>10:4 They said, &quot;Moses allowed a certificate of divorce to be written, and to divorce her.&quot;</td>
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<td>10:4 Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψεν βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι.</td>
<td>19:4 He answered, &quot;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.&quot;</td>
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<td>10:5 Καὶ ἀποκρίθεις ὃ Ἰησοῦς εἶπεν αὐτοῖς. Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 10:6 ἀπὸ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεὸς. 10:7 Ἐνεκεν τοῦτον καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 19:6 Ὡστε οὐκέτι εἰσίν δύο, ἀλλὰ σάρξ μία. Ὅσον ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.</td>
<td>10:5 But Jesus said to them, &quot;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.&quot;</td>
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<td>Greek</td>
<td>English</td>
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<td>19:7 Τί οὖν Μωσής ἐνετείλατο δοῦναι βιβλίον ἁποστασίου, καὶ ἀπολύσαι αὐτήν;</td>
<td>Why then did Moses command us to give her a bill of divorce, and divorce her?</td>
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| 19:8 Λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεπεν ὑμῖν ἀπολύσαι τὰς γυναίκας ὑμῶν ἀπ’ ἀρχῆς δὲ νῦν γέγονεν ὡστός. | 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."
| 19:8 Λέγω δὲ ὑμῖν ὅτι δὲν ἀπολύσῃ τὴν γυναίκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχάται καὶ ὁ ἀπολελυμένην γαμήσας μοιχάται. | 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."
| 19:10 Ἐν τῇ ἁπάντῃ καὶ τῇ διδασκαλίᾳ ἡμῶν ὁ Χριστός μαθητεύει τοὺς μαθητὰς αὐτοῦ καὶ ἀνθρώπους μετὰ τῆς γυναικὸς, ὅπως συμφέρει γαμήσαι. | His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."
| 10:10 Καὶ ἐν τῇ ὅτι οὐκ ἐπικρίνεται ὁ Χριστός ἀνθρώπου τῇ παρακολούθησιν τῆς ἀνθρώπου τῇ παρακολούθησιν αὐτοῦ ἐπικρίνεται ἀνθρώπου. | "If a woman herself divorces her..."
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<tr>
<td><strong>husband, and marries another, she commits adultery.</strong></td>
<td><strong>10:11</strong> Καὶ λέγει αὐτοῖς, Ὅς ἔαν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν. <strong>10:12</strong> καὶ ἔαν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμήσῃ ἄλλῳ, μοιχᾶται.</td>
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<td><strong>19:11</strong> But he said to them, &quot;Not all men can receive this saying, but those to whom it is given. <strong>19:12</strong> 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.&quot;</td>
<td><strong>19:11</strong> Ὅδε ἐκπέπτεν αὐτοῖς, ὦ πάντες χωροῦσιν τὸν λόγον τούτον, ἄλλ’ ὦ ἄλλος δέδοται. <strong>19:12</strong> Εἰσίν γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσίν εὐνοῦχοι, οἵτινες εὐνοχισθήσαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσίν εὐνοῦχοι, οἵτινες εὐνοχίσθησαν ἐαυτούς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὅ δυνάμενος χορεῖν χορείτο.</td>
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<td><strong>19:13</strong> Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.</td>
<td><strong>19:13</strong> Τότε προσήνεξθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσέζηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. <strong>10:13</strong> They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. <strong>18:15</strong> They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them.</td>
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<td><strong>19:14</strong> But Jesus said, &quot;Allow 10:14 But when Jesus saw it, 18:16 Jesus summoned them,</td>
<td><strong>10:13</strong> Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἀγησθῇ αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμησαν τοὺς προσφέροντας. <strong>18:15</strong> Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπῆται· ἢδοντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.</td>
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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.

19:16 He was moved with indigation, 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.

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.

10:15 Αμήν λέγω ύμίν, δὲ ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐκ ἔσελθη ἐκείνη εἰς αὐτήν. 10:16 Καὶ ἐναγκαλισμένος αὐτά, τίθετο τις χεῖρας ἐπ’ αὐτά, εὐλόγης αὐτά.

18:17 Αμήν λέγω ύμίν, δὲ ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐκ ἔσελθη ἐκείνη εἰς αὐτήν.

Event 97: Jesus encounters a rich ruler
Time: early 33 A.D.
Place:

|-------------------|----------------|----------------|
| 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 ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθέ, τί ἂγαθὸν ποιήσω, ἢν ἔχω ζωὴν αἰώνιον; | 10:17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὄδον, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε | 18:18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχον, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσως ζωὴν αἰώνιον κληρονομήσω; |
<table>
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<tr>
<th>19:17</th>
<th>He said to him, &quot;Why do you call me good? No one is good but one, that is, God.</th>
<th>10:18</th>
<th>Jesus said to him, &quot;Why do you call me good? No one is good except one--God.</th>
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<tr>
<td>19:18</td>
<td>'You shall love your neighbor as yourself.'</td>
<td>18:20</td>
<td>You know the commandments: 'Don't commit adultery,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'&quot; [Exodus 20:12-16; Deuteronomy 5:16-20]</td>
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<td>19:17</td>
<td>Ο δὲ ἔπεσεν αὐτῷ, Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἰ μὴ εἰς, ὁ θεός.</td>
<td>10:18</td>
<td>Ο δὲ Ἰσραήλ ἔπεσεν αὐτῷ, Τί με λέγεις ἁγαθόν; Οὐδεὶς ἁγαθός, εἰ μὴ εἰς, ὁ θεός.</td>
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<td>19:19</td>
<td>Τίς ἡ πράξεις οὗτος, ἡ ἀλήθεια; Οὐκ ἔχεις ἀλήθειαν, οὐκ ἔχεις δικαιοσύνην.</td>
<td>10:19</td>
<td>Τας ἐντολὰς οἶδας, Μὴ μοιχεύῃς, μὴ φονεύῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.</td>
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<td>You know the commandments: 'Don't commit adultery,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'&quot; [Exodus 20:12-16; Deuteronomy 5:16-20]</td>
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But if you want to enter into life, keep the commandments.

Εἰ δὲ θέλεις εἰσῆλθεν εἰς τὴν ζωὴν, τίμησον τὰς ἐντολὰς.

19:18 He said to him, "Which ones?"

19:18 Λέγει αὐτῷ, Ποῖας;

Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not give false testimony.' 'Honor your father and mother.' [Exodus 20:12-16; Deuteronomy 5:16-20]

And, 'You shall love your neighbor as yourself.'" [Leviticus 19:18]

καὶ, ἁγαπήσεις 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?"

19:20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός

10:20 Ο δὲ ἀποκρίθησεν εἰπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην

18:21 Ο δὲ ἔπεσεν, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
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."

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."  

But when he heard these things, he became very sad, for he was one who had great possessions.  

But when he heard these things, he became very sad, for he was one who had great possessions.  

Jesus looked around, and said to his disciples,  

Jesus, seeing that he became very sad, said,  

"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!"

The disciples were amazed at his words.
<p>| 10:26 | 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. |
| 18:27 | 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. |
| 18:26 | Those who heard it said, &quot;Then who can be saved?&quot; |
| 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. |
| 18:24 | 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.&quot; |
| 19:26 | Οἱ δὲ Ιησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Ἡκὼν, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήματι εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. |
| 19:25 | Ακούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἔξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι; |
| 19:24 | Πάλιν δὲ λέγει υμῖν, εὐκοπώτερον ἐστιν κάμηλον διὰ τῆς τρυπῆματος τῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. |
| 10:25 | Οἱ δὲ περίσσως ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, ὡς ἀνενήπνευσαν, καὶ τίς δύναται σωθῆναι; |
| 19:23 | Looking at them, Jesus said, &quot;With men this is impossible, but with God all things are possible.&quot; |
| 19:27 | Οἱ δὲ Εἰμβλέψας ὥς ὁ Ιησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δύνατα. |
| 10:28 | Peter began to tell him, &quot;Behold, we have left everything, and followed you.&quot; |
| 18:28 | Peter said, &quot;Look, we have left everything, and followed you.&quot; |
| 20:12 | But Jesus answered again, &quot;Children, how hard is it for those who trust in riches to enter into the Kingdom of God?&quot; |
| 20:11 | And Peter answered, &quot;Behold, we have left all, and followed you.&quot; |</p>
<table>
<thead>
<tr>
<th>What then will we have?</th>
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<td>19:27 Tóte ἀποκριθείς ὁ Πέτρος εἶπεν αὐτῷ, ἵδοι, ἡμεῖς ἀφήκαμεν πάντα καὶ ἥκολουθήσαμεν σοι: τί ἄρα ἔσται ἡμῖν;</td>
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<tr>
<td>19:28 Jesus said to them, &quot;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.</td>
</tr>
<tr>
<td>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.</td>
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</table>
**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?'

20:7 They said to him, 'Because no one has hired us.'

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.'

20:9 "When those who were hired at about the eleventh hour came, they each received a
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.

11:3 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."

11:5 Now Jesus loved Martha, and her sister, and Lazarus.

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.

Event 99: Jesus raises Lazarus from the dead
Time: March 15, 33 A.D. (Sunday, 19 days before Passover April 3)
Place: Bethany, Judea
The disciples told him, "Rabbi, the Jews were just trying to stone you, and are you going there again?"

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. But if a man walks in the night, he stumble, because the light isn't in him."

Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

Thomas therefore, who is called Didymus ("Didymus" means "Twin") said to his fellow disciples, "Let's go also, that we may die with him."

Now when Jesus came, he found that he had been in the tomb four days already.

Now Bethany was near Jerusalem, about fifteen stadia away. [about 2.8 kilometers or 1.7 miles]

Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.

Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died. Even now I know that, whatever you ask of God, God will give you."
11:23 Jesus said to her, "Your brother will rise again."

11:23 Ἄναστησεται ὁ ἀδελφὸς σου.

11:24 Martha said to him, "I know that he will rise again in the resurrection at the last day."

11:24 Μάρθα δὲ ὤν Οὐδὲ ὤν ἐκείνη ἐκείνη 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 Λέγει αὐτῷ Ἰησοῦς, Ἰσταῦτε ἐκείνη τῇ ἐσχάτῃ ἡμέρᾳ ὑπάρχειν ὁ ἀναστάσεως καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κάνει ἀναστάσιν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

11:26 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?"

11:26 Καὶ πᾶς ὁ ἥθος καὶ πιστεύων εἰς ἐμέ, οὐ δὲ ἀποθανεῖ εἰς τὸν αἰῶνα. Πιστεύεις τότε;
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 μνημείον. Ἡν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. 11:39 Λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἅδερνη τοῦ τεθνηκότος Μάρθα, Κύριε, ἢδη ἤξει τεταρτάιος 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 εἶπον σοι ὅτι ἤδη πιστεύσης, ὅψεις τὴν δοξὴν τοῦ θεοῦ; 11:41 Ἦραν οὖν τὸν λίθον, ὡς ἡ το τεθνηκὸς 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!"

Καὶ ἐξῆλθεν ὁ τεθνηκός, δεδεµένος τοὺς πόδας καὶ τὰς χεῖρας κείριας, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέστη. Λέγει αὐτῷ ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἀφετε ὑπάγετε. 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 τεθνηκός, δεδεµένος τοὺς πόδας καὶ τὰς χεῖρας κείριας, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέστη. Λέγει αὐτῷ ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἀφετε ὑπάγετε. 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 οἱ ἐποίησαν 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 ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἢ ἐποίησαν ὁ Ἰησοῦς. 11:47 Συνήγαγον οὖν οἱ ἄρχοντες καὶ οἱ Φαρισαίοι συνέδριον, καὶ ἠφίσαν, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. 11:48 Ἐὰν ἀφόμην αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτὸν· καὶ ἠλευθήσονται οἱ Ῥωμαίοι καὶ ἄροισιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔδοχον. 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 Εἰς δὲ τις ἐξ αὐτῶν Καίαφας, ἄρχοντες ὁν τῷ ἐνιαυτῷ ἐκείνου, εἶπεν αὐτοῖς, Ὅμως οὐκ οἴδατε οὐδέν, 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπέρ
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. | 18:31 He took the twelve aside, and said to them,
20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα | 10:32 Ἡσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. | 18:31 Παραλαβὼν δὲ τοὺς δώδεκα μαθητὰς κατ’ ἱδίαν ἐν τῇ παρέλαβεν τοὺς δώδεκα μαθητὰς κατ’ ἱδίαν ἐν τῇ
18:31 He took the twelve aside, and said to them, | 18:31 He took the twelve aside, and said to them,
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."

20:18 Ιδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ ὕδωρ τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἄρχων καὶ γραμματεύσειν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 20:19 καὶ παραδόσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίξαι καὶ μαστίγωσαι καὶ σταυρώσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

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?"

10:33 "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."

10:33 ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 18:32 Παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαίξεται, καὶ μαστίγωσεται, 18:33 καὶ ἀποκτενοῦσιν αὐτὸν· καὶ τῇ τρίτῃ ἡμέρᾳ 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 συνήκαν, καὶ ἦν τὸ ρῆμα 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."
20:20 Who desires to become great among you, let him be as the servant of all. 20:21 For also the Son of man came not to be served, but to serve, and to give his life a ransom for many. 10:35 For it is written, “You shall desire to be great among them, and they shall be great among them; but you shall desire to be men of small estate, and they shall be great among them.”

20:22 But Jesus answered, “You do not 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?”

20:23 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.”

20:24 When the ten heard it, they were indignant with two brothers. 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 so among you, but whoever desires to become great among you

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 this, our hire, which we have gathered in this place, may be sold, and the money given to the poor." 10:38 But Jesus said to them, "You do not 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?"

They said to him, "We are able." 10:39 They said to him, "We are able." 10:40 He 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; 10:41 but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared." 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

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<td>20:20</td>
<td>Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν ὦν Ζεβεδαίου μετὰ τῶν ὦν αὐτῆς, προσκυνοῦσα καὶ αἴτούσα τι παρ’ αὐτῶ.</td>
<td>For it is written, “You shall desire to be great among them, and they shall be great among them; but you shall desire to be men of small estate, and they shall be great among them.”</td>
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| 20:21 | Ὅ δέ εἶπεν αὐτῇ, Τί θέλεις; | "Whoever desires to become great among you, let him be as the servant of all."

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| 20:22 | Αποκρίθης δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πείν τὸ ποτήριον δ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα δ ἐγὼ βαπτίζομαι βαπτισθήναι; | "But Jesus answered, "You do not 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?"

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| 20:23 | Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριον μου πίεσθε, καὶ τὸ βάπτισμα δ ἐγὼ βαπτίζομαι βαπτισθήσεσθαι: τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωδύμων μου ὦκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἵς ἠτοίμασται ὑπὸ τοῦ πατρός μου. | "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.""

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| 20:24 | Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. | "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them."

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| 20:25 | Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. | "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

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<td>20:26</td>
<td>It shall not be [TR has instead “let not be”] so among you, but whoever desires to become great among you</td>
<td>10:36 He said to them, &quot;What do you want me to do for you?&quot;</td>
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</table>
| 10:35 | Καὶ προσπορεύονται αὐτῷ Ἐκαβοῖς καὶ Ἰωάννης οἱ ὦν Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὁ ἔχῃ αἰτήσωμεν, ποιήσης ἡμῖν. 10:36 Ο δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιήσαι με ἡμῖν; | "But it shall not be so among you, but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared.""
Event 102: Jesus heals a blind man Bartimaeus
Time: late March 33 A.D.
Place: Jericho, Judea

<table>
<thead>
<tr>
<th>MATTHEW 20:29-34</th>
<th>MARK 10:46-52</th>
<th>LUKE 18:35-43</th>
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<tbody>
<tr>
<td>20:29 As they went out from Jericho, a great multitude followed him.</td>
<td>10:46 They came to Jericho.</td>
<td>18:35 It happened, as he came near Jericho,</td>
</tr>
<tr>
<td>20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχόω, ἡκολούθησαν αὐτῷ ὅχλος πολύς.</td>
<td>10:46 Καὶ ἔρχονται εἰς Ἰεριχώ.</td>
<td>18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτῶν εἰς Ἰεριχώ,</td>
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<tr>
<td>20:30 Behold, two blind men sitting by the road,</td>
<td>As he went out from Jericho, with his disciples and a great multitude, the son of Timeaues, Bartimaeus, a blind beggar, was sitting by the road.</td>
<td>a certain blind man sat by the road, begging.</td>
</tr>
<tr>
<td>20:30 Καὶ ἵδον, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὀδόν, καὶ ἐκπορευομένῳ αὐτοῦ ἀπὸ Ἰεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὅχλον ἱκανοῦ, ὦδος Τιμαίου Βαρτιμαίου ῖ τυφλὸς ἐκάθητο παρὰ τὴν ὀδὸν προσαίτων.</td>
<td>10:47 When he heard that it was Jesus the Nazarene, he began to cry out, and say, &quot;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 20:31 The</td>
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-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 διὰ Ἰησοῦς παράγει, ἐκραζαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυιδ. 20:31 ὦ δὲ ὄχλος ἐπετίμησαν αὐτοῖς ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἐκραζαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυιδ. | 10:47 Καὶ ἀκούσας ἃτι Ἰησοῦς ὁ Ναζωραῖος ἔστιν, ἤρξατο κραζεῖν καὶ λέγειν, Ὡ υἱὸς Δαυιδ, Ἰησοῦ, ἐλέησόν με. 10:48 Καὶ ἐπετίμησεν αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὦ δὲ πολλῷ μᾶλλον ἐκραζεῖν, ὦ Ἰησοῦς Δαυιδ, ἐλέησόν με. | 18:36 ἀκούσας δὲ ὄχλον διαπορεύομένου, ἐπυνθάνετο τι εἴη τούτο. 18:37 Ἀπῆγγελεν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέχεται. 10:38 Ὁ δὲ ἐβοήσεν, λέγων, Ἱησοῦ, υἱὲ Δαυιδ, ἐλέησόν με. 18:39 Καὶ οἱ προσμενοίς ἐπετίμησαν αὐτῷ ἵνα σιωπήσῃ· αὐτῷ δὲ πολλῷ μᾶλλον ἐκραζαν, ὦ Ἰησοῦς Δαυιδ, 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 αὐτοὺς, 10:49 Καὶ στὰς ο Ἰησοῦς ἐπέπεμαν αὐτοὺς φωνηθήναι, 18:40 Σταθεὶς δὲ ὁ Ιησοῦς ἐκέλευσαν αὐτὸν ἄχθηναι 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· ἐγείρατι, φωνεῖ σε. 10:50 He, casting away his cloak, sprang up, and came to Jesus.

10:50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἤλθεν πρὸς τὸν Ἰησοῦν. 10:51 When he had come near, he asked him, 18:41 "What do you want me to do for you?"

and asked, "What do you want me to do for you?"

καὶ εἶπεν, Τί θέλετε ποιῆσο ὑμῖν; 10:51 Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιῆσο σοί; 18:41 λέγων, Τί σοι θέλεις ποιῆσο;
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<tr>
<td>19:1</td>
<td>ἦν δὲ τυφλὸς εἶπεν αὐτῷ, Ἄρββουν, ἵνα ἀναβλέψω.</td>
<td>&quot;O de typhlos eipen autō, Rabbouni, ina anablēmō.</td>
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<td>19:3</td>
<td>Τότε ἦν δὲ τυφλὸς ἀνέβλεψεν καὶ ήκολούθησαν αὐτῷ.</td>
<td>Jesus said to him, &quot;Go your way. Your faith has made you well.&quot; Immediately he received his sight, and followed Jesus in the way.</td>
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<td>19:4</td>
<td>ἜΦΑΣΕΝ Ὁ Ιησοῦς εἶπεν αὐτῷ, ὩΣ ΠΑΓΕ.</td>
<td>&quot;I say to you, 'Your faith has made you well'.&quot;</td>
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<td>20:18</td>
<td>Πάς ὁ λαὸς ἤδωκεν αἰνὸν τῷ θεῷ.</td>
<td>All the people, when they saw it, praised God.</td>
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**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 Ἰεριχώ.

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 ἰδοὺ ἄνὴρ ὄνοματι Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελῶνς, καὶ ἄνοικς ἦν πλοῦσιος. 19:3 Καὶ ἐξῆτε ἰδεῖν τὸν Ἰησοῦν τὸν ἔστιν, καὶ οὐκ ἦδυνατο ἀπὸ τοῦ ὄρου, ὅτι τῇ ἁλίκῃ μικρῶς ἦν. 19:4 Καὶ προδρομῶν ἐμπροσθεν ἄνεβη ἐπὶ σκομμαρίαν ἵνα ὁδή ἀνύσαν ὅτι ἐκεῖνης ἐμελεύσαν ἀφήγησαται.

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 ὅσ ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβητι· σήμερον γὰρ ἐν τῷ ὴκῳ σου δεῖ με μεῖναι.
Event 104: Jesus delivers the parable of the 10 servants  
**Time:** late March 33 A.D.  
**Place:** Judea

<table>
<thead>
<tr>
<th>LUKE 19:11-28</th>
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<tr>
<td>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.</td>
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<td>19:11 Ακούοντων δὲ αὐτῶν ταῦτα, προσθεὶς ἔπειν παραβολὴν, διὰ τὸ ἑγγὺς αὐτῶν εἶναι Ἰερουσαλήμ, καὶ δοκεῖν αὐτοῦς ὅτι παραχρῆμα μέλλει ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.</td>
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<td>19:12 He said therefore, &quot;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.'</td>
</tr>
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<td>19:12 Ἐπεί οὖν, ἀνθρώπως τις εὐγενής ἐπορεύθη εἰς χώραν μακράν, λαβεὶν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψῃ. 19:13 Καλέσας δὲ δέκα δούλους ἑαυτῷ, ἐδόκεεν αὐτοῖς δέκα μινᾶς, καὶ ἔπειν πρὸς αὐτούς, Πραγματεύσασθε ἐως ἔρχομαι.</td>
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<td>19:14 But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'</td>
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<td>19:14 Οἱ δὲ πολίται αὐτῶν ἐμίσουν αὐτῶν, καὶ ἀπέστειλαν πρεσβεῖαν ὑπίσω αὐτοῦ, λέγουν, Ὅσο θέλεις τοῦτον βασιλεύσῃ ἐφ’ ἡμᾶς.</td>
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<td>19:15 &quot;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.</td>
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<td>19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτῶν λαβόντα τὴν βασιλείαν, καὶ ἔπειν φονηθῆναι αὐτῶ τούς δούλους τούτους, ὡς ἐδοκεν τὸ ἄργυρον, ἵνα γνω τίς τί διεπραγματεύσατο.</td>
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<td>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.'</td>
</tr>
<tr>
<td>19:16 Παραγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἢ μινᾶ σου προσειργάσατο δέκα μινᾶς. 19:17</td>
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Kai épev autò, Ei, ágathè doúle· óti én elaxisthò pistòs ëgyoun, Ístè écousian ëxoun épáno déka pólèon.

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 Kai ἴλθεν ὁ δεύτερος, λέγων, Κύριε, ἢ μνά 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!"'


19:26 '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 ὃν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὅ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. 19:27 Πλὴν τῶν ἐχθρῶν μου ἔκείνους, τοὺς μὴ θελόσαντάς με βασιλεύσαι ἐπ’ αὐτούς, ἀγάγετε ὃδε, καὶ κατασφάζατε ἐμπροσθὲν μου.

19:28 Having said these things, he went on ahead, going up to Jerusalem.

19:28 Καὶ εἶπον ταῦτα, ἐπορεύοτο ἐμπροσθῆν, ἀναβαίνων εἰς Ἰεροσόλυμα.

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 Ο νῦν Ἡσαυρὸς πρὸ ἡς ἤμερος τοῦ Πάσχα ἴλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὅν ἤγειρεν 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 αὐτὸ δείπνον ἑκεῖ, καὶ Ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς 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 δὲ Μαρία ταβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλείσεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαζεν ταῖς θριξίς αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς σμήνος 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 Ἰσκαριότης Γαλιλαίῳ, ὁ μέλλων αὐτὸν παραδίδονα, 12:5 Διὰ τί τούτῳ τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πιστικῇ;

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 πιστικῶν ἔμελεν αὐτῷ, ἀλλὰ ὅτι κλέπτης ἤν, καὶ τὸ γλυκανάκιον εἶχεν, καὶ τὰ βαλλόμενα ἔβασταξεν.

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, Ἀφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 12:8 Τοὺς πιστικοὺς 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 ὁ Ἰουδαίων ὅτι ἐκ τῶν Ἰουδαίων ἠθελεῖ ἐστίν· καὶ ἤλθον οὗ διὰ τὸν Ἰησοῦν μόνον, ἀλλὰ ἦνα καὶ τὸν Λαζάρου ἠθέλησαν, ἣν ἠγαύεν 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 ἱερεῖς καὶ τὸν Λαζάρου ἀποκτείνωσαν· 12:11 ὅτι πολλοὶ δὲ τοῦτον ἠθέλησαν τὸν Ἰουδαίων, καὶ ἐπιστεύειν εἰς τὸν Ἰησοῦν.

**Event 106: Jesus enters Jerusalem triumphantly**  
**Time:** March 29, 33 A.D. (Sunday)  
**Place:** Jerusalem, Judea

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<td>21:1 When they drew near to Jerusalem, and came to Bethphage, [TR and NU have instead of Bethphage &quot;Bethpage&quot;] to the Mount of Olives, then Jesus sent two disciples, 21:2 saying to them,</td>
<td>11:1 When they drew near to Jerusalem, to Bethphage [TR and NU have instead of Bethphage “Bethpage”] and Bethany, at the Mount of Olives, he sent two of his disciples, 11:2 and said to them,</td>
<td>19:28 Having said these things, he went on ahead, going up to Jerusalem. 19:29 It happened, when he drew near to Bethphage [TR and NU have instead of Bethphage “Bethpage”] and Bethany,</td>
<td>12:12 On the next day</td>
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<tr>
<td>Verse</td>
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<tr>
<td>19:30</td>
<td>Καὶ εἰπὼν τοῦτα, ἐπορεύετο ἐμπρόσθεν, ἀναβαίνον εἰς Ἰεροσόλυμα.</td>
<td>Bethany, at the mountain that is called Olivet, he sent two of his disciples, saying,</td>
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<td>12:12</td>
<td>Τῇ ἑπαύριον</td>
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<td>21:1</td>
<td>Καὶ ἤγγισαν εἰς Ἰεροσόλυμα, καὶ ἠλθον εἰς Βηθσφαγὴ πρὸς τὸ ὅρος τῶν Ἑλαίων, τότε δὲ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς, 21:2</td>
<td>&quot;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.&quot;</td>
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<tr>
<td>11:1</td>
<td>Καὶ ἤγγισαν εἰς Ἰεροσόλυμα, εἰς Βηθσφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὅρος τῶν Ἑλαίων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 11:2 καὶ λέγει αὐτοῖς,</td>
<td>&quot;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.&quot;</td>
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<tr>
<td>19:28</td>
<td>Καὶ εἰπὼν τοῦτα, ἐπορεύετο ἐμπρόσθεν, ἀναβαίνον εἰς Ἰεροσόλυμα.</td>
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<tr>
<td>19:29</td>
<td>Καὶ ἔγένετο ὡς ἤγγισεν εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ ὅρος τὸ καλοῦμενον Ἑλαίων, ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ, 19:30 εἰπὼν,</td>
<td>&quot;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.'&quot;</td>
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<tr>
<td>21:3</td>
<td>Καὶ ἦν τις ὑμῖν εἶπη τι, ἐρεῖτε διʼ τὸ κύριος αὐτῶν \ χρεῖαν ἔχει \ εὐθέως δὲ</td>
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<td>ἀποστέλλει αὐτοῦς.</td>
<td>εἴπατε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὑδέ.</td>
<td>ἔρειτε αὐτῷ ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.</td>
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</table>

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 πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 21:5 Ἐἴπατε τῇ θυγατρὶ Σιών, Ἰδοῦ, ὁ βασιλεὺς σου ἔρχεται σοι, πραξὶς καὶ ἐπιβεβήκες ἐπὶ ὅνον καὶ πῶλον νῦν ὑπὸ σου. |

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. |


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 τίνες τῶν 19:33 Ἀπελθόντων δὲ.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πόλον;</td>
<td>11:6 They said to them just as Jesus had said, and they let them go.</td>
</tr>
<tr>
<td>αὐτῶν τὸν πόλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύετε τὸν πόλον;</td>
<td>19:34 They said, &quot;The Lord needs it.&quot;</td>
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<tr>
<td>11:16 Οἱ δὲ εἶπον αὐτοῖς καθώς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφῆκαν αὐτούς.</td>
<td>19:34 Οἱ δὲ εἶπον, Ὅ κύριος αὐτοῦ χρείαν ἔχει.</td>
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<tr>
<td>19:34 Οἱ δὲ εἶπον, Ὅ κύριος αὐτοῦ χρείαν ἔχει.</td>
<td>21:7 and brought the donkey and the colt, and laid their clothes on them; and he sat on them.</td>
</tr>
<tr>
<td>11:7 Καὶ ἤγαγον τὸν πόλον καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισαν ἐπί αὐτῶν.</td>
<td>11:7 They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it.</td>
</tr>
<tr>
<td>19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπαύριγχαντες ἔσων τὰ ἱμάτια ἐπὶ τὸν πόλον, ἐπεβίβασαν τὸν Ἰησοῦν.</td>
<td>19:35 They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them.</td>
</tr>
<tr>
<td>19:36 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπαύριγχαντες ἔσων τὰ ἱμάτια ἐπὶ τὸν πόλον, ἐπεβίβασαν τὸν Ἰησοῦν.</td>
<td>19:36 As he went, they spread their cloaks in the way.</td>
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<tr>
<td>19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρέφοντον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.</td>
<td>19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρέφοντον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδώ.</td>
</tr>
<tr>
<td>19:37 Εγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἰλαίων,</td>
<td>19:37 As he was now getting near, at the descent of the Mount of Olives,</td>
</tr>
<tr>
<td>the whole multitude</td>
<td>a great multitude had</td>
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</tbody>
</table>
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]

Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

He answered them, "I tell you that if these were silent, the stones would cry out."

<p>| 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, &quot;Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!&quot; [Psalm 118:26] | come to the feast. When they heard that Jesus was coming to Jerusalem, |
| ήρξαντο ἃπαν τὸ πλήθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν φωνῇ μεγάλῃ περὶ πασῶν ἃν εἶδον δυνάμεων, 19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεύς ἐν ὀνόματι κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ ὄψις ἐν χριστῷ. | όχλος πολύς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, |
| 19:39 Some of the Pharisees from the multitude said to him, &quot;Teacher, rebuke your disciples!&quot; | 19:39 Καὶ τίνες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. |
| 19:40 He answered them, &quot;I tell you that if these were silent, the stones would cry out.&quot; | 19:40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι ἔδω κύριοι |</p>
<table>
<thead>
<tr>
<th>19:41 When he drew near, he saw the city and wept over it, 19:42 saying, &quot;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.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:41 Καὶ ὡς ἠγγίσεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, 19:42 λέγων ὅτι Εἴ ἐγνώς καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ όφθαλμόν σου. 19:43 Ὑπὸ ἡξοσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλόσθην οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσθουσιν σε, καὶ συνέξοσιν σε πάντοθεν, 19:44 καὶ ἐδαφοῦσιν σε καὶ τὰ τέκνα σου ἐν σοι, καὶ οὐκ ἀφήσουσιν ἐν σοι</td>
</tr>
<tr>
<td>21:8 A very great multitude spread their clothes on the road.</td>
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<tr>
<td>21:8 Others cut branches from the trees, and spread them on the road.</td>
</tr>
</tbody>
</table>
| "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] | ὅσαννα [Ἡσαννᾶς εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. 11:10 Εὐλογημένη ἡ ἐρχομένη] |
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ὡσαννά ἐν τοῖς υψίστοις.</td>
<td>12:14 Jesus, having found a young donkey, sat on it. As it is written, 12:15 &quot;Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt.&quot; [Zechariah 9:9]</td>
<td>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.</td>
</tr>
<tr>
<td>βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυίδ. Ὡσαννά ἐν τοῖς υψίστοις.</td>
<td>12:14 Εὐρών δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ’ αὐτό, καθὼς ἦσαν γεγραμμένον, 12:15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πόλον ὅνου.</td>
<td>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.</td>
</tr>
</tbody>
</table>
| βασιλείας τοῦ Ἰσραήλ. | 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 Ἐμαρτύρησεν οὖν ὁ ὄχλος ὁ ὁν ἐπὶ 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 ὑπήνησαν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν 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 ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὑφελεῖτε οὐδέν· ἵδε ὁ κόσμος ὁπέσω αὐτοῦ ἀπῆλθεν.

21:10 When he had come into Jerusalem,

21:10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα,

all the city was stirred
up, saying, "Who is this?"

ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος;

21:11 The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

21:11 Οἱ δὲ ὄχλοι ἔλεγον, ὦτός ἐστιν Ἡσοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ 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 Ἡσοῦς, καὶ εἰς τὸ ἱερὸν· καὶ περιβλεψάμενος πάντα, ὡς ἡ ὅσης τῆς ὁράς, 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 Ἡσαν δὲ τίνες Ἑλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ· 12:21 οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαίαδὸ τῆς Γαλιλαίας, καὶ ἤρωτον αὐτὸν λέγοντες,
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 Εἴπεν οὖν αὐτῷ ὁ Ἰησοῦς, Ἐπὶ μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστίν. Περιπατεῖτε ἑως τὸ φῶς ἔχετε, ἵνα μὴ σκοτείνῃ ὑμᾶς καταλαβῇ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ἦδον τοῦ ὑπάγει. 12:36 Ἐως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱὸι φωτός 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 αὐτῶν σημεῖα πεποιηκότος ἐμπροσθὲν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· 12:38 ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίων κυρίου τίνι ἀπεκάλυφθη; 12:39 Διὰ τοῦτο οὐκ ἤδυναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς, 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδουσιν τοὺς ὀφθαλμοὺς, καὶ νοησοῦσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ ἰάσωμαι αὐτοὺς. 12:41 Ταῦτα εἶπεν Ἰησοῦς, ὅτε εἶδον 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 Ὄμως μέντοι καὶ εἰς τὸν ἄρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἄλλα διὰ τοὺς Φαρισαίους οὐχ ὀμολογοῦν, ἵνα μὴ ἀποστασιογογοὶ γένωνται. 12:43 Ἡγάπησαν γὰρ τὴν δόξαν τῶν ἄνθρωπον μᾶλλον ἢ περὶ 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."
<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, &quot;May no one ever eat fruit from you again!&quot; and his disciples heard it. | 11:12 Καὶ τῇ ἐπαύριον ἐξελθόντον αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν. 11:13 Καὶ ἤδειν συκήν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἔπ’ αὐτήν, οὐδὲν εὑρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 11:14 Καὶ ἀποκρύθης ὁ Ἰησοῦς εἶπεν αὐτῇ. Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. |
| 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. 21:15 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. | 21:12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζις τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς. 11:15 Καὶ ἤρχονται εἰς ἱεροσόλυμα· καὶ εἰσῆλθον ὁ Ἰησοῦς εἰς τὸ ἱερόν ἦρξάτο ἐκβάλλειν τοὺς πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζις τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς 19:45 He entered into the temple, and began to drive out those who bought and sold in it, |</p>
<table>
<thead>
<tr>
<th>11:16 καὶ οὐκ ἦρθεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.</th>
<th>11:17 Καὶ ἐδίδασκεν, λέγον ἁπατίς, Ὁ γέγραπται ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθῆσαι πᾶσιν τοῖς ἔθνεσιν· Ὑμεῖς δὲ ἐποίησατε αὐτὸν σπήλαιον ληστῶν.</th>
<th>19:46 λέγον ἁπατίς, Γέγραπται, ὁ οἶκος μου οἶκος προσευχῆς ἐστὶν· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαιον ληστῶν.</th>
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<td>21:13 Καὶ λέγει ἁπατίς, Γέγραπται, ὁ οἶκος μου οἶκος προσευχῆς κληθῆσαι· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.</td>
<td>21:14 The blind and the lame came to him in the temple, and he healed them.</td>
<td>21:14 Καὶ προσήλθον αὐτῷ χωλοί 31 καὶ τυφλοί ἐν τῷ ἱερῷ καὶ ἐθεράπευσεν αὐτούς.</td>
</tr>
<tr>
<td>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, &quot;Hosanna to the son of David!&quot;</td>
<td>21:15 Ἰδόντες δὲ οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησαν, καὶ τοὺς παιδάς κραύζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὁσαννα τῷ υἱῷ Δαυίδ, they were indignant, 21:16 and said to him, &quot;Do you hear what these are saying?&quot;</td>
<td>ἦγανάκτησαν, 21:16 καὶ εἶχον αὐτῷ, Ἀκούεις τι ὁποῖοι λέγουσιν;</td>
</tr>
<tr>
<td>Jesus said to them, &quot;Yes. Did</td>
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you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?' [Psalm 8:2]

Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ οὖν ἐκείνην 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.

21:17 He left them, and went out of the city to Bethany, and lodged there. 21:19 When evening came, he went out of the city.

21:17 Καὶ καταλιπὼν αὐτοῖς ἐξῆλθεν ἐξὸ τῆς πόλεως εἰς Βηθανίαν, καὶ ἦλθεν ἐκεῖ.

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?"

21:18 ὁ δὲ ἐπανάγαγεν εἰς τὴν πόλιν, ἐπέεισαν. 21:19 Καὶ ἤδη συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἤλθον ἐπ’ αὐτῇ, καὶ οὐδὲν εὑρέν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένεται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. 21:20 Καὶ ἠδύνατο εἴθος μᾶς ἔρεασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

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." 11:20 Καὶ προὶ παραπομπούμενοι, ἐδού τὴν συκῆν ἐξηραμμένην ἐκ ρίζων. 11:21 Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ὁραβή, ἰδε, ἡ συκῆ ἢ κατηράσω ἐξηρανται.

21:21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγον ύμῖν, ἐὰν ἔχετε πίστιν, καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τὸ δρεῖ τοῦτο εἴπητε, Ἀρθήτι, καὶ βλήθητε εἰς τὴν θάλασσαν, γενήσεται. 21:22 Καὶ πάντα ὅσα ἔτυχε τῇ προσευχῇ, πιστεύοντες, λήψεσθε. 11:22 Ἕκετε πίστιν θεοῦ. 11:23 Λέγον ύμῖν γὰρ λέγω ὑμῖν ὅτι ὅταν εἴπητε ὅταν ὁ δρεῖ τοῦτο, Ἀρθήτι, καὶ βλήθητε εἰς τὴν θάλασσαν, καὶ μὴ διακρίθητε ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύση ὅτι ὁ λέγει γίνεται· ἔσται αὐτῷ ὅ ἐὰν εἴπη. 11:24 Διὰ τοῦτο λέγω ύμῖν, Πάντα ὅσα ἐν προσευχήμασιν αἰτήσετε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.

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."

11:25 Καὶ ὅταν στήκητε προσευχήμανοι, ἀρίστε ἐτὶ ἔχετε κατὰ τινὸς· ἵνα καὶ ὁ πατὴρ υμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ υμῖν τὰ παραπτώματα υμῶν. 11:26 Εἰ δὲ υμῶς σύ ἀρίστε, οὐδὲ ὁ πατὴρ υμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῄει τὰ παραπτώματα υμῶν.

Event 110: Jesus comments on his authority and his relationship to John the Baptist
Time: March 31, 33 A.D. (Tuesday)
Place: Jerusalem, Judea

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<tbody>
<tr>
<td>21:23 When he had come into</td>
<td>11:27 They came again to</td>
<td>20:1 It happened on one of</td>
</tr>
<tr>
<td>Verse</td>
<td>Greek</td>
<td>English</td>
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<tr>
<td>21:23</td>
<td>Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν,</td>
<td>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,</td>
</tr>
<tr>
<td>11:27</td>
<td>Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ,</td>
<td>They reasoned with the priest, and the elders of the people came to him as he was teaching, and said,</td>
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<tr>
<td>20:1</td>
<td>Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον,</td>
<td>that the [TR adds “chief”] priests and scribes came to him with the elders. They asked him,</td>
</tr>
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</table>
| 21:24 | Τὸ βάπτισμα ᾿Ιωάννου πόθεν ἦν; Ἡ ἔξωσθή ἐξ ὑμῶν οὐρανοῦ ἢ ἐξ ἀνθρώπων; | "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?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not 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.

<table>
<thead>
<tr>
<th>Place: Jerusalem, Judea</th>
<th>Event 111: Jesus delivers the parable of the 2 sons</th>
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<tbody>
<tr>
<td>Time: March 31, 33 AD (Tuesday)</td>
<td><strong>MATTHEW 21:28-32</strong></td>
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<tr>
<td>Place: Jerusalem, Judea</td>
<td>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.'</td>
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<td>21:28 Ti de ὡμίν δοκεῖ Ἄνθρωπος εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὅπως, σήμερον ἐργάζου ἐν τῷ ὠμιλεών μου.</td>
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<td>21:29 He answered, 'I will not,' but afterward he changed his mind, and went.</td>
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<td></td>
<td>21:29 Ὅ δὲ ἀποκριθεὶς εἶπεν, Ὢθελω ὅστερον δὲ μεταμεληθεῖς, ἀπῆλθεν.</td>
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<td></td>
<td>21:30 He came to the second, and said the same thing.</td>
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<td>21:30 Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὅσαῦτος.</td>
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<td>He answered, 'I go, sir,' but he didn't go.</td>
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<tr>
<td></td>
<td>Ὅ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε: καὶ οὐκ ἀπῆλθεν.</td>
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</table>
21:31 Which of the two did the will of his father?"

They said to him, "The first."

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.

"Légei aútoi ó Ἰησοῦς. Αμὴν λέγω ύμίν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ύμᾶς 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 ΄Ηλθεν γὰρ πρὸς ύμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτὸν· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτὸν· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ἄστερον τοῦ πιστεύσαι αὐτόν.

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**Event 112: Jesus delivers the parable of the vineyard**

**Time:** March 31, 33 A.D. (Tuesday)

**Place:** Jerusalem, Judea

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<tbody>
<tr>
<td>21:33 &quot;Hear another parable.</td>
<td>12:1 He began to speak to them in parables.</td>
<td>20:9 He began to tell the people this parable.</td>
</tr>
<tr>
<td>21:33 Ἀλλήλην παραβολήν ἀκούσατε.</td>
<td>12:1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαίς λέγειν,</td>
<td>20:9 Ἡρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολήν ταύτην.</td>
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<td>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, rented it out to farmers, and went into another country.</td>
<td>&quot;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.</td>
<td>&quot;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.</td>
</tr>
<tr>
<td>Ἀνθρωπός τις ἦν οἰκοδεσπότης, ὅτις ἐφύτευσεν ἀμπελόνα, καὶ φραγμὸν αὐτῷ περιήκεν, καὶ ὄρυξεν ἐν αὐτῷ λίθον, καὶ ὑπολίθια μέεν πύργον, καὶ ἔξεστο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.</td>
<td>Ἀμπελόνα ἐφύτευσεν ἀνθρωπός, καὶ περιήκεικαν φραγμὸν, καὶ ὄρυξεν ὑπολίθια, καὶ ὑπολίθια μέεν πύργον, καὶ ἔξεστο τούτων γεωργοῖς, καὶ ἀπεδήμησεν.</td>
<td>Ἀνθρωπος ἐφύτευσεν ἀμπελόνα, καὶ ἔξεστο τούτων γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανοῦς.</td>
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<td>21:34 When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit.</td>
<td>12:2 When it was time, he sent a servant to the farmer to get from the farmer his share of</td>
<td>20:10 At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard.</td>
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<tr>
<td>21:34</td>
<td>Οτε δὲ ἤγγισεν ὁ καρπὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δουλοὺς αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.</td>
<td>21:35</td>
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<td>21:35</td>
<td>Καὶ λαβόντες οἱ γεωργοὶ τοὺς δουλοὺς αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.</td>
<td>21:36</td>
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<td>21:36</td>
<td>Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτον· καὶ ἐποίησαν αὐτοῖς ὀσαύτως.</td>
<td>21:36</td>
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<td>21:36</td>
<td>Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κακεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον.</td>
<td>21:37</td>
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<td>21:37</td>
<td>Βάπυρον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν μου.</td>
<td>21:37</td>
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<td>21:37</td>
<td>Ἑτὶ οὖν ἔνα υἱόν ἔχων ἀγαπητόν αὐτοῦ, ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων ὅτι Ἐντραπήσονται τὸν υἱὸν μου.</td>
<td>21:38</td>
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<td>20:12</td>
<td>Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελόνος, Τί ποιήσω; Πέμψω τὸν υἱὸν μου τὸν ἀγαπητὸν· ἵσως τοῦτον ἰδόντες ἐντραπήσονται.</td>
<td>21:38</td>
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<tr>
<td>21:38</td>
<td>Οἱ δὲ γεωργοὶ ἴδοντες τὸν ὦν ἐπον ἐν ἑαυτοῖς, ὦτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχομεν τὴν κληρονομίαν αὐτοῦ. 21:39 Καὶ λαβὸντες αὐτὸν ἐξέβαλον ἐξὸ τοῦ ἀμπελόνου καὶ ἀπέκτειναν.</td>
<td>12:7</td>
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<td>21:40</td>
<td>Οὐκ οὖν ἔλθη ὁ κύριος τοῦ ἀμπελόνου, τί ποίησε τοῖς γεωργοῖς ἕκεινος;</td>
<td>12:9</td>
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<td>21:41</td>
<td>Τὸν σιῶν καρπὸν, αἵκοις αἰκοῖς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελόνα ἐκδώσει ἄλλοις γεωργοῖς, οἵτινες ἀποδόσουσιν αὐτῶν καρποὺς ἐν τοῖς καρποῖς αὐτῶν.</td>
<td>12:10</td>
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<tr>
<td>21:42</td>
<td>Τὸν σιῶν καρπὸν, αἵκοις αἰκοῖς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελόνα ἐκδώσει ἄλλοις γεωργοῖς, οἵτινες ἀποδόσουσιν αὐτῶν καρποὺς ἐν τοῖς καρποῖς αὐτῶν.</td>
<td>12:10</td>
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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.

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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?

21:41 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."
<table>
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<tr>
<th>21:42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γονίας.</th>
<th>12:10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γονίας.</th>
<th>20:17 Ὅ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο, Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γονίας:</th>
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<tbody>
<tr>
<td>This was from the Lord. It is marvelous in our eyes?&quot; [Psalm 118:22-23]</td>
<td>12:11 This was from the Lord, it is marvelous in our eyes&quot; [Psalm 118:22-23]</td>
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<td>παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</td>
<td>12:11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</td>
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<tr>
<td>21:43 &quot;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.</td>
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<td>21:44 Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀπ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἕσσε ποιοῦντι τοὺς καρποὺς αὐτῆς.</td>
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<td>21:43 Καὶ ὁ πεσόν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὅν δ' ἐν πέσῃ, λικμήσει αὐτὸν.</td>
<td>20:18 Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust.&quot;</td>
<td></td>
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<tr>
<td>21:44 Καὶ ὁ πεσόν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὅν δ' ἐν πέσῃ, λικμήσει αὐτὸν.</td>
<td>20:18 Πᾶς ὁ πεσόν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὅν δ' ἐν πέσῃ, λικμήσει αὐτὸν.</td>
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<td>21:45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.</td>
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<td>21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτῶν ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.</td>
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<td>21:46 When they sought to seize him,</td>
<td>12:12 They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against</td>
<td>20:19 The chief priests and the scribes sought to lay hands on him that very hour,</td>
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</table>
21:46 Καὶ ἐξοιτήθης αὐτὸν κρατήσας, 12:12 Καὶ ἐξήτησαν αὐτὸν κρατήσας, καὶ ἔφοβήθησαν τὸν ὄχλον· ἐγνωσαν γὰρ ὦτι πρὸς αὐτοὺς τὴν παραβολὴν εἰπεν· 20:19 Καὶ ἐξήτησαν οἱ ἄρχους καὶ οἱ γραμματεῖς ἐπιβαλέν ἐπ’ αὐτὸν τὰς ἁγίας 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 ὦτι προφήτην αὐτὸν εἶχον. καὶ ἐφοβήθησαν· ἐγνωσαν γὰρ ὦτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἰπεν.

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.


22:8 "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,
Event 114: Jesus comments on payment of taxes to Caesar  
**Time:** March 31, 33 A.D. (Tuesday)  
**Place:** Jerusalem, Judea

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<td>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,</td>
<td>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,</td>
<td>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.</td>
</tr>
</tbody>
</table>
| "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, οἴδαμεν ὅτι ἀληθῆς εἶ, καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλεις σοι περὶ ὀοῦδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἄνθρωπον, ἀλλ' ἐπὶ ἀληθείᾳ τὴν ὀδὸν τοῦ | Διδάσκαλε, οἴδαμεν ὅτι ἀληθῆς εἶ, καὶ οὐ μέλεις σοι περὶ ὀοῦδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἄνθρωπον, ἀλλ' ἐπὶ ἀληθείᾳ τὴν ὀδὸν τοῦ | 20:21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ |

"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?"
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:17</td>
<td>ἔπει δὴ ὦν ἡμῖν, τί σοι δοκεῖ; ἔξεστιν δοῦναι κήρυσσον Καίσαρι, ἢ οὐ;</td>
<td>&quot;Then say to him, 'Why do you test me, you hypocrites?'&quot;</td>
</tr>
<tr>
<td>12:20</td>
<td>Καὶ οὐ πόσον, ἀλλ’ ἐπ’ ἄλληθες τὴν οἰκον τοῦ θεοῦ διδάσκαις. 20:22</td>
<td>&quot;Then give to Caesar the things that are Caesar's, and to God the things that are God's.&quot;</td>
</tr>
<tr>
<td>22:18</td>
<td>Γνώσως δὲ ὁ Ἱσσοῦς τὴν πονηρίαν αὐτόν ἔπειν. Τί με πειράζετε, ὑποκρίτα;</td>
<td>&quot;Jesus perceived their wickedness, and said, &quot;Why do you test me?&quot;&quot;</td>
</tr>
<tr>
<td>12:16</td>
<td>Τί προσέβλεψας τοῦ νόμου τοῦ κήρυσσον; Φερετέ μοι δηνάριον, ἢν ἴδω. Δόμεν, ἢ μὴ δόμεν; ὅ δὲ εἰδὼς αὐτόν τὴν ὑπόκρισιν ἔπειν αὐτός, Τί με πειράζετε;</td>
<td>&quot;Bring me a denarius, that I may see it.&quot; &quot;If I give it to Caesar, what do you test me with? But if I do not give it to Caesar, are you going to arrest me? Why does this test me?&quot;</td>
</tr>
<tr>
<td>22:19</td>
<td>Εἰπεῖ ἵνα δοτε τῷ Καίσαρι τὸ ἔργον, ἢ οὐ;</td>
<td>&quot;Show me the tax money.&quot; &quot;Caesar's.&quot;</td>
</tr>
<tr>
<td>20:24</td>
<td>Εἰπεῖ ἵνα δοτε τῷ Καίσαρι τὸ ἔργον, ἢ οὐ;</td>
<td>&quot;Show me the tax money.&quot; &quot;Caesar's.&quot;</td>
</tr>
</tbody>
</table>
| 22:20 | Καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκόναν αὐτὴ καὶ ἡ ἐπιγραφή; | "They brought it to him a denarius."
| 12:16 | Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. | "They brought it." |
| 22:21 | Τίνος ἢ εἰκόναν αὐτή καὶ ἡ ἐπιγραφή; | "They answered, "Caesar's.""
| 20:25 | Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τῷ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. | "Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's.""
| 12:17 | Καὶ ἄποκριθέεις ὁ Ἱσσοῦς ἔπειν αὐτοῖς, Ἀπόδοτε τῷ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. | "Jesus answered them, "If I give it to Caesar, what do you test me with? But if I do not give it to Caesar, are you going to arrest me? Why does this test me?"" |
| 20:26 | Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τῷ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. | "They marveled greatly at him."
| 20:25 | Ὅ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῦν τῷ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. | "They weren't able to trap him in his words before the people. They marveled at..." |
Event 115: Jesus comments on the afterlife

Time: March 31, 33 A.D. (Tuesday)

Place: Jerusalem, Judea

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>22:23 On that day Sadducees (those who say that there is no resurrection) came to him.</td>
<td>12:18 There came to him Sadducees, who say that there is no resurrection.</td>
<td>20:27 Some of the Sadducees came to him, those who deny that there is a resurrection.</td>
</tr>
<tr>
<td>22:23 Ἐν ἔκεισθι τῇ ἡμέρᾳ προσήλθον αὐτῷ Ἰησοῦς Ἰακύβων, οἱ λέγοντες μὴ εἶναι ἀνάστασιν,</td>
<td>12:18 Καὶ ἐρχονται Ἰησοῦς Ἰακύβων, οἱ λέγοντες, ἀνάστασιν μὴ εἶναι καὶ ἐπηρώτησαν αὐτόν, λέγοντες,</td>
<td>20:27 Προσελθόντες δὲ τινες τῶν Ἰησοῦς Ἰακύβων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,</td>
</tr>
<tr>
<td>They asked him, 22:24 saying, &quot;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.&quot;</td>
<td>They asked him, saying, 12:19 &quot;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.&quot;</td>
<td>20:28 They asked him, &quot;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.&quot;</td>
</tr>
</tbody>
</table>

καὶ ἐπηρώτησαν αὐτόν, 22:24 λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐὰν τις ἁπαθήνη μὴ ἔχων τέκνα, ἐπηγαμβρεύσει δὲ καὶ ἐπηρώτησαν αὐτόν, λέγοντες, 12:19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι Ἐὰν τινος ἁδελφὸς ἁπαθήνῃ, 20:28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ἐὰν τινος ἁδελφὸς ἁπαθήνῃ ἢ ἐγναῖκα, καὶ οὕτως ἄτεκνος
καὶ καταλίψει γυναίκα, καὶ
tέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν
gυναίκα αὐτοῦ, καὶ
eξαναστήσῃ σπέρμα τῷ
ἀδελφῷ αὐτοῦ. 12:26 Ὅμως καὶ ὁ δευτέρος,
kαὶ ὁ τρίτος, ἐως τῶν ἑπτά.
22:27 Ὅσοι καὶ ὁ πνευμάτων ἐπέθανεν καὶ ἢ γυνη, 22:28 Ἐν τῇ ὅτι ἀναστάσει, τίνος
tῶν ἑπτά ἐσται γυνη; Πάντες γὰρ ἔσχον αὐτὴν.

22:29 But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God.

22:29 Ἀποκρίθη τὸν ἤσον ἐπέν ἄρτος, Ἐπέρισθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ.

22:30 For in the resurrection they neither marry, nor are given in marriage,

22:30 Ἐν γὰρ τῇ ἀναστάσει οὕτε γαμοῦσιν, οὕτε ἐκγαμίζονται,

22:30 Ἐτα γὰρ ἐκ νεκρῶν ἀναστάσεις, οὕτε γαμοῦσιν, οὕτε γαμίζονται,

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.
<table>
<thead>
<tr>
<th>but are like God's angels in heaven.</th>
<th>but are like angels in heaven.</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλ’ ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσίν.</td>
<td>ἀλλ’ εἰσίν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.</td>
<td>20:36 οὕτω γὰρ ἀποθανεῖν ἐτί δύνανται· ίδιάγγελοι26 γὰρ εἰσίν, καὶ οὐὶ εἰσίν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοί ὄντες.</td>
</tr>
<tr>
<td>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]</td>
<td>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]</td>
<td>20:37 ΟΤί δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπί τῆς βάτου, ὥς λέγει, Κύριον τὸν θεόν Αβραάμ καὶ τὸν θεόν Ἰσαὰκ καὶ τὸν θεὸν Ἰακὼβ.</td>
</tr>
<tr>
<td>22:31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 22:32 Ἐγὼ εἰμὶ ὁ θεὸς Αβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακὼβ;</td>
<td>12:26 Περὶ δὲ τῶν νεκρῶν, δὲ ἐγείρονται, οὕτω ἀνέγνωτε ἐν τῷ βιβλίῳ Μωσέως, ἐπὶ τοῦ βάτου, ὡς ἐπέν εὐθὺς ὁ θεός, λέγων, Ἐγὼ ὁ θεὸς Αβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακὼβ;</td>
<td>20:37 ΟΤι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὥς λέγει, Κύριον τὸν θεόν Αβραάμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακὼβ.</td>
</tr>
<tr>
<td>God is not the God of the dead, but of the living.&quot;</td>
<td>12:27 Οὐκ ἐστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.</td>
<td>20:38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζόσιν.</td>
</tr>
<tr>
<td>22:33 When the multitudes heard it, they were astonished at his teaching.</td>
<td>20:39 Some of the scribes answered, &quot;Teacher, you speak well.&quot;</td>
<td>20:40 They didn't dare to ask</td>
</tr>
</tbody>
</table>
Event 116: Jesus comments on the greatest commandment
Time: March 31, 33 A.D. (Tuesday)
Place: Jerusalem, Judea

<table>
<thead>
<tr>
<th>MATTHEW 22:34-40</th>
<th>MARK 12:28-34</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.</td>
<td>12:28 One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, &quot;Which commandment is the greatest of all?&quot;</td>
</tr>
<tr>
<td>22:35 One of them, a lawyer, asked him a question, testing him. 22:36 &quot;Teacher, which is the first commandment in the law?&quot;</td>
<td>12:29 Jesus answered, &quot;The greatest is, 'Hear, Israel, the Lord our God, the Lord is one:&quot;</td>
</tr>
<tr>
<td>22:37 Jesus said to him, &quot;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.</td>
<td>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]</td>
</tr>
<tr>
<td>22:37 Ο δὲ Ἰησοῦς ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεὸν σοῦ, ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 22:38 Αὕτη ἔστιν πρώτη καὶ μεγάλη ἐντολή.</td>
<td>12:30 καὶ ἀγαπήσεις κύριον τὸν θεὸν 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.</td>
</tr>
<tr>
<td>22:39 A second likewise is this, 'You shall love your neighbor as yourself.' [Leviticus 19:18]</td>
<td>12:31 The second is like this, 'You shall love your neighbor as yourself.' [Leviticus 19:18]</td>
</tr>
</tbody>
</table>

There is no other commandment greater than
now while the Pharisees were gathered together,

22:41 Συνήγμων δὲ τῶν Φαρισαίων,

22:40 The whole law and the prophets depend on these two commandments.

22:40 Ἔν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

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."

12:34 When Jesus saw that he answered wisely, he said to him, "You are not far from the Kingdom of God."

No one dared ask him any question after that.

Kai οὐδεὶς οὐκέτι ἔτολμα αὐτόν ἐπερωτήσαι.

Event 117: Jesus comments on David's son and David's lord
Time: March 31, 33 A.D. (Tuesday)
Place: Jerusalem, Judea
<table>
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<tr>
<th>Jesus asked them a question, 22:42 saying,</th>
<th>12:35 Jesus responded, as he taught in the temple,</th>
<th>20:41 He said to them,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπηρῴήσαν αὐτοὺς ὁ Ἱσσοῦς, 22:42 λέγων,</td>
<td>12:35 Καὶ ἀποκριθεὶς ὁ Ἱσσοῦς ἐλεγεν, διδάσκων ἐν τῷ ἱερῷ,</td>
<td>20:41 Εἶπεν δὲ πρὸς αὐτοῦς,</td>
</tr>
<tr>
<td>&quot;What do you think of the Christ? Whose son is he?&quot; They said to him, &quot;Of David.&quot;</td>
<td>&quot;How is it that the scribes say that the Christ is the son of David?&quot; 12:36 For David himself said in the Holy Spirit, 'The Lord said to my Lord, &quot;Sit at my right hand, until I make your enemies the footstool of your feet.&quot;' [Psalm 110:1]</td>
<td>&quot;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, &quot;Sit at my right hand 20:43 until I make your enemies the footstool of your feet.&quot; [Psalm 110:1]</td>
</tr>
<tr>
<td>22:43 He said to them, &quot;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?&quot; [Psalm 110:1]</td>
<td>22:43 Λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, 22:44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἐοὶ ἂν θὸ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου;</td>
<td>Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ἐστιν Δαυίδ; 12:36 Αὐτὸς γὰρ Δαυίδ εἶπεν ἐν πνεύματι ἄγιῳ, Λέγει ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἐοὶ ἂν θὸ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.</td>
</tr>
<tr>
<td>22:45 &quot;If then David calls him Lord, how is he his son?&quot;</td>
<td>22:45 Εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;</td>
<td>22:46 The common people heard him gladly.</td>
</tr>
<tr>
<td>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.</td>
<td>22:46 Καὶ οὐδεὶς ἐδύνατο</td>
<td>22:46 Καὶ οὐδεὶς ἐδύνατο</td>
</tr>
</tbody>
</table>
Event 118: Jesus condemns the Pharisees  
Time: March 31, 33 A.D. (Tuesday)  
Place: Jerusalem, Judea

|------------------|---------------|---------------|
| 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 ἔλαλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 23:2 λέγων,  
12:38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,  
20:45 Ἀκούόντος 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 ἔλαλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 23:2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 23:3 πάντα οὖν ὅσα ἕκαστοι ἔφησαν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 23:4 Δεσμεύονται γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὄμοιος τῶν ἀνθρώπων, τῶν |
23:5 But all their works they do to be seen by men.

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,

πλατύνουσιν δὲ τὰ φυλακτήρια αυτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν μιμίων αυτῶν· 23:6 φιλοῦσιν τε τὴν πρωτοκλίσιαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

23:7 the salutations in the marketplaces,

and to be called 'Rabbi, Rabbi' by men.

23:7 καὶ τοὺς ἁπασιμοὺς ἐν ταῖς ἁγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί·

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· εἴς γὰρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε.

23:9 Call no man on the earth your father, for one is your
Father, he who is in heaven.

<table>
<thead>
<tr>
<th>23:9 Καὶ πατέρα µὴ καλέσητε υµῶν ἐπὶ τῆς γῆς: εἰς γάρ ἐστιν ὁ πατήρ υµῶν, ὃ ἐν τοῖς οὐρανοῖς.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>23:10 Μηδὲ κληθεὶτε καθηγηταὶ· εἷς γὰρ υµῶν ἐστιν ὁ καθηγητὴς, ὁ χριστὸς. 23:11 Ὁ δὲ µείζων ὑµῶν ἐσται υµῶν διάκονος.</td>
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<tr>
<td>23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.</td>
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<tr>
<td>23:12 Ὅστις δὲ υψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὃστις ταπεινώσει ἑαυτόν, υψωθήσεται.</td>
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</tr>
<tr>
<td>23:13 &quot;Woe to you, scribes and Pharisees, hypocrites! For you devour widow’s houses, and for a pretense make long prayers.</td>
<td>12:40 those who devour widows’ houses, and for a pretense make long prayers</td>
</tr>
<tr>
<td>23:13 Οὐαί δὲ υµῶν, γραµµατεῖς καὶ Φαρισαίοι, ὑποκρίται, ὃτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει µακρὰ προσευχόµενοι.</td>
<td>12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει µακρὰ προσευχόµενοι.</td>
</tr>
<tr>
<td>Therefore you will receive greater condemnation.</td>
<td>These will receive greater condemnation.&quot;</td>
</tr>
<tr>
<td>διὰ τούτου λήψεσθε περισσότερον κρίµα.</td>
<td>οὕτωι λήψονται περισσότερον κρίµα.</td>
</tr>
<tr>
<td>23:14 &quot;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</td>
<td></td>
</tr>
</tbody>
</table>
allow those who are entering in to enter.

<table>
<thead>
<tr>
<th>23:14 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθὲν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθέν.</th>
</tr>
</thead>
</table>

| 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 ἐξιπάει ἕνα προσήλυτον, καὶ όταν γένηται, ποιεῖτε αὐτὸν οὐν 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.

| 23:16 Οὐαὶ ὑμῖν, διδόχοι τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν; Ὅς δὲ ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 23:17 Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; 23:18 Καί, Ὅς ἂν ὁμόσῃ ἐν τῷ θυσιαστήριῳ, οὐδὲν ἐστίν; Ὅς δὲ ἂν ὁμόσῃ ἐν τῷ δόρῳ τῷ ἑπάνω αὐτοῦ, ὀφείλει. 23:19 Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζων, τὸ δόρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζων τὸ δόρον; 23:20 Ο οὖν ὁμόσας ἐν τῷ θυσιαστήριῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πάσιν τοῖς ἑπάνω αὐτοῦ· 23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν· 23:22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἑπάνω αὐτοῦ. 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! 23:23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ύποκριταί, διτι ἀποδεκατούτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τῇ βαρύτερᾳ τοῦ
| 23:24 |Ὁ ὁδήγῳ τυφλοῖ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. |
| 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. |
| 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. |
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]"
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.

23:34 Διὰ τοῦτο, ἵδον, 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 πάν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ ἁματος Ἀβέλ τοῦ δίκαιου ἐως τοῦ ἁματος Ζαχαρίου υἱοῦ Βαραχίου, ὅν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

23:36 Most certainly I tell you, all these things will come upon this generation.

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.
προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὅτι τρόπον ἔπισυναγεῖ ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. 23:38 Ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρήμος.

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, ὁὐ μὴ με ἰθητε ἀπ’ ᾠρτη ἐστιν εἰς ὑμᾶς ἐπισυνάγειν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. 23:38 Ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρήμος.

Event 119: Jesus comments on the widow's mite
Time: March 31, 33 A.D. (Tuesday)
Place: Jerusalem, Judea

<table>
<thead>
<tr>
<th>MARK 12:41-44</th>
<th>LUKE 21:1-4</th>
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<tbody>
<tr>
<td>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.</td>
<td>21:1 He looked up, and saw the rich people who were putting their gifts into the treasury.</td>
</tr>
<tr>
<td>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]</td>
<td>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].</td>
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<tr>
<td>12:43 He called his disciples to himself, and said to them, &quot;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.&quot;</td>
<td>21:3 He said, &quot;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.&quot;</td>
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</tbody>
</table>
Event 120: Jesus delivers the Olivet discourse to his disciples
Time: March 31, 33 A.D. (Tuesday)
Place: Jerusalem, Judea

<table>
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</thead>
<tbody>
<tr>
<td>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.</td>
<td>13:1 As he went out of the temple, one of his disciples said to him, &quot;Teacher, see what kind of stones and what kind of buildings!&quot;</td>
<td>21:5 As some were talking about the temple and how it was decorated with beautiful stones and gifts,</td>
</tr>
<tr>
<td>24:2 But he answered them, &quot;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.&quot;</td>
<td>13:2 Jesus said to him, &quot;Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down.&quot;</td>
<td>he said, 21:6 &quot;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.&quot;</td>
</tr>
<tr>
<td>24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, &quot;Tell us, when will these things be? What is the sign of your coming, and of the end of the age?&quot;</td>
<td>13:3 As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, 13:4 &quot;Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?&quot;</td>
<td>21:7 They asked him, &quot;Teacher, so when will these things be? What is the sign that these things are about to happen?&quot;</td>
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<td>24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἑλαιῶν,</td>
<td>13:3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλαιῶν</td>
<td>21:7 Ἐπηρῴησαν δὲ αὐτὸν, λέγοντες,</td>
</tr>
<tr>
<td>Greek text</td>
<td>English translation</td>
<td></td>
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</table>
| 24:4 Καὶ ἀποκρίθησις ὁ Ἱσχοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις υἱός πλανήσῃ. 24:5 Πολλοὶ γὰρ ἐλέεσονται ἐπὶ τῷ ὅνοματι μου, λέγοντες, 'Ἐγὼ εἰμί ὁ χριστὸς· καὶ πολλοὺς πλανήσουσιν. | 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."
| 24:5 Ὅ δέ Ἰησοῦς ἀποκρίθησις αὐτοῖς ἥξετο λέγειν, Βλέπετε μὴ τις υἱός πλανήσῃ. 13:6 Πολλοὶ γὰρ ἐλέεσονται ἐπὶ τῷ ὅνοματι μου, λέγοντες ὅτι 'Ἐγὼ εἰμί· καὶ πολλοὺς πλανήσουσιν. | 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 the Christ,' and will lead many astray."
| 24:6 Υοῦ ναὶ δὲς εἶσης πολέμους καὶ ἀκούσης πολέμου καὶ ἀκούσης πολέμου, μὴ ἵνα εἰς τὸ τέλος. 13:8 Ἐγερθῆται γὰρ ἐθνὸς ἐπὶ ἐθνὸς, καὶ βασιλεία ἐπὶ βασιλείαν. | 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;"
| 20:9 Όταν δὲ ἀκούσης πολέμους καὶ ἀκαταστάσεις, μὴ πτυχήσῃς: δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' ὅρκως τὸ τέλος. 21:10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθῆται ἐθνὸς ἐπὶ ἐθνὸς, καὶ βασιλεία ἐπὶ βασιλείαν. | 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."

and there will be famines, plagues, and earthquakes in various places. 24:8 But all these things are the beginning of birth pains.

| 21:11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. | 21:11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. |
24:6 Μελλήσετε δὲ ἴκοις πολέμους καὶ ἵκοις πολέμων· ὄρατε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὕτω ἑστίν τὸ τέλος. 24:7 Ἐγερθῆσαι γὰρ ἐθνὸς ἐπὶ ἐθνός, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμῷ καὶ λιμῷ καὶ σεισμοί κατὰ τόπους. 24:8 Πάντα δὲ ταῦτα ἄρχῃ ὄδίνον.

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.

24:9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς. Καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὅνομα μου. 24:10 Καὶ τότε σκάνδαλισθησονται πολλοὶ, καὶ ἄλληλοις παραδώσουσιν, καὶ μισήσουσιν ἄλληλους.

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.

13:9 Βλέπετε δὲ ύμεῖς ἂντος· παραδώσουσιν γὰρ ύμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς διαρίστησιν, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἄνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

21:11 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.

21:11 οἶκοι γενοῦσον· ἔγερθησονται, καὶ πληθυνθῶνται πολλοί. 24:12 Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, γυναίκης ἢ ἄγαπη τῶν πολλῶν· 24:13 ὃ δὲ ὑπομένας εἰς τέλος, οὗτος σωθήσεται.

<table>
<thead>
<tr>
<th>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.</th>
<th>13:10 The Good News must first be preached to all the nations.</th>
<th>21:13 It will turn out as a testimony for you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>24:14 Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἐθνεσιν· καὶ τότε ἥξει τὸ τέλος.</td>
<td>13:10 Καὶ εἰς πάντα τὰ ἔθνη δεί πρῶτον κηρυχθήναι τὸ εὐαγγέλιον.</td>
<td>21:13 Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.</td>
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<td>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.</td>
<td>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.</td>
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<td>13:12 &quot;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,</td>
<td>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.</td>
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<tr>
<td>21:18 And not a hair of your head will perish.</td>
<td>21:18 Καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ...</td>
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</table>
but he who endures to the end, the same will be saved. 21:19 "By your endurance you will win your lives.

ο δὲ ύπομείνας εἰς τέλος, οὐτὸς σωθήσεται. 21:19 Ἐν τῇ ὑπομονῇ ὑμῶν κτίσασθε 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,

24:15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ἤρθεν διὰ Δανιήλ τοῦ προφήτου, ἐστώς ἐν τόπῳ ἀγίῳ—ὁ ἀναγινώσκων νοεῖτο—24:16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγότωσαν ἐπὶ τὰ ὅρη·

13:14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ἤρθεν ὑπὸ Δανιήλ τοῦ προφήτου, ἐστώς ὅπου οὐ δεῖ—ὁ ἀναγινώσκων νοεῖτο—τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγότωσαν εἰς τὰ ὅρη·

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 Ὅταν ὅπως τοῦ δόματος μὴ καταβαίνετο άραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·

13:15 Ὅταν δὲ ἐπὶ τοῦ δόματος μὴ καταβάθητε εἰς τὴν οἰκίαν, μὴ δὲ εἰσελθήτευ ἄραι τί ἐκ τῆς οἰκίας αὐτοῦ·

καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχορεύτωσαν·

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 ὅ ἐν τῷ ἄγρῳ μὴ ἐπιστρεψάτω ὑπὸ σοῦ ἄραι τὰ ἵματα αὐτοῦ.

13:16 καὶ οἱ εἰς τὸν ἄγρον ὄν μὴ ἐπιστρεψάτω εἰς τὰ ὑπόσω, ἄραι τὰ ἵματα αὐτοῦ.

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχόθησαν εἰς αὐτήν.

21:22 For these are days of vengeance, that all things which are written may be fulfilled.

21:22 Ὅτι ἤμεραι ἐκδίκησεως αὐταί εἰσιν, τοῦ πλησθήναι πάντα τὰ
<table>
<thead>
<tr>
<th>Greek Script</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>24:19 ἐκολοθετεῖσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμώνος, μηδὲ σαββάτῳ.</td>
<td>Pray that your flight will not be in the winter, nor on a Sabbath,</td>
</tr>
<tr>
<td>24:17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἑχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.</td>
<td>But woe to those who are with child and to nursing mothers in those days!</td>
</tr>
<tr>
<td>24:18 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἑχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.</td>
<td>Pray that your flight won't be in the winter.</td>
</tr>
<tr>
<td>24:20 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἑχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.</td>
<td>For there will be great distress in the land, and wrath to this people.</td>
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<tr>
<td>24:21 Τοῦτο γὰρ τότε ἡμέραι ἐκεῖναι ἡμέραις, οὐδὲ γέγονεν ὡς ἄρχης κόσμου ἐώς τὸν νῦν, οὐδὲ οὐ γένηται.</td>
<td>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.</td>
</tr>
<tr>
<td>24:22 Καὶ εἰ μὴ ἐκολοθετήσασθαι αἱ ἡμέραι ἐκεῖναι, οὐκ ἔσοδόν πᾶσα σάρξ· διὰ δὲ τούς ἐκλεκτοὺς κολοβοθήσανται αἱ ἡμέραι ἐκεῖναι.</td>
<td>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.</td>
</tr>
<tr>
<td>21:19 Ἐσονται γὰρ αἱ ἡμέραι τῆς θλίψεως τῶν ματαιῶν τοῦ οὐρανοῦ· οὐδὲ γέγονεν τοῖς ἄρχησις τοῦ κόσμου ἐκεῖναι.</td>
<td>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.</td>
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<td>21:20 Καὶ εἰ μὴ κύριος ἐκολοθήσεται τὰς ἡμέρας τῆς θλίψεως, οὐκ ἔσοδόν πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὕς ἐξελέξατο, ἐκολοθήσεται τὰς ἡμέρας.</td>
<td>For there will arise false christs and false prophets, and they will show great signs and wonders, that they may lead astray, if possible, even the chosen ones.</td>
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<td>24:22 Τότε ἐάν τις ὑμῖν εἶπῃ, Ἕκαστος, ὦδε ὁ χριστὸς.</td>
<td>Then if anyone tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it.</td>
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<td>24:25</td>
<td>&quot;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.</td>
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<td>13:23</td>
<td>But you watch. &quot;Behold, I have told you all things beforehand.</td>
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<td>24:25</td>
<td>Ἰδοῦ, προείρηκα ύμῖν. 24:26 Εὰν οὖν εἶκοσιν ύμῖν, Ἰδοῦ, ἐν τῇ ἐρήμῳ ἔστιν, μὴ ἀπέλθητε· Ἰδοῦ, ἐν τοῖς σακάλιοις, μὴ πιστεύσητε.</td>
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<td>13:23</td>
<td>Υμεῖς δὲ βλέπετε· Ἰδοῦ, προείρηκα ύμῖν πάντα.</td>
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<td>21:24</td>
<td>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.</td>
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<td>21:25</td>
<td>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; 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]</td>
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<td>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; 34:4]</td>
<td>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] 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]</td>
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<td>24:27</td>
<td>Ωσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἐως δυσμόν, οὗτος ἔσται καὶ ἡ παρουσία τοῦ οὐρανοῦ τοῦ ἄνθρωπον. 24:28 Ὅπου γὰρ ἦν ἡ τοπίων, ἐκεῖ συναχθήσονται οἱ ἄπει. 24:29 Εὐθείας δὲ μετά τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.</td>
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<td>24:30</td>
<td>Καὶ τότε φανησται τὸ σημεῖον τοῦ οὐρανοῦ τοῦ ἄνθρωπου ἐν τῷ οὐρανῷ καὶ τότε κύνονται πάσας αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν οὐρανὸν τοῦ ἄνθρωπου ἐρχόμενον ἐπὶ τοὺς νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλής.</td>
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| 21:28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near. |  |  | 21:31 Even so you also, when you see these things happening, know that the Kingdom of God is near. |

| 24:32 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 Ἀμήν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἐως ἅν πάντα τὰ τάστα γένηται. | 13:30 Ἀμήν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρι οὐ πάντα τάστα 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 | Ο οὐρανός καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθοσιν. |
| 13:31 | Ο οὐρανός καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθοσιν. |
| 21:33 | Ο οὐρανός καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθοσιν. |
| 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 ἑκείνης καὶ ὧρας οὐδεὶς οἶδαν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μου μόνος. |
| 13:32 | Περὶ δὲ τῆς ἡμέρας ἑκείνης ἢ ὧρας οὐδεὶς οἶδαν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ ύιός, εἰ μὴ ὁ πατὴρ. |
| 13:33 | Watch, keep alert, and pray; for you don't know when the time is. |
| 21:33 | "So be careful, pray; for you don't know when the time is. |
| 13:33 | Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. |
| 21:34 | Προσέχετε δὲ ἑαυτούς, |
| 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. |
| 24:37 | Ὁσπερ δὲ αἱ ἡμέραι τοῦ Νόε, οὕτως ἔσται καὶ ἡ παροισία τοῦ υἱοῦ τοῦ ἀνθρώπου. 24:38 Ὅσπερ γὰρ ᾦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, |
| 24:38 | μήποτε βαρηθοῦσιν ὑμῶν αἱ καρδίαι ἐν κρατήλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐρ γὰρ ὑμᾶς ἐπιστῆ ἢ ἡμέρα ἑκείνη· 21:35 Ὁσπερ ἔσται ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας |
γαμοῦντες καὶ ἐκγαμίζοντες, ἥχος ἡ ἡμέρας εἰσῆλθεν Νόε εἰς τὴν κηρυγμάν. 24:39 καὶ οὐκ ἔγνωσαν, ἐὼς ἦλθεν ὁ κατακλυσμός καὶ ἤρεν ἀπαντάς, οὕτως ἔσται καὶ ἡ παροικία τοῦ υἱοῦ τοῦ ἀνθρώπου. 24:40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. 24:41 Δύο ἀλήθουσιν ἐν τῷ μύλων· μία παραλαμβάνεται, καὶ μία ἀφίεται.

24:42 Watch therefore, for you don't know in what hour your Lord comes.

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.

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."

21:36 Ἀργυρεῖτε οὖν ἐν παντὶ καιρῷ δεδομένῳ, ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπρόσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

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."

13:34 Ὑς ἀνθρώπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοῦς τοῖς δοῦλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ
<table>
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<td>24:45 &quot;Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?</td>
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<td>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.</td>
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| 24:45 ἂν εἶασεν διορυγήναι τὴν οἰκίαν αὐτοῦ. 24:44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ· ὅτι ἢ ὄρη ὃ οὐ δοκεῖτε ὁ νῖος τὸ ἀνθρώπου ἔρχεται. |

| 24:46 Μακάριος ὁ δοῦλος ἐκεῖνος, διὸ ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα ὑμᾶς. 24:47 Ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχονσιν αὐτοῦ. |
καταστήσει αὐτόν. 24:48
Εὰν δὲ εἴη ὁ κακὸς
doūlos ékeínoς ἐν τῇ
kardia autón. Χρονίζει ὁ
kúrios mou ἔλθειν, 24:49
καὶ ἄρξηται τύπτειν τοὺς
syndóulos, ἐσθίειν δὲ καὶ
πίνειν μετὰ τῶν
mēthónōn, 24:50 ἥξει ὁ
kúrios toû doûlou ékeínoυ
ἐν ἡμέρᾳ ἡ οὐ προσδοκᾶ,
καὶ ἐν ὃρᾳ ή οὐ γινόσκει,
24:51 καὶ δισταμήσει
αὐτόν, καὶ τὸ μέρος αὐτοῦ
μετὰ τῶν ὑποκριτῶν θῆσαι:
ékei ēstai ὁ κλαυθμός καὶ
ὁ βρυγμὸς τῶν ὑδόντων.

25:1 Ὅταν δὲ ἦτο ὁ κακὸς
doûlos ἐκείνος ἐν τῇ
kardia autón, Ἐρχομένων
καὶ ἄρξηται ὁ μέσος τῶν
μητέρων, ἐσθίειν δὲ καὶ
πίνειν μετὰ τῶν
mēthónōn, 24:50 ἥξει ὁ
kúrios toû doûlou ékeínoų
ἐν ἡμέρᾳ ή οὐ προσδοκᾶ,
καὶ ἐν ὃρᾳ ή οὐ γινόσκει,
24:51 καὶ δισταμήσει
αὐτόν, καὶ τὸ μέρος αὐτοῦ
μετὰ τῶν ὑποκριτῶν θῆσαι:
ékei ēstai ὁ κλαυθμός καὶ
ὁ βρυγμὸς τῶν ὑδόντων.

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
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.

| 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, ἀπίνες λαβοῦσας τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. | 25:2 Πέντε δὲ ἠσαν εἰς αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. 25:3 Αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ὡκ ἔλαβον μὲθ’ ἑαυτῶν ἔλαυν. 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. Τόδε, ὁ νυμφίος ἔρχεται, ἐξέρχεσθαι εἰς ἀπάντησιν αὐτοῦ. 25:7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόψησαν τὰς λαμπάδας αὐτῶν. 25:8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμών, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 25:9 Απεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσα, Μὴ ποτὲ οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν, πορεύοντες δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 25:10 Απερχομένων δὲ αὐτῶν ἀγοράσατε, ἦλθεν ὁ νυμφίος καὶ αἱ ἑτοιμοὶ |
εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γύμους, καὶ ἐκλείσθη ἡ θύρα. 25:11 Ὑστερον δὲ ἔρχονται καὶ αἱ λουταρίαι παρθένοι, λέγουσας, Κύριε, κύριε ἀνοίξον ἡμίν. 25:12 Ὅ δὲ ἀποκρίθησις εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 25:13 Γρηγορεῖ ὑμῖν, ἀπεξεῖπεν ὁ ἄνθρωπος καὶ ἐκλίσθη. 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.

25:14 Ὅσπερ γὰρ ἄνθρωπος ἀπὸ ἡμῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ υπάρχοντα αὐτοῦ· 25:15 καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἕν, ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 25:16 Πορεύεσθαι δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 25:17 Ὁ σαυτὸς καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο. 25:18 Ὅ δὲ τὸ ἐν λαβὼν ἀπελθὼν
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.'

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.'

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.'
δύο τάλαντα ἕκτημα ἐπ' αὐτοῖς.

| 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.' |
| 25:23 | Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Ἐ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἢς πιστός, ἐπὶ πολλὸν σε καταστῆσο' εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. |
| 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.' |
| 25:24 | Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἴληφὼς ἐπεν, Κύριε, ἔγνωσαν σε ὅτι σκληρός ἐι ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων οὐκ ὅπου διεσκόρπισας· 25:25 καὶ φοβηθείς, ἀπελθὼν ἐκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ ἦν, ἔχεις τὸ σόν. |
| 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..." |
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.'


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.

25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ
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.'
did we see you as a stranger, and take you in; or naked, and clothe you?

25:37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινώντα, καὶ ἐθρέψαμεν; Ἡ διψώντα, καὶ ἐποτίσαμεν; 25:38 Πότε δὲ σὲ εἶδομεν ξένον, καὶ συνηγάγομεν; Ἡ γυμνόν, καὶ περιεβάλομεν; 25:39 Πότε δὲ σὲ εἴδομεν ἁσθενή, ἢ ἐν φυλακῇ, καὶ ἠλθόμεν πρὸς σὲ;

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.'

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.'
25:42 Ἐπείνασα γάρ, καὶ οὐκ ἐδόκατέ μοι φαγεῖν ἐδίψησα, καὶ οὐκ ἐποίησατε με· 25:43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιβάλετέ με· ἁσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

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?"

25:44 Τότε ἀποκριθήσονται καὶ αὐτοί, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινώντα, ἢ δυσώντα, ἢ ξένον, ἢ γυμνόν, ἢ ἁσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;

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."

25:45 Τότε ἀποκριθήσεται αὐτοίς, λέγων, Αμὴν λέγω ὑμῖν, ἐρ ὅσον οὐκ ἐποίησατε ἑνὶ τούτῳ τῶν ἐλαχιστῶν, οὐδὲ ἔμοι ἐποίησατε. 25:46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

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.
## Event 121: Jesus' opponents finalize their plot to kill

**Time:** April 1, 33 A.D. (Wednesday)

**Place:** Jerusalem, Judea

<table>
<thead>
<tr>
<th>MATTHEW 26:1-5, 14-16</th>
<th>MARK 14:1-2, 10-11</th>
<th>LUKE 22:1-6</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:1 It happened, when Jesus had finished all these words, that he said to his disciples,</td>
<td>14:1 It was now two days before the feast of the Passover and the unleavened bread,</td>
<td>22:1 Now the feast of unleavened bread, which is called the Passover, drew near.</td>
</tr>
<tr>
<td>26:2 &quot;You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.&quot;</td>
<td>14:2 or they said, &quot;Not during the feast, because there might be a riot of the people.&quot;</td>
<td>22:2 The chief priests and the scribes sought how they might put him to death, for they feared the people.</td>
</tr>
<tr>
<td>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, &quot;Not during the feast, lest a riot occur among the people.&quot;</td>
<td>and the chief priests and the scribes sought how they might seize him by deception, and kill him. 14:2 or they said, &quot;Not during the feast, because there might be a riot of the people.&quot;</td>
<td>22:2 Kai ἐξῆτον οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλοσιν αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 14:2 &quot;Ελέγχων δὲ, Μὴ ἐν τῇ ἑορτῇ ἔφοβοιντο γὰρ τὸν λαὸν.</td>
</tr>
<tr>
<td>26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν. 26:5 Ἐλεγον δὲ, Μὴ ἐν τῇ ἐορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</td>
<td>Εὐρτῇ, μήποτε θόρυβος ἐσται τοῦ λαοῦ.</td>
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</tr>
<tr>
<td>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.</td>
<td>22:3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπίκαλούμενον Ἰσκαριώτην, ὡς ὁ ἄρχιερες, ὁ Ἰσκαριώτης, ὃν ἤτακεν ὁ Αρχιερεὺς ὡς ὁ δώδεκα. 22:4 Καὶ ἀπελθὼν συνελάλησαν τοῖς ἀρχιερεύσι καὶ στρατηγοῖς τὸ πός αὐτὸν παραδῶσαι αὐτοῖς. 22:5 Καὶ ἐγχώρησαν, καὶ συνέδοθεν αὐτῷ ἀργύριον δοῦναι. 22:6 Καὶ ἐξωμολόγησαν καὶ ἔσητε εὐκαιρίαν τοῦ παραδοθῆναι αὐτοῖς ἀτέρ έχλου.</td>
<td></td>
</tr>
<tr>
<td>26:14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests, 26:15 and said, &quot;What are you willing to give me, that I should deliver him to you?&quot; They weighed out for him thirty pieces of silver. 26:16 From that time he sought opportunity to betray him.</td>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>26:14 Τότε πορευθεὶς εἰς τὸν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 26:15</td>
<td>14:10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τὸν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ</td>
<td></td>
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<tr>
<td>Event 122: Jesus is anointed a second time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time: April 1, 33 A.D. (Wednesday)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Place: Jerusalem, Judea</td>
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<td></td>
</tr>
</tbody>
</table>

**Matthew 26:6-13**

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:6</td>
<td>Now when Jesus was in Bethany, in the house of Simon the leper,</td>
</tr>
<tr>
<td>26:7</td>
<td>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.</td>
</tr>
<tr>
<td>26:8</td>
<td>But when his disciples saw this, they were indignant, saying, &quot;Why this waste? 26:9 For this ointment might have been sold for much, and given to the poor.&quot;</td>
</tr>
</tbody>
</table>

**Mark 14:3-9**

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:3</td>
<td>While he was at Bethany, in the house of Simon the leper, as he sat at the table,</td>
</tr>
<tr>
<td>14:3</td>
<td>a woman came having an alabaster jar of ointment of pure nard--very costly. She broke the jar, and poured it over his head.</td>
</tr>
<tr>
<td>14:4</td>
<td>But there were some who were indignant among themselves, saying, &quot;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.&quot; They grumbled against her.</td>
</tr>
</tbody>
</table>

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**Mark 14:10-11**

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:10</td>
<td>However, knowing this, Jesus said to them, &quot;Why do you trouble the woman? Because she has done a good work for me. 14:11 For you always have the poor with you; but you don't always have me. 14:12 For in pouring this ointment on my body, she did it to prepare me for burial.</td>
</tr>
</tbody>
</table>

**Mark 14:12**

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:12</td>
<td>But Jesus said, &quot;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.</td>
</tr>
</tbody>
</table>

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**Mark 14:13**

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:13</td>
<td>Ο θελετη μοι δωναι καγου ημιν παραδωσω αυτον.</td>
</tr>
</tbody>
</table>
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."

Appendix: one or two anointings? New event or flashback?

<table>
<thead>
<tr>
<th>MATTHEW 26:6-13</th>
<th>MARK 14:3-9</th>
<th>JOHN 12:1-11</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:6 Now when Jesus was in Bethany, in the house of Simon the leper,</td>
<td>14:3 While he was at Bethany, in the house of Simon the leper, as he sat at the table,</td>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
<td>a woman came having an alabaster jar of ointment of pure nard—very costly. She broke the jar, and poured it over his head.</td>
<td>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.</td>
</tr>
<tr>
<td>Greek Text</td>
<td>English Translation</td>
<td></td>
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<tr>
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<td></td>
</tr>
<tr>
<td>ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.</td>
<td>The house was filled with the fragrance of the ointment.</td>
<td></td>
</tr>
<tr>
<td>συντρίψασα τὸ ἀλάβαστρον, κατέχεαν αὐτὸν κατὰ τὴς κεφαλῆς.</td>
<td>ἦ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.</td>
<td></td>
</tr>
<tr>
<td>26:8 ΒUT WHEN HIS DISCIPLES SAW THIS, THEY WERE INDIGNANT, SAYING, &quot;WHY THIS WASTE? 26:9 For this ointment might have been sold for much, and given to the poor.&quot;</td>
<td>26:8 ΙΔΟΝΤΕΣ δὲ οἱ μαθηταὶ αὐτοῦ ἤγανάκτησαν, λέγοντες. Eἰς τὴν ἀπόλυσιν αὐτῆς; 26:9 Ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.</td>
<td></td>
</tr>
<tr>
<td>14:4 ΒUT THERE WERE SOME WHO WERE INDIGNANT AMONG THEMSELVES, SAYING, &quot;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.&quot; THEY GRUMMBLED AGAINST HER.</td>
<td>14:4 Ἡσαν δὲ τίνες ἁγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες. Eἰς τὴν ἀπόλυσιν αὐτῆς τὸ μύρον γέγονεν; 14:5 Ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμώντο αὐτή.</td>
<td></td>
</tr>
<tr>
<td>12:6 ΝOW 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.</td>
<td>12:6 Εἶπεν δὲ τοῦτο, σοῦ ὅτι περὶ τῶν πτωχῶν ἐμελείν αὐτῷ, ἀλλὰ ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον ἔχειν, καὶ τὰ βαλλόμενα ἐβάστασεν.</td>
<td></td>
</tr>
<tr>
<td>26:10 however, knowing this, Jesus said to them, &quot;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, and whenever you want</td>
<td>14:6 But Jesus said, &quot;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</td>
<td>12:7 But Jesus said, &quot;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.&quot;</td>
</tr>
<tr>
<td>26:10</td>
<td>Γνωτίσω δὲ ὅ τις ἤλθεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; Ἐργὸν γὰρ καλὸν εἰργάσατο εἰς ἐμέ. 26:11 Τοῦς πτωχοὺς γὰρ πάντοτε ἔχετε μὲ άυτον, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 26:12 Βαλὸν, γὰρ αὐτή τὸ μύρον τοῦτο ἐπὶ τὸ σῶμά μου, πρὸς τὸ ἐνταφίασαι με ἐποίησεν.</td>
<td>14:6</td>
</tr>
<tr>
<td>26:13</td>
<td>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.&quot;</td>
<td>14:9</td>
</tr>
<tr>
<td>26:14</td>
<td>Then one of the twelve, who was called Judas Iscariot,</td>
<td>26:13</td>
</tr>
</tbody>
</table>
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.

26:14 Τότε πορευθεὶς εἷς
tῶν δώδεκα, ὁ λεγόμενος
Ἰούδας Ἰσκαριώτης, πρὸς
tοὺς ἀρχιερεῖς, 26:15
εἶπεν, Τί θελεῖτε μοι
dοῦναι, κἀγὼ ὑμῖν
παραδώσω αὐτὸν; Οἱ δὲ
ἐστησαν αὐτῷ τριάκοντα
ἀργυρία, 26:16 καὶ ἀπὸ
tότε ἔξητε εὐκαρίαν ἵνα
αὐτὸν παραδῷ.

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
ὑπῆγον τὸν Ἰουδαίον, καὶ
ἐπίστευον εἰς τὸν Ἰησοῦν.

**Event 123: Jesus celebrates the Last Supper**
**Time:** April 2, 33 A.D. (Thursday)
**Place:** Jerusalem, Judea

|-------------------|---------------|---------------|-----------------|
| 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?"
| 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?"
| 22:7 The day of
unleavened bread
came, on which the
Passover must be
sacrificed.
| 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. |
26:17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἐτοιμάσομεν σοι φαγεῖν τὸ Πάσχα;

26:18 He said,

14:12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, διὰ τὸ Πάσχα ἔδωκαν, λέγοντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσομεν ἵνα φάγης τὸ Πάσχα;

26:18 Ο δὲ εἶπεν,

14:13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

22:8 Καὶ ἀπεστείλεν Πέτρον καὶ Ἰωάννην, εἰπὼν,

"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.'""

26:19 Υπάγετε εἰς τὴν πόλιν πρὸς τὸν δήνα, καὶ εἴπατε αὐτῷ, Ὅ διδάσκαλός λέγει, Ὅ καὶ οὗκ σκότους ἐγὼς ἐστιν πρός

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."

"Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, 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."

καὶ λέγει αὐτοῖς, Υπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἀνθρώπων κεράμιον ἃς τεταράμων ἀκολουθήσατε Πορευθέντες ἐτοιμάσατε ἢμῖν τὸ Πάσχα, ἵνα φάγοµεν. 22:8 Ο καὶ ἐστιν πρός αὐτῷ, Ποῦ θέλεις ἐτοιμάσομεν; 22:10
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.</td>
<td>The disciples did as Jesus commanded them, and they prepared the Passover.</td>
</tr>
<tr>
<td>αὐτῶ, 14:14 καὶ ὅπου ἔτι εἰσέλθη, εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὅδε ἐστίν τὸ κατάλημα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω; 14:15</td>
<td>His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.</td>
</tr>
<tr>
<td>26:19 Καὶ ἐποίησαν οἱ μαθηταὶ ὃς συνέταξαν αὐτοὺς ὁ Ησοῦς, καὶ ἠτοίμασαν τὸ Πάσχα.</td>
<td>They went, found things as he had told them, and they prepared the Passover.</td>
</tr>
<tr>
<td>26:20 Όσιὰς δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.</td>
<td>The disciples reclined at the table with the twelve.</td>
</tr>
<tr>
<td>26:16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ έυρον καθῆς εἴπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ Πάσχα.</td>
<td>When it was evening, he sat down with the twelve.</td>
</tr>
<tr>
<td>26:20 Όσιὰς δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.</td>
<td>When the hour had come, he sat down with the twelve apostles.</td>
</tr>
<tr>
<td>22:15 Ο ὅτε εἴπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντος ὑμῶν εἰς τὴν πόλιν, συναντήσας ὑμῖν ἀνήρ αὐτός βασιλέας ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὐ εἰσπορεύεσθαι. 22:11 Καὶ ἔρεις τῷ οἰκοδεσπότῃ τῆς οἰκίας, λέγει σοι ὁ διδάσκαλος, Ποῦ ἥσαν οἱ μαθηταὶ κατὰ τῶν μαθητῶν μου φάγος; 22:12 Κάκεινος ὑμῖν δεῖξει ἀνάγειν μέγα ἐστρωμένον· ἐκεῖ ἠτοίμασατε.</td>
<td>He said to them, &quot;I have earnestly desired to eat this Passover with you.&quot;</td>
</tr>
</tbody>
</table>
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 ἔπειν πρὸς αὐτοὺς, Ἐπιθυμίᾳ ἔπεθύμησα τὸτε τὸ Πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν· 22:16 λέγω γὰρ ὡμίν ὅτι οὐκέτι οὗ μὴ φάγω ἡς αὐτοῦ, ἐως ὅτου πληρωθῇ ἐν τῇ 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 ὡμίν ὅτι οὗ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἐως 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." |
26:21 Καὶ ἔσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑξῆς ὑμῶν παραδώσει με.

14:18 Καὶ ἀνακειμένων αὐτῶν καὶ ἔσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑξῆς ὑμῶν παραδώσει με, ὁ ἔσθιόν μετ' ἐμοῦ.

26:22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

14:19 They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"

26:22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῶν, Ἔχεις ἐγώ εἰμι, κύριε;

14:19 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῶν εἰς καθ' εἰς, Μήτι ἐγώ; Καὶ ἄλλος, Μήτι ἐγώ;

26:23 He answered, "He who dipped his hand with me in the dish, the same will betray me.

14:20 He answered them, "It is one of the twelve, he who dips with me in the dish.

26:23 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυφλίῳ τὴν χεῖρα, οὗτός με παραδώσει.

14:20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτύμενος μετ’ ἐμοῦ εἰς τὸ τρυφλίον.

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."

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."

26:24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ

14:21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι'.
26:25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"

13:2 After supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

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 Ἐσθήσατον δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας ἔκλασεν καὶ ἔδιδον τοῖς μαθηταῖς, καὶ
εἶπεν,

"Take, eat; this is my body."

"Take, eat. This is my body."

"This is my body which is given for you.

Δάβετε, φάγετε: τοῦτο ἐστιν τὸ σῶμά μου.

Δάβετε, φάγετε: τοῦτο ἐστιν τὸ σῶμά μου.

Τοῦτο ἐστιν τὸ σῶμά μου τὸ ὑπὲρ υμῶν 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.

26:29 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 υμῖν ὅτι οὐ μὴ πῶ ἀπ' ἀρτί ἐκ τούτου τοῦ γεννήματος τῆς ἁμέλου, ἐως τῆς ἡμέρας ἐκείνης.

14:25 Ἀμὴν λέγω υμῖν ὅτι οὐκέτι οὐ μὴ πῶ ἐκ τοῦ γεννήματος τῆς ἁμέλου, ἐως τῆς ἡμέρας ἐκείνης.
<table>
<thead>
<tr>
<th>ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.</th>
<th>ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.</th>
<th>22:21 But behold, the hand of him who betrays me is with me on the table.</th>
</tr>
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<td>22:21 Πλὴν ἰδοὺ, ἢ χείρ τοῦ παραδίδοντος με μετ' ἐμοῦ ἐπί τῆς τραπέζης.</td>
<td>22:22 The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!&quot;</td>
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<td>22:22 Καὶ ὁ μὲν ὦ ὄψις τοῦ ἄνθρώπου πορεύεται κατὰ τὸ ὡρισμένον. πλὴν οὐκὶ τῷ ἄνθρωπῷ ἐκείνῳ δι' οὗ παραδίδοται.</td>
<td>22:23 They began to question among themselves, which of them it was who would do this thing.</td>
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<td>22:23 Καὶ αὐτοὶ ἠρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἰ ἡ ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.</td>
<td>22:24 There arose also a contention among them, which of them was considered to be greatest.</td>
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<td>22:24 Ἐγένετο δὲ καὶ φιλονεικία 8 ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζον.</td>
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</table>
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.

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, 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.
<table>
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<th>He said to him, &quot;Lord, do you wash my feet?&quot;</th>
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</table>
| **13:3** εἴδος ὁ Ἰησοῦς οτι πάντα δέδοκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὃτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, **13:4** ἐγαίρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξοσεν ἑαυτὸν. **13:5** Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἥρας νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάθησεν τῷ λέντιῳ ὃ ἦν διεξοσμένος. **13:6** Ἔρχεται ὅτι πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἕκειν, Κύριε, σὺ μου νίπτεις τοὺς πόδας; **13:7** Jesus answered him, "You don't know what I am doing now, but you will understand later." **13:8** Πέτρος, Ὅπω μὴ νίπτῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.
Jesus answered him, "If I don't wash you, you have no part with me."

13:9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

13:10 Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean.

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."

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 ἐνυψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἰμάτια αὐτοῦ, ἀναπεσοῦν 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 φωνεῖτε με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ 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.


13:16 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 Αμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστιν δοῦλος μείζον τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζον τοῦ πέμψαντος αὐτῶν. 13:17 Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιήτε 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]

13:19 From now on, I tell you before it happens, that when it happens, you may believe that I am he.

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."

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<th>13:20 Ἀμήν ἀμήν λέγω ὑμῖν, Ὁ λαµβάνων εάν τινα πέμψω, ἐμὲ λαµβάνει· ὃ δὲ ἐμὲ λαµβάνων, λαµβάνει τὸν πέμψαντά με.</th>
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| 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."

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<th>13:21 Ταῦτα εἶπὼν ὁ Ἰησοῦς ἔταράχθη 1 τῷ πνεόματι, καὶ ἔμαρτυρήσεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑξ ὑμῶν παραδώσει με.</th>
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| 13:22 The disciples looked at one another, perplexed about whom he spoke. |
| 12:22 Ἄθελησεν οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀποροῦμενοι περὶ τίνος λέγει. |

| 13:23 One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. |
| 12:23 ᾿Ην δὲ ἀνακείμενος εἰς τὸν μαθητὸν 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 τὸῦ Σίμων Πέτρος πυθέσθαι τίς ἂν εἰη 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 ὑπὸς 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 ο Ἰησοῦς, Ἐκεῖνός ἐστιν ὥ ἐγὼ βάπας τὸ ψωμίον ἐπιδόσω.

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 ἐμβάπας τὸ ψωμίον, δίδοσιν Ἰούδα Σίμωνος Ἰσκαριώτην. 13:27 Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.

Then Jesus said to him, "What you do, do
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<td>quickly.&quot;</td>
<td>Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποίησον τάχιον.</td>
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<td>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, &quot;Buy what things we need for the feast,&quot; or that he should give something to the poor. 13:30 Therefore, having received that morsel, he went out immediately. It was night.</td>
<td>13:28 Τοῦτο δὲ οὐδεὶς ἐγνώ τῶν ἀνακειμένων πρὸς τί εἰπεν αὐτῷ. 13:29 Τινὲς γὰρ ἔδόκουν, ἐπεὶ τὸ γλωσσοκομοῦν εἶχεν ὁ Ἰουῶν, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς. Ἀγόρασον ὅν χρείαν ἔχομεν εἰς τὴν ἑορτὴν ἢ τοῖς πτωχοῖς ἵνα τί δῷ. 13:30 Λαβὼν οὖν τὸ ψωμῖν ἐκεῖνος, εὐθέως ἐξῆλθεν ἤν δὲ νῦς.</td>
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<td>13:31 When he had gone out, Jesus said, &quot;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.</td>
<td>13:31 ὅταν δὲ ἐξῆλθεν Ἰησοῦς ἔλεγεν, Ἡ σήμερον ὁ ζητημένος ἐν τῷ ἑαυτῷ γεγορήσας, ὃς ἡμᾶς ἁγιάζειν ἔδωκεν, ἐπειδῆς ἐξηλθεὶς.</td>
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<td>Greek Text</td>
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<td>13:31 Ὅτε ἔξηλθεν, 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.</td>
<td>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.</td>
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<td>13:33 Τεκνία, ἐτὶ μικρὸν μὲθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὁ ποῦ ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἁρτί.</td>
<td>A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. By this everyone will know that you are my disciples, if you have love for one another.</td>
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<td>13:34 ΄Εντολὴν καὶνὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἤγαπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. 13:35 ᄉν τοῦτο γνώσονται πάντες</td>
<td>A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. By this everyone will know that you are my disciples, if you have love for one another.</td>
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| 13:36 Simon Peter said to him, "Lord, where are you going?" |
| 13:36 Λέγει αὐτῷ Ἰησοῦς, Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; |
| Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards." |
| 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 τι οὐ δύναμαι σοι ἀκολουθῆσαι ἃρτι; 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 Απεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Λαμήν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ
| 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 πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἰπὼν ἂν ὑμῖν· Πορεύομαι ἔτοιμασαι τόπον ὑμῖν. 14:3 Καὶ ἔδω πορεύθη, ἔτοιμασο ὑμῖν τόπον· πάλιν ἐρχομαι καὶ παραλήψωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ έγώ, καὶ ἡμεῖς ἢτε. 14:4 Καὶ ὅπου ἐγώ ὑπάγω οἶδατε, καὶ τὴν ὄδον οἶδατε.

| 14:5 | Thomas said to him, "Lord, we don't know where you are going. How can we know the way?"
14:5 Λέγει οὖν Ὁμώς, Κύριε, οὐκ ἤδομεν ποι ὑπάγεις καὶ πῶς δύναμις τήν 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 οὖν Ὁσσός, Ἕγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀληθεία 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 ἀν· καὶ ἄν’ ἄρτι γίνεσκετε αὐτόν, καὶ ἔσφακατε 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, δεξίον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ 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 Δέχει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἐωρακὼς ἐμέ, ἐωρακέν τὸν πατέρα καὶ πῶς σὺ λέγεις, Δεῖξον 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 πατρί, καὶ ὁ πατήρ ἐν ἐμοὶ ἐστιν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ἡμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένον, αὐτὸς ποιεῖ τὰ ἔργα. 14:11 Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοὶ· εἰ δὲ μὴ, 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 Ἀμήν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἄγω ποιῶ κάκεινός ποιήσει, καὶ μείζονα τούτον ποιήσει· ὡς 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 ὁ τι ἂν αἰτήσητε ἐν τῷ ὄνομά μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. 14:14 Ἐὰν τι ἰθήσητέ με ἐν τῷ ὄνομά μου, ἐγὼ ποιήσω.

14:15 If you love me, keep my commandments.

14:15 Ἐὰν ἀγαπᾶτέ με, τάς ἐντολάς τάς ἐμᾶς 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 Kaи ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ’ ὑμῶν εἰς τὸν αἰῶνα, 14:17 τὸ πνεῦμα τῆς ἀληθείας, δὸ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὁμεῖς 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 ὄρφανος· ἔρχομαι πρὸς ὑμᾶς.

14:19 Yet a little while, and the world will see me no more; but you will see me.

14:19 Ἐτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὡμεῖς δὲ θεωρεῖτε με·

Because I live, you will live also.

ὅτι ἐγὼ ζῶ, καὶ ὡμεῖς ζῆσατε.

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 γνῶσεσθε ὡμεῖς ὅτι ἐγώ ἐν τῷ πατρί μου, καὶ
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὑμεῖς ἐν ἐμοί, καὶ ἐγώ ἐν ὑμῖν.</td>
<td>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.</td>
</tr>
</tbody>
</table>
| Ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς, ἐκεῖνος ἔστιν ὁ ἁγιασμὸν με· ὁ δὲ ἁγιασμὸν με, ἁγιασθήσεται ὑπὸ τοῦ πατρὸς μου καὶ ἐγὼ ἁγιασμός αὐτὸν, καὶ ἑμφανίσω αὐτῷ ἐμαυτόν. | Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"
| Ἄρα ἐγὼ αὐτῶ Ἰσαιᾶς, οὐχ ὁ Ἰσκαριώτης. Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; | 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."

14:21 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."
<table>
<thead>
<tr>
<th>14:24</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:24</td>
<td>Ὁ μὴ ἀγαπῶν µε, τοὺς λόγους µου οὐ τιρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐµός, ἀλλὰ τὸν πέµψαντός µε πατρός. 14:25 Ταῦτα λελάληκα ὑµῖν παρ᾽ ὑµῖν µένον.</td>
</tr>
<tr>
<td>14:26</td>
<td>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.</td>
</tr>
<tr>
<td>14:26</td>
<td>Ὅ δὲ παράκλητος, τὸ πνεῦµα τὸ ἄγιον, δὴ πέµυει ὁ πατὴρ ἐν τῷ ὀνόµατί µου, ἐκεῖνος ὑµᾶς διδάξει πάντα, καὶ ὑποµνήσει ὑµᾶς πάντα ὥσπερ ὑµῖν ὑµῖν.</td>
</tr>
</tbody>
</table>
| 14:27 | Peace I leave with you. My peace I
give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. 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.

14:27 Ἐἴρηνην ἁφῆμι ὑμῖν, ἐἴρηνην τὴν ἐμὴν δίδωμι ὑμῖν· οὖ καθός ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλάτω. 14:28 Ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὶπάγω καὶ ἐρχομαι πρὸς ὑμᾶς. Εἰ ἤγινατέ με, ἐξάρητε ἀν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστιν.

14:29 Now I have told you before it happens so that, when it happens, you may believe.

14:29 Καὶ νῦν ἐἴρηκα ὑμῖν πρὶν γενέσθαι ἕνα, ὅταν γένηται, πιστεύσετε.

14:30 I will no more speak much with you, for the prince of the world comes, and he has nothing in me.
14:30 Οὐκέτι πολλά λαλήσω μεθ’ ὑμῶν ἕρχεται γὰρ ὁ τοῦ κόσμου ἄρχον, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδὲν·

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.

14:31 ἀλλ’ ἐνα γνῶ ὁ κόσμος ὃτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετειλατό μοι ὁ πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

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,
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.

15:1 Ἐγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστίν. 15:2 Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. 15:3 Ἡ ὡμέες καθαροὶ ἐστε διὰ τὸν λόγον ὡν λελάληκα ὑμῖν. 15:4 Μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφʼ ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἄμπελῳ, οὕτως οὐδὲ ὡμέες, ἐὰν μὴ ἐν ἐμοὶ μείνητε. 15:5 Ἐγώ εἰμι ἡ ἀμπελος, ὡμεῖς τὰ κλῆματα. Ο μένον ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὕτως φέρει καρπὸν πολύν· ὅτι χωρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 15:6 Ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἡ ἐξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ.
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.

15:10 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.

15:11 I have spoken these things to you, that my joy may remain in you, and that your joy may be made complete.
15:11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἢ χαρά ἢ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἢ χαρὰ ὑμῶν πληρωθῇ.

15:12 "This is my commandment, that you love one another, even as I have loved you.

15:13 Greater love has no one than this, that someone lay down his life for his friends.

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.
κύριος· ὑμᾶς δὲ εἰρήκα φίλους, ὅτι πάντα ἂ ἥκουσα παρὰ τοῦ πατρός 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 ἔξελεξα, ἀλλ’ ἐγὼ ἔξελεξάμην ὑμᾶς, καὶ ἔδηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ ἓνα ὁ τι ἄν αἰτήσῃ τὸν πατέρα ἐν τῷ ὄνοματί μου, δοὺ ὑμῖν.

15:17 "I command these things to you, that you may love one another.

15:17 Ῥαῦτα ἐντέλλομαι 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.
15:18 Ei ó kósmos úmáς misēi, gínwskete òti émē prōton úmōn memiștēken. 15:19 Ei ēk tōu kósmou ħīte, ó kósmos ān tō lēdōn ēfīlēi òti ðè ēk tōu kósmou óuk ēstē, ἀλλ’ ēgō ēxelexáumēn úmāς ēk tōu kósmou, diā toūto misēi úmāς ó kósmos.

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.


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
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.

15:21 Ἀλλὰ τὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.
15:22 Εἰ μὴ ἤλθον καὶ ἔλαλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ προφασαν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.
15:23 Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. 15:24 Εἰ τὰ ἔργα μὴ ἔποιήσαν ἐν αὐτοῖς ἡ οὐδείς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐσώρακαν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

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]

15:25 Ἀλλʼ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δορεάν.

15:26 "When the Counselor [Greek
"Paraketon" means Counselor, Helper, Advocate, Intercessor, and Comforter] 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.

15:26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγώ πέμψω ὑμῖν παρά τοῦ πατρός, τὸ πνεῦμα τῆς ἁληθείας, ὃ παρὰ τοῦ πατρός ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὡς ἄρχης μετ’ ἐμοῦ ἔστε.

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.

16:1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδάλισθήτε. 16:2
Ἀποσυναγώγους ποίησουσιν ὑμᾶς; ἀλλ’ ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρείαν προσφέρειν τῷ θεῷ. 16:3 Καὶ ταῦτα ποίησουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμὲ.

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.

16:4 Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ η 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 οὐδείς ἔξ ὑμῶν ἐρωτᾷ με. Ποῦ ὑπάγεις; 16:6 Ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν, ἢ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
<table>
<thead>
<tr>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:7 ΄Αλλ' έγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος ἵνα ἔλευσαι πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.</td>
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<tr>
<td>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.</td>
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<tr>
<td>16:8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 16:9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτε με· 16:11 περὶ δὲ</td>
</tr>
</tbody>
</table>
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 Ἐτε πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βιαστᾶσθαι ἅρτι.

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 ἐλθῇ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁ δηγήσει ὑμᾶς εἰς πάσαν τὴν ἀληθείαν· οὐ γὰρ λαλήσει ὑπ' ἑαυτοῦ, ἀλλ' ὀσά ἐν ἀκούσῃ λαλήσει, καὶ τὰ ἑρῴζομενα ἀναγγέλει 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 λήγεται, καὶ
16:15 A little while, and you will not see me. Again a little while, and you will see me."

16:16 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."
16:19 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 δὲν ὦν ὁ Ἰησοῦς ὅτι ἠθέλον αὐτὸν ἑρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ 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 κλαῖστε καὶ θρηνήσετε ὑµεῖς, ὃ δὲ κόσμος χαρῆσεται ὑµεῖς δὲ λυπηθήσεσθε, ἀλλὰ 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.

16:21 Ἡ γυνὴ ὅταν τίκτη λύσην ἔχει, ὅτι ἢλθεν ἡ ὥρα αὐτῆς ὅταν ἢ γεννήσῃ τὸ παιδίον, οὐκετί μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

16:22 Καὶ ὑμεῖς ὅτι ἦλθεν γῆ ἡ κυρία ἡ μέρις ὑπὲρ ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ὁ ὑμῶν.

16:23 "In that day you will ask me no questions.

16:23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε νῦν 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.

Ἀμήν ὑμήν λέγω ὑμῖν ὅτι ὅσα ἐξ ἐμοῦ ἀντίστασιν τῶν πατέρας ἐν τῇ ὑπόματί μου, δόσει ὑμῖν. ὑμῖν. 16:24 Ἐσώς ἤρθε οὐκ ἠτέραστε οὐδὲν ἐν τῷ ὑπόματί μου.
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.

16:26 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 ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνομαί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 16:27 αὐτὸς γὰρ ὁ πατήρ φύλετί ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
<table>
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<td>Εἴρησαν αὐτῷ ὅτι μαθηταὶ αὐτοῦ, ἱδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.</td>
<td>His disciples said to him, &quot;Behold, now you speak plainly, and speak no figures of speech.&quot;</td>
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<td>Нῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτήη ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.</td>
<td>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.&quot;</td>
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<tr>
<td>Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;</td>
<td>Jesus answered them, &quot;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.&quot;</td>
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<tr>
<td>16:32</td>
<td>Ἰδού, ἔρχεται ὥρα καὶ νῦν ἠλήλυθεν, ἵνα σκορπισθῆτε ἐκαστὸς εἰς τὰ ἱδια, Yet I am not alone, because the Father is with me.</td>
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<tr>
<td>16:33</td>
<td>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.</td>
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<td>17:1</td>
<td>Jesus said these things, and lifting up his eyes to heaven, he said, &quot;Father, the time has come. Glorify your Son, that your Son may also glorify you; even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.</td>
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</table>

16:32 Ταῦτα ἔληλυθεν ἵνα σκορπισθῆτε ἐκαστὸς εἰς τὰ ἱδια, καὶ ἐμὲ μόνον ἄφητε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστιν.

16:33 Ταῦτα λελάληκα ύμῖν, ἵνα ἐν ἐμοὶ εἴρην ἔχετε· ἐν τῷ κόσμῳ θλίψαν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

17:1 Ταῦτα ἔληλυσεν ὁ
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.
κόσμον εἶναι παρὰ σοί. 17:6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἔμοι αὐτοὺς δέδωκας καὶ τὸν λόγον σου τετηρήκασιν.

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.

17:7 Νῦν ἐγνώκαν ὅτι πάντα δέσα δέδωκας μοι, παρὰ σοῦ ἔστιν· 17:8 ὅτι τὰ ῥήματα ἂ δέδωκας μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἠλαβον, καὶ ἐγνώσαν ἄλληθος ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπιστεύσαν ὅτι σὺ με ἀπέστειλας.

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.

17:9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὗ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσίν·
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<td>17:10</td>
<td>καὶ τὰ ἐμὰ πάντα σὰ ἔστιν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.</td>
<td>All things that are mine are yours, and yours are mine, and I am glorified in them.</td>
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<td>17:11</td>
<td>Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς σε ἔρχομαι.</td>
<td>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.</td>
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<td>17:12</td>
<td>Ότε ἦμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ</td>
<td>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.</td>
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<td>17:13</td>
<td>Ότε ήμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ</td>
<td>But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.</td>
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<td>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.</td>
<td>ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.</td>
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<td>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]</td>
<td>Οὐκ ἔρωτο ἵνα ἁρχὴς αὐτοῖς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τηρήσης αὐτούς ἐκ τοῦ πονηροῦ. 17:16 Ἐκ τοῦ κόσμου οὐκ εἰσίν,</td>
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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.

17:20 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.
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<td>ἐν ἡμῖν ἐν ὀσιν· ἰνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας.</td>
<td>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.</td>
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<td>17:22 Καὶ ἐγὼ τὴν δόξαν ἣν δὲδωκάς μοι, δὲδωκα αὐτοῖς, ἰνα ὀσιν ἐν, καθὼς Ἦμεις ἐν ἐσμεν. 17:23 Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἰνα ὀσιν τετελειωμένοι εἰς ἐν, καὶ ἰνα γινόσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἥγαπησας αὐτοὺς, καθὼς ἐμὲ ἥγαπησας.</td>
<td>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.</td>
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<td>17:24 Πάτερ, οὗς δὲδωκάς μοι, θέλω ἰνα ὅπου εἰμί ἐγὼ κάκεινοι ὡςιν μετ’ ἐμοῦ· ἰνα θεωρήσιν τὴν δόξαν τὴν ἐμῆν ἢν δὲδωκάς μοι, ὅτι</td>
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<td>ἡγάπησάς με πρὸ καταβολῆς κόσμου.</td>
<td>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.&quot;</td>
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<td>17:25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγώ δὲ σε ἔγνων, καὶ οὗτοι ἔνοικαν ὅτι σὺ με ἀπέστειλας· 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ δόμομα σου, καὶ γνωρίσω ἵνα ἢ ἑγάπη, ἢν ἡγάπησάς με, ἐν αὐτοῖς ἢ, κἀγὼ ἐν αὐτοῖς.</td>
<td>26:30 When they had sung a hymn, they went out to the Mount of Olives.</td>
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<td>26:30 Καὶ υμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.</td>
<td>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.</td>
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<td>22:27 Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; Οὐχὶ ὁ ἀνακείμενος; Ἐγώ</td>
<td>14:26 When they had sung a hymn, they went out to the Mount of Olives.</td>
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<td>14:26 Καὶ υμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.</td>
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<td>δὲ εἰμὶ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.</td>
<td>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.&quot;</td>
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<td>22:28 Ὑμεῖς δὲ ἔστε οἱ διαμμεμενηκτές μετ’ ἕμοι ἐν τοῖς πειρασμοῖς μου· 22:29 κάγω διατίθημαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, 22:30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου καὶ καθίσεσθε ἐπὶ θρόνον, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.</td>
<td>22:28 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.&quot;</td>
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<td>26:31 Τότε λέγει ἀυτοῖς ὅ Ἰησοῦς, Πάντες ὑμεῖς</td>
<td>Then Jesus said to them, &quot;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.&quot;</td>
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<td>14:27 Καὶ λέγει ἀυτοῖς ὅ Ἰησοῦς διὰ τοῦ Ἰσραήλ.</td>
<td>14:27 Jesus said to them, &quot;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.&quot;</td>
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<td>σκανδαλισθήσεθε εν ἐμοι ἐν τῇ νυκτὶ ταύτη· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθῆσης τὰ πρόβατα τῆς ποιμνῆς. 26:32</td>
<td>But Peter answered him, &quot;Even if all will be made to stumble because of you, I will never be made to stumble.&quot;</td>
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<td>σκανδαλισθήσεθε εν ἐμοι ἐν τῇ νυκτὶ ταύτη· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθῆσης τὰ πρόβατα.14:28 Αλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ύμᾶς εἰς τὴν Γαλιλαίαν.</td>
<td>But Peter said to him, &quot;Although all will be offended, yet I will not.&quot;</td>
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<td>26:33 Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθῆσονται ἐν σοί, ἡγὸ δὲ οὐδὲποτε σκανδαλισθῆσομαι.</td>
<td>22:31 The Lord said, &quot;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.&quot;</td>
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| Καὶ εἰ πάντες σκανδαλισθῆσονται, ἀλλ' οὐκ ἡγό. | 22:31 Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἴδοὺ, ὁ Σατανᾶς ἐξητήσατο ύμᾶς, τοῦ συνιᾶσαι ὡς τὸν σῖτον· 22:32 ἡγὸ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἔκλιψῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς
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<td>22:33</td>
<td>He said to him, &quot;Lord, I am ready to go with you both to prison and to death!&quot;</td>
<td>22:33 Ὅ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἐτοίμος εἰμι καὶ εἰς φυλακήν καὶ εἰς θάνατον πορεύεσθαι.</td>
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<td>26:34 Jesus said to him, &quot;Most certainly I tell you that tonight, before the rooster crows, you will deny me three times.&quot; 14:30 Jesus said to him, &quot;Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times.&quot;</td>
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<td>22:34 Η εἶπεν αὐτῷ ὅτε ἤδη ἤρθες, ἂν ἀναστήσῃς, ἄνωθεν νυκτὸς φωνῆσαι, τρίς ἀπαρνήση με. 30 Καὶ ἠγατίζει αὐτῶν ὅτε ἤδη ἤρθες, ἄνωθεν νυκτὸς φωνῆσαι, ἄνωθεν ἄνωθεν φωνῆσαι, τρίς ἀπαρνήση με.</td>
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<td>22:36 Then he said to them, &quot;But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let</td>
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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 ἀράτο, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλήσει τὸ ἱμάτιον αὐτοῦ, καὶ ἀγοράσει μάχαραν.

22:37 Λέγω γὰρ ύμῖν ὅτι ἐπὶ τούτῳ τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμου ἔλογισθή· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

22:38 They said, "Lord, behold, here are two swords."

22:38 Οἱ δὲ εἶπον, Κύριε, ιδοὺ, μάχαρα ὡδὲ δύο.

He said to them, "That is enough."

'Ο δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἐστίν.
Event 124: Jesus is arrested in the Garden of Gethsemane  
**Time:** April 2, 33 A.D. (Thursday)  
**Place:** Jerusalem, Judea

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<td>26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, &quot;Sit here, while I go there and pray.&quot;</td>
<td>14:32 They came to a place which was named Gethsemane. He said to his disciples, &quot;Sit here, while I pray.&quot;</td>
<td>22:39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him.</td>
<td>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.</td>
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<td>26:37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.</td>
<td>14:33 He took with him Peter, James, and John, and began to be greatly troubled and distressed.</td>
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<td>26:38 Then he said to them, &quot;My soul is exceedingly sorrowful, even to death. Stay here, and watch with me.&quot;</td>
<td>14:34 He said to them, &quot;My soul is exceedingly sorrowful, even to death. Stay here, and watch.&quot;</td>
<td>22:40 When he was at the place, he said to them, &quot;Pray that you don't enter into temptation.&quot;</td>
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</table>
26:38 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περίλυπός ἦστιν ἡ ψυχή μου ἐως θανάτον· μείνατε ὁδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

14:34 Καὶ λέγει αὐτοῖς, Περίλυπός ἦστιν ἡ ψυχή μου ἐως θανάτον· μείνατε ὁδε καὶ γρηγορεῖτε.

22:40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύξεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

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."

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."

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."

26:39 Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγον, Πάτερ μου, εἰ δύνατὸν ἦστιν, παρέλθετο ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλὰ ὡς σὺ. 14:35 Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχεσε τὸν ἀπ' αὐτοῦ ἢ όρα. 14:36 Καὶ ἔλεγεν, Ἀββᾶ, ὃ πατήρ, πάντα δύνατά σοι. Παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ.


22:43 Ὅψη δὲ αὐτοῦ ἀγγέλος ἀπ' οὐρανοῦ ἑνισχύων αὐτὸν.

22:44 Being in agony he prayed more earnestly. His sweat
became like great drops of blood falling down on the ground.

<table>
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<tr>
<th>22:44 Καὶ γενόμενος ἐν ἁγιωτίᾳ, ἔκτενέστερον προσηχεῖτο. Ἐγένετο δὲ ὁ ἱδρὺς αὐτοῦ ὡσεὶ ἑρὸμβοι αἴματος καταβαίνοντες ἐπὶ τὴν γῆν.</th>
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<tr>
<td>26:40 Καὶ ἐρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεδροῦντας, καὶ λέγει τῷ Πέτρῳ, Ὡθεὶς τῷ ἐσόμενοι ὃ ὀραν γρηγορήσαι μετ᾽ ἐμοὶ; 26:41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν. Τὸ μὲν πνεῦμα πρόθυμον, ἢ δὲ σάρξ ἁσθενής.</td>
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<td>14:37 Καὶ ἐρχεται καὶ εὐρίσκει αὐτοὺς καθεδροῦντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; Ὡθεὶς ἐσόμενοι ὃ ὀραν γρηγορήσαι; 14:38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν. Τὸ μὲν πνεῦμα πρόθυμον, ἢ δὲ σάρξ ἁσθενής.</td>
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<td>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 πειρασμὸν.</td>
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| 26:40 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. |

<table>
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<th>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, &quot;Why do you sleep? Rise and pray that you may not enter into temptation.&quot;</th>
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<tr>
<td>26:42 Πάλιν ἐκ δευτέρου ἀπελθόν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτό τὸ ποτήριον παρελθεῖν ἀπ’ ἐμοῦ, δὲν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.</td>
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<tr>
<td>26:43 Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεδόντας ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.</td>
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<td>26:44 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε.</td>
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<td>26:44 Καὶ ἀφεῖς αὐτοὺς ἀπελθόν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. 26:45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.</td>
<td>14:41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε. Απέχειν</td>
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<td>Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.</td>
<td>Ἴδοὺ, ἡγγικεὶν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.</td>
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<td>26:46 Arise, let's be going. Behold, he who betrays me is at hand.&quot;</td>
<td>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 priest and elders of the people.</td>
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<tr>
<td>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.</td>
<td>26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἵδον, Ἰούδας, εἰς τὸν δώδεκα, ἠλθεν καὶ μετὰ αὐτοῦ ὄχλος πολὺς μετὰ μαχιρίων καὶ ἔνων, ἀπὸ τὸν ἄρχωρον καὶ πρεσβυτέρων τοῦ λαοῦ.</td>
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<td>26:48 Now he who</td>
<td>14:44 Now he who</td>
</tr>
</tbody>
</table>
betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him."

| 26:48 | Ο δὲ παραδίδοσιν αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὅν ἂν φιλῆσω, αὐτὸς ἐστιν· κρατήσατε αὐτὸν. |
| 14:44 | Δεδώκει δὲ ὁ παραδίδωσιν αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὅν ἂν φιλῆσω, αὐτὸς ἐστιν· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. |
| 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?"

| 26:49 | Καὶ εὐθέως προσέλθων τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτὸν. 26:50 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἐφ’ ὅ πάρει; |
| 14:45 | Καὶ ἐλθὼν, εὐθέως προσέλθὼν αὐτῷ λέγει αὐτῷ, ῥαββί, ῥαββί· καὶ κατεφίλησεν αὐτὸν. |
| 22:48 | Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱόν 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?"

| 18:5 | They answered him, "Jesus of Nazareth." |
Jesus said to them, "I am he." Judas also, who betrayed him, was standing with them.

When therefore he said to them, "I am he," they went backward, and fell to the ground.

They said, "Jesus of Nazareth."

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."
<table>
<thead>
<tr>
<th>Then they came and laid hands on Jesus, and took him.</th>
<th>14:46 They laid their hands on him, and seized him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἄπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμί· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν. 18:9 Ιησοῦς ἔδωκας ἀπόλυσα εξ αὐτῶν οὐδένα.</td>
<td>18:8 Apekiríthi Ihsous, Eipon umin otı egw eimi ei oyn eme zhtite, afete touitous upagein. 18:9 Iaya plhrothi ol logos on eipen otı Ouς deidoκas moi, oik apoleasa ez auton oudeña.</td>
</tr>
</tbody>
</table>

| Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. | 14:46 Οἱ δὲ ἐπέβαλον ἐπ’ αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτὸν. |
| 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 Idonites de ois peri auton to esomven elo auton Kuri, ei patázoimen en makhira; |

| 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. | 22:50 Kai epataxein eis tis ez auton ton doulon ton archierewos, kai |

| 26:51 Kai ido, eis ton meta Ihsou, ekteinais tin chiera, apespasen tin moucharan autou, | 14:47 Eis de tis ton parastikhston spasaemoνos tine moucharan epaisen ton douλon tou |
| 22:50 Kai epataxein eis tis ez auton ton douλon tou archierewos, kai | 18:10 Simon ouν petroς exon moucharan elkusev autin, kai epaisen ton tou archierewos |
καὶ πατάξας τὸν
dούλον τοῦ
ἀρχιερέως ἀφείλεν
αὐτοῦ τὸ ὄτιον.

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<thead>
<tr>
<th>καὶ πατάξας τὸν</th>
<th>ἀρχιερέως, καὶ</th>
<th>ἀφείλεν αὐτοῦ τὸ</th>
<th>δούλον, καὶ</th>
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<tbody>
<tr>
<td>δούλον τοῦ</td>
<td>ἀρχιερέως</td>
<td>ὄτιον.</td>
<td>ἀπέκοψεν αὐτοῦ τὸ</td>
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<tr>
<td>ἀρχιερέως ἀφείλεν</td>
<td>ὄτιον.</td>
<td>ὄτιον τὸ ὄτιον.</td>
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<td>ἀφείλεν αὐτοῦ τὸ</td>
<td>ἀπέκοψεν αὐτοῦ τὸ</td>
<td>ἃν ἔδοξεν τὸ</td>
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<td>ὄτιον τὸ ὄτιον.</td>
<td>ὄτιον τὸ ὄτιον.</td>
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</table>

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,
Ἀπόστρεψὼν σου
tὴν μάχαιραν εἰς
tὸν τόπον αὐτῆς;
πάντες γὰρ οἱ
λαβόντες μάχαιραν
ἐν μαχαίρᾳ
ἀποθανοῦνται.

18:11 Ἐἶπεν οὖν ὁ
Ἰησοῦς τῷ Πέτρῳ,
Βάλε τὴν
μάχαιράν σου εἰς
tὴν θήκην· τὸ
ποτήριον ὁ
dέδωκέν μοι ὁ
πατὴρ, οὐ μὴ πίω
αὐτὸ;

22:51 But Jesus
answered, "Let me at
least do this"—and he
touched his ear, and
healed him.

22:51 Ἀποκριθεὶς
dὲ ὁ Ἰησοῦς ἐἶπεν,
Εἴπετε ἐως τούτου.
Καὶ ἀνάμενος τοῦ
ὀτιον αὐτοῦ,
iάσατο αὐτὸν.

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 Ἡ δοκεῖς
ὅτι οὐ δύναμαι
ἀρτί παρακάλεσαι
tὸν πατέρα μου,
καὶ παραστῆσαι
μοι πλείους ἢ
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. But all this has happened, that the Scriptures of the prophets might be fulfilled."

14:48 Jesus answered them, "Have you come out as against a robber, with swords and clubs to seize me? 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."

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? 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."

18:12 So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him,
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>Συλλαβόντες δὲ αὐτὸν</td>
<td>and led him away, and brought him into the high priest's house.</td>
</tr>
<tr>
<td>Ηγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως</td>
<td>18:13 and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year.</td>
</tr>
<tr>
<td>Τότε οἱ μαθηταὶ πάντες ἄφεντες αὐτὸν ἔφυγον.</td>
<td>14:50 They all left him, and fled.</td>
</tr>
<tr>
<td>14:51 Καὶ ἄφεντες αὐτὸν πάντες ἔφυγον.</td>
<td>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.</td>
</tr>
<tr>
<td>14:51 Καὶ εἰς τις νεανίσκος ἥκολοῦθησεν αὐτῷ,</td>
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</table>
### Event 125: Jesus' Jewish trial before Caiaphas

**Time:** April 3, 33 A.D. (Friday)  
**Place:** Jerusalem, Judea

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<tr>
<td>26:57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.</td>
<td>14:53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.</td>
<td>22:54 They seized him, and led him away, and brought him into the high priest's house.</td>
<td>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.</td>
</tr>
<tr>
<td>26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊψαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.</td>
<td>14:53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.</td>
<td>22:54 Συλλαβόντες δὲ αὐτὸν ἠγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὃ δὲ Πέτρος ἠκολούθησεν μακρόθεν.</td>
<td>18:12 Ἡ οὖν σπείρα καὶ ὁ χιλίαρχος καὶ οἱ υπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, 18:13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καΐφα, δὲ ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἔκεινος.</td>
</tr>
<tr>
<td>26:57 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.</td>
<td>18:14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.</td>
<td>18:14 Ὡς δὲ</td>
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<td>Greek</td>
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<tr>
<td>588</td>
<td>Kaïfôs ò συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.</td>
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</table>

| 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. |
| 18:15 | Simon Peter followed Jesus, as did another disciple. |

| 26:58 | Ο δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἐως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἐσώ ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. |
| 14:54 | Καὶ ὁ Πέτρος ἦκλογθη αὐτῷ ἐσώ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμανόμενος πρὸς τὸ φῶς. |
| 15 | Ηκολούθη ἦ Τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. |

| 18:16 | Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; |

| 18:16 | Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεσῆλθεν τῷ Ἰησοῦ, eἰς τὴν αὐλὴν τοῦ ἀρχιερέως. |

| 18:16 | but Peter was standing at the door outside. |

<p>| 18:16 | ὁ δὲ Πέτρος εἰσῆκεν πρὸς τῇ θύρᾳ ἐξο. |</p>
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>22:55 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.</td>
<td></td>
</tr>
<tr>
<td>Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσῆγαγεν τὸν Πέτρον.</td>
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<tr>
<td>22:55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them.</td>
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<tr>
<td>Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.</td>
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<tr>
<td>18:17 Then the maid who kept the door said to Peter, &quot;Are you also one of this man's disciples?&quot;</td>
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<tr>
<td>Λέγει οὖν ἡ παιδισκὴ ἡ θυρωρὸς τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;</td>
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<td>He said, &quot;I am not.&quot;</td>
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<tr>
<td>Λέγει ἐκείνος, Ὁὐκ εἰμί.</td>
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<tr>
<td>18:18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were</td>
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</table>
warming themselves. Peter was with them, standing and warming himself.

<p>| 18:18 | Εἰστήκεισαν δὲ οἱ δουλοὶ καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, δότες ψόχος ἦν, καὶ ἑθερμαίνοντο θαύμα ὁ Ἱησοῦς ἔστως καὶ θερμαίνομενος. |
| 18:19 | The high priest therefore asked Jesus about his disciples, and about his teaching. |
| 18:20 | Jesus answered him, &quot;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.&quot; |</p>
<table>
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<tr>
<th>Page</th>
<th>Greek Text</th>
<th>English Translation</th>
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</table>
| 18:21 | πάντοτε οἱ Ἰουδαῖοι συνέχονται, καὶ ἐν κρυπτῷ ἠλάλησα οὐδέν. | 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?"
| 18:22 | Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστήκὼς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, Ὁὕτως ἀποκρίνη τῷ ἀρχιερεῖ; | Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"
| 18:24 | Ἀπέστειλεν αὐτὸν ὁ Ἀννας δεδεµένον πρὸς Καίφαν τὸν ἀρχιερέα. | Annas sent him bound to Caiaphas, the high priest.
<table>
<thead>
<tr>
<th>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.</th>
<th>14:55 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none.</th>
</tr>
</thead>
<tbody>
<tr>
<td>26:59 Οἱ δὲ ἱδὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὁλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, 26:60 καὶ οὐχ εὑρὸν.</td>
<td>14:55 Οἱ δὲ ἱδὲ ἀρχιερεῖς καὶ ὁλον τὸ συνέδριον ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν καὶ οὐχ εὑρίσκον.</td>
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<tr>
<td>Even though many false witnesses came forward, they found none.</td>
<td>14:56 For many gave false testimony against him, and their testimony didn't agree with each other.</td>
</tr>
<tr>
<td>Καὶ πολλὸν ψευδομαρτύρων προσελθόντων, 14:56 Πολλὶ γὰρ ἐγενομειδομαρτύροντων κατ᾽ αὐτόν καὶ ἰσαιαὶ μαρτυρία οὐκ ήσαν.</td>
<td>14:57 Some stood up, and gave false testimony against him, saying, 14:57 Καὶ τινὲς ἀναστάντες ἐγενομειδομαρτύρον κατ᾽ αὐτόν λέγοντες</td>
</tr>
<tr>
<td>But at last two false witnesses came forward,</td>
<td>14:58 &quot;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.'&quot;</td>
</tr>
<tr>
<td>οὐχ εὑρὸν.</td>
<td>26:61 and said, &quot;This man said, 'I am able to destroy the temple of God, and to build it in three days.'&quot;</td>
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<tr>
<td>Greek</td>
<td>English</td>
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| ψευδομάρτυρες εἶπον, Οὗτος ἤφη, Δύναμις καταλύσαι τὸν ναὸν τοῦ θεοῦ, καὶ δία τριῶν ἡμερῶν οἰκοδομῆσαι αὐτῶν. | "14:59 Even so, their testimony did not agree."
| λέγοντος ὅτι Ἑγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ δία τριῶν ἡμερῶν άλλον ἄχειροποίητον οἰκοδομῆσω. | 14:59 Καὶ οὐδὲ οὗτος ἰση ἴν ἡ μαρτυρία αὐτῶν. |
| 26:62 Τί ἡ μαρτυρία αὐτῶν. | 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?"
<p>| 26:62 Καὶ ἀναστάς ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Ὅδεν ἄποκρίνη; Τί οὗτοι σου καταμαρτυροῦσιν; | 14:60 Καὶ ἀναστάς ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατά τοῦ θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπης εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ εὐλογητοῦ; |
| 26:63 The high priest stood up, and said to him, &quot;Have you no answer? What is this that these testify against you?&quot; | 14:61 But he stayed quiet, and answered nothing. |
| 26:63 Ο δὲ Ἰησοῦς ἔσιώσα. | 14:61 Ο δὲ ἔσιώσα, καὶ οὐδὲν ἄπεκρίνατο. |
| The high priest answered him, &quot;I adjure you by the living God, that you tell us whether you are the Christ, the Son of God.&quot; | Again the high priest asked him, &quot;Are you the Christ, the Son of the Blessed?&quot; |</p>
<table>
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<th>Greek</th>
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<tr>
<td>χριστός, ὁ υἱὸς τοῦ θεοῦ.</td>
<td>It is written, “Surely, God says to his son,”</td>
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</table>
| 26:64 | Jesus said to him, "You have said it."
| 14:62 | Jesus said, "I am." |
| 26:64 Λέγει αὐτῷ ὁ θεοῦς, Σὺ εἶπας. | 14:62 Ο δὲ Ἰησοῦς εἶπεν, Ἴημι εἰμί. |
| 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’ ἀρτί διεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. | Καὶ διεσθε 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 διερρήξεν τὰ ἱμάτια αὐτοῦ, λέγων ὅτι Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; Ἡδε, νῦν ἤκουσατε τὴν βλασφημίαν | 14:63 ὁ δὲ ἀρχιερεὺς διερρήξετο τοὺς χειρότερους; 14:64 Ἡκούσατε τῆς βλασφημίας. Τί ὑμῖν φαίνεται; |
They answered, "He is worthy of death!"

They all condemned him to be worthy of death.

26:67 Then they spit in his face and beat him with their fists, and some slapped him, saying, "Prophesy 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, "Prophesy!" The officers struck him with the palms of their hands.

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!"

26:69 Ὅ δὲ Πέτρος ἔξω ἐκχάθη ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσας μετὰ Ἰησοῦν

22:56 Ιδοὺςα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀνενίσχυς αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

18:25 Ἡν δὲ Σίμων Πέτρος ἔστως καὶ θερμαίνομεν· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἴ;
| 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 | Ο δὲ ἠρνήσατο ἐμπροσθεν αὐτῶν πάντων, λέγων, ὦκ οἶδα, οὐδὲ ἐπίσταμαι τί σύ λέγεις. | 14:68 | Ο δὲ ἠρνήσατο, λέγων, ὦκ οἶδα, οὐδὲ ἐπίσταμαι τί σύ λέγεις. | 22:57 | Ο δὲ ἠρνήσατο αὐτῶν, λέγων, Γάναι, οὐκ οἶδα αὐτῶν. | Ἡρνήσατο οὖν ἐκείνος, καὶ εἶπεν, Οὐκ εἰμί. |
| 26:71 | When he had gone out onto the porch, He went out on the porch, and the rooster crowed. | 14:69 | The maid saw him, and said to those who were there, "This man also was with Jesus of Nazareth." | 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 αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.**
14:69 | Καὶ ἐπαίδεσκεν ἵδον αὐτῶν πάλιν ἠρέξατο λέγειν τοῖς παρεστήκοσιν ὅτι Οὕτως ἐξ αὐτῶν ἐστίν. | 22:58 | Καὶ μετὰ βραχὺ ἐπέρας ἵδον αὐτῶν ἔφη, Καὶ σὺ εξ αὐτῶν εἰ. | 18:26 | Λέγει εἰς ἐκ τῶν δούλων τοῦ ἄρχιερέως, συγγενῆς ὧν οὐ ἀπέκουσαν Πέτρος τὸ ὀνόμα, Οὐκ ἔγω σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ; |
<p>| 26:72 | Again he denied it with an oath, &quot;I don't know the man.&quot; | 14:70 | But he again denied it. | But Peter answered, &quot;Man, I am not!&quot; | 18:27 | Peter therefore denied it again, |
| 26:72 | Καὶ πάλιν ἠρνήσατο μεθ’ ὀρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. | 14:70 | Ο δὲ πάλιν ἠρνετο. | Ο δὲ Πέτρος εἶπεν, Ἀνθρωπος, οὐκ εἰμί. | 18:27 | Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, and immediately the rooster crowed. | καὶ εὐθείας |</p>
<table>
<thead>
<tr>
<th>26:73 After a little while those who stood by came and said to Peter, &quot;Surely you are also one of them, for your speech makes you known.&quot;</th>
<th>After a little while again those who stood by said to Peter, &quot;You truly are one of them, for you are a Galilean, and your speech shows it.&quot;</th>
<th>22:59 After about one hour passed, another confidently affirmed, saying, &quot;Truly this man also was with him, for he is a Galilean!&quot;</th>
</tr>
</thead>
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<tr>
<td>26:73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἤ λαλία σοῦ δῆλον σε ποιεὶ.</td>
<td>Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἐλεγον τῷ Πέτρῳ, Ἀληθῶς εἰς αὐτῶν εἰ· καὶ γὰρ Γαλιλαίος εἰ, καὶ η λαλία σου ὁμοίαζε.</td>
<td>22:59 Καὶ δυστάσῃς ὅσει ὃρας μιᾶς, ἄλλος τις διὰ σχοινίζετο, λεγον, Ἐπ᾿ ἀληθείας καὶ αὕτος μετ’ αὐτοῦ ἦν· καὶ γὰρ Γαλιλαίος ἦστιν.</td>
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<td>26:74 Then he began to curse and to swear, &quot;I don't know the man!&quot;</td>
<td>14:71 But he began to curse, and to swear, &quot;I don't know this man of whom you speak!&quot;</td>
<td>22:60 But Peter said, &quot;Man, I don't know what you are talking about!&quot;</td>
</tr>
<tr>
<td>26:74 Τότε ἤρξατο καταθεματίζειν καὶ ὁμώνειν ὃτι Ὀὐκ οἶδα τὸν ἄνθρωπον.</td>
<td>14:71 Ὅ δὲ ἤρξατο ἀναθεματίζειν καὶ ὁμώνειν ὃτι Ὀὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.</td>
<td>22:60 Ἐπεν δὲ ὁ Πέτρος Ἀνθρωπε, ὃς οἶδα δ λέγεις.</td>
</tr>
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<td>Immediately the rooster crowed.</td>
<td>14:72 The rooster crowed the second time.</td>
<td>Immediately, while he was still speaking, a rooster crowed.</td>
</tr>
<tr>
<td>14:72 Καὶ εὐθέως ἀλέκτωρ ἔφωνησεν.</td>
<td>14:72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἔφωνησεν.</td>
<td>Καὶ παραχρήμα, ἐπὶ λαλοῦντος αὐτοῦ, ἔφωνησεν ἀλέκτωρ.</td>
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<td>26:75 Peter remembered the word which Jesus had said to him, &quot;Before the rooster crows, you will deny me three times.&quot; He went out and wept bitterly.</td>
<td>Peter remembered the word, how that Jesus said to him, &quot;Before the rooster crows twice, you will deny me three times.&quot; When he thought about that, he wept.</td>
<td>22:61 The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, &quot;Before the rooster crows you will deny me three times.&quot; 22:62 He went out, and wept bitterly.</td>
</tr>
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</table>
26:75 And Peter answered, saying, "O Lord, why do you discipline me?"

22:61 And they all said, "Did you never learn in the temple, how Jesus, the one whom the prophets prophesied, would come into the world?"

22:62 And when they had mocked him, they led him away to crucify him.

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, "Prophesy! Who is the one who struck you?"

22:65 They spoke many other things against him, insulting him.

22:66 As soon as it was day, the assembly of the elders of the people gathered together, and they sent and brought in the Greeks, who were artisans, and asked them to make a copy of the cross according to their form.

27:1 Now when morning had come, all the chief priests and the elders of the people gathered together.

15:1 Immediately in the morning, Pilate went out and sat on the judgment seat, and the place was called the pavement, which is called in Hebrew,'Horrea.'
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 ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸν Ἰησοῦν, ὡστε θανατώσαι αὐτόν· | 15:1 Καὶ εὐθέως ἐπὶ τῷ πρῷστῳ συµβούλιῳ ποιήσαντες οἱ ἄρχιερεῖς μετὰ τὸν πρεσβύτερον καὶ γραµµατέαν, καὶ ὅλον τὸ συνέδριον, | 22:66 Καὶ ὡς ἐγένετο ἡµέρα, συνήβη τὸ πρεσβυτέριον τοῦ λαοῦ, ἅρχιερεῖς καὶ γραµµατεῖς, |
| and they led him away into their council, saying, | καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνεδρίον 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. |
| Ἔαν ἴµῖν εἶπω, σὺ μὴ πιστεύσῃς· 22:68 ἐὰν δὲ καὶ ἐρωτήσω, σὺ μὴ ἀποκριθήτε μοι, ἢ ἀπολύσῃς. | 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 ἕκ δεξιῶν τῆς | | }
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<tr>
<td>22:70</td>
<td>They all said, &quot;Are you then the Son of God?&quot;</td>
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<tr>
<td>22:70</td>
<td>Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;</td>
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<td>22:70</td>
<td>He said to them, &quot;You say it, because I am.&quot;</td>
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<td>22:71</td>
<td>O ὁ δὲ πρὸς αὐτούς ἔφη, Ὑμεῖς λέγετε ὅτι εἰμί.</td>
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<td>22:71</td>
<td>They said, &quot;Why do we need any more witness? For we ourselves have heard from his own mouth!&quot;</td>
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**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 ἰδον Ἰουδαίος ὁ παραδίδονς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἄργυρια τοῖς ἀρχιερεῖσιν καὶ τοῖς πρεσβυτέροις, 27:4 λέγων, Ἡμαρτόν παραδίδονς αἵμα ἰδον.

But they said, "What is that to us? You see to it."

Oι δὲ εἶπον, Τί πρὸς ἡμᾶς; Σῶ δὲνει.

27:5 He threw down the pieces of silver in the sanctuary, and departed.

27:5 καὶ ἔφαγεν τὰ ἄργυρια ἐν τῷ ναῷ, ἀνεχώρησέν.

He went away and hanged himself.

καὶ ἀπελθὼν ἀπῆγαγε.

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 ἄργυρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανάν, ἐπεὶ τιμὴ αἵματός 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 ἥγορασαν ἐξ αὐτῶν τὸν ἄγρον τοῦ κεραμέως, εἰς ταφὴν τοῖς ἐξένοις. 27:8 Διὸ ἐκλήθη ὁ ἄγρος ἐκείνος Αγρός Αἵματος, ἐως τῆς σήμερον.

27:8 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 ρηθὲν διὰ Ἰερειμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἄργυρια, τὴν τιμὴν τοῦ τετιμημένου, ἰν ἐτιμήσαντο ἀπὸ ὕδων Ἰσραήλ· 27:10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως, καθὼς συνέταξέν μοι κύριος.

Event 127: Jesus' Roman trial before Pilate
Time: April 3, 33 A.D. (Friday)
Place: Jerusalem, Judea

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<td>27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.</td>
<td>and bound Jesus, and carried him away, and delivered him up to Pilate.</td>
<td>23:1 The whole company of them rose up and brought him before Pilate.</td>
<td>18:28 They led Jesus therefore from Caiaphas into the Praetorium.</td>
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<td>27:2 καὶ δῆσαντες αὐτὸν ἀπῆγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἱγμένῳ.</td>
<td>δῆσαντες τὸν Ἰησοῦν ἀπῆγαγον καὶ παρέδωκαν τῷ Πιλάτῳ.</td>
<td>23:1 Καὶ ἀναστὰν ἀπαν τὸ πλήθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.</td>
<td>18:28 Ἀγοῦσιν δὲν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον.</td>
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<td>It was early,</td>
<td>ἦν δὲ πρωί,</td>
<td>and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.</td>
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<td>και αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ’ ἵνα φάγωσιν τὸ Πάσχα.</td>
<td>18:29 Pilate therefore went out to them, and said, &quot;What accusation do you bring against this man?&quot;</td>
<td>18:29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἁθρώπου τούτου;</td>
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<td>18:30 They answered him, &quot;If this man weren't an evildoer, we wouldn't have delivered him up to you.&quot;</td>
<td>18:30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδόκαμεν αὐτόν.</td>
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<td>23:2 They began to accuse him, saying, &quot;We found this man perverting the nation,</td>
<td>23:2 Ἡρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτον εὑρομεν διαστρέφοντα τὸ ἔθνος,</td>
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<td>18:31 Pilate therefore said to them, &quot;Take him</td>
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yourselves, and judge him according to your law."

<p>| 18:31 Εἶπεν οὖν αὐτῷς ὁ Πιλάτος, Λάβετε αὐτὸν ἡμεῖς, καὶ κατὰ τὸν νόμον ἡμῶν κρίνατε αὐτόν. |
| forbidding paying taxes to Caesar, |
| καὶ κωλύοντα Καίσαρι φόρους διδόναι, |
| and saying that he himself is Christ, a king.&quot; |
| λέγοντα ἐαυτὸν χριστὸν βασιλέα εἶναι. |
| Therefore the Jews said to him, &quot;It is not lawful for us to put anyone to death,&quot; |
| Εἶπον οὖν αὐτῷ οἱ Ἦοωοὶ, Ἡμῖν οὐκ ἔξεστιν 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 Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ἐὰν εἶπεν, σημαινὼν ποῖον θανάτῳ ἡμελλὲν ἀποθνῄσκειν. |
| 27:11 Now Jesus stood before the governor: |
| 18:33 Pilate therefore entered again into the Praetorium, called Jesus, |
| 27:11 Ὅ δὲ Ἦησος ἔστη ἐμπρόσθεν τοῦ | 18:33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ |</p>
<table>
<thead>
<tr>
<th>Greek</th>
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<tr>
<td>ἠγεμόνος·</td>
<td>and the governor asked him, saying, &quot;Are you the King of the Jews?&quot;</td>
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<tr>
<td>15:2 Πιλάτης</td>
<td>23:3 Πιλάτης εἶπεν αὐτῷ, Σὺ ἐστιν Ἰουδαίων;</td>
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<td>23:3 Πιλάτης</td>
<td>and said to him, &quot;Are you the King of the Jews?&quot;</td>
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<tr>
<td>18:34 Πιλάτης</td>
<td>Μὴ ἔγνω Ἰουδαίως εἰμί; Τὸ ἐθνὸς τὸ σὸν καὶ οἱ ἀρχεῖς παρέδωκαν σὲ ἐμοὶ· τί ἐποίησας;</td>
</tr>
<tr>
<td>18:35 Πιλάτης</td>
<td>Ιησοῦς  ἢ ἡ βασιλεία ἢ ἐμὴ οὐκ ἐστίν ἐκ τοῦ κόσμου τούτου;</td>
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<td>18:36 Πιλάτης</td>
<td>Η βασιλεία ἢ ἐμὴ ἢ Ἰουδαίως εἰς Ἰησοῦν,</td>
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<td>15:2 Καὶ ἐπηρώτησεν αὐτὸν ὁ ἠγεμόνος, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;</td>
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<tr>
<td>23:3 Ὁ δὲ Πιλάτης ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;</td>
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<td>Jesus said to him, &quot;So you say.&quot;</td>
<td>He answered, &quot;So you say.&quot;</td>
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<tr>
<td>Ο δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις.</td>
<td>Ο δὲ ἀποκρίθης εἶπεν αὐτῷ Ἰησοῦς, Σὺ λέγεις.</td>
</tr>
<tr>
<td>18:34 Απεκρίθη Ἰησοῦς, ἢ ἡ βασιλεία ἢ ἠμή ἢ ἐστίν ἐκ τοῦ κόσμου τούτου;</td>
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<td>18:35 Πιλάτης</td>
<td>Ἦλεγχεν τὸν Ἰησοῦν, ἦν ἔναρξη τῆς ἐννοίας τῆς Ἰουδαίων;</td>
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<tr>
<td>18:36 Πιλάτης</td>
<td>&quot;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.&quot;</td>
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<td>18:34 Απεκρίθη Ἰησοῦς, ἢ λέγεις, ἢ ἐστίν ἐκ τοῦ κόσμου τούτου;</td>
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<td>εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ύπηρέται ἂν οἱ ἐμι ἥγονύζοντο, ἰνὰ μὴ παραδοθῶ τοῖς Ἰουδαίοις, νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἔντεκθην.</td>
<td>Pilate therefore said to him, &quot;Are you a king then?&quot;</td>
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<td>Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. Ἐγώ εἰς τὸ τούτῳ γεγένημαι, καὶ εἰς τὸ τούτῳ ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πάς ὁ ὁν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.</td>
<td>Jesus answered, &quot;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.&quot;</td>
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<td>Πιλάτος, Τί ἐστιν ἀλήθεια; Καὶ τούτῳ εἰπών,</td>
<td>Pilate said to him, &quot;What is truth?&quot;</td>
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<td>Πιλάτος, Ἡ ἀλήθεια ἰσούς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγὼ. Ἐγώ εἰς τὸ τούτῳ γεγένημαι, καὶ εἰς τὸ τούτῳ ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πάς ὁ ὁν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.</td>
<td>Pilate said to the chief priests and the multitudes, &quot;I find no basis for a charge against this man.&quot; When he had said this, he went out again to the Jews, and said to them, &quot;I find no basis for a charge against him.&quot;</td>
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<td>23:4</td>
<td>Ο δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ἄχλους, Οὐδὲν εὐρίσκω αἰτίον ἐν τῷ ἀνθρώπῳ τούτῳ.</td>
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<td>15:3</td>
<td>The chief priests accused him of many things.</td>
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<td>15:3</td>
<td>Καὶ κατηγοροῦν αὐτὸν οἱ ἀρχιερεῖς πολλα'</td>
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<tr>
<td>27:12</td>
<td>When he was accused by the chief priests and elders, he answered nothing.</td>
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<td>27:12</td>
<td>Καὶ ἐν τῷ κατηγορεῖσθαι αὐτοῦ ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.</td>
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<tr>
<td>27:13</td>
<td>Then Pilate said to him, &quot;Don't you hear how many things they testify against you?&quot;</td>
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<td>27:13</td>
<td>Τότε λέγει αὐτῷ ὁ Πιλάτος, Ὕδα ἀκούεις πόσα σοι καταμαρτυροῦσιν;</td>
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<td>27:14</td>
<td>He gave him no answer, not even one word, so that the governor marveled greatly.</td>
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<tr>
<td>27:14</td>
<td>Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὡστε θαυμάζειν τὸν</td>
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<td>23:5</td>
<td>But they insisted, saying, &quot;He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.&quot;</td>
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<td>23:6</td>
<td>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.</td>
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<tr>
<td>23:8</td>
<td>Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for</td>
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a long time, because he had heard many things about him. He hoped to see some miracle done by him.

23:8 Ὅ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐξήρη λίαν· ἤν γὰρ θέλον ἐξ ἰκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέν 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 ἰκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

23:10 The chief priests and the scribes stood, vehemently accusing him.

23:10 Εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως 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
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<tr>
<td>23:12</td>
<td>αὐτὸν ὁ Ἑρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν ἐσθήτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.</td>
<td>Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.</td>
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<td>23:13</td>
<td>Πιλάτος δὲ συγκαλεσάμενος τοὺς ἁρχιερέας καὶ τοὺς ἀρχηγοὺς καὶ τὸν λαὸν, 23:14 εἶπεν πρὸς αὐτούς, Προσηνέγκατε</td>
<td>Pilate called together the chief priests and the rulers and the people, 23:14 and said to them, &quot;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.</td>
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<tr>
<td>23:15</td>
<td>Ἀλλ' οὐδὲ Ἡρώδης ἀνέψευσα γὰρ ύμᾶς πρὸς αὐτόν, καὶ ἴδού, οὐδὲν ἰξίον θανάτου ἐστὶν πεπραγμένον αὐτῷ.</td>
<td>Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him.</td>
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<td>23:16</td>
<td>Παιδεύσας οὖν αὐτὸν ἀπολύσω.</td>
<td>I will therefore chastise him and release him.&quot;</td>
</tr>
<tr>
<td>27:15</td>
<td>Κατά δὲ ἐορτὴν εἰσώθη ὁ ἡγεμόν ἀπολύσειν ἕνα τῷ δόχῳ δέσμιον, ὃν ἠθελον.</td>
<td>Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.</td>
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<tr>
<td>15:6</td>
<td>Κατά δὲ ἐορτὴν ἀπέλυσεν αὐτοῖς ἑνα δέσμιον, ὃν περ ἠτούντο.</td>
<td>Now at the feast he used to release to them one prisoner, whom they asked of him.</td>
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<td>23:17</td>
<td>Ανάγκην δὲ εἴης ἀπολύσειν αὐτοῖς κατὰ ἐορτήν ἑνα.</td>
<td>Now he had to release one prisoner to them at the feast.</td>
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<td>18:39</td>
<td>Ἐστιν δὲ συνήθεια ἡμῖν, ἵνα ἑνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα.</td>
<td>But you have a custom, that I should release someone to you at the Passover.</td>
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<td>27:16</td>
<td>Ταῦτα δὲ ἔγραψεν Ἡρῴδης Ἐρωτόκριτος.</td>
<td>They had then a notable prisoner, called Barabbas,</td>
</tr>
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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 Ἡν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεπουήκεσαν.

15:8 The multitude, crying aloud, began to ask him to do as he always did for them.

15:9 Οὐκ ἔχεις οὐδὲν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

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?"

Therefore do you want me to release to you the King of the Jews?"

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.
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<td>27:18 Ἡδεὶ γὰρ ὃτι διὰ φθόνον παρέδωκαν αὐτὸν.</td>
<td>15:10 Ἐγίνωσκεν γὰρ ὃτι διὰ φθόνον παραδέδωκεσαν αὐτὸν οἱ ἄρχερεῖς.</td>
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<td>27:19 While he was sitting on the judgment seat, his wife sent to him, saying, &quot;Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him.&quot;</td>
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<td>27:19 Καθηκένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γὰρ ἔπαθον σήμερον καὶ ὅναρ δὲ αὐτὸν.</td>
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<td>27:20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus.</td>
<td>15:11 But the chief priests stirred up the multitude, that he should release Barabbas to them instead.</td>
<td>23:18 But they all cried out together, saying, &quot;Away with this man! Release to us Barabbas!&quot; - - 23:19 one who was thrown into prison for a certain revolt in the city, and for murder.</td>
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<td>27:20 Οἱ δὲ ἄρχερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.</td>
<td>15:11 Οἱ δὲ ἄρχερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.</td>
<td>23:18 Ἀνέκραζαν δὲ παμπληθεὶς, λέγοντες, Αἱρέ τοῦτον, ἀπόλυσον δὲ ἡμῖν Βαραββᾶν· 23:19 ὅστις ἦν διὰ στάσιν τινὰ γενοµένην ἐν τῇ</td>
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<td>18:40 Τότε ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν ἤν ὃς ὁ Βαραββᾶς ληστῆς.</td>
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<td>27:21 But the governor answered them, &quot;Which of the two do you want me to release to you?&quot;</td>
<td>15:12 Pilate again asked them, &quot;What then should I do to him whom you call the King of the Jews?&quot;</td>
<td>23:20 Then Pilate spoke to them again, wanting to release Jesus,</td>
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<td>27:21 Ἀποκριθεὶς δὲ ὁ ἡγεμόν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω υμῖν;</td>
<td>15:12 Ὅ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;</td>
<td>23:20 ὍΠιλᾶτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.</td>
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<td>They said, &quot;Barabbas!&quot;</td>
<td>They all said to him, &quot;Let him be crucified!&quot;</td>
<td>15:13 They cried out again, &quot;Crucify him!&quot;</td>
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<td>Οἱ δὲ εἶπον, Βαραββᾶν.</td>
<td>Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω.</td>
<td>23:21 but they shouted, saying, &quot;Crucify! Crucify him!&quot;</td>
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<td>27:22 Pilate said to them, &quot;What then shall I do to Jesus, who is called Christ?&quot;</td>
<td>15:13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.</td>
<td>23:21 Οἱ δὲ ἐπεφώνησον, λέγοντες, Σταύρωσον, σταύρωσον</td>
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<td>27:23 But the governor said, &quot;Why? What evil has he done?&quot;</td>
<td>15:14 Ο δὲ ἠγεμόνων ἔφη, Τί γάρ κακὸν ἐποίησεν; Οἱ</td>
<td>15:14 Pilate said to them, &quot;Why, what evil has he done?&quot;</td>
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<td>23:22 Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; Οὐδὲν αἰτίου θανάτου εὔρον ἐν αὐτῷ.</td>
<td>23:22 He said to them the third time, &quot;Why? What evil has this man done? I have found no capital crime in him.</td>
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<td>27:23 Ο δὲ ἠγεμόνων ἔφη, Τί γάρ κακὸν ἐποίησεν; Οἱ</td>
<td>I will therefore chastise him and release him.&quot;</td>
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<td>23:22 Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; Οὐδὲν αἰτίου θανάτου εúdoν ἐν αὐτῷ.</td>
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<td>But they cried out exceedingly, saying, &quot;Let him be crucified!&quot;</td>
<td>But they cried out exceedingly, &quot;Crucify him!&quot;</td>
<td>23:23 But they were urgent with loud voices, asking that he might be crucified.</td>
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<td>23:23 Ο δὲ περισσῶς ἔκραζον, λέγοντες. Σταυρωθήτω.</td>
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<td>Oi δὲ περισσοτέρως ἔκραζον, λέγοντες, Σταυρωθήτω.</td>
<td>23:23 Οὶ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι.</td>
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<td>19:1 So Pilate then took Jesus, and flogged him.</td>
<td>19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησούν, καὶ ἐμαστίγωσεν.</td>
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<td>19:2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment.</td>
<td>19:2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον.</td>
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<td>19:3</td>
<td>They kept saying, &quot;Hail, King of the Jews!&quot; and they kept slapping him.</td>
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<td>19:3 καὶ ἔλεγον, Χαίρε, ὁ βασιλεύς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ράπισμα.</td>
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<td>19:4</td>
<td>Then Pilate went out again, and said to them, &quot;Behold, I bring him out to you, that you may know that I find no basis for a charge against him.&quot;</td>
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<td>19:4 Ἐξῆλθεν οὖν ἐξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἡδὲ, ἂγω χῦν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.</td>
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<td>19:5</td>
<td>Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, &quot;Behold, the man!&quot;</td>
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<td>19:5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ὕκανθινον στέφανον καὶ τὸ πορφυρων ἅμα. Καὶ λέγει αὐτοῖς, Ἡδὲ, ὁ ἄνθρωπος.</td>
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<td>19:6</td>
<td>When therefore the chief priests and the officers saw him, they shouted, saying, &quot;Crucify! Crucify!&quot;</td>
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<td>19:6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἄρχοντες καὶ οἱ ὑπηρέται, ἐκραύγασαν</td>
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<td>λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.</td>
<td>Pilate said to them, &quot;Take him yourselves, and crucify him, for I find no basis for a charge against him.&quot;</td>
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<tr>
<td>Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ἡμεῖς καὶ σταυρώσατε· ἐγὼ γάρ ὅσον εὐρίσκω ἐν αὐτῷ αἰτίαν.</td>
<td>The Jews answered him, &quot;We have a law, and by our law he ought to die, because he made himself the Son of God.&quot;</td>
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<td>19:7 Απεκρίθησαν αὐτῷ οἱ Ιουδαῖοι, Ἠμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὁφείλει ἀποθανεῖν, ὦτι ἐστίν ὑιὸν θεοῦ ἐποίησεν.</td>
<td>When therefore Pilate heard this saying, he was more afraid.</td>
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<td>19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἐφοβήθη,</td>
<td>But Jesus gave him no answer.</td>
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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?"

19:11 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."

19:12 At this, Pilate was seeking to release him, 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!"
| 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. |

| 19:14 | Now it was the Preparation Day of the Passover, at about the sixth hour. [12:00 pm] |

| 19:15 | They cried out, "Away with him! Away with him! Crucify him!" |

| 19:15 | 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 Καῖσαρα. |

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 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἄλλα μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὅχλου, λέγων, Ἀθῷς εἰμί ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς δῆσθε.

27:25 All the people answered, "May his blood be on us, and on our children!"

27:25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἔπει, Τὸ αἷμα αὐτοῦ ἔφη ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
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<td>Their voices and the voices of the chief priests prevailed.</td>
<td>καὶ κατάσχον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερῶν.</td>
<td>Their voices and the voices of the chief priests prevailed.</td>
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<td>27:26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.</td>
<td>15:15 Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.</td>
<td>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.</td>
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<td>27:26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.</td>
<td>15:15 Ὅ δὲ Πιλάτος βουλόμενος τῷ ὀχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.</td>
<td>23:24 Ὅ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἰτήμα αὐτῶν. 23:25 Ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὅν ἤτοιντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν. 19:16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον.</td>
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<td>27:27 Then the governor’s soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him.</td>
<td>15:16 The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort.</td>
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<tr>
<td>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;</td>
<td>15:17 They clothed him with purple, and weaving a crown of thorns, they put it on him.</td>
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<tr>
<td>27:28 καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. 27:29 Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἔπεθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ.</td>
<td>15:17 Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτίθασιν αὐτῷ πλέξαντες ἀκάνθηνον στέφανον,</td>
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<td>and they kneeled down before him, and mocked him, saying, &quot;Hail, King of the Jews!&quot; 27:30 They spat on him, and took the reed and struck him on the head.</td>
<td>15:18 They began to salute him, &quot;Hail, King of the Jews!&quot; 15:19 They struck his head with a reed, and spat on him, and bowing their knees, did homage to him.</td>
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<tr>
<td>καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ, λέγοντες, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἐτυπτὸν εἰς τὴν κεφαλὴν αὐτοῦ.</td>
<td>15:18 καὶ ἔρξαντο ἀσπάζεσθαι αὐτὸν, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· 15:19 καὶ ἔτυπτον αὐτῷ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπαυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.</td>
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<tr>
<td>27:31 When they had mocked him, they took the robe off of him, and put his clothes on him,</td>
<td>15:20 When they had mocked him, they took the purple off of him, and put his own garments on him.</td>
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<tr>
<td>27:31 Καὶ ὅτε ἐνέπαιζαν αὐτῷ,</td>
<td>15:20 Καὶ ὅτε ἐνέπαιζαν αὐτῷ,</td>
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and led him away to crucify him. They led him out to crucify him. 19:17 He went out, bearing his cross, 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.

**Event 128: Jesus is executed by crucifixion**  
**Time:** April 3, 33 A.D. (Friday)  
**Place:** Jerusalem, Judea

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<td>and led him away to crucify him.</td>
<td>They led him out to crucify him.</td>
<td>19:17 He went out, bearing his cross,</td>
<td>19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ</td>
</tr>
<tr>
<td>καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.</td>
<td>καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτὸν.</td>
<td>19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ</td>
<td>to the place called &quot;The Place of a Skull,&quot; which is called in Hebrew, &quot;Golgotha,&quot; 19:18 where they crucified him, and</td>
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<tr>
<td><strong>27:32</strong> 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.</td>
<td><strong>15:21</strong> 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.</td>
<td><strong>23:26</strong> 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.</td>
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<td>ἐξερχόμενοι δὲ εἰρὸν ἀνθρώπων Κυρηναίων, ὄνοματί Σίμωνα· τοῦτον ἤγαρενσαν ἵνα ἄρη τὸν σταυρὸν αὐτοῦ.</td>
<td>Καὶ ἀγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναίου, ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρη τὸν σταυρὸν αὐτοῦ.</td>
<td>Καὶ ὃς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἑρχομένου ἀπ’ ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὑπισθεὶν τὸν Ἰησοῦν.</td>
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| 23:27 A great multitude of the people followed him, including women who also mourned and lamented him. | 23:27 Ἡκολούθει δὲ αὐτῷ πολὺ πλήθος 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 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμὲ, πλὴν ἐφ’ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 23:29 Ὁτε ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἔροῦσιν, Μακάριαι αἱ στείραι, καὶ κούλιαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθηλασαν. 23:30 Τότε ἀρξονται λέγειν τοῖς ὄρεσιν, Πέστε ἐφ’ ἡμᾶς· καὶ τοῖς βουνοῖς, Καλῦσατε ἡμᾶς. 23:31 Ὁτε εἰ ἐν τῷ ὕγρῳ ἔξωτῳ ταῦτα ποιοῦσιν, ἐν τῷ ἔθρῳ τί γένηται; 23:32 There were also others, two criminals, led with him to be put to death. 23:33 Ηγοντο δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθήναι.

| 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 Γόλγοθα 23:33 Καὶ ὁτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλ.
<p>| εκεῖ ἔσταυρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἔξω ἄριστερῶν. | 23:34 Jesus said, &quot;Father, forgive them, for they don't know what they are doing.&quot; |
| τόπον λεγόμενον Γολγόθα, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος. | 27:34 They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. |
| 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’&quot;] 27:36 and they sat and watched | 15:23 They offered him wine mixed with myrrh to drink, but he didn't take it. |
| ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. | 27:34 Καὶ ἔδωκαν αὐτῷ πιεῖν δέξιος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθελεν πιεῖν. | 15:24 Crucifying him, they parted his garments among them, casting lots on them, what each should take. | 15:23 Καὶ ἔδωκον αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβεν. | Dividing his garments among them, they cast lots. |</p>
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>Σταυρώσαντες δὲ αὐτὸν, διεμερίζοντα τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον. 27:36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.</td>
<td>Crucifying him, they divided his garments among them, and threw dice to decide who would get each. 27:36 As they stood by, they kept watch over him.</td>
</tr>
<tr>
<td>15:24 Καὶ σταυρώσαντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἔπ’ αὐτᾶ, τίς τί ἀρη.</td>
<td>It was the third hour [9:00 am], and they crucified him.</td>
</tr>
<tr>
<td>25 Ἡν δὲ ἀρα τρίτη, καὶ ἐστάφισαν αὐτὸν.</td>
<td>25 It was the third hour, and they crucified him.</td>
</tr>
<tr>
<td>15:26 The superscription of his accusation was written over him, &quot;THE KING OF THE JEWS.&quot;</td>
<td>They set up over his head the accusation against him written, &quot;THIS IS JESUS, THE KING OF THE JEWS.&quot;</td>
</tr>
<tr>
<td>19:19 Pilate wrote a title also, and put it on the cross. There was written, &quot;JESUS OF NAZARETH, THE KING OF THE JEWS.&quot;</td>
<td>19:19 Pilate wrote a title also, and put it on the cross. There was written, &quot;JESUS OF NAZARETH, THE KING OF THE JEWS.&quot;</td>
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<tr>
<td>27:37 Καὶ ἐπέθεκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Ὅτι νῦν ἦν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.</td>
<td>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.</td>
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<tr>
<td>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.</td>
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| ἑσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἐβραίστι, Ἑλληνιστὶ, Ῥωμαίστι. | 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 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχερεῖς τῶν Ἰουδαίων, Μὴ γράφε, 'Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ᾽ ὅτι Ἐκεῖνος εἶπεν, Βασιλεὺς εἰμὶ τῶν Ἰουδαίων. | 19:22 Pilate answered, "What I have written, I have written."
| 27:38 Ἐλαχιστοῖς ἀνδραίσιν ἔστη ὁ Παύλος ἐν ἑαυτῷ· καὶ ἔστη ἐπὶ τοῦ καρποῦ τῶν ἀνδρῶν τῆς κατάστασις. | 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. 15:27 The Scripture was fulfilled, which says, "He was numbered with transgressors." 15:28 The Scripture was fulfilled, which says, 'He was numbered with transgressors.'
| 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐκ εὐνούχων. | 16:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃσταί, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐκ εὐνούχων αὐτοῦ. 15:28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἔλογίσθη. 15:28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, 'Μετὰ ἀνόμων ἔλογίσθη.'
<p>| 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 παραπορεύομενοι ἐβλασφήμουν αὐτῶν, κινούντες τὰς κεφαλὰς αὐτῶν, | 15:29 Καὶ οἱ παραπορεύομενοι ἐβλασφήμουν αὐτῶν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, | 23:35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. |
| 27:40 and saying, | &quot;Ha! 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!&quot; | | |
| 27:40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέρας οἰκοδομῶν, σῶσον σεαυτὸν· εἰ νῦς εἰ τοῦ θεοῦ, κατάβηθι 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 Ὅμως δὲ καὶ οἱ ἄρχερεις ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον, | 15:31 Ὅμως καὶ οἱ ἄρχερεις ἐμπαίζοντες πρὸς ἄλληλους μετὰ τῶν γραμματέων ἔλεγον, | Ἐξεμπτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, |
| 27:42 &quot;He saved others, but he can't save himself. | &quot;He saved others. He can't save himself. | &quot;He saved others. Let him save himself, |
| 27:42 Ἀλλούς ἔσωσεν, ἑαυτὸν οὐ δύναται | Ἀλλούς ἔσωσεν, ἑαυτὸν οὐ δύναται σώσαι. | Ἀλλούς ἔσωσεν, σωσάτω ἑαυτὸν, |</p>
<table>
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<tr>
<th>σῶσαι.</th>
<th>15:32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe him.&quot; [TR lacks “him”]</th>
<th>if this is the Christ of God, his chosen one!&quot;</th>
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<tr>
<td>Εἰ βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ’ αὐτῷ.</td>
<td>15:32 Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραήλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἰδούμεν καὶ πιστεύσομεν αὐτῷ.</td>
<td>εἰ αὐτὸς ἐστιν ὁ χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.</td>
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<tr>
<td>27:43 Πέποιθεν ἐπὶ τὸν θεόν ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν.</td>
<td>for he said, 'I am the Son of God.'&quot;</td>
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<tr>
<td>Εἶπεν γὰρ ὅτι θεὸς εἰμι υἱὸς.</td>
<td>23:36 The soldiers also mocked him, coming to him and offering him vinegar,</td>
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<tr>
<td>23:36 Ἐνέπαιξον δὲ αὐτῷ καὶ οἱ στρατιώται, προσερχόμενοι καὶ δόξα προσφέροντες αὐτῷ,</td>
<td>23:37 and saying, &quot;If you are the King of the Jews, save yourself!&quot;</td>
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<tr>
<td>23:37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.</td>
<td>23:38 An inscription was</td>
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also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

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<tr>
<th>23:38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπὶ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ρωμαίοῖς καὶ Ἑβραίοῖς. Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.</th>
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27:44 The robbers also who were crucified with him cast on him the same reproach. Those who were crucified with him insulted him.

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<tr>
<th>27:44 Τὸ δὲ αὐτὸ καὶ οἱ λῃσταὶ οἱ συνεσταυρωθέντες αὐτῷ ἤνειδίζον αὐτόν.</th>
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23:39 One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

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<tr>
<th>23:39 Ἐἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, Ἐι σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.</th>
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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 |
| 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, Ἀμήν 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 στρατιώται, ὅτε ἐσταυρώσαν τὸν Ἰησοῦν, ἐλαβον τὰ ἰμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. |

| Now the coat was without seam, woven from the top throughout. |

<p>| Ἂν δὲ ὁ χιτών |</p>
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>ἄραφος, ἐκ τῶν ἄνωθεν ύφαντός δι’ ὅλου.</td>
<td>19:24 Then they said to one another, &quot;Let's not tear it, but cast lots for it to decide whose it will be.&quot;</td>
</tr>
<tr>
<td>19:24 Ἐἶπον οὖν πρὸς ἄλληλους, Μὴ σχίσομεν αὐτόν, ἄλλα λάχωμεν περὶ αὐτοῦ, τίνος ἐσται: that the Scripture might be fulfilled, which says, &quot;They parted my garments among them. For my cloak they cast lots.&quot; [Psalm 22:18]</td>
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<tr>
<td>ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῦς, καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλῆρον. Therefore the soldiers did these things.</td>
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<tr>
<td>Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.</td>
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<tr>
<td>19:25 Ἐιστήκειαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῆ. 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.</td>
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</tbody>
</table>
| 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 ἰδὸν τὴν μητέρα, καὶ τὸν μαθητήν παρεστάτα ὅν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γίναι, ἰδοῦ ὁ υἱὸς σου.  

19:27 Then he said to the disciple, "Behold, your mother!"

19:27 Ἐἶτα λέγει τῷ μαθητῇ, Ἰδοῦ ἡ μήτηρ σου.  

From that hour, the disciple took her to his own home.

Καὶ ἀπὸ ἑκείνης τῆς ὥρας ἔλαβεν ὁ μαθητῆς αὐτήν εἰς τὰ ἱδία.

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].  

27:46 About the ninth hour [3:00 pm] Jesus cried with a loud voice, saying, "Eli, Eli, līma [TR has instead “lama”] sabachthani?" which is, "My God, my God, why have you forsaken me?" [Psalm 22:1]  

15:34 At the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, "My God, my God, why have you forsaken me?" [Psalm 22:1]
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>27:46 Περὶ δὲ τὴν ἐνάτην ὥραν ἄνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί, λιμὰ σαβαχθανί; Τοῦτ’ ἔστιν Θεὲ μου, Θεὲ μου, ἵνα τί με ἐγκατέλιπες;</td>
<td>15:34 Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβοήσεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἕλιο, Ἕλιο, λιμὰ σαβαχθανί; Ὅ ἔστιν μεθερμηνεύομεν, Ὅ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες;</td>
</tr>
<tr>
<td>27:47 Τινὲς δὲ τῶν ἑκατέτοτών ἀκούσαντες ἔλεγον ὡς Ἡλίαν φωνεῖ οὗτος.</td>
<td>15:35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἡλί, Ἡλί φωνεῖ.</td>
</tr>
<tr>
<td>27:48 Τινὰς ἑκάστη παρέστη ἀκούσαντες ἔλεγον ὡς Ἡλίαν φωνεῖ οὗτος.</td>
<td>19:28 After this, Jesus, seeing [TR and NU have “knowing” instead of “seeing”] that all things were now finished, that the Scripture might be fulfilled, said, &quot;I am thirsty.&quot;</td>
</tr>
<tr>
<td>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.</td>
<td>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.</td>
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<tr>
<td>Line</td>
<td>Greek Text</td>
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<tr>
<td>27:48</td>
<td>Καὶ εὐθέως δραµὼν ἐις ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὅξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.</td>
</tr>
<tr>
<td>15:36</td>
<td>Δραµὼν δὲ εἰς, καὶ γεμίσας σπόγγον ὅξους, περιθεὶς τε καλάμῳ, ἐπότιζεν αὐτόν.</td>
</tr>
<tr>
<td>19:30</td>
<td>Οτε ὦν ἔλαβεν τὸ ὅξος ὁ Ἰησοῦς, ἐκεῖνος ἐξεκοπήσεν.</td>
</tr>
<tr>
<td>23:45</td>
<td>Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.</td>
</tr>
<tr>
<td>27:50</td>
<td>Ὅ δὲ Ἰησοῦς πάλιν κράζεις φωνῇ μεγάλῃ ἁφῆς τὸ πνεῦμα.</td>
</tr>
<tr>
<td>15:37</td>
<td>Ο δὲ Ἰησοῦς ἀφεὶς φωνῆς μεγάλην ἐξέπνευσεν.</td>
</tr>
<tr>
<td>23:46</td>
<td>Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς ἐπεν, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμα μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.</td>
</tr>
<tr>
<td>23:46</td>
<td>Ἐξέπνευσεν.</td>
</tr>
<tr>
<td>27:50</td>
<td>Ο δὲ Ἰησοῦς πάλιν κράζεις φωνῇ μεγάλῃ ἁφῆς τὸ πνεῦμα.</td>
</tr>
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<td>15:37</td>
<td>Ο δὲ Ἰησοῦς ἀφεὶς φωνῆς μεγάλην ἐξέπνευσεν.</td>
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<td>Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς ἐπεν, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμα μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.</td>
</tr>
<tr>
<td>Original Text</td>
<td>English Translation</td>
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<td>---------------</td>
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<tr>
<td>27:51 Behold, the veil of the temple was torn in two from the top to the bottom.</td>
<td>15:38 The veil of the temple was torn in two from the top to the bottom.</td>
</tr>
<tr>
<td>27:51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἐως κάτω·</td>
<td>15:38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἐως κάτω.</td>
</tr>
<tr>
<td>The earth quaked and the rocks were split.</td>
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<tr>
<td>καὶ ἡ γῆ ἐσείσθη· καὶ αἱ πέτραι ἐσχίσθησαν·</td>
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<tr>
<td>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.</td>
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<tr>
<td>27:52 καὶ τὰ μνημεῖα ἀνεῴχθησαν· καὶ πολλὰ σώματα τῶν κεκουμημένων ἅγιων ἠγέρθη· 27:53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτῶν εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.</td>
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<tr>
<td>27:54 Now the centurion, and those who were with him</td>
<td>15:39 When the centurion, who stood by opposite him, saw</td>
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<tr>
<td>Watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly</td>
<td>that he cried out like this and breathed his last,</td>
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<tr>
<td>λέγοντες, Ἀληθῶς θεοῦ υἱός ἦν οὕτως.</td>
<td>Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.</td>
</tr>
<tr>
<td>27:55 ήςαν δὲ ἐκεί γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, άττινες ἥκυνούθησαν τῷ Ίησοῦ ἀπὸ τῆς Γαλιλαίας, διακανοῦσαν αὐτῷ,</td>
<td>15:40 ήςαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὄροσαί ταῦτα.</td>
</tr>
</tbody>
</table>

**Event 129: Jesus is buried**  
**Time:** April 3, 33 A.D. (Friday)  
**Place:** Jerusalem, Judea
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.

19:31 Οι οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἔπει Παρασκευὴν ἣν—ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου—ὁρῶσαν τὸν Πιλάτον ἵνα καταγώσῃν αὐτὸν 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 Ἡλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτοῦ.

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 ἔλθοντες, ὡς ἔλθον αὐτὸν
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19:34 ἠδή τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη</td>
<td>However one of the soldiers pierced his side with a spear, and immediately blood and water came out.</td>
</tr>
<tr>
<td>19:34 ἀλλ’ εἰς τὸν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξὲν, καὶ εὐθέως ἔξῆλθεν αἷμα καὶ υδώρ.</td>
<td></td>
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<tr>
<td>19:35 Καὶ ὁ ἐωρακὼς μεμαρτύρηκεν, καὶ ἄληθινὴ ἔστιν αὐτοῦ ἢ μαρτυρία, κάκεινος οἶδεν ὅτι ἄληθη λέγει, ἵνα ψεῦδος πιστεύσητε.</td>
<td>He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe.</td>
</tr>
<tr>
<td>19:36 Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, Ὑστοῦν οὐ συντριβήσεται ἃπ’ αὐτοῦ. 19:37 Καὶ πάλιν ἔτερα</td>
<td>For these things happened, that the Scripture might be fulfilled, &quot;A bone of him will not be broken.&quot; [Exodus 12:46; Numbers 9:12; Psalm 32:20] Again another Scripture says, &quot;They will look on him whom they pierced.&quot; [Zechariah 12:10]</td>
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<tr>
<td>15:43</td>
<td>a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came.</td>
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<tr>
<td>19:38</td>
<td>After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body.</td>
</tr>
<tr>
<td>27:58</td>
<td>This man went to Pilate, and asked for Jesus' body.</td>
</tr>
<tr>
<td>ήλθεν ἄνθρωπος πλούσιος ἀπὸ Αριµαθαίας, τὸν ὄνοµα Ἰωσήφ, δὲ καὶ αὐτὸς ἑµαθήτευσεν τῷ Ἰησοῦν.</td>
<td>15:43 ἦλθεν Ἰωσήφ ὁ ἀπὸ Αριµαθαίας, εὐσχήµων βουλευτῆς, δὲ καὶ αὐτὸς ἦν προσδεχόµενος τὴν βασιλείαν τοῦ θεοῦ.</td>
</tr>
<tr>
<td>15:44</td>
<td>Πιλάτος ἐθαύμασεν εἰ ἦδη τεθνηκεν'</td>
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</tbody>
</table>
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.

When he found out from the centurion, he granted the body to Joseph.

καὶ ἐπέτρεψεν ὁ Πιλάτος.

He came therefore and took away his body.

Ἡλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.

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]

Joseph took the body, and wrapped it in a clean linen cloth,
<table>
<thead>
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<th>English Translation</th>
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<tbody>
<tr>
<td>27:59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρά,</td>
<td>him in the linen cloth,</td>
</tr>
<tr>
<td>15:46 Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησεν τῇ σινδόνι,</td>
<td>cloths with the spices, as the custom of the Jews is to bury.</td>
</tr>
<tr>
<td>23:53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι,</td>
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<tr>
<td>19:40 Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἐδήσαν αὐτὸ ἐν θονίας μετὰ τῶν ἀρωμάτων, καθὼς ἐθὸς ἦστιν τοῖς Ἰουδαῖοις ἐνταφίαζεν.</td>
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<tr>
<td>19:41 Καὶ ἔθηκεν αὐτὸν ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἔλατόμησεν ἐν τῇ πέτρᾳ</td>
<td></td>
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<tr>
<td>27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἔλατόμησεν ἐν τῇ πέτρᾳ</td>
<td></td>
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<tr>
<td>19:42 Ἐκεῖ oὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.</td>
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<tr>
<td>27:60 and laid it in his own new tomb, which he had cut out in the rock,</td>
<td>and laid him in a tomb which had been cut out of a rock.</td>
</tr>
<tr>
<td>and laid him in a tomb that was cut in stone, where no one had ever been laid.</td>
<td>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</td>
</tr>
<tr>
<td>καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας;</td>
<td></td>
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<tr>
<td>καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.</td>
<td></td>
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<tr>
<td>καὶ ἔθηκαν τὸ κήπῳ μνημείου καινὸν, ἐν ὧν οὐδέπω οὐδεὶς ἔτεθη. 19:42 Εκεῖ oὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.</td>
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<tr>
<td>and he rolled a great stone to the door of the tomb, and departed.</td>
<td>He rolled a stone against the door of the tomb.</td>
</tr>
</tbody>
</table>
It was the day of the Preparation, and the Sabbath was drawing near.

23:54 Καὶ ἡμέρα ἤν Παρασκευή, σάββατον ἐπέφωσκεν.

Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

27:61 Η δὲ Μαριά ή Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου. 15:47 Η δὲ Μαρία ή Μαγδαληνή καὶ Μαρία Ιωσή ἐθέωρον ποῦ τίθεται.

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 Κατακολούθησασαι δὲ γυναῖκες, αἵτινες ἦσαν συνελήλυθαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθέσαντο τὸ μνημεῖον, καὶ ὡς ἔτθη τὸ σῶμα αὐτοῦ.

They returned, and prepared spices and ointments.

23:56 Υποστρέψασι δὲ ἤτοιμασαν ἀρώματα καὶ μόρα.

On the Sabbath they rested according to the commandment.

23:56 Καὶ τὸ μὲν σάββατον ἦσορχασαν κατὰ τὴν ἐντολὴν.
Pilate,  

27:62 Τῇ δὲ ἐπαύριον, ἢτις ἦστιν 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 ὧτι ἐκεῖνος ὁ πλάνος εἶπεν ἄτι 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 Κάλεσον οὖν ἀσφαλισθῆναι τὸν τάφον ὡς τῆς τρίτης ἡμέρας· μὴποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρον τῆς πρώτης.
27:65 Pilate said to them, "You have a guard. Go, make it as secure as you can."

27:65 Ἐφη δὲ αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστῳδίαν· 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 ἴσαφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστῳδίας.

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**Event 130: Various women, Peter and John at the empty tomb and Jesus appears**  
**Time:** April 5, 33 A.D. (Sunday)  
**Place:** Jerusalem, Judea

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<tr>
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<tr>
<td>23:55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.</td>
<td>23:55 Κατακολούθησασαὶ δὲ γυναῖκες, αἵτινες ἦσαν συνελθοῦσαι αὐτῷ ἐκ τῆς Γαλαλαίας, ἐθέασαν τὸ μνημεῖον, καὶ ὡς ἔτεθη τὸ σῶμα αὐτοῦ.</td>
<td>23:56 They returned,</td>
<td></td>
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</tbody>
</table>
and prepared spices and ointments.

<table>
<thead>
<tr>
<th>23:56 Ὑποστρέψαςι δὲ ἑτοίμασαν ἀρώματα καὶ μύρα.</th>
<th>On the Sabbath they rested according to the commandment.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.</td>
<td>28:1 Now after the Sabbath, as it began to dawn on the first day of the week,</td>
</tr>
<tr>
<td>16:1 Καὶ τὸ µὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.</td>
<td>24:1 But on the first day of the week, at early dawn,</td>
</tr>
<tr>
<td>20:1 Καὶ τὸ µὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.</td>
<td>16:2 Very early on the first day of the week, they came to the tomb when the sun had risen.</td>
</tr>
<tr>
<td>Mary Magdalene and the other Mary came to see the tomb.</td>
<td>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.</td>
</tr>
<tr>
<td>Ηλθεν Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.</td>
<td>they and some others came to the tomb, bringing the spices which they had prepared.</td>
</tr>
<tr>
<td>Μαρία ἡ Μαγδαληνή καὶ Μαρία Ἰακώβου καὶ Σαλώμη ἤγορασαν ἀρώματα, ἵνα ἔλθοῦσαι ἀληίψωσιν αὐτόν. 16:2 Καὶ λίαν πρὸ τῆς μιὰς σαββάτων ἔρχονται ἐπὶ τὸ µυνηµεῖον, ἀνατείλαντος τοῦ ἡλίου.</td>
<td>Mary Magdalene went early, while it was still dark, to the tomb,</td>
</tr>
<tr>
<td>Ηλθον ἐπὶ τὸ µυνήµα, φέρουσαι ἀρώματα, καὶ τίνες σὺν αὐταῖς.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
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<tr>
<td>28:2 Καὶ ἴδον, σεισμὸς ἐγένετο μέγας· ἄγγελος κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.</td>
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<tr>
<td>28:3 His appearance was like lightning, and his clothing white as snow.</td>
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</tr>
<tr>
<td>28:3 Ἦν δὲ ἡ ἴδεα αὐτοῦ ὡς ἀστραπῆ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιόν.</td>
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<tr>
<td>28:4 For fear of him, the guards shook, and became like dead men.</td>
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<tr>
<td>28:4 Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί.</td>
<td></td>
</tr>
<tr>
<td>16:3 They were saying among themselves, &quot;Who will roll away the stone from the door of the tomb for us?&quot;</td>
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<tr>
<td>16:3 Καὶ ἔλεγον</td>
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<tr>
<td>16:4 for it was very big. Looking up, they saw that the stone was rolled back.</td>
<td>24:2 They found the stone rolled away from the tomb. and saw the stone taken away from the tomb.</td>
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<tr>
<td>16:4 Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλληται ὁ λίθος· ἂν γὰρ μέγας σφόδρα.</td>
<td>24:2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου. καὶ βλέπει τὸν λίθον ἧμεν ἐκ τοῦ μνημείου.</td>
</tr>
<tr>
<td>16:5 Entering into the tomb,</td>
<td>24:3 They entered in,</td>
</tr>
<tr>
<td>16:5 Καὶ εἰσελθοῦσα εἰς τὸ μνημεῖον,</td>
<td>24:3 Καὶ εἰσελθοῦσα</td>
</tr>
<tr>
<td>and didn't find the Lord Jesus' body. 24:4 It happened, while they were greatly perplexed about this,</td>
<td>24:4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τοῦ,</td>
</tr>
<tr>
<td>24:5 Becoming terrified, they bowed</td>
<td>24:5 Becoming terrified, they bowed</td>
</tr>
<tr>
<td>they saw a young man sitting on the right side, dressed in a white robe, and they were amazed.</td>
<td>24:5 Behold, two men stood by them in dazzling clothing.</td>
</tr>
<tr>
<td>εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἔξευθημήθησαν.</td>
<td>καὶ ἴδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσειν ἀστραπτούσαις:</td>
</tr>
</tbody>
</table>
their faces down to the earth.

| 24:5 ἐμφόβιον δὲ γενομένων αὐτῶν, καὶ κλινουσόν 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. He is not here. Behold, the place where they laid him! 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. |

| 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?" |

<p>| μνήσθητε ὡς ἔλλησαν ὡμέν, ἢτι ὦν ἐν τῇ Γαλιλαίᾳ, 24:7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χέιρας ἀνθρώπων |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>ἁμαρτωλόν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι.</td>
<td>24:8 They remembered his words,</td>
</tr>
<tr>
<td>24:8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,</td>
<td></td>
</tr>
<tr>
<td>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.&quot;</td>
<td>28:7 But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he said to you.&quot;</td>
</tr>
<tr>
<td>28:7 Καὶ ταχὺ πορευθείσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἴδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἴδοὺ, εἶπον ὑμῖν.</td>
<td>16:7 Αλλ᾽ ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.</td>
</tr>
<tr>
<td>28:8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.</td>
<td>28:8 They went out, and fled [TR adds &quot;quickly&quot;] from the tomb, for trembling and astonishment had come on them.</td>
</tr>
<tr>
<td>16:8 Καὶ ἐξελθοῦσα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγέλατο τοῖς μαθηταῖς αὐτοῦ.</td>
<td>24:9 returned from the tomb,</td>
</tr>
<tr>
<td>28:8 Καὶ ἐξελθοῦσα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγέλατο τοῖς μαθηταῖς αὐτοῦ.</td>
<td>16:8 Καὶ ἐξελθοῦσα ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἐκκαταστὶς: They said nothing to anyone; for they were afraid.</td>
</tr>
<tr>
<td>24:9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου,</td>
<td>24:9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου,</td>
</tr>
<tr>
<td>καὶ οὐδενὶ οὐδὲν ἀπήγγειλαν ταῦτα</td>
<td>and told all these things to the eleven, and to all the rest.</td>
</tr>
</tbody>
</table>
28:9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

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."

28:11 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.
| 28:11 | Πορευοµένων δὲ αὐτῶν, ιδοὺ, τινὲς τῆς κουστοδίας ἐλθόντες εἰς τὴν πόλιν ἀπῆγγελαν τοῖς ἄρχιερεύσιν ἀπαντὰ τὰ γενόµενα. |
| 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." |
| 28:12 | Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συµβούλιον τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, 28:13 λέγοντες, Ἐπετε ὅτι Οἱ µαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτόν ἡµῶν κοιµοµένων. 28:14 Καὶ ἐὰν ἀκουσθῇ τούτῳ ἐπὶ τοῦ ἡγεµόνος, ἡµεῖς πείσοµεν αὐτόν, καὶ ὑµᾶς ἀµεµίδονες ποιήσοµεν. |
| 28:15 | So they took the money and did as they were told. This saying was spread abroad |
among the Jews, and continues until this day.

<p>| 28:15 Οἱ δὲ λαβόντες τὰ ἁργύρια ἔποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον. | 16:9 Αναστὰς δὲ πρῶτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ἀφ’ ἦς ἐκβεβλήκει ἑπτὰ δαμόνια. | 20:2 Τρέχει οὖν καὶ ἐρεθεὶς πρὸς Σίμωνα Πέτρων καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτὸν. |
| 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 Ησαν δὲ Ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λουπαὶ σὺν αὐτῶν, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους τούτα. | 20:2 Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, &quot;They have taken away the Lord out of the tomb, and we don't know where they have laid him!&quot; |
| 16:10 She went and told those who had been with him, as they mourned and wept. | 16:10 ΄Εκεῖνη πορευθεῖσα ἀπῆγγελεν τοῖς μετ’ αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίοσιν. | | 16:11 When they heard that he was alive, and had been | 24:11 These words seemed to them to be nonsense, and they |</p>
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>Greek Translation</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>16:11 Κάκεινοι ἀκούσαντες δι’ ζῆς καὶ ἐθεάθη ὑπ’ αὐτῆς ἦπιστήσαν.</td>
<td>24:11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὦσει λήρος τὰ ἰδίατα αὐτῶν, καὶ ἦπιστον αὐταῖς.</td>
<td>They didn't believe them.</td>
</tr>
<tr>
<td>24:12 Ο δὲ Πέτρος ἀναστάς ἔδραμεν ἐπὶ τὸ μνημεῖον,</td>
<td>20:3 Εξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἠρχοντο εἰς τὸ μνημεῖον.</td>
<td>But Peter got up and ran to the tomb.</td>
</tr>
<tr>
<td>20:4 Εὑρέθη τότε ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἠλθεν πρῶτος εἰς τὸ μνημεῖον,</td>
<td>20:6 Ἑρχεται οὖν Σίμων Πέτρος</td>
<td>They both ran together. The other disciple outran Peter, and came to the tomb first.</td>
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<tr>
<td>Page</td>
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<tr>
<td>656</td>
<td>ἀκολούθων αὐτῶ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον,</td>
<td>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.</td>
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<tr>
<td>20:7</td>
<td>καὶ θεωρεῖ τά ὀθόνια κείμενα,</td>
<td>And he saw and believed.</td>
</tr>
<tr>
<td>20:8</td>
<td>Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἔλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν·</td>
<td>So then the other disciple who came first to the tomb also entered in, and he saw and believed.</td>
</tr>
<tr>
<td>20:9</td>
<td>οὐδέπω 8 γὰρ ἤδεισαν τὴν γραφήν, ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀναστήναι.</td>
<td>For as yet they didn't know the Scripture, that he must rise from the dead.</td>
</tr>
<tr>
<td>20:10</td>
<td>Απῆλθον</td>
<td>So the disciples went away again to their own homes.</td>
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<td></td>
<td>καὶ ἀπῆλθεν πρὸς</td>
<td>he departed to his home, wondering what had happened.</td>
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</tbody>
</table>
But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb.

and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."

Because they have taken away my Lord, and I don't know where they have laid him.
When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

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."

She turned and said to him, "Rhabbouni!" which is to say, "Teacher!"
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<th>Line</th>
<th>Greek</th>
<th>English</th>
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<tr>
<td>20:17</td>
<td>Στραφεῖσα ἐκεῖνη λέγει αὐτῇ, Ἡραββουνί–ὁ λέγεται, Διδάσκαλε.</td>
<td>Jesus said to her, &quot;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.'&quot;</td>
</tr>
</tbody>
</table>
| 20:17 | Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἄπτου, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τούς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβάνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν. | "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.'"
| 20:18 | Μαρία ἡ Μαγδαληνὴ Ἀρχεται τοῖς μαθηταῖς ὅτι ἔσωκεν τὸν κύριον, καὶ ταῦτα εἴπεν αὐτῇ. | Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. |

**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

16:12 After these things he was revealed in another form to two of them, as they walked, on their way into the country.

LUKE 24:13-35

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 ἴδον, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κόμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἢ ὄνομα Ἐμμαούς.

24:14 They talked with each other about all of these things which had happened.

24:14 Καὶ ἀὐτοὶ ὁμιλοῦσιν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκὼν τῶν.

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 αὐτούς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγένετο συνεπορεύετο αὐτοῖς.

24:16 But their eyes were kept from recognizing him.

24:16 Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνώναι αὐτὸν.

24:17 He said to them, "What are you talking about as you walk, and are sad?"

24:17 Εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὐσιοῦ ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθροποί;

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 εἶς, ὁ ὄνομα Κλεοπάς, ἐἶπεν πρὸς αὐτῶν, Σὺ μόνος παροικεῖς Ἱερουσαλήμ, καὶ οὐκ ἐγνώς τὰ γεγονόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταῦτας;

24:19 He said to them, "What things?"

24:19 Καὶ ἐἶπεν αὐτοῖς, Ποιὰ;

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
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.

24:22 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.

24:24 Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

24:24 Kαὶ ἀπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθός 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.

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<td>24:28</td>
<td>They drew near to the village, where they were going, and he acted like he would go further.</td>
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<td>24:29</td>
<td>They urged him, saying, &quot;Stay with us, for it is almost evening, and the day is almost over.&quot;</td>
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<td></td>
<td>24:30</td>
<td>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.</td>
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<td></td>
<td>24:31</td>
<td>Their eyes were opened, and they recognized him, and he vanished out of their sight.</td>
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<td></td>
<td>24:32</td>
<td>They said one to another, &quot;Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?&quot;</td>
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<td></td>
<td>16:13</td>
<td>They went away</td>
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<td>24:33</td>
<td>They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, 24:34 saying, &quot;The Lord is risen indeed, and has appeared to...&quot;</td>
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</tbody>
</table>
They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

They didn't believe them, either.

**Event 132: Jesus appears to the disciples in Jerusalem absent Thomas**
**Time: April 5, 33 AD (Sunday)**
**Place: Jerusalem, Judea**

<table>
<thead>
<tr>
<th>MARK 16:14-18</th>
<th>LUKE 24:36-49</th>
<th>JOHN 20:19-23</th>
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<tbody>
<tr>
<td>16:14 Afterward he was revealed to the eleven themselves as they sat at the table,</td>
<td>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,</td>
<td>24:36 As they said these things, Jesus himself stood among them, and said to them, &quot;Peace be to you.&quot;</td>
</tr>
<tr>
<td>16:14 Ὕστερον ἀνάκειμένοις αὐτοῖς τοῖς ἐνδέκα ἑφανερώθη,</td>
<td>20:19 Ὅσης οὖν ὁμίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένοι ὅπου ἦσαν οἱ μαθηται συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων,</td>
<td>Jesus came and stood in the midst, and said to them, &quot;Peace be to you.&quot;</td>
</tr>
<tr>
<td>24:36 Ταῦτα δὲ αὐτῶν λαλοῦντον, αὐτός ὁ Ἰησοῦς ἐστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Ἐιρήνη ὑμῖν.</td>
<td>24:37 Περισσότερος δὲ καὶ ἔμφροβοι γενόμενοι</td>
<td>24:37 But they were terrified and filled with fear, and supposed that they had seen a spirit.</td>
</tr>
<tr>
<td>24:37 Περισσότερος δὲ καὶ ἔμφροβοι γενόμενοι</td>
<td>24:37 Ἡλθεν ὁ Ἰησοῦς καὶ ἐστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Ἐιρήνη ὑμῖν.</td>
<td>24:37 But they were terrified and filled with fear, and supposed that they had seen a spirit.</td>
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<td>Greek</td>
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<td>ἐδόκουν πνεῦμα θεωρεῖν.</td>
<td>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.</td>
<td></td>
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<tr>
<td>καὶ ἔνειδίσει τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοὺς θεασαμένους αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.</td>
<td>καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἦστε, καὶ διὰ τί διαλογισμοὶ ἀναβάινουσιν ἐν ταῖς καρδίασις ὑμῶν;</td>
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<tr>
<td>24:38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἦστε, καὶ διὰ τί διαλογισμοὶ ἀναβάινουσιν ἐν ταῖς καρδίασις ὑμῶν;</td>
<td>24:38 He said to them, &quot;Why are you troubled? Why do doubts arise in your hearts?</td>
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<td>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.&quot;</td>
<td>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.&quot;</td>
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<td>24:40 When he had said this, he showed them his hands and his feet.</td>
<td>20:20 When he had said this, he showed them his hands and his side.</td>
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<td>24:40 Καὶ τοῦτο εἶπὼν ἔπεδειξεν αὐτοῖς τὰς χειρὰς καὶ τοὺς πόδας.</td>
<td>20:20 Καὶ τοῦτο εἶπὼν ἔδειξεν αὐτοῖς τὰς χειρὰς καὶ τὴν πλευρὰν αὐτοῦ. Ἑξάρθησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.</td>
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<td>24:41 While they still didn't believe for joy, and wondered, he said to them, &quot;Do you have anything here to eat?&quot;</td>
<td>24:41 While they still didn't believe for joy, and wondered, he said to them, &quot;Do you have anything here to eat?&quot;</td>
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<td>24:42 They gave him a piece of a broiled fish and some honeycomb.</td>
<td>24:42 They gave him a piece of a broiled fish and some honeycomb.</td>
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<td>καὶ ἀπὸ μελισσίου κηρίου.</td>
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<td>24:43 He took them, and ate in front of them.</td>
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<td>24:43 Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.</td>
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<td>24:44 He said to them, &quot;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.&quot;</td>
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<td>24:44 Εἶπεν δὲ αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἐτὶ ὁν σὸν ὑμῖν, ὡς δὲ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.</td>
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<td>24:45 Then he opened their minds, that they might understand the Scriptures. 24:46 He said to them, &quot;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.</td>
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<td>24:45 Τότε διήνοιξεν αὐτῶν τὸν νόην, τοῦ συνιέναι τὰς γραφὰς· 24:46 καὶ εἶπεν αὐτοῖς ὅτι Οὗτος γέγραπται, καὶ οὗτος ἔδει παθεῖν τὸν χριστὸν, καὶ ἀναστήσῃ ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 24:47 καὶ κηρυχθῆναι ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαι καὶ ἀφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.</td>
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<td>24:48 You are witnesses of these things. 24:49 Behold, I</td>
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<td>16:15 He said to them, &quot;Go into all the world, and preach the Good News to the whole creation.</td>
<td>20:21 Jesus therefore said to them again, &quot;Peace be to you. As the Father has sent me, even so I send you.&quot;</td>
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<td>16:15 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάση τῇ κτίσει.</td>
<td>20:22 When he had said this, he breathed on them, and said to them, &quot;Receive the Holy Spirit!&quot;</td>
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<td>16:16 He who believes and is baptized will be saved; but he who disbelieves will be condemned.</td>
<td>20:23 Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained.&quot;</td>
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<td>16:16 Ὅσιοίς καὶ ἁπάτησαι, σωθήσεται; Ὅ δὲ ἁπάτησαι κατακρίθησαι.</td>
<td>20:23 Ἀν τινος ἁφήτε τὰς ἁμαρτίας, ἀφίεναι αὐτοῖς ἄν τινος κρατήτε, κεκράτησαι.</td>
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<td>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.&quot;</td>
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</table>
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 δὲ, εἷς ἐκ τῶν δώδεκα, ἴδε ὅπως οὗτος ΄Αναστάς, οὐκ ἔχει τινας ὑπομονήν ὁ Ἰησοῦς.

20:25 The other disciples therefore said to him, "We have seen the Lord!"

20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἠσακαμεν 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."

Ο δὲ ἐπεν αὐτῷ, Ἑάν μὴ ἰδο ἐν ταῖς χειρὶς αὐτοῦ τὸν τύπον τῶν ἠλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλων, καὶ βάλω τὴν χειρὶ μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

20:26 After eight days again his disciples were inside, and Thomas was with them.

20:26 Καὶ μεθ' ἡμέρας ὁκτὼ πάλιν ἤσαν 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."

"Ερχέσαι ὁ Ἰησοῦς, τῶν Υἱῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ ἔπειν, Ἐιρήνη 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 Εἴποτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὑδε, καὶ ἤδε τὰς χειρὰς μου· καὶ φέρε τὴν χειρὰ σου, καὶ βάλε εἰς τὴν πλευρὰν 2 μου· καὶ μή γίνοις ἁπάστος, ἄλλα πιστὸς.

20:28 Thomas answered him, "My Lord and my God!"

20:28 Καὶ ἀπεκρίθη Θωμᾶς, καὶ ἔπειν αὐτῷ, ὁ κύριος 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, Ὄτι 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 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ ᾿Ιησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὦ οὖν ἐστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 20:31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ᾿Ιησοῦς ἐστίν ὁ χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύσωντες ζωῆν ἐχήτη ἐν τῷ ὄνοματι 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.

21:2 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 Ἡσαν οἱ δύο Σίμων Πέτρος, καὶ Θωμᾶς ὁ λέγωμος Διδυμὸς, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ 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 ἀλλεύειν.

They told him, "We are also coming with you."

Ἀλέγουσιν αὐτῷ, Ἑρχόμεθα καὶ ἡμεῖς σὺν σοί.

They immediately went out, and entered into the boat. That night, they caught nothing.

Ἐξῆλθον καὶ ἐνέβησαν ἕνας τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσασαν οὐδὲν.

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 Πρώτας δὲ ἦδη γενομένης ἡ μεταμφιάσεως ᾿Ιησοῦς εἰς τὸν ἀγιαλόν· οὗ μὲντοι ἤδεισαν οἱ μαθηταὶ ὅτι ᾿Ιησοῦς ἐστίν.

21:5 Jesus therefore said to them, "Children, have you anything to eat?"

21:5 Λέγει οὖν αὐτοῖς ὁ ᾿Ιησοῦς, Παιδία, μή τι προσφάγιον ἐχέτε;

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 Ο ὃ δὲ ἐδέσπον αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρίσκετε.

They cast it therefore, and now they weren't able to draw it in for the multitude of fish.

Ἐβάλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσατο ἰσχύςαν ἄπο τοῦ πλῆθους τῶν ἤχουν.

21:7 That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"

21:7 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἦγατα ὁ ᾿Ιησοῦς 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 διεξόσιστο—ἂν γὰρ γαμνὸς· καὶ ἐβάλεν 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 ἠσαν μακρὰν ἀπὸ τῆς γῆς, 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 Ως οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὑπάρχων ἑπικείμενον, 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 ὑπάρχων ὑν ἑπικατάτατε 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 εἶλκοσαν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἐκατόν πεντήκοντα τριών· καὶ τοσοῦτον ὄντον, οὐκ ἔσχισθη τὸ δίκτυον.

21:12 Jesus said to them, "Come and eat breakfast."

21:12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἄριστησατε.

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

Οὐδεὶς δὲ ἐπόλμη τῶν μαθητῶν ἔξετάσαι αὐτοῖν, Σὺ τίς εἰς; εἰδότες ὅτι ὁ κύριος ἐστιν.

21:13 Then Jesus came and took the bread, gave it to them, and the fish likewise.

21:13 Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὑπάρχων ὀμοίως.

21:14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.

21:14 Τούτο ήδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθείς 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 Ότε οὖν ἤριστήσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλέον τούτον;

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."

Βόσκε τὰ ἄρνια μου.

21:16 He said to him again a second time, "Simon, son of Jonah, do you love me?"
<table>
<thead>
<tr>
<th>21:16</th>
<th>Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννα, ἀγαπᾷς με;</th>
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<tbody>
<tr>
<td>He said to him, &quot;Yes, Lord; you know that I have affection for you.&quot;</td>
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<tr>
<td>21:16</td>
<td>Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε.</td>
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<td>He said to him, &quot;Tend my sheep.&quot;</td>
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<td>21:17</td>
<td>Λέγει αὐτῷ τῷ τρίτον, Σίμων Ἰωάννα, φιλεῖς με;</td>
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<tr>
<td>Peter was grieved because he asked him the third time, &quot;Do you have affection for me?&quot; He said to him, &quot;Lord, you know everything. You know that I have affection for you.&quot;</td>
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<tr>
<td>21:17</td>
<td>Καὶ ἔδειξεν τὸ πρόβατά μου.</td>
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</tbody>
</table>
| Jesus said to him, "Feed my sheep."
| | |
| 21:18 | Καὶ τοῦτο εἶπεν· Κύριε, όσα μους τὰς θύματά σου, ἐφεξῆς, σὲ λατρεύεις. |
| 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." |
| | |
| 21:19 | Τοῦτο δὲ εἶπεν, σημαίνον ποίος θανάτι ἀπεβαίνει τὸν θεόν. |
| When he had said this, he said to him, "Follow me." |
| | |
| 21:20 | Καὶ τοῦτο εἶπον· Λέγει αὐτῷ, Ἀκολούθει μοι. |
| 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 | Εἰπήρει δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολούθητα, δό καὶ ἀνέπεσαν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοντας σε; |
| 21:21 | Peter seeing him, said to Jesus, "Lord, what about this man?"
| 21:21 | Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, εἰτος δε 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 ἐως ἐρχομαι, τί πρὸ σε; Σὺ ἀκολούθητε 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 ἄδελφους, ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει· καὶ οὗτ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνῄσκει· ἀλλ’, Ἐὰν αὐτὸν θέλω μένειν ἕως ἐρχομαι, 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 ἐστίν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων, καὶ γράφας ταῦτα· καὶ οἴδαμεν ὅτι ἁληθῆς ἐστίν 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 Ἐστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἀτινα ἀν γράφηται καθ’ ἐν, οὐδὲ αὐτὸν οἴμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Αμήν.

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.

28:17 When they saw him, they bowed down to him, but some doubted.

28:18 Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.

28:19 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."

28:20 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 28:19 Πορευθέντως μαθητεύσατε πάντα τὰ τῆς ἐκκλησίας τῶν Πατρὸς καὶ τῶν Υἱῶν καὶ τῶν Άγιων Πνεύματος. 28:20 διδάσκαλοι αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμεν ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ’ ὑμῶν εἰμί πᾶσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Amen.

Αμήν.

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,
οὐ Θεόφυλε, ὃν ἦρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ
dιδάσκαν, 1:2 ἄχρι ἦς ἡμέρας, ἐντελόμενος τοῖς ἀποστόλοις διὰ πνεῦματος ἁγίου ὦς εξελέξατο,
ἀνελήφθη 1:3 οἷς καὶ παρέστησαν ἕως τοῦ ἔως ὑποκείμενοι, 
καὶ λέγει ταῖς 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 συναλίζομενος παρῆγγελεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
tοῦ πατρὸς, 'Ἡν ἡκούσατε
μου' 1:5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὑδάτι, ἦμεν δὲ
βαπτισθήσεσθε ἐν
πνεύματι ὁγίῳ οὗ μετὰ
| 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 ἐπηρότων αὐτὸν λέγοντες, Κύριε, εἰ ἔν 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." |
| 24:50 | He led them out as far as Bethany, and he lifted up his hands, and blessed them. |
| 24:51 | It happened, while he blessed them, that he withdrew from them, and was carried up into heaven. |
| 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. |
| 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. |
| 16:19 | Ο μὲν οὖν κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισαν ἐκ δεξιῶν τοῦ θεοῦ. | 24:51 | Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοῖς, διέστη ἄπ’ αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. | 1:9 | Καὶ ταῦτα εἰπόν, βλεπόντων αὐτὸν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ορθωλιμῶν αὐτῶν. |
| 16:20 | They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen. | 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. | 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 |
| 16:20 Εκεῖνοι δὲ ἔξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθοῦντον σημείων. Αμήν. | 24:52 Καὶ αὗτοι προσκυνήσαντες αὐτῶν, ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης. 24:53 καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θεὸν. Αμήν. | 1:12 Τότε ὑπέστρεψαν εἰς Ἰερουσαλήμ ἀπὸ ὅρους τοῦ καλουμένου Ἐλαιόνος, δ' ἔστιν ἐγγὺς Ἰερουσαλήμ, σαββάτου ἐχον ὑδόν. 1:13 Καὶ ὅτε εἰσῆλθον, ἀνεβήσαν εἰς τὸ ὑπέρφων ὦ ἦσαν καταμένοντες, δ' τε Πέτρος καὶ Ίακώβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ίακώβος Ἀλφαῖον καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. 1:14 Οὕτω πάντες ἦσαν προσκαρτεροῦντες ὑμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναικὶ καὶ Μαρίᾳ τῇ μητρί τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδέλφοις αὐτοῦ. |
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