

BS 2560 .A2 R6 1845

Bible.

A harmony of the four
gospels in Greek

copy

A

HARMONY

OF THE

FOUR GOSPELS IN GREEK.

ACCORDING TO THE TEXT OF HAHN.

NEWLY ARRANGED, WITH EXPLANATORY NOTES.

BY

EDWARD ROBINSON, D. D. LL. D.

Professor of Biblical Literature in the Union Theological Seminary, New-York;
Author of a Greek and English Lexicon of the New Testament,
Biblical Researches in Palestine, etc. etc.

BOSTON:


PUBLISHED BY CROCKER AND BREWSTER.

LONDON: WILEY AND PUTNAM.

1845.

NEW-YORK :
JOHN F. TROW AND CO. PRINTERS,
33 ANN STREET.

Entered, according to Act of Congress, in the year 1845, by EDWARD ROBINSON, in the Clerk's Office of the District Court of the Southern District of New-York.



P R E F A C E .

THE experience of many years has not failed to impress upon the minds of most Biblical teachers, the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical Interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony have formerly appeared in this country; one of them under my own superintendence. These have already been long out of print, so that for some years it has been very difficult to obtain copies. Under these circumstances, and by the advice and request of leading Professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent, that, rather than to engraft the changes and additions, which seemed necessary, upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and it is now given to the public, as a new and independent work, in

the hope and with the prayer, that it may be found useful in its place, and thus aid in promoting the cause of Theological Education.

The public, however, will naturally be slow to expect any great amount of novelty in a work of this kind, on a subject which has been before the ablest minds of the Church during many centuries. Yet, in the lapse of centuries, and even of years, there is a constant progress in the discovery or observation of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge ; they add to the apparatus and means of the Interpreter and Harmonist ; and thus enable him often to shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than in the almost seventy years which have elapsed since the original publication of Newcome's Harmony. Hence, in a similar work issued at the present day, the scholar may justly require, that it shall exhibit the results of all these later investigations into language, manners and customs, history, geography, and the like, so far as they are well-founded ; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular department. Such, accordingly, has been my aim in the preparation of this volume. I have also every where endeavoured faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the Gospel History ; a privilege enjoyed, I believe, by no previous Harmonist.

If then the scholar shall find little or nothing of positively new matter in these pages, he will yet find, I trust, some new views, and also some new illustrations of old views, which are nowadays assailed. This is true especially in respect to the transactions during the last six months of our Lord's life and ministry ; and the remark applies more particularly to the identification of the city Ephraim and the return of Jesus from that place through Perea ; to the important Passover question ; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents. All these and other like topics are discussed

in the Notes; to which the reader is respectfully referred. The notation of place in connection with every section, though not wholly a new feature, is yet much more definitely carried out.

The general uses and advantages of a Harmony, and the particular objects aimed at in the present volume, are specified at the close of the Introduction to the Notes. A list of the most important Harmonies heretofore published, is given below.

In the printing of the Text, which was very difficult, and in the correction of the proofs, great assistance has been rendered by two of my pupils, Messrs. W. C. French and A. H. Guernsey, themselves practical printers.

That the labour bestowed upon this work may not be in vain, but may be blessed of God to the furtherance of the study of his Word, is the sincere prayer of the Author.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY, }
New-York, July, 1845. }

LIST OF HARMONIES.

The following List comprises only the most important works of this class. For a more complete account of the literature of this department, the reader is referred to the following works: FABRICIUS, *Biblioth. Græca*, ed. HARLES, T. IV. p. 880 sq. WALCH, *Biblioth. Theol.* IV. p. 863 sq. HASE, *Das Leben Jesu*, § 27. 2te Ausg.

TATIAN the Syrian, about A. D. 170, compiled a work entitled: τὸ διὰ τεσσάρων. This is lost; and the Latin version, so called, is regarded as spurious. See *Biblioth. Patr.* MAX. L. B. 1677. T. II. p. 203-12. *Fabric. Cod. Apocr. N. T.* I. p. 377. *Mill Prolegom.* in N. T. Lips. 1723. p. 38. *Neander Kirchengesch.* I. p. 764.

AMMONIUS of Alexandria, about A. D. 220, is said also to have prepared a work called *Aquovia*, in like manner lost.

A. OSIANDER, *Harmoniae Evang. Libri IV, Gr. et Lat.* fol. Basil. 1537, 1561.

CORN. JANSEN, *Concordia Evang.* fol. Lovan. 1549. Antv. 1554. etc. Mechl. 1825. Svo. 2 Tom.

R. STEPHANUS, *Harmonia Evang.* fol. Par. 1553.

J. CALVIN, *Harmonia ex tribus Evangelistis composita, adjuncto seorsum Joanne.* fol. Genev. 1553; and often.

M. CHEMNITII (Chemnitz) *Harmonia quatuor Evangg. quam P. LYSERUS et J. GERHARDUS, is continuavit, hic perfecit.* fol. Hamb. 1704. 3 Tom. The portion by Chemnitz was first printed at Frankf. 1593, etc.

G. CALIXT, *Quatuor Evangg. Scriptorum Concordia*, 4to. Halberst. 1624, etc. Published without the author's consent.

T. CARTWRIGHT, *Harmonia Evang. etc.* 4to. Amst. 1627, 1647.

J. LIGHTFOOT, *Harmonia, Ordo, et Chronicon N. T.* in Opp. ed. Leusden, fol. Tom. II. p. 1. Ultraj. 1699.—English: *Harmony, Chronicle, and Order of the N. T.* fol. Lond. 1655. Works, by Pitman, 8vo. Vol. III. Lond. 1822.

B. LAMY, *Harmonia s. Concordia quatuor Evangg.* 12mo. Par. 1689.—*Commentar. in Harm.* 2 Tom. 4to. Par. 1699.

J. CLERICUS (Le Clerc), *Harmonia Evangelica, etc.* fol. Amst. 1699.

TOINARD, *Evang. Harmonia Gr. et Lat.* fol. Par. 1707, posthumous.—French: *Harmonie ou Concorde Evang. suivant la methode et avec les notes de feu M. TOINARD*, Par. 1716.

F. BURMANN, *de Harmonie, ofte Overeenstemminge der vier h. Evangelisten*, 4to. Amst. 1712, 1739.

J. R. RUS, *Harmonia Evang. etc.* Jena 1727–30. 3 Tom. in 4 Vol.

J. A. BENDEL, *Richtige Harmonie der vier Evangelisten*, 8vo. Tüb. 1736, 1747, 1766.

J. MACKNIGHT, *Harmony of the Four Gospels*, 4to. 2 Vols. in 1. Lond. 1756, 1763, and often.

J. PRIESTLEY, *Harmony of the Evangelists in English*, 4to. Lond. 1777.

W. NEWCOME, *Harmony of the Gospels in Greek, etc.* fol. Dublin 1778.—Reprinted, 8vo. Andover 1814, 1834.

J. J. GRIESEBACH, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae 1776, 1797, 1809, 1822.

J. WHITE, *Diatessaron, etc.* 8vo. Oxon. 1800.

H. PLANCK, *Entwurf einer neuen synopt. Zusammenstellung der drey ersten Evangg. u. s. w.* 8vo. Götting. 1809.

DE WETTE ET LÜCKE, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 4to. Berol. 1818.

G. C. MATTHAEI, *Synopse der vier Evangg. nebst Kritik u. s. w.* 8vo. Götting. 1826.

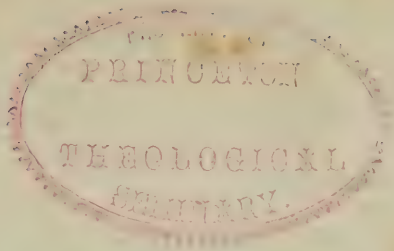
H. N. CLAUSEN, *Quatuor Evangg. Tabulae synopticae, etc.* 8vo. Havniae (Copenhagen.) 1829.

M. ROEDIGER, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae, 1829, 1839.

R. CHAPMAN, *Greek Harmony of the Gospels, etc. with Notes*, 4to. Lond. 1836.

V. REICHEL, *Quatuor sac. Evangelia in pericopas harmon. chronologicè ordinatas dispersita, etc.* 8vo. Prag. 1840.

J. GEHRINGER, *Synoptische Zusammenstellung des Gr. Textes der vier Evangelien.* 4to. Tüb. 1842.



CONTENTS

AND

SYNOPSIS OF THE HARMONY.

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
	TABLE for finding any Passage in the Harmony.				
	xvii				
PART I.					
EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.					
TIME: <i>About thirteen and a half years.</i>					
1.	Preface to Luke's Gospel.	1		1, 1-4	
2.	An Angel appears to Zacharias.— <i>Jerusalem.</i>	1		1, 5-25	
3.	An Angel appears to Mary.— <i>Nazareth.</i>	2		1, 26-38	
4.	Mary visits Elizabeth.— <i>Jutta.</i>	2		1, 39-56	
5.	Birth of John the Baptist.— <i>Jutta.</i>	3		1, 57-80	
6.	An Angel appears to Joseph.— <i>Nazareth.</i>	4	1, 18-25		
7.	The Birth of Jesus.— <i>Bethlehem.</i>	4		2, 1-7	
8.	An Angel appears to the Shepherds.— <i>Near Bethlehem.</i>	5		2, 8-20	
9.	The circumcision of Jesus, and his presentation in the Temple.— <i>Bethlehem. Jerusalem.</i>	5		2, 21-38	
10.	The Magi.— <i>Jerusalem. Bethlehem.</i>	6	2, 1-12		
11.	The flight into Egypt. Herod's cruelty. The return.— <i>Bethlehem. Nazareth.</i>	6	2, 13-23		2, 39, 40
12.	At twelve years of age Jesus goes to the Passover.— <i>Jerusalem.</i>	7		2, 41-52	
13.	The Genealogies.	8	1, 1-17		3, 28-38
PART II.					
ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.					
TIME: <i>About one year.</i>					
14.	The Ministry of John the Baptist.— <i>The Desert. The Jordan.</i>	10	3, 1-12	1, 1-8	3, 1-18
15.	The Baptism of Jesus.— <i>The Jordan.</i>	12	3, 13-17	1, 9-11	3, 21-23

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
16. The Temptation.— <i>Desert of Judea.</i>	12	4, 1-11	1, 12, 13	4, 1-13	
17. Preface to John's Gospel.	14				1, 1-18
18. Testimony of John the Baptist to Jesus.— <i>Bethany beyond Jordan.</i>	14				1, 19-34
19. Jesus gains Disciples.— <i>The Jordan. Galilee?</i>	15				1, 35-52
20. The Marriage at Cana of Galilee.	16				2, 1-12
PART III.					
OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.					
TIME: <i>One year.</i>					
21. At the Passover Jesus drives the Traders out of the Temple.— <i>Jerusalem.</i>	17				2, 13-25
22. Our Lord's discourse with Nicodemus.— <i>Jerusalem.</i>	18				3, 1-21
23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist.	18				3, 22-36
24. Jesus departs into Galilee after John's imprisonment.	19	4, 12, 14, 3-5.	1, 14. 6, 17-20.	4, 14. 3, 19, 20.	4, 1-3
25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.— <i>Shechem or Neapolis.</i>	20				4, 4-42
26. Jesus teaches publicly in Galilee. <i>E. Nazareth</i>	21	4, 17	1, 14, 15	4, 14, 15	4, 43-45
27. Jesus again at Cana, where he heals the son of a Nobleman lying ill at Capernaum.— <i>Cana of Galilee.</i>	21				4, 46-54
28. Jesus at Nazareth; he is there rejected, and fixes his abode at Capernaum.	22	4, 13-16		4, 16-31	
29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes.— <i>Near Capernaum.</i>	23	4, 18-22	1, 16-20	5, 1-11.	
30. The healing of a Demoniac in the Synagogue.— <i>Capernaum.</i>	24		1, 21-28	4, 31-37	
31. The healing of Peter's wife's mother, and many others.— <i>Capernaum.</i>	24	8, 14-17	1, 29-34	4, 38-41	
32. Jesus with his Disciples goes from Capernaum throughout Galilee.	25	4, 23-25	1, 35-39	4, 42-44	
33. The healing of a Leper.— <i>Galilee.</i>	26	8, 2-4	1, 40-45	5, 12-16	
34. The healing of a Paralytic.— <i>Capernaum.</i>	26	9, 2-8	2, 1-12	5, 17-26	
35. The call of Matthew.— <i>Capernaum.</i>	28	9, 9	2, 13, 14	5, 27, 28	
PART IV.					
OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.					
TIME: <i>One year.</i>					
36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse.— <i>Jerusalem.</i>	29				5, 1-47
37. The Disciples pluck ears of grain on the Sabbath.— <i>On the way to Galilee?</i>	31	12, 1-8	2, 23-28	6, 1-5	

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
38. The healing of the withered hand on the Sabbath.— <i>Galilee.</i>	32	12, 9-14	3, 1-6	6, 6-11	
39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.— <i>Lake of Galilee.</i>	32	12, 15-21	3, 7-12		
40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him.— <i>Near Capernaum.</i>	33	10, 2-4	3, 13-19	6, 12-19	
41. The Sermon on the Mount.— <i>Near Capernaum.</i>	34	5, 1-8, 1		6, 20-49	
42. The healing of the Centurion's servant.— <i>Capernaum.</i>	40	8, 5-13		7, 1-10	
43. The raising of the Widow's son.— <i>Nain.</i>	41			7, 11-17	
44. John the Baptist in prison sends Disciples to Jesus.— <i>Galilee: Capernaum?</i>	41	11, 2-19		7, 18-35	
45. Reflections of Jesus on appealing to his mighty Works.— <i>Capernaum?</i>	42	11, 20-30			
46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.— <i>Capernaum?</i>	43			7, 36-50	
47. Jesus, with the Twelve, makes a second circuit in <i>Galilee.</i>	44			8, 1-3	
48. The healing of a Demoniac. The Scribes and Pharisees blaspheme.— <i>Galilee.</i>	44	12, 22-37	3, 19-30	11, 14, 15. 17-23	
49. The Scribes and Pharisees seek a sign. Our Lord's reflections.— <i>Galilee.</i>	45	12, 38-45		11, 16. 24-36	
50. The true Disciples of Christ his nearest relatives.— <i>Galilee.</i>	47	12, 46-50	3, 31-35	8, 19-21	
51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.— <i>Galilee.</i>	47			11, 37-54	
52. Jesus discourses to his Disciples and the multitude.— <i>Galilee.</i>	48			12, 1-50	
53. The slaughter of certain Galileans. Parable of the barren Fig-tree.— <i>Galilee.</i>	50			13, 1-9	
54. Parable of the Sower.— <i>Lake of Galilee: Near Capernaum?</i>	51	13, 1-23	4, 1-25	8, 4-18	
55. Parable of the Tares. Other Parables.— <i>Near Capernaum?</i>	54	13, 24-53	4, 26-34		
56. Jesus directs to cross the Lake. Incidents. The tempest stilled.— <i>Lake of Galilee.</i>	55	8, 18-27	4, 35-41	8, 22-25 9, 57-62	
57. The two Demoniacs of Gadara.— <i>S. E. coast of the Lake of Galilee.</i>	57	8, 28-34 9, 1	5, 1-21	8, 26-40	
58. Levi's Feast.— <i>Capernaum.</i>	59	9, 10-17	2, 15-22	5, 20-30	
59. The raising of Jairus' daughter. The woman with a bloody flux.— <i>Capernaum.</i>	60	9, 18-26	5, 22-43	8, 41-56	
60. Two blind men healed, and a dumb spirit cast out.— <i>Capernaum?</i>	63	9, 27-34			
61. Jesus again at Nazareth, and again rejected.	63	13, 54-58	6, 1-6		
62. A third circuit in Galilee. The Twelve instructed and sent forth.— <i>Galilee.</i>	64	9, 35-38 10, 15-42 11, 1	6, 6-13	9, 1-6	
63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.— <i>Galilee? Perea.</i>	66	14, 1, 2. 6-12	6, 14-16. 21-29	9, 7-9	

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.— <i>Capernaum. N. E. coast of the Lake of Galilee.</i>	67	14, 13-21	6, 30-44	9, 10-17	6, 1-14
65. Jesus walks upon the water.— <i>Lake of Galilee. Gennesareth.</i>	70	14, 22-36	6, 45-56		6, 15-21
66. Our Lord's discourse to the multitude in the Synagogue at Capernaum. Many Disciples turn back. Peter's profession of faith.— <i>Capernaum.</i>	71				6, 22-71 7, 1
PART V.					
FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.					
TIME: <i>Six months.</i>					
67. Our Lord justifies his Disciples for eating with unwashed hands. Pharisaic Traditions.— <i>Capernaum.</i>	74	15, 1-20	7, 1-23		
68. The daughter of a Syrophenician woman is healed.— <i>Region of Tyre and Sidon.</i>	76	15, 21-28	7, 24-30		
69. A deaf and dumb man healed; also many others. Four thousand are fed.— <i>The Decapolis.</i>	77	15, 29-38	7, 31-37 8, 1-9		
70. The Pharisees and Sadducees again require a sign. [See § 49.]— <i>Near Magdala.</i>	78	15, 39 16, 1-4	8, 10-12		
71. The Disciples cautioned against the leaven of the Pharisees, etc.— <i>North-east coast of the Lake of Galilee.</i>	78	16, 4-12	8, 13-21		
72. A blind man healed.— <i>Bethsaida (Julias).</i>	79		8, 22-26		
73. Peter and the rest again profess their faith in Christ. [See § 66.]— <i>Region of Cesarea Philippi.</i>	79	16, 13-20	8, 27-30	9, 18-21	
74. Our Lord foretells his own death and resurrection, and the trials of his followers.— <i>Region of Cesarea Philippi.</i>	80	16, 21-28	8, 31-38 9, 1	9, 22-27	
75. The Transfiguration. Our Lord's subsequent discourse with the three Disciples.— <i>Region of Cesarea Philippi.</i>	81	17, 1-13	9, 2-13	9, 28-36	
76. The healing of a Demoniac, whom the Disciples could not heal.— <i>Region of Cesarea Philippi.</i>	83	17, 14-21	9, 14-29	9, 37-43	
77. Jesus again foretells his own death and resurrection. [See § 74.]— <i>Galilee.</i>	85	17, 22-23	9, 30-32	9, 43-45	
78. The Tribute-money miraculously provided.— <i>Capernaum.</i>	85	17, 24-27	9, 33		
79. The Disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love.— <i>Capernaum.</i>	85	18, 1-35	9, 33-50	9, 46-50	
80. The Seventy instructed and sent out.— <i>Capernaum.</i>	88			10, 1-16	
81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria.	89			9, 51-56	7, 2-10
82. Ten Lepers cleansed.— <i>Samaria.</i>	89			17, 11-19	

CONTENTS		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
PART VI.					
THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETH- ANY SIX DAYS BEFORE THE FOURTH PASSOVER.					
TIME: <i>Six months less one week.</i>					
83.	Jesus at the Festival of Tabernacles. His public teaching.— <i>Jerusalem.</i>	90			7, 11-50 8, 1
84.	The Woman taken in Adultery.— <i>Jerusalem.</i>	92			8, 2-11
85.	Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.— <i>Jerusalem.</i>	92			8, 12-59
86.	A Lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.— <i>Near Jerusalem.</i>	94		10, 25-37	
87.	Jesus in the house of Martha and Mary.— <i>Bethany.</i>	94		10, 38-42	
88.	The Disciples again taught how to pray.— <i>Near Jerusalem.</i>	95		11, 1-13	
89.	The Seventy return.— <i>Jerusalem?</i>	95		10, 17-24	
90.	A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.— <i>Jerusalem.</i>	96			9, 1-41 10, 1-21
91.	Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.— <i>Jerusalem. Bethany beyond Jordan.</i>	98			10, 22-42
92.	The raising of Lazarus.— <i>Bethany.</i>	99			11, 1-46
93.	The counsel of Caiaphas against Jesus. He retires from Jerusalem.— <i>Jerusalem. Ephraim.</i>	100			11, 47-54
94.	Jesus beyond Jordan is followed by multitudes. The healing of the infirm Woman on the Sabbath.— <i>Valley of Jordan. Perea.</i>	101	19, 1-2	10, 1	13, 10-21
95.	Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod.— <i>Perea.</i>	101			13, 22-35
96.	Our Lord dines with a chief Pharisee on the Sabbath. Incidents.— <i>Perea.</i>	102			14, 1-24
97.	What is required of true Disciples.— <i>Perea.</i>	103			14, 25-35
98.	Parable of the Lost Sheep, etc. Parable of the Prodigal Son.— <i>Perea.</i>	104			15, 1-32
99.	Parable of the Unjust Steward.— <i>Perea.</i>	105			16, 1-13
100.	The Pharisees reproved. Parable of the Rich Man and Lazarus.— <i>Perea.</i>	105			16, 14-31
101.	Jesus inculcates forbearance, faith, humility.— <i>Perea.</i>	106			17, 1-10
102.	Christ's coming will be sudden.— <i>Perea.</i>	107			17, 20-37
103.	Parables: The importunate Widow. The Pharisee and Publican.— <i>Perea.</i>	107			18, 1-14
104.	Precepts respecting divorce.— <i>Perea.</i>	108	19, 3-12	10, 2-12	
105.	Jesus receives and blesses little Children.— <i>Perea.</i>	109	19, 13-15	10, 13-16	18, 15-17
106.	The rich Young Man. Parable of the Labourers in the Vineyard.— <i>Perea.</i>	109	19, 16-30 20, 1-16	10, 17-31	18, 18-30

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
107. Jesus a third time foretells his Death and Resurrection. [See § 74, § 77.]— <i>Perea.</i>	112	20, 17-19	10, 32-34	18, 31-34	
108. James and John prefer their ambitious request.— <i>Perea.</i>	112	20, 20-28	10, 35-45		
109. The healing of two blind men near Jericho.	113	20, 29-34	10, 46-52	18, 35-43 19, 1	
110. The visit to Zaccheus. Parable of the ten Minae.— <i>Jericho.</i>	114			19, 2-23	
111. Jesus arrives at Bethany six days before the Passover.— <i>Bethany.</i>	115				11, 55-57 12, 1, 9-11
PART VII.					
OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.					
TIME: <i>Five days.</i>					
112. Our Lord's public Entry into Jerusalem.— <i>Bethany, Jerusalem.</i>	116	21, 1-11. 14-17.	11, 1-11	19, 29-44	12, 12-19
113. The barren Fig-tree. The cleansing of the Temple.— <i>Bethany, Jerusalem.</i>	118	21, 12, 13. 18, 19	11, 12-19	19, 45-48 21, 37, 38	
114. The barren Fig-tree withers away.— <i>Between Bethany and Jerusalem.</i>	119	21, 20-22	11, 20-26		
115. Christ's authority questioned. Parable of the Two Sons.— <i>Jerusalem.</i>	120	21, 23-32	11, 27-33	20, 1-8	
116. Parable of the wicked Husbandmen.— <i>Jerusalem.</i>	121	21, 33-46	12, 1-12	20, 9-19	
117. Parable of the Marriage of the King's Son.— <i>Jerusalem.</i>	123	22, 1-14			
118. Insidious question of the Pharisees: Tribute to Cesar.— <i>Jerusalem.</i>	123	22, 15-22	12, 13-17	20, 20-26	
119. Insidious question of the Sadducees: The Resurrection.— <i>Jerusalem.</i>	124	22, 23-33	12, 18-27	20, 27-40	
120. A Lawyer questions Jesus. The two great Commandments.— <i>Jerusalem.</i>	126	22, 34-40	12, 23-34		
121. How is Christ the Son of David?— <i>Jerusalem.</i>	126	22, 41-46	12, 35-37	20, 41-44	
122. Warnings against the evil example of the Scribes and Pharisees.— <i>Jerusalem.</i>	127	23, 1-12	12, 38, 39	20, 45, 46	
123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem.— <i>Jerusalem.</i>	128	23, 13-39	12, 40	20, 47	
124. The Widow's mite.— <i>Jerusalem.</i>	129		12, 41-44	21, 1-4	
125. Certain Greeks desire to see Jesus.— <i>Jerusalem.</i>	129				12, 20-36
126. Reflections upon the unbelief of the Jews.— <i>Jerusalem.</i>	130				12, 37-50
127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.— <i>Jerusalem. Mount of Olives.</i>	131	24, 1-14	13, 1-13	21, 5-19	
128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation.— <i>Mount of Olives.</i>	132	24, 15-42	13, 14-37	21, 20-36	
129. Transition to Christ's final coming at the Day of Judgment. Exhortation to watchfulness. Para-					

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.
Sect.	Page.				
	bles: The ten Virgins. The five Talents.— <i>Mount of Olives.</i>	24, 43-51 25, 1-30			
130.	Scenes of the Judgment Day.— <i>Mount of Olives.</i>	25, 31-46			
131.	The Rulers conspire. The supper at Bethany. Treachery of Judas.— <i>Jerusalem. Bethany.</i>	26, 1-16	14, 1-11	22, 1-6	12, 2-8
132.	Preparation for the Passover.— <i>Bethany. Jerusalem.</i>	26, 17-19	14, 12-16	22, 7-13	
PART VIII.					
THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.					
TIME: <i>Two days.</i>					
133.	The Passover Meal. Contention among the Twelve.— <i>Jerusalem.</i>	26, 20	14, 17	22, 14-18. 24-30	
134.	Jesus washes the feet of his Disciples.— <i>Jerusalem.</i>	142			13, 1-20
135.	Jesus points out the Traitor. Judas withdraws.— <i>Jerusalem.</i>	142	26, 21-25	14, 18-21	22, 21-23
136.	Jesus foretells the fall of Peter, and the dispersion of the Twelve.— <i>Jerusalem.</i>	144	26, 31-35	14, 27-31	22, 31-38
137.	The Lord's Supper.— <i>Jerusalem.</i>	145	26, 26-29	14, 22-25	22, 19, 20
138.	Jesus comforts his Disciples. The Holy Spirit promised.— <i>Jerusalem.</i>	145			JOHN 14, 1-31
139.	Christ the true Vine. His Disciples hated by the world.— <i>Jerusalem.</i>	147			15, 1-27
140.	Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.— <i>Jerusalem.</i>	148			16, 1-33
141.	Christ's last prayer with his Disciples.— <i>Jerusalem.</i>	149			17, 1-26
142.	The agony in Gethsemane.— <i>Mount of Olives.</i>	150	26, 30. 36-46	14, 26. 32-42	22, 39-46
143.	Jesus betrayed, and made prisoner.— <i>Mount of Olives.</i>	151	26, 47-56	14, 43-52	22, 47-53
144.	Jesus before Caiaphas. Peter thrice denies him.— <i>Jerusalem.</i>	153	26, 57, 58. 69-75	14, 53, 54. 66-72	22, 54-62
145.	Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked.— <i>Jerusalem.</i>	155	26, 59-68	14, 55-65	22, 63-71
146.	The Sanhedrim lead Jesus away to Pilate.— <i>Jerusalem.</i>	157	27, 1, 2. 11-14	15, 1-5	23, 1-5
147.	Jesus before Herod.— <i>Jerusalem.</i>	158			23, 6-12
148.	Pilate seeks to release Jesus. The Jews demand Barabbas.— <i>Jerusalem.</i>	158	27, 15-26	15, 6-15	23, 13-25
149.	Pilate delivers up Jesus to death. He is scourged and mocked.— <i>Jerusalem.</i>	160	27, 26-30	15, 15-19	
150.	Pilate again seeks to release Jesus.— <i>Jerusalem.</i>	161			19, 1-3
151.	Judas repents and hangs himself.— <i>Jerusalem.</i>	161	27, 3-10		19, 4-16
152.	Jesus is led away to be crucified.— <i>Jerusalem.</i>	162	27, 31-34	15, 20-23	23, 26-33
153.	The Crucifixion.— <i>Jerusalem.</i>	163	27, 35-38	15, 24-28	23, 33, 34. 38

CONTENTS.		MATT.	MARK.	LUKE.	JOHN.	
Sect.	Page.					
154.	The Jews mock at Jesus on the Cross. He commends his Mother to John.— <i>Jerusalem.</i>	164	27, 39-44	15, 29-32	23, 35-37, 39-43	19, 25-27
155.	Darkness prevails. Christ expires on the cross.— <i>Jerusalem.</i>	165	27, 45-50	15, 33-37	23, 44-46	19, 28-30
156.	The veil of the Temple rent, and graves opened. Judgment of the Centurion. The Women at the Cross.— <i>Jerusalem.</i>	166	27, 51-56	15, 38-41	23, 45, 47-49	
157.	The taking down from the Cross. The burial.— <i>Jerusalem.</i>	166	27, 57-61	15, 42-47	23, 50-56	19, 31-42
158.	The Watch at the Sepulchre.— <i>Jerusalem.</i>	168	27, 62-66			
PART IX.						
OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.						
TIME: <i>Forty days.</i>						
159.	The Morning of the Resurrection.— <i>Jerusalem.</i>	169	28, 2-4	16, 1		
160.	Visit of the Women to the Sepulchre. Mary Magdalene returns.— <i>Jerusalem.</i>	169	28, 1	16, 2-1	24, 1-3	20, 1, 2
161.	Vision of Angels in the Sepulchre.— <i>Jerusalem.</i>	170	28, 5-7	16, 5-7	24, 4-8	
162.	The Women return to the City. Jesus meets them.— <i>Jerusalem.</i>	170	28, 8-10	16, 8	24, 9-11	
163.	Peter and John run to the Sepulchre.— <i>Jerusalem.</i>	171			24, 12	20, 3, 10
164.	Our Lord is seen by Mary Magdalene at the Sepulchre.— <i>Jerusalem.</i>	171		16, 9-11		20, 11-18
165.	Report of the Watch.— <i>Jerusalem.</i>	172	28, 11-15			
166.	Our Lord is seen of Peter. Then by two Disciples on the way to Emmaus.— <i>Jerusalem. Emmaus.</i>	172	1 COR. 15, 5.	16, 12, 13	24, 13-35	
167.	Jesus appears in the midst of the Apostles, Thomas being absent.— <i>Jerusalem.</i>	173	1 COR. 15, 5.	16, 14-18	24, 36-49	20, 19-23
168.	Jesus appears in the midst of the Apostles, Thomas being present.— <i>Jerusalem.</i>	174				20, 24-29
169.	The Apostles go away into Galilee. Jesus shews himself to seven of them at the Sea of Tiberias.— <i>Galilee.</i>	175	MATT. 28, 16			21, 1-24
170.	Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.— <i>Galilee.</i>	176	28, 16-20			1 COR. 15, 6.
171.	Our Lord is seen of James; then of all the Apostles.— <i>Jerusalem.</i>	176	ACTS 1, 3-8			1 COR. 5, 17.
172.	The Ascension.— <i>Bethany.</i>	177	ACTS 1, 9-12	16, 19, 20	24, 50-53	
173.	Conclusion of John's Gospel.	177				JOHN 20, 30, 31, 21, 25

CONTENTS OF THE NOTES.

Seet.		Page
	INTRODUCTION	179
PART I.		
1-6.	Miscellaneous.	180
7.	Our Lord's Nativity.	181
10.	The Magi, etc.	183
13.	The Genealogies.	183
PART II.		
14-20.	Miscellaneous.	187
PART III.		
21.	The Cleansing of the Temple.	188
23-29.	Miscellaneous.	189
PART IV.		
36.	The Festival in John 5, 1. Was it the Passover?	190
37-40.	Miscellaneous.	192
41.	The Sermon on the Mount.	192
42-48.	Miscellaneous.	193
49.	Three days and three nights.	194
51-56.	Miscellaneous.	194
57.	The two Demoniacs of Gadara.	195
58-66.	Miscellaneous.	195
PART V.		
67-75.	Miscellaneous.	196
80.	The Seventy sent out. Whither?	197
81, 82.	Miscellaneous.	197
PART VI.		
	INTRODUCTORY NOTE: Order of John and Luke.	198
83-90.	Miscellaneous.	202

Sect.		Page.
91.	Festival of Dedication.	203
93.	The city of Ephraim. Where?	203
94-108.	Miscellaneous.	205
109.	The blind men at Jericho.	205
111.	Our Lord's arrival at Bethany.	206

PART VII.

	INTRODUCTORY NOTE: Schedule of Days.	207
112-126.	Miscellaneous.	208
127-130.	Our Lord's discourse on the Mount of Olives.	208
131.	The Supper at Bethany.	210
132.	The first Day of unleavened Bread.	211

PART VIII.

	INTRODUCTORY NOTE.—THE PASSOVER.	211
“	“ I. Time of killing the paschal Lamb.	211
“	“ II. Time of eating the Passover.	212
“	“ III. Festival of unleavened Bread.	212
“	“ IV. Other paschal Sacrifices. The first-fruits. The Khagigah.	213
“	“ V. The paschal Supper.	214
“	“ VI. Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?	214
“	“ VII. Examination of passages in John's Gospel.	216
“	“ VIII. Early historical Testimony.	223
133-143.	Miscellaneous.	224
144.	Peter's denials of Christ.	225
145-157.	Miscellaneous.	226

PART IX.

	INTRODUCTORY NOTE. Order of events.	228
159.	Miscellaneous.	230
160.	Visit of the Women. Sun-rising.	230
161, 162.	Miscellaneous.	231
163.	Peter and John in the Sepulchre.	232
164.	Our Lord's appearance to Mary Magdalene. Use of <i>πρωτον</i> and <i>υστερον</i> .	232
166-169.	Miscellaneous.	233
170.	Our Lord's interview with his Disciples on a Mountain in Galilee.	233
171.	Other appearances of Jesus.	234
172.	The Ascension.	234

T A B L E

FOR FINDING ANY PASSAGE IN THE HARMONY.

M A T T H E W.

Chap.	Vers.	Sect.	Page.	Chap.	Vers.	Sect.	Page.	Chap.	Vers.	Sect.	Page.	
i.	1-17	13	8, 9	xiii.	1-23	54	51-53	xxii.	41-46	121	126, 127	
	18-25	6	4		24-53	55	54, 55		xxiii.	1-12	122	127
ii.	1-12	10	6	xiv.	54-58	61	63	xxiv.	13-39	123	128, 129	
	13-23	11	6, 7		1, 2	63	66		1-14	127	131, 132	
iii.	1-12	14	10-12	xv.	3-5	24	19	xxv.	15-42	128	132-135	
	13-17	15	12		6-12	63	66, 67		43-51	129	135, 136	
iv.	1-11	16	12, 13	xvi.	13-21	64	67-69	xxvi.	1-30	129	136, 137	
	12	24	19		22-36	65	70, 71		31-46	130	137	
	13-16	28	22, 23		1-20	67	74-76		1-16	131	137-139	
	17	26	21		21-28	68	76		17-19	132	139, 140	
	18-22	29	23, 24		29-38	69	77, 78		20	133	141	
v.	23-25	32	25, 26	xvii.	39	70	78	xxvii.	21-25	135	142, 143	
	1-48	41	34-36		1-4	70	78		26-29	137	145	
vi.	1-34	41	36-38	xviii.	4-12	71	78, 79	xxviii.	30	142	150	
vii.	1-29	41	38-40		13-20	73	79, 80		31-35	136	144	
	viii.	1	41	40	xix.	21-28	74	80, 81	36-46	142	150, 151	
2-4		33	26	xvii.		1-13	75	81-83	47-56	143	152, 153	
5-13		42	40	14-21		76	83, 84	57, 58	144	153, 154		
14-17		31	24, 25	22, 23		77	85	59-68	145	155, 156		
18-27		56	55, 56	24-27		78	85	69-75	144	154, 155		
ix.	28-34	57	57, 58	xx.	1-35	79	85-88	xxviii.	1, 2	146	157	
	1	57	59		xix.	1, 2	94		101	3-10	151	161, 162
	2-8	34	27, 28		3-12	104	108, 109		11-14	146	157, 158	
	9	35	28		13-15	105	109		15-26	148	159, 160	
	10-17	58	59, 60		16-30	106	109-111		26-30	149	160, 161	
x.	18-26	59	60-62	xxi.	1-16	106	111, 112	xxviii.	31-34	152	162, 163	
	27-31	60	63		17-19	107	112		35-38	153	163	
	35-38	62	64		20-28	108	112, 113		39-44	154	164	
	1	62	64		29-34	109	113, 114		45-50	155	165	
	2-4	40	33, 34		xvi.	1-11	112		116-118	51-56	156	166
xi.	5-42	62	64-66	xxii.	12, 13	113	119	57-61	157	167, 168		
	1	62	66		14-17	112	118	62-66	158	168		
xii.	2-19	44	41, 42	xxiii.	18, 19	113	118	xxviii.	1	160	169	
	20-30	45	42, 43		20-22	114	119, 120		2-4	159	169	
xii.	1-4	37	31	xxiii.	23-32	115	120, 121	5-7	161	170		
	9-14	39	32		33-46	116	121-123	8-10	162	170, 171		
	15-21	39	32, 33		1-14	117	123	11-15	165	172		
	22-37	48	44, 45		15-22	118	123, 124	16	169	175		
	38-45	49	45, 46		23-33	119	124, 125	16-20	170	176		
46-50	50	47	34-40	120	126							

M A R K .

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
i.	1-8	14	10, 11	vii.	21-30	68	76	xii.	41-41	121	129
	9-11	15	12		31-37	69	77		xiii.	1-13	127
	12, 13	16	12, 13	viii.	1-9	69	77, 78	xiv.	11-37	128	132-135
	14	24	19		10-12	70	78		1-11	131	137-139
	14, 15	26	21		13-21	71	78, 79		12-16	132	139, 140
	16-20	29	23, 24		22-26	72	79		17	133	141
	21-28	30	24		27-30	73	79, 80		18-21	135	142, 143
	29-31	31	24, 25	ix.	31-38	74	80, 81		22-25	137	145
	35-39	32	25		1	74	81		26	142	150
	40-45	33	26		2-13	75	81-83		27-31	136	144
ii.	1-12	34	26-28		14-29	76	83, 84		32-42	142	150, 151
	13, 14	35	28		30-32	77	85		43-52	143	152, 153
	15-22	58	59, 60		33	78	85		53, 54	144	153, 154
	23-28	37	31		33-50	79	85-87		55-65	145	155, 156
iii.	1-6	38	32	x.	1	94	101	xv.	66-72	144	154, 155
	7-12	39	32, 33		2-12	104	108		1-5	146	157, 158
	13-19	40	33, 31		13-16	105	109	6-15	148	159, 160	
	19-30	48	44, 45		17-31	106	109-111	15-19	149	160, 161	
iv.	31-35	50	47		32-34	107	112		20-23	152	162, 163
	1-25	54	51-53		35-45	108	112, 113		24-28	153	163
	26-34	55	51	xi.	46-52	109	113, 114		29-32	154	164
	35-41	56	55, 56		1-11	112	116-118		33-37	155	165
v.	1-21	57	57-59		12-19	113	118, 119		38-41	156	166
	22-43	59	60-62		20-26	114	119, 120		42-47	157	167, 168
vi.	1-6	61	63	xii.	27-33	115	120, 121	xvi.	1	159	169
	6-13	62	64-66		1-12	116	121-123		2-4	160	169, 170
	14-16	63	66		13-17	118	123, 124	5-7	161	170	
	17-20	24	19		18-27	119	124, 125	8	162	170	
	21-29	63	66, 67		28-34	120	126	9-11	164	171, 172	
	30-44	64	67-69		35-37	121	126, 127	12, 13	166	172, 173	
vii.	45-56	65	70, 71		38, 39	122	127	14-18	167	173, 174	
	1-23	67	74-76		40	123	128	19, 20	172	177	

L U K E .

i.	1-4	1	1	v.	1-11	29	23, 21	viii.	26-40	57	57-59
	5-25	2	1, 2		12-16	33	26		41-56	59	60-62
	26-38	3	2		17-26	34	26-28	ix.	1-6	62	64-66
	39-56	4	2, 3		27, 28	35	28		7-9	63	66
ii.	57-80	5	3, 4	vi.	29-39	58	59, 60		10-17	64	67-69
	1-7	7	4		1-5	37	31		18-21	73	79, 80
	8-20	8	5		6-11	38	32		22-27	74	80, 81
	21-38	9	5, 6		12-19	40	33, 34		28-36	75	81-83
iii.	39, 40	11	7		20-26	41	34		37-43	76	83, 84
	41-52	12	7, 8		27-30	41	36		43-45	77	85
	1-18	14	10-12		31	41	38		46-50	79	85, 86
	19, 20	21	19		32-36	41	36		51-56	81	89
iv.	21-23	15	12	vii.	37-49	41	38, 39	x.	57-62	56	55, 56
	23-38	13	8, 9		1-10	42	40		1-16	80	88
	1-13	16	12, 13		11-17	43	41	17-24	89	95, 96	
	14	24	19		18-35	44	41, 42	25-37	86	94	
	14, 15	26	21	viii.	36-50	46	43		38-42	87	91, 95
	16-31	28	22		1-3	47	44	xi.	1-13	88	95
31-37	30	24		4-18	54	51-53	14, 15		48	44	
38-41	31	24, 25		19-21	50	47	16	49	45		
42-44	32	25		22-25	56	55, 56	17-23	48	44, 45		

LUKE CONTINUED.

Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.	Chap.	Verse.	Sect.	Page.
xi.	21-28	49	46	xix.	29-44	112	116-118	xxii.	54-62	144	153-155
	29-36	49	45, 46		45-18	113	119		63-71	145	155, 156
	37-51	51	47, 48	xx.	1-8	115	120, 121	xxiii.	1-5	146	157, 158
xii.	1-59	52	48-50		9-19	116	121-123		6-12	147	158
	xiii.	1-9	53	50	20-26	118	123, 124	13-25	148	158-160	
xiv.		10-21	94	101	27-40	119	124, 125	26-33	152	162	
	22-35	95	101, 102	41-44	121	126, 127	33, 34	153	163		
	1-24	96	102, 103	45, 46	122	127	35-37	154	164		
xv.	25-35	97	103	47	123	128	38	153	163		
	1-32	98	101, 105	xxi.	1-4	124	129	39-43	154	164, 165	
xvi.	1-13	99	105		5-19	127	131, 132	44-46	155	165	
	14-31	100	105, 106	20-36	128	132-135	45	156	166		
xvii.	1-10	101	106	37, 38	113	119	47-49	156	166		
	11-19	82	89	xxii.	1-6	131	137-139	50-56	157	167, 168	
xviii.	20-37	102	107		7-13	132	139, 140	1-3	160	169, 170	
	1-14	103	107, 108	14-18	133	141	4-8	161	170		
	15-17	105	109	19, 20	137	145	9-11	162	171		
	18-30	106	109-111	21-23	135	142, 143	12	163	171		
	31-34	107	112	24-30	133	141	13-35	166	172, 173		
xix.	35-42	109	113, 114	31-38	136	144, 145	36-49	167	173, 174		
	1	109	114	39-46	142	150, 151	50-53	172	177		
	2-28	110	114, 115	47-53	143	152, 153					

JOHN.

i.	1-18	17	14	ix.	1-41	90	96, 97	xviii.	13-18	144	153, 154
	19-31	18	14, 15		x.	1-21	90		97, 98	19-24	145
	35-52	19	15	22-42	91	98, 99	25-27	144	154, 155		
ii.	1-12	20	16	xi.	1-46	92	99, 100	28-38	146	157, 158	
	13-25	21	17		47-54	93	100, 101	39, 40	148	159	
iii.	1-21	22	18	xii.	55-57	111	115	xix.	1-3	149	160
	22-36	23	18, 19		1	111	115		4-16	150	161
iv.	1-3	24	20	2-8	131	138	16, 17	152	162		
	1-12	25	20, 21	9-11	111	115	18-24	153	163, 164		
	13-45	26	21	12-19	112	116-118	25-27	154	165		
v.	46-51	27	21, 22	20-36	125	129, 130	28-30	155	165		
	1-17	36	29-31	37-50	126	130	31-42	157	166-168		
vi.	1-14	64	67-69	xiii.	1-20	134	142	xx.	1, 2	160	169, 170
	15-21	65	70		21-35	135	142, 143		3-10	163	171
vii.	22-71	66	71-73	36-38	136	144	11-18	164	171, 172		
	1	66	73	1-31	138	145, 146	19-23	167	173, 174		
viii.	2-10	81	89	xv.	1-27	139	147	24-29	168	174	
	11-53	83	90, 91	xvi.	1-33	140	148, 149	30, 31	173	177	
ix.	1	83	91	xvii.	1-26	141	149, 150	xxi.	1-24	169	175, 176
	2-11	84	92	xviii.	1	142	150		25	173	177
	12-59	85	92-94	2-12	143	151-153					

ACTS.

I CORINTHIANS.

i.	3-8	171	176	xi.	23-25	137	145	xv.	6	170	176	
	9-12	172	177		xv.	5	166		172	7	171	176
	18, 19	151	161, 162		5	167	173					

NOTE.

In the Text, brackets [] are used to mark Words and Clauses not supported by the best authorities.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

§ 1. Preface to Luke's Gospel.

LUKE I. 1—4.

Επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημέ-
των ἐν ἡμῖν πραγμάτων, καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς ἀντόπται καὶ ὑπρέ-
ται γερόμενοι τοῦ λόγου· ἔδοξε καί μοι, παρηκολουθησάτι ἀνωθεν πᾶσιν ἀκριβῶς,
καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων
τὴν ἀσφάλειαν.

§ 2. An Angel appears to Zacharias.—*Jerusalem.*

LUKE I. 5—25.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι
Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ
τὸ ὄνομα αὐτῆς Ἐλισάβητ. Ἦσαν δὲ δίκαιοι ἀμρότεροι ἐνώπιον τοῦ θεοῦ, πο-
ρεόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ κυρίου ἀμειπτοι. Καὶ οὐκ
ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβητ ἦν στείρα, καὶ ἀμρότεροι προβεβηκότες ἐν
ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι
εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσερχόμενον
ἔξω τῇ ὥρᾳ τοῦ θυμιάματος· Ὡφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν
τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος
ἐπέπεσεν ἐπ' αὐτόν. Ἐπε δὲ πρὸς αὐτόν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία·
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβητ γεννήσει υἱόν σοι, καὶ
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ
πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρῶσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου· καὶ
οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας
μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεόν

LUKE I.

17 αὐτῶν. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου,
 ἐπιστρέφει καρδίας πατέρων ἐπὶ τένα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμά-
 18 σαι κυρίῳ λαὸν κατεσκευασμένον.^a Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ
 τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς
 19 ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ
 παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ εὐαγγελίσα-
 20 σθαί σοι ταῦτα. Καὶ ἰδοῦ, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἕχρι ἧς ἡμέρας
 γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται
 21 εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
 22 ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ
 ἐπέγνωσαν, ὅτι ὄπτασιαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανέων αὐτοῖς, καὶ
 23 διέμενε κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
 24 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ
 25 ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαντὴν μῆνας πέντε, λέγουσα· ὅτι οὕτω μοι πε-
 ποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὄρειδός μου ἐν ἀνθρώποις.

§ 3. An Angel appears to Mary.—Nazareth.

LUKE I. 26—38.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς
 27 Γαλιλαίας, ἣ ὄνομα Ναζαρέτ,¹ πρὸς παρθένον μεμνηστυμένην ἀνδρὶ, ᾧ ὄνομα
 28 Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριὰμ. Καὶ εἰσελθὼν ὁ
 ἄγγελος πρὸς αὐτὴν εἶπε· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ· εὐλογημένη
 29 σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διαταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο,
 30 ποταπὸς εἶη ἃ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μα-
 31 ριὰμ· εὐρες γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδοῦ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ
 32 βίβν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου
 κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ·
 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
 34 ἔσται τέλος.^b Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα
 35 οὐ γνώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται
 36 ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσε-
 ται υἱὸς Θεοῦ. Καὶ ἰδοῦ, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφκυῖα βίβν
 37 ἐν γήρῃ αὐτῆς· καὶ οὗτος μὴν ἔκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρα. Ὅτι οὐκ
 38 ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριὰμ· ἰδοῦ, ἡ δούλη κυρίου·
 γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 4. Mary visits Elizabeth.—Jutta.

LUKE I. 39—56.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
 40 σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο

^a 17. Comp. Mal. 3, 23 sq.^b 33. Comp. Mic. 4, 7.

LUKE I.

41 τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσαν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεσώηθη φωνῇ μεγάλῃ καὶ εἶπεν· ἐλλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιᾷσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. Καὶ εἶπε Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρι μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός, καὶ ἄριστόν ἐστιν ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὕψωσε ταπεινοὺς. Πεινῶντας ἐρέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 54 55 Ἀρτεμάρζετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους¹ (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.² Ἔμεινε δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 5. Birth of John the Baptist.—Jutta.

LUKE I. 57—80.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμῆν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται 61 Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν· ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ αἰτήσας πικακίδιον ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. Ἀνεσώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. Καὶ ἐγένετο ἐπὶ πάντας ὄβσος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρει τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθετο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προσεθήτεσε λέγων· ἐλλογητός κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ¹ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ, 70¹ καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶτος προφητῶν αὐτοῦ, 71 72¹ σωτηρίαν ἐξ ἔθρων ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,¹ ποιῆσαι 73 ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,¹ ὅρκον ὃν 74 ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν² τοῦ δοῦναι ἡμῖν¹ ἀφ' ὧν ἐκ χειρὸς τῶν 75 ἔθρων ἡμῶν ἠσθεύοντας λατρεῖν αὐτῷ¹ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον

¹ 54, 55. Comp. Is. 41, S. 9. Gen. 22, 16 sq.² 73. Gen. 22, 16 sq.

LUKE I.

76 αὐτοῦ πᾶσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ,
 77 78 ἵ τοῦ δοῦναι γνώσει σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ἵ διὰ
 79 σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἕξ ὕψους, ἵ ἐπι-
 φᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατενθῆναι τοὺς πόδας
 80 ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ἠῤῥαγε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 6. An Angel appears to Joseph.—Nazareth.

ΜΑΤΘ. I. 18—25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μη-
 τρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ
 19 ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θεί-
 20 λων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐ-
 τοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ,
 υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρὶὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ
 21 γεννηθὲν ἐκ πνεύματος ἁγίου· τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
 22 Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ
 ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγον-
 23 τος^a ἰδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα
 24 αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ
 ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ
 25 παρέλαβε τὴν γυναῖκα αὐτοῦ, ἵ καὶ οὐκ ἐγένωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν
 αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 7. The birth of Jesus.—Bethlehem.

LUKE II. 1—7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αἰγού-
 2 στου, ἀπογραφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφή πρώτη ἐγένετο
 3 ἡγεμονεύοντος τῆς Συρίας Κυρηρίου. Καὶ ἐπορεύοντο πάντες ἀπογραφεσθαι,
 4 ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πό-
 λεως Ναζαρετ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεέμ, διὰ
 5 τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, ἵ ἀπογραφασθαι σὺν Μαρὶὰμ τῇ
 6 μεμνηστευμένῃ αὐτῷ γυναικί, οὕση ἐγκύω. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ,
 7 ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν υἱόν αὐτῆς τὸν πρω-
 τότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ
 ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

^a 23. Is. 7, 14.

§ 8. An Angel appears to the Shepherds.—Near Bethlehem.

LUKE II. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρῃ τῇ αὐτῇ ἀγραλιοῦντες καὶ φιλάσσοντες φυ-
 9 λακὰς τῆς νυκτὸς ἐπὶ τὴν ποιάνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐ-
 10 τοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ
 11 εἶπερ αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν με-
 12 στὸς κύριος, ἐν πόλει Δαυὶδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος
 13 ἐσπαργασμένον κείμενον ἐν φάτνῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλη-
 14 θος στρατιᾶς οὐρανόων, αἰνοῦντων τὸν θεὸν καὶ λεγόντων· δόξα ἐν ὑψίστοις
 15 θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπὸ
 16 αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλ-
 17 λήλους· διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ
 18 κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τὴν τε Μαριὰμ καὶ
 19 τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δὲ διεγνώρισαν περὶ
 20 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ πάντες οἱ
 ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
 19 Ἦ δὲ Μαριὰμ πάντα συνετίθει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐ-
 20 τῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶ-
 σιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλάληθη πρὸς αὐτούς.

§ 9. The circumcision of Jesus, and his presentation in the Temple.—Bethlehem,
Jerusalem.

LUKE II. 21—38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν,^a καὶ ἐκλήθη τὸ ὄνο-
 μα αὐτοῦ Ἰησοῦς, τὸ κληθεῖν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν
 τῇ κοιλίᾳ.
 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαιρισμοῦ αὐτῶν, κατὰ τὸν νό-
 23 μον Μωϋσέως ἀνήγαγον αὐτὸν εἰς Ἱερουσόλιμα, παραστήσαι τῷ κυρίῳ,¹ (καθὼς
 γέγραπται ἐν νόμῳ κυρίου·^b ὅτι πᾶν ἄρσεν διανοῖγον μήτρην ἅγιον τῷ κυρίῳ
 24 κληθήσεται,) καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου,^c ζεῦγος
 25 τριγόνων ἢ δύο νεοσσὸς περιστερῶν. Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ,
 ᾧ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
 26 παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κερημα-
 27 τιστὴν ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χρι-
 28 στὸν κυρίον. Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
 29 γοιῆς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου
 30 περὶ αὐτοῦ,¹ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν
 31 θεὸν καὶ εἶπε· ἦν ἀπολείεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰ-
 32 ρῆνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,¹ ὃ ἠτοίμασας κατὰ πρὸς-

^a 21. Gen. 17, 12. Lev. 12, 3.^b 23. Ex. 13, 2. Comp. Num. 8, 16, 17.^c 24. Lev. 12, 6, 8.

LUKE II.

32 ωπον πάντων τῶν λαῶν, ἡ γὰρ εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσρα-
 33 ἴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλομένοις περὶ
 34 αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα
 αὐτοῦ· ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ
 35 εἰς σημεῖον ἀντιλεγόμενον·^a καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ἡμορφαία·
 36 ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προ-
 φῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς,
 37 ζήσασα ἕτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη γῆρα ὡς
 ἐτῶν ὀγδοήκοντα τεσσαρῶν, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσε-
 38 σι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολο-
 γεῖτο τῷ κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱε-
 ρουσαλήμ.

§ 10. The Magi.—Jerusalem, Bethlehem.

MATTH. II. 1—12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ
 2 βασιλέως, ἰδοὺ, μύγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα λέγοντες· ποῦ
 ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
 3 ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς
 4 ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρ-
 χιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
 5 νᾶται. Οἱ δὲ εἶπον αὐτῷ· ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ
 6 τοῦ προφήτου·^b καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγε-
 μόσις Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου,
 7 τὸν Ἰσραὴλ. Τότε Ἡρώδης λάθρα καλέσας τοὺς μύγους ἠκρίβωσε παρ' αὐτῶν
 8 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε·
 πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγεilate
 9 μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως
 ἐπορεύθησαν, καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως
 10 ἐλθῶν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα ἐμάρησαν χαρὰν
 11 μεγάλην σφόδρα. Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας
 τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θη-
 σανροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
 12 Καὶ χρηματισθέντες κατ' ὄραρ, μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

§ 11. The flight into Egypt. Herod's cruelty. The return.—Bethlehem, Nazareth.

MATTH. II. 13—23.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄραρ τῷ Ἰωσήφ
 λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῖγε εἰς Αἴ-

^a 34. Comp. Is. 8, 14.

^b 6. Mic. 5, 1.

MATTH. II.

14 γυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἶπω σοι· μᾶλλον γὰρ Ἡρώδης ζητεῖν τὸ παιδίον,
 15 τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
 16 καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου,
 17 ἵνα πληρωθῇ τὸ ῥηθὲν ἐπὶ τοῦ κυρίου διὰ τοῦ προφητοῦ λέγοντος·^a ἔξ Αἰγύπτου
 18 ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν, ὅτι ἐνεπαίχθη ὑπὸ τῶν μέγρων,
 19 ἐθρῆθη λίαν· καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ
 20 καὶ ἐν πᾶσι τοῖς ὄρισις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν
 21 ἠκρίβωσε παρὰ τῶν μέγρων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προ-
 22 φητοῦ λέγοντος·^b φωνὴ ἐν Ραμᾷ ἠκούσθη, θρῆνος καὶ κλανθμὸς καὶ ὀδυρμὸς
 23 πολὺς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι
 24 οὐκ εἰσὶ. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου κατ' ὄρα
 25 φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ· λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
 26 μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήμασι γὰρ οἱ ζητοῦντες τὴν ψυ-
 27 χὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,
 28 καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δέ, ὅτι Ἀρχελαὸς βασιλεύει ἐπὶ τῆς
 29 Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς
 30 αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρη-
 31 ματισθεὶς δὲ κατ' ὄρα ἀνεχώρησεν εἰς
 32 τὰ μέρη τῆς Γαλιλαίας. Καὶ ἔλθων
 33 κατῴκησεν εἰς πόλιν λεγομένην Ναζα-
 34 ρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν
 35 προφητῶν, ὅτι Ναζωραῖος κληθήσε-
 36 ται.^c

LUKE II. 39, 40.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν
 40 νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γα-
 41 λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζα-
 42 ρέτ. Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκρα-
 43 ταιούτο πνεύματι, πληροῦμενον σο-
 44 φίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

§ 12. At twelve years of age Jesus goes to the Passover.—Jerusalem.

LUKE II. 41—52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πά-
 42 σχα. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ
 43 τὸ ἔθος τῆς ἑορτῆς· καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
 44 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ-
 45 τοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶναι, ἦλθον ἡμέρας ὀδὸν καὶ ἀνεζή-
 46 τουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὐρόντες αὐτὸν
 47 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς,
 48 εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐ-
 49 τῶν καὶ ἐπερωτῶντα αὐτούς. Ἐξίστατο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ
 50 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν ἐξεπλήγησαν, καὶ
 51 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· τέκνον, τί ἐποίησας ἡμῶν οὕτως; ἰδοὺ, ὁ πα-
 52 τὴρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ
 53 με; οὐκ ἴδαιτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; Καὶ αὐτοὶ οὐ συνήκαν

^a 15. Hos. 11, 1.^b 18. Jer. 31, 15. Comp. Jer. 40, 1.^c 23. Heb. Is. 11, 1. Comp. Is. 53, 2. Zech. 6, 12. Rev. 5, 5.

LUKE II.

51 τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ,
καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
52 ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία καὶ χάριτι
παρὰ θεῶν καὶ ἀνθρώποις.

§ 13.—The Genealogies.

MATTH. I. 1—17.

LUKE III. 23—38, inverted.

- 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, 38 Τοῦ θεοῦ, τοῦ Ἀδάμ, τοῦ Σίθ, τοῦ
 υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ. 37 Ἐνώσ, ἰ τοῦ Καϊνάν, τοῦ Μαλελεήλ,
 τοῦ Ἰαρεδ, τοῦ Ἐνώχ, τοῦ Μαθουσά-
 26 λα, ἰ τοῦ Λάμεχ, τοῦ Νῶε, τοῦ Σήμ, τοῦ Ἀρφαζάδ, τοῦ Καϊ-
 35 νάν, ἰ τοῦ Σαλά, τοῦ Ἐβέρ, τοῦ Φαλέν, τοῦ Ῥαγαῦ, τοῦ Σε-
 34 ρούχ, ἰ τοῦ Ναχώρ, τοῦ Θάρα, τοῦ
 Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,
 2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ
 ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ
 ἐγέννησε τὸν Ἰούδα καὶ τοὺς ἀδελ- 33 τοῦ Ἰούδα, τοῦ Φαρές, τοῦ Ἐσρώμ,
 3 φούς αὐτοῦ. Ἰούδας δὲ ἐγέννησε τὸν
 Φαρές καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ·
 Φαρές δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσ-
 4 ρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ
 ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ
 δὲ ἐγέννησε τὸν Ναασσών· Ναασσών 32 τοῦ Ναασσών, τοῦ Σαλμών, τοῦ Βοόζ,
 5 δὲ ἐγέννησε τὸν Σαλμών· Σαλμών δὲ
 ἐγέννησε τὸν Βοόζ ἐκ τῆς Ῥαχάβ·
 Βοόζ δὲ ἐγέννησε τὸν Ῥβήδ ἐκ τῆς
 6 Ῥούθ· Ῥβήδ δὲ ἐγέννησε τὸν Ἰεσσαί·
 Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βα- 31 τοῦ Δαυὶδ, τοῦ Ναθάν, τοῦ Ματτα-
 7 σιλεί· Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε
 τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου·
 8 Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ·
 Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά 30 τοῦ Ἐλιακίμ, τοῦ Ἰωνάν, τοῦ Ἰω-
 8 δὲ ἐγέννησε τὸν Ἀσά· Ἀσά δὲ ἐγέννη-
 σε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννη-
 σε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε
 9 τὸν Ὀζίαν· Ὀζίας δὲ ἐγέννησε τὸν
 Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν 29 τοῦ Ἀεβί, τοῦ Ματθάτ, τοῦ Ἰωρείμ,
 "Αχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκί-
 10 αν· Ἐζεκίας δὲ ἐγέννησε τὸν Μαρασ-
 σῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών·
 11 Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν· Ἰω-
 σίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ

MATTH. I.

LUKE III.

- τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικε- 28 τοῦ Ἰηρ, τοῦ Ἐλμωδάμ, τοῦ Κωσάμ,
 12 σίας Βαβυλῶνος. Μετὰ δὲ τὴν με- τοῦ Ἀδδί, τοῦ Μελχί,
 τοικεσίαν Βαβυλῶνος Ἰερονίας ἐγέν-
 νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ 27 τοῦ Νηρί, τοῦ Σαλαθιήλ, τοῦ Ζορο-
 13 ἐγέννησε τὸν Ζοροβάβελ. Ζοροβάβελ βάβελ, τοῦ Ῥησά, τοῦ Ἰωανῆ,
 δὲ ἐγέννησε τὸν Ἀβιοὺδ. Ἀβιοὺδ δὲ 26 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Σεμεί, τοῦ
 ἐγέννησε τὸν Ἐλιακίμ. Ἐλιακίμ δὲ Ματταθίου, τοῦ Μαάθ,
 14 ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννη-
 σε τὸν Σαδὼκ. Σαδὼκ δὲ ἐγέννησε 25 τοῦ Ναγκαί, τοῦ Ἐσλί, τοῦ Ναούμ,
 τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν τοῦ Ἀμώς, τοῦ Ματταθίου,
 15 Ἐλιοὺδ. Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλε-
 ἀζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματ- 24 τοῦ Ἰωσήφ, τοῦ Ἰαννά, τοῦ Μελχί,
 θιάν. Ματθιάν δὲ ἐγέννησε τὸν Ἰα- τοῦ Λενί, τοῦ Ματθιάτ,
 16 βώβ. Ἰαβώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη 23 Καὶ αὐτὸς ὁ Ἰησοῦς—ὢν, ὡς ἐνομι-
 17 Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶ- ζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλί,
 σαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως
 Δαβὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ
 γενεαὶ δεκατέσσαρες.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

§ 14. The Ministry of John the Baptist.—*The Desert. The Jordan.*

LUKE III. 1—18.

1 **Ἐν** ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πορτίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσαίου τῆς Ἀβιληνῆς τετραρχούντος, 1 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊά-
ΜΑΤΘ. III. 1—12. MARK I. 1—8.

<p>1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας καὶ λέγων· μετανοεῖτε ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου λέγοντος·^b φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφῆν αὐτοῦ· ἡ δὲ τροφή αὐ-</p>	<p>1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ θεοῦ—ἐγένετο· Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφρασιν ἀμαρτιῶν—ὡς γέγραπται ἐν τοῖς προφήταις·^a ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου [ἐμπροσθέν σου]· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·^b ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.—Ἦν δὲ Ἰωάννης ἐνδευμένος τριχῆας καμήλου καὶ ζώνην δερματι-</p>	<p>2 φα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχωρὸν τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφρασιν ἀμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου λέγοντος·^b φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὕψε-</p>
---	---	--

^a 2. Mal. 3, 1. Is. 40, 3.

^b 3 etc. Is. 40, 3 sq.

MATTH. III.

MARK I.

LUKE III.

τοῦ ἦν ἀκριδες καὶ μέλι
5 ἄγριον. Τότε ἐξεπορεύ-
ετο πρὸς αὐτὸν Ἱεροσό-
λυμα καὶ πᾶσα ἡ Ἰουδαία
καὶ πᾶσα ἡ περιχώρος
6 τοῦ Ἰορδάνου, ἡ καὶ ἔβα-
πτίζοντο ἐν τῷ Ἰορδάνῃ
ὑπὲρ αὐτοῦ, ἐξομολογού-
μενοι τὰς ἁμαρτίας αὐ-

νῆν περὶ τὴν ὄσφρην αὐ-
τοῦ καὶ ἐσθίων ἀκριδας
5 καὶ μέλι ἄγριον. — Καὶ
ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία
χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἔβαπτί-
ζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὲρ
αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐ-
τῶν.—

ται πᾶσα σάρξ τὸ σωτή-
ριον τοῦ Θεοῦ.

7 τῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαί-
ων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ
τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεν-
νήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φν-
8 γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιή-
σατε οὖν καρπὸν ἄξιον τῆς μετανοίας,
9 ἡ καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέ-
ρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τού-
10 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἦδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δέν-
δρων κεῖται· πᾶν οὖν δένδρον μὴ ποι-
ῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται.

LUKE III.
7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις
βαπτισθῆναι ὑπὲρ αὐτοῦ· γεννήματα
ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φνγεῖν ἀπὸ
8 τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν
καρποὺς ἀξίους τῆς μετανοίας, καὶ
μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τού-
9 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἦδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ
εἰς πῦρ βάλλεται. Καὶ ἐπηρώτων αὐ-
τὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσο-

11 μεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδό-
12 τω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον
δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· διδάσκαλε,
13 τί ποιήσομεν; Ὁ δὲ εἶπε πρὸς αὐτούς· μηδὲν πλέον παρὰ το
14 διατεταγμένον ὑμῖν πρόσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ στρα-
τευόμενοι λέγοντες· καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐ-
τούς· μηδένα διασεύσῃτε μηδὲ συκοφαντήσῃτε, καὶ ἀρκέσθε τοῖς
15 ὀψωνίοις ὑμῶν. Πρὸςδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζο-
μένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήπο-
τε αὐτὸς εἴη ὁ Χριστός,

MATTH. III.

MARK I.

11 Ἐγὼ μὲν βαπτίζω ὑμᾶς
ἐν ὕδατι εἰς μετάνοιαν,
ὁ δὲ ὀπίσω μου ἐρχόμε-
νος ἰσχυρότερός μου ἐσ-
τί, οὗ οὐκ εἰμὶ ἰκανὸς
τὰ ὑποδήματα βαστά-
σαι· αὐτὸς ὑμᾶς βαπτί-
σει ἐν πνεύματι ἁγίῳ
12 καὶ πυρὶ. Οὐ τὸ πτύον

7 Καὶ ἐκήρυσσε λέγων·
8 — ἐγὼ μὲν ἐβάπτισα
7 ὑμᾶς ἐν ὕδατι.— ἔρχεται
ὁ ἰσχυρότερός μου ὀπί-
σω μου, οὗ οὐκ εἰμὶ ἰκα-
νὸς κῆρας λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων
8 αὐτοῦ.— αὐτὸς δὲ βα-
πτίσει ὑμᾶς ἐν πνεύματι
ἁγίῳ.

16 Ἄπεκρίνατο ὁ Ἰωάν-
νης ἅπασιν λέγων· ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς·
ἔρχεται δὲ ὁ ἰσχυρότερός
μου, οὗ οὐκ εἰμὶ ἰκανὸς
λῦσαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ· αὐ-
τὸς ὑμᾶς βαπτίσει ἐν
πνεύματι ἁγίῳ καὶ πυρὶ.
17 Οὐ τὸ πτύον ἐν τῇ χειρὶ

MATTH. III.

ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

LUKE III.

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

§ 15. The Baptism of Jesus.—*The Jordan.*

MATTH. III. 13—17.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυνεν αὐτὸν λέγων· ἐγὼ χρεί-

15 αν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφί-

16 σιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεαῶθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

MARK I. 9—11.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἔβαπτισθῆ ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

MARK I.

10 Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡσεὶ περιστεράν καταβαῖνον ἐπ' αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

LUKE III. 21—23.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος

καὶ προσευχομένου ἀνεφθῆναι τὸν οὐρανόν, καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστεράν, ἐπ' αὐτόν καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι λέγουσαν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἠεδόκησα.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος—

§ 16. The Temptation.—*Desert of Judea.*

MATTH. IV. 1—11.

1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβό-

MARK I. 12, 13.

12 Καὶ εὐθύς τὸ πνεῦμα αὐτὸν ἐβάλλει εἰς τὴν ἔρημον. Καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ ἡμέρας τεσ-

LUKE IV. 1—13.

1 Ἰησοῦς δὲ πνεύματός ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγεντο ἐν τῷ πνεύ-

ΜΑΤΘ. ΙV.

2 λου. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπέειπεν.

ΜΑΤΘ. ΙV.

3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γέ-
4 νωνται. Ὁ δὲ ἀποκριθεὶς εἶπε· γέ-
γραπται·^a οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν
6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ¹ καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ·^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσ-
7 κόψῃς πρὸς λίθον τὸν πόδα σου. Ἐφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται·^c οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ
9 κόσμου καὶ τὴν δόξαν αὐτῶν, ¹ καὶ λέγει αὐτῷ· ταῦτα πάντα σοι δώσω,

10 ἔὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε ὀπίσω μου, σατανᾶ· γέγραπται γάρ·^d κύριον τὸν θεόν σου προσκυνήσεις καὶ
11 αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίγησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόουν αὐτῷ.

MARK I.

σαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόουν αὐτῷ.

LUKE IV.

ματι εἰς τὴν ἔρημον
2 ¹ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-

τελεσθεισῶν αὐτῶν ὕστερον ἐπέειπεν.
3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ, ἵνα
4 γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων· γέγραπται·^a ὅτι οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

9 —Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹ γέγραπται γάρ·^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε, ¹ καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς
12 λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι εἴρηται·^c οὐκ ἐκπειράσεις κύριον τὸν θε-

5 ὄν σου.—Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ
πάσας τὰς βασιλείας τῆς οἰκουμένης

6 ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἔὰν θέ-

7 λω, δίδωμι αὐτήν· σὺ οὖν ἔὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶ-

8 σα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· [ὕπαγε ὀπίσω μου, σατανᾶ·] γέγραπται·^d προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

13 —Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

^a 4. Deut. 8, 3.^c 7 etc. Deut. 6, 16.^b 6 etc. Ps. 91, 11.^d 10 etc. Deut. 6, 13.

§ 17. Preface to John's Gospel.

JOHN I. 1—18.

1 2 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος
 3 ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐ-
 4 5 δὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ
 6 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄν-
 7 θρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρ-
 8 τυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ
 9 ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀλη-
 10 θινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ
 11 ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια
 12 ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
 13 ἕξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ἃ οἱ οὐκ ἔξ
 14 αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ
 15 ἐγενήθησαν. Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμε-
 16 θαι τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ
 17 ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν, ὃν
 18 εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ
 19 ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. Ὅτι
 20 ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένε-
 21 το. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ
 22 πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 18. Testimony of John the Baptist to Jesus.—Bethany beyond Jordan.

JOHN I. 19—34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ
 20 Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; Καὶ ὡμο-
 21 λόγησε καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν· ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. Καὶ
 22 ἠρώτησαν αὐτόν· τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ;
 23 καὶ ἀπεκρίθη· οὐ. Εἶπον οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν
 24 ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνα-
 25 τε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.^a Καὶ οἱ ἀπεσταλμένοι
 26 ἦσαν ἐκ τῶν Φαρισαίων, ἃ καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ· τί οὖν βαπτί-
 27 ζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἡλίας οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς
 28 ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι, μέσος δὲ ὑμῶν ἐστηκεν, ὃν ὑμεῖς οὐκ
 29 οἴδατε, ἃ αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ
 30 εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάτιον τοῦ ὑποδήματος. Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 31 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων. Τῇ ἐπαύριον βλέπει [ὁ Ἰωάν-
 32 νης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· ἴδε, ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων

^a 23. Is. 40, 3.

JOHN I.

30 τὴν ἁμαρτίαν τοῦ κόσμου. Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· ὅπισω μου ἔρχεται
 31 ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καγὼ οὐκ ᾔδειν αὐτόν·
 ἀλλ' ἵνα γινώσκωμαι τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων·
 32 Καὶ ἔμαρτύρησεν Ἰωάννης λέγων· ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
 33 περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ
 πέριμος με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
 34 Καγὼ εἴδονα, καὶ μεμαρτύρησα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

§ 19. Jesus gains Disciples.—The Jordan. Galilee?

JOHN I. 35—52.

35 36 Τῇ ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης καὶ ἐν τῶν μαθητῶν αὐτοῦ δύο. Καὶ
 37 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε, ὁ ἄμνος τοῦ Θεοῦ. Καὶ ἤκουσαν
 38 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ
 39 Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ
 40 εἶπον αὐτῷ· ῥαββί, (ὃ λέγεται ἑρμηνεύμενον, διδάσκαλε,) ποῦ μένεις; λέγει
 41 αὐτοῖς· ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν
 42 τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος
 Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
 43 αὐτῷ. Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ·
 44 εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνεύμενον Χριστός). Καὶ ἤγαγεν αὐτὸν
 45 πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ,
 46 σὺ κληθήσῃ Κηρῶς (ὃ ἑρμηνεύεται Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελεθεῖν
 εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει
 47 μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
 48 Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ
 49 καὶ οἱ προφηταὶ, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρετ. Καὶ
 εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ
 50 Φίλιππος· ἔρχου καὶ ἴδε. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς
 αὐτόν, καὶ λέγει περὶ αὐτοῦ· ἴδε, ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.
 51 λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 52 πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν σκῆην, εἰδὼν σε. Ἀπεκρίθη Να-
 θαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 53 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι· εἰδὼν σε ὑποκάτω τῆς σκῆης,
 54 πιστεύεις; μεῖζον τούτων ὄψει. Καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπάρτι
 ὄψεσθε τὸν οὐρανὸν ἀνεγρότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
 καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.^a

^a 52. Comp. Gen. 28, 12.

§ 20. The Marriage at Cana of Galilee.

JOHN II. 1—12.

- 1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ
 2 τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
 3 Καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσι.
 4 5 Λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ
 6 μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ
 7 λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη-
 8 τὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος. καὶ
 9 ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς· ἀντλήσατε τῶν καὶ φέρετε τῷ
 10 ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
 11 γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἠντληκότες τὸ
 12 ὕδωρ,) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος· καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος
 13 πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετάρ-
 14 τος τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ
 15 Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευ-
 16 σαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ
 αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS
UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the Traders out of the Temple.—*Jerusalem.*

JOHN II. 13—25.

13 **Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.**
14 **Καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ**
15 **τοὺς κερματιστὰς καθημένους. Καὶ ποιήσας γραγέλλιον ἐν σχοιρίων πάντα**
16 **ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολληβιστῶν ἐξέ-**
17 **γε τοὺς κέρματα καὶ τὰς τραπέζας ἀνέστρεψε, ¹ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν**
18 **εἶπεν· ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-**
19 **πορίων. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν·^a ὁ ζῆλος**
20 **τοῦ οἴκου σου καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ·**
21 **τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-**
22 **τοῖς· λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν**
23 **οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἕξ ἔτισιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν**
24 **τρिसὶν ἡμέραις ἐγερῶς αὐτόν; Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐ-**
25 **τοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο**
26 **ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς.**
27 **Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν**
28 **εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰη-**
29 **σοῦς οὐκ ἐπίστευσεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, ¹ καὶ ὅτι οὐ**
30 **χρὴσάν ἔχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε, τί ἦν**
31 **ἐν τῷ ἀνθρώπῳ.**

^a 17. Ps. 69, 10.

§ 22. Our Lord's discourse with Nicodemus.—*Jerusalem.*

JOHN III. 1—21.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν
 2 Ἰουδαίων· ὁ οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν,
 3 ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποι-
 4 εῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 5 αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
 6 βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· πῶς δύναται ἄνθρωπος
 7 γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
 8 εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 9 γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 10 θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ
 11 πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσης, ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι
 12 ἄνωθεν. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
 13 οἶδας, πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ
 14 πνεύματος. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέ-
 15 σθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ
 16 ταῦτα οὐ γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐρωτά-
 17 κημεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια
 18 εἶπον ὑμῖν καὶ οὐ πιστεύετε· πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύετε;
 19 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
 20 τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ
 21 ἐρήμῳ,^a οὕτως ὑψοθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐ-
 22 τὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσ-
 23 μον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 24 μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐ-
 25 τοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.
 26 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ
 27 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Αὕτη δὲ ἐστὶν ἡ
 28 κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον
 29 τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα
 30 πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα
 31 αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ
 32 ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist.

JOHN III. 22—36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν,
 23 καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν
 24 Αἰνῶν, ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἔβα-

^a 14. Comp. Num. 21, 8 sq.

JOHN III.

24 25 πρίζοντο· οὐπω γὰρ ἦν βεβηλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν
 26 ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. Καὶ ἤλ-
 θον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
 Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς
 27 αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν,
 28 ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε, ὅτι
 εἶπον· οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
 29 Ὁ ἔχων τὴν ἡμέραν ἡμεῖος ἐστίν, ὁ δὲ φίλος τοῦ ἡμεῖου, ὁ ἐστηκὼς καὶ
 ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ ἡμεῖου· αὕτη οὖν ἡ χαρὰ ἡ
 30 31 ἐμὴ πεπλήρωται. Ἐκείνον δεῖ ἀνξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν
 ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ καὶ ἐκ τῆς
 32 γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστὶ, καὶ ὃ εἶώρακε καὶ
 33 ἤκουε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. Ὁ λαβὼν
 34 αὐτοῦ τὴν μαρτυρίαν ἐσχαράσσει, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. Ὁν γὰρ ἀπέστειλεν
 ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦ-
 25 36 μα. Ὁ πατὴρ ἀγάπῃ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πι-
 στεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ἔσται ζῶν,
 ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

§ 24. JEsus departs into Galilee after John's imprisonment.

MATTH. IV. 12.

12 Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

MATTH. XIV. 3—5.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδρασε αὐτόν καὶ ἔθετο ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων αὐτόν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προσήτην αὐτὸν εἶχον.

MARK I. 14.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἤλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν—

MARK VI. 17—20.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδρασε αὐτόν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

19 σου. Ἢ δὲ Ἡρωδιάς ἐπέτελλεν αὐτῷ καὶ ἠθέληεν αὐτόν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβήθη τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄδικον δίκαιον καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίησεν, καὶ ἠδέως αὐτὸν ἤκουε.

LUKE IV. 14.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν,—

LUKE III. 19, 20.

19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναῖκος [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πῦσι καὶ κατέλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

20 Ἢ δὲ Ἡρωδιάς ἐπέτελλεν αὐτῷ καὶ ἠθέληεν αὐτόν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβήθη τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄδικον δίκαιον καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίησεν, καὶ ἠδέως αὐτὸν ἤκουε.

JOHN IV. 1—3.

1 Ὡς οὖν ἔγρω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθη-
 2 τὰς ποιῶν καὶ βαπτίζει, ἢ Ἰωάννης, (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ'
 3 οἱ μαθηταὶ αὐτοῦ,) ἠάρηκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

§ 25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.—Shechem or Neapolis.

JOHN IV. 4—42.

4 5 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν τῆς
 Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ
 6 υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς
 7 ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. Ἐρχεται γυνή
 8 ἐκ τῆς Σαμαρείας ἀντλησα ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. (Οἱ
 9 γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) Λέ-
 10 γει οὖν αὐτῷ ἡ γυνή ἡ Σαμαρεῖτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς
 οὕσης γυναικὸς Σαμαρεΐτιδος; (οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρεΐταις.)
 11 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἤδεις τὴν δωρεάν τοῦ Θεοῦ καὶ τίς ἐστὶν
 ὁ λέγων σοι· δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.
 12 Λέγει αὐτῷ ἡ γυνή· κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ θρόνον ἐστὶ βαθύ· πόθεν
 13 οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζον εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδω-
 14 κεν ἡμῖν τὸ θρόνον καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρόνματα
 15 αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίπων ἐκ τοῦ ὕδατος τούτου
 16 διψήσει πάλιν, ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ
 17 εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγή ὕδατος
 18 ἀλλομένου εἰς ζῶν αἰῶνον. Λέγει πρὸς αὐτὸν ἡ γυνή· κύριε, δός μοι τοῦτο
 19 τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς·
 20 ὕπαγε, γώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν·
 21 οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας· ὅτι ἄνδρα οὐκ ἔχω. Πέν-
 22 τε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρη-
 23 κας. Λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ, ὅτι προφήτης εἶ σὺ. Οἱ πατέρες
 24 ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκλήσαν, καὶ ἡμεῖς λέγετε, ὅτι ἐν Ἱερουσολύμοις
 25 ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, πίστευσόν μοι,
 26 ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱερουσολύμοις προσκυνήσετε
 27 τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι
 28 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἄλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ
 ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ
 29 γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ
 30 τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐ-
 31 τῷ ἡ γυνή· οἶδα, ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖ-
 32 νος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὁ λαλῶν σοι.
 33 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον, ὅτι μετὰ γυναικὸς
 34 ἐλάλει· οὐδεὶς μὲντοι εἶπε· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφήμεν οὖν
 τὴν ὑδρίαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

JOHN IV.

29 ἰδεῖτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτις οὗτός ἐστιν ὁ
 30 31 Χριστός; Ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ με-
 32 ταξῷ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, γράγε. Ὁ δὲ εἶπεν αὐτοῖς·
 33 ἐγὼ βρωσῶ ἐξω φαγεῖν, ἢ ἡμεῖς οὐκ οἶδατε. Ἔλεγον οὖν οἱ μαθηταὶ πρὸς αὐ-
 34 λήλους· μήτις ἡμεῖς ἀντὶ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· ἡμῶν βρωσιμὰ ἐστίν,
 35 ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ
 ἡμεῖς λέγετε, ὅτι ἐτι τετραήμερος ἐστίν, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ἡμῶν,
 ἐπάρατε τοὺς ὀφθαλμοὺς ἡμῶν καὶ θεάσασθε τὴν χώραν, ὅτι λευκαὶ εἰσι πρὸς
 36 θερισμὸν ἴδιον· καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰ-
 37 ώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος
 38 ἐστίν ὁ ἀληθινός, ὅτι ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέ-
 στεyla ἡμᾶς θερίζειν, ὃ οὐχ ἡμεῖς κεκοπιμάκατε· ἄλλοι κεκοπιμάκασι καὶ ἡμεῖς εἰς
 39 τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν
 εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσας· ὅτι εἶπέ
 40 μοι πάντα, ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων
 41 αὐτὸν μεῖναι παρ' αὐτοῖς, καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶν πλείους
 42 ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ ἔλεγον· ὅτι οὐκ εἶτι διὰ τὴν
 σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν
 ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

§ 26. Jesus teaches publicly in Galilee.

JOHN IV. 43—45.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.
 44 Αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προσήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
 ἃ ἐποίησεν ἐν Ἱερουσαλήμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

ΜΑΤΘ. IV. 17.

ΜΑΡΚ. I. 14, 15.

ΛΟΥΚ. IV. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰη- 11—κηρύσσω τὸ εὐαγγέλιον 11—καὶ φήμη ἐξῆλθε καθ'
 σοῦς κηρύσσειν καὶ λέ- τῆς βασιλείας τοῦ θεοῦ ὅλης τῆς περιχώρου πε-
 ρεῖν· μετανοεῖτε· ἤγγι- 15 ἰ καὶ λέγων· ὅτι πεπλή- 15 ρι αὐτοῦ. Καὶ αὐτὸς
 κε γὰρ ἡ βασιλεία τῶν ρωται ὁ καιρὸς καὶ ἤγγι- ἐδίδασκεν ἐν ταῖς συνα-
 οὔρανῶν. ζεν ἡ βασιλεία τοῦ θεοῦ· γωγαῖς αὐτῶν δοξαζό-
 μετανοεῖτε καὶ πιστεύ- μενος ὑπὸ πάντων.
 ετε ἐν τῷ εὐαγγελίῳ.

§ 27. Jesus again at Cana, where he heals the son of a Nobleman lying ill at Capernaum.—Cana of Galilee.

JOHN IV. 46—54.

46 Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ
 47 ἔδωρ οἴνου. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦθιθι, ἐν Καπερναοῖμ. Οὗτος
 ἀκούσας, ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς
 αὐτὸν καὶ ἡρώτα αὐτόν, ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμλλη γὰρ
 48 ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐν ἡμῇ σημεῖα καὶ τέρατα ἴδητε,

JOHN IV.

49 οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ βασιλικὸς· κύριε, κατέβηθι πρὶν
 50 ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς, πορεύου· ὁ υἱὸς σου ζῆ.
 καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο.
 51 Ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήνησαν αὐτῷ καὶ ἀπήγγειλαν
 52 λέγοντες· ὅτι ὁ παῖς σου ζῆ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ἣ κομφό-
 τερον ἔσχε· καὶ εἶπον αὐτῷ· ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.
 53 Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι ὁ
 54 υἱὸς σου ζῆ. καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δευτέ-
 ρον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum.

LUKE IV. 16—31.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰω-
 θὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.
 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον
 18 εὔρε τὸν τόπον οὗ ἦν γεγραμμένον·^a πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ
 με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με [ἰάσασθαι τοὺς συντετριμμένους τὴν
 καρδίαν,] κηρύξαι αἰχμαλώτοις ἄφρων καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τε-
 19 20 θραυσμένους ἐν ἀφέσει, κηρύξαι ἐναντὸν κυρίου δεκτόν. Καὶ πτύξας τὸ
 βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε, καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ
 21 ἦσαν ἀτενίζοντες αὐτῷ. Ἦρξατο δὲ λέγειν πρὸς αὐτούς· ὅτι σήμερον πεπλή-
 22 ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
 23 αὐτοῦ, καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς αὐτούς·
 πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτὸν· ὅσα
 24 ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι
 25 σου. Εἶπε δέ· ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πα-
 26 τρίδι αὐτοῦ. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
 Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς
 27 Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν.^b Καὶ πολλοὶ
 λεπροὶ ἦσαν ἐπὶ Ἐλισαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν
 28 ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.^c Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
 29 συναγωγῇ ἀκούοντες ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως,
 καὶ ἤγαγον αὐτὸν ἕως τῆς ὄφρους τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο,
 30 εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ

ΜΑΤΘ. IV. 13—16.

διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

13 Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν 31 Καὶ κατήλθεν εἰς Καπερναοῦμ, πόλιν
 κατὰ κήσεν εἰς Καπερναοῦμ τὴν πα- τῆς Γαλιλαίας.—
 ραθλασσίαν ἐν ὄρεισι Ζαβουλῶν
 14 καὶ Νεφθαλεμ· ἵνα πληρωθῇ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγον-

^a 17, 18. Is. 61, 1. Comp. Is. 58, 6.

^b 25, 26. 1 K. 17, 1. 9.

^c 27. 2 K. 5, 14.

MATTH. IV.

15 τος· γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
16 Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε ὡς μέγα· καὶ τοῖς
καθημένοις ἐν χῶρᾳ καὶ σκιᾷ θανάτου ὡς ἀνέτειλεν αὐτοῖς.

§ 29. The call of Simon Peter and Andrew, and of James and John, with the miracu-
lous draught of fishes.—Near Capernaum.

LUKE V. 1—11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ,
2 καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· καὶ εἶδε δύο πλοῖα ἐστῶτα
παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.
3 Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
4 ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς
5 δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βᾶθος, καὶ χα-
5 λάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· ἐπι-
στάτα, δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου

MATTH. IV. 18—22.

MARK I. 16—20.

6 χαλάσω τὸ δίκτυον. Καὶ
18 Περιπατῶν δὲ [ὁ Ἰησοῦς] 16 Περιπατῶν δὲ παρὰ τὴν
παρὰ τὴν θάλασσαν τῆς Γαλι-
τῆς Γαλιλαίας εἶδε δύο Σίμωνα καὶ
ἀδελφούς, Σίμωνα τὸν
λεγόμενον Πέτρον καὶ
Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, βάλλοντας ἀμφί-
βληστρον εἰς τὴν θάλασ-
σαν· ἦσαν γὰρ ἄλιεῖς.
Ἀνδρεαν τὸν ἀδελφὸν
αὐτοῦ, ἀμφιβάλλοντας
ἀμφίβληστρον ἐν τῇ θα-
λάσῃ· ἦσαν γὰρ ἄλιεῖς.
7 δίκτυον αὐτῶν,¹ καὶ κα-
τένευσαν τοῖς μετόχοις
τοῖς ἐν τῷ ἐτέρῳ πλοίῳ,
τοῦ ἐλθόντος σύλλαβέ-
σθαι αὐτοῖς· καὶ ἦλθον,
καὶ ἔπλησαν ἀμφοτέρα
τὰ πλοῖα, ὥστε βυθίξε·

8 σθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς γόνασι τοῦ Ἰησοῦ
9 λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀγὴρ ἁμαρτωλὸς εἰμι, κύριε. Θάμβος γὰρ
περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύ-
10 ων, ἧ συνέλαβον,¹ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβε-
δαίου, οἱ ἦσαν κοινοροὶ

19 Καὶ λέγει αὐτοῖς· δεῦτε 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰη-
ὀπίσω μου, καὶ ποιή-
σω ὑμᾶς ἄλιεῖς ἀνθρώ-
πων. Οἱ δὲ εὐθέως 18 Καὶ εὐθέως ἀφέντες τὰ
ἀφέντες τὰ δίκτυα ἦκο-
19 θησαν αὐτῷ. Καὶ
δίκτυα αὐτῶν ἠκολού-
προβὰς ἐκεῖθεν εἶδεν ἄλ-
19 θησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν
ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρ-
20 τίζοντας τὰ δίκτυα· καὶ εὐθέως

19 θησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν
ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρ-
20 τίζοντας τὰ δίκτυα· καὶ εὐθέως

ΜΑΤΘ. IV.

αὐτῶν· καὶ ἐκάλεσεν
22 αὐτούς. Οἱ δὲ εὐθέως
ἀφέντες τὸ πλοῖον καὶ
τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

MARK I.

ἐκάλεσεν αὐτούς. καὶ 11
ἀφέντες τὸν πατέρα αὐ-
τῶν Ζεβεδαιὸν ἐν τῷ
πλοίῳ μετὰ τῶν μισθω-
τῶν ἀπῆλθον ὀπίσω
αὐτοῦ.

LUKE V.

Καὶ καταγαγόντες τὰ
πλοῖα ἐπὶ τὴν γῆν, ἀγέν-
τες ἅπαντα ἠκολούθη-
σαν αὐτῷ.

§ 30. The healing of a Demoniac in the Synagogue.—Capernaum.

MARK I. 21—28.

21 Καὶ εἰσπορεύονται εἰς Καπερναοῦμ·
καὶ εὐθέως τοῖς σάββασι εἰσελθὼν εἰς
22 τὴν συναγωγὴν ἐδίδασκε. Καὶ ἐξε-
πλήσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ
23 οὐκ ὡς οἱ γραμματεῖς. Καὶ ἦν ἐν
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε
24 ἰλέγων· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς·
25 οἰδᾶς τίς εἰ, ὁ ἅγιος τοῦ θεοῦ. Καὶ
ἐπέτιμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φι-
26 μώθητι καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκά-
θαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλ-
27 θεν ἐξ αὐτοῦ. Καὶ ἐθαμβήθησαν
πάντες, ὥστε συζητεῖν πρὸς αὐτούς
λέγοντας· τί ἐστι τοῦτο; τίς ἡ διδα-
χὴ ἢ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν
καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;
28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς
ὄλην τὴν περιχώρον τῆς Γαλιλαίας.

LUKE IV. 31—37.

31 —καὶ ἦν διδάσκων αὐτούς ἐν τοῖς
32 σάββασι. Καὶ ἐξεπλήσοντο ἐπὶ τῇ
διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
αὐτοῦ.
Καὶ ἐν τῇ
33 συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε
34 φωνῇ μεγάλῃ ἰλέγων· ἔα, τί ἡμῖν καὶ
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέ-
σαι ἡμᾶς· οἰδᾶς σε τίς εἰ, ὁ ἅγιος τοῦ
35 θεοῦ. Καὶ ἐπέτιμησεν αὐτῷ ὁ Ἰη-
σοῦς λέγων· φιμώθητι καὶ ἐξέλθε ἐξ
αὐτοῦ· καὶ ᾄψαν αὐτὸν τὸ δαιμόνιον
εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν
36 βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλ-
λήλους λέγοντες· τίς ὁ λόγος οὗτος;
ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει
τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρ-
37 χονται; Καὶ ἐξεπορεύετο ἡχος περὶ
αὐτῶν εἰς πάντα τόπον τῆς περιχώ-
ρου.

§ 31. The healing of Peter's wife's mother, and many others.—Capernaum.

ΜΑΤΘ. VIII. 14—17.

14 Καὶ ἔλθων ὁ Ἰησοῦς
εἰς τὴν οἰκίαν Πέτρου
εἶδε τὴν πενθερὰν αὐ-
τοῦ βεβλημένην καὶ πυ-
ρέσσουσαν.

MARK I. 29—34.

29 Καὶ εὐθέως ἐκ τῆς συ-
ναγωγῆς ἐξελθόντες ἦλ-
θον εἰς τὴν οἰκίαν Σί-
μωνος καὶ Ἀνδρέου με-
τὰ Ἰακώβου καὶ Ἰωάν-
30 νου. Ἡ δὲ πενθερὰ Σί-
μωνος κατέκειτο πυρέσ-

LUKE IV. 38—41.

38 Ἀναστάς δὲ ἐκ τῆς
συναγωγῆς εἰσῆλθεν εἰς
τὴν οἰκίαν Σίμωνος.
πενθερὰ δὲ τοῦ Σίμο-
νος ἦν συνεχομένη πυρε-
τῷ μεγάλῳ, καὶ ἠρώτη-
σαν αὐτὸν περὶ αὐτῆς.

MATTH. VIII.

15 Καὶ ἦψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτοῖς.

16 δὲ γενομένης προσήγγικαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος·^a αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν.

MARK I.

σουσα· καὶ εὐθέως λέγονσιν αὐτῷ περὶ αὐτῆς. 31 Καὶ προσελθὼν ἠγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως, καὶ διηκόνει αὐτοῖς. 32 Ὀψίας δὲ γενομένης, ὅτε ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἦ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν.

LUKE IV.

39 Καὶ ἐπιστῆς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρῆμα δὲ ἀναστῆσα διηκόνει αὐτοῖς. 40 Δύροντος δὲ τοῦ ἡλίου πάντες, ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χειρὰς ἐπιθείς ἐθεράπευσεν αὐτούς. 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρίζοντα καὶ λέγοντα· ὅτι σὺ εἶ [ὁ Χριστός] ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

§ 32. Jesus with his Disciples goes from Capernaum throughout Galilee.

MARK I. 35—39.

35 Καὶ πρωὶ ἔννυχον λίαν ἀναστάς ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον, 36 κακεὶ προσήχητο. Καὶ κατεδίωξαν αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὐρόντες αὐτόν λέγουσιν αὐτῷ· ὅτι 38 πάντες ζητοῦσί σε. Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχόμενας κωμοπόλεις, ἵνα κακεὶ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσω εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

LUKE IV. 42—44.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· ὅτι καὶ ταῖς εἰσῆταις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέστειλαμαι. 44 Καὶ ἦν κηρύσσω ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

MATTH. IV. 23—25.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπείων πᾶσαι νόσον καὶ πᾶσαν μυλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήγγικαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασύταις συνεχομένους, καὶ δαιμονιζομένους καὶ σιληνιζομένους καὶ παραλυτικούς·

^a 17. Is. 53, 4.

MATTH. IV.

25 καὶ ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσαλὴμων καὶ Ἰουδαίας καὶ πέριον τοῦ Ἰουδαίου.

§ 33. The healing of a Leper.—Galilee.

MATTH. VIII. 2—4.

MARK I. 40—45.

LUKE V. 12—16.

- 2 Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.
- 3 Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων· θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
- 4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὄρα, μηδενὶ εἰπῆς· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.^a
- ἐξεληθῶν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίσειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.
- 40 Καὶ ἔρχεται πρὸς αὐτὸν τὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ· ὄτι, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Ὁ δὲ Ἰησοῦς σπλαγχισθεὶς ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
- 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. Καὶ ἔμβρομησάμενος αὐτῷ εὐθέως ἐξέβηκεν αὐτὸν¹ καὶ λέγει αὐτῷ· ὄρα, μηδενὶ εἰπῆς· ἀλλ' ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.^a
- 45 Ὁ δὲ ἐξελθὼν οὐ λόγος περὶ αὐτοῦ, καὶ σιγήχορτο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσερχόμενος.
- 12 Καὶ ἐγένετο ἐν τῷ εἶραι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδέηθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
- 13 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.^a
- 15 Διήρχετο δὲ μῦλλον ὁ λόγος περὶ αὐτοῦ, καὶ σιγήχορτο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσερχόμενος.

§ 34. The healing of a Paralytic.—Capernaum.

MARK II. 1—12.

LUKE V. 17—26.

- 1 Καὶ πάλιν εἰσῆλθεν εἰς Καπέρναομ δι' ἡμερῶν· καὶ ἠκούσθη, ὅτι εἰς οἶκόν ἐστι. Καὶ εὐθέως σιγή-
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ τορροδιδύσκαλοι,

^a 4 etc. Comp. Lev. 14, 2 sq.

MARK II.

χθησαν πολλοί, ὥστε μηκέτι χωρεῖν
μὴδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει
αὐτοῖς τὸν λόγον.

ΜΑΤΘ. ΙΧ. 2—8.

2 Καὶ ἰδοὺ, προσέγε-
ρον αὐτῷ παραλυτικὸν
ἐπὶ κλίνης βεβλημένον.

3 Καὶ ἔρχονται πρὸς αὐ-
τὸν παραλυτικὸν φέρον-
τες, αἰρούμενον ὑπὸ τεσ-
4 σάρων. Καὶ μὴ δυνά-
μενοι προσεγγίσει αὐτῷ
διὰ τὸν ὄχλον, ἀπεστέργα-
σαν τὴν στέγην, ὅπου ἦν,
καὶ ἐξορύξαντες χαλῶσι
τὸν κριββατον, ἐφ' ᾧ
ὁ παραλυτικὸς κατέ-

ΜΑΤΘ. ΙΧ.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπε τῷ
παραλυτικῷ· θάρσει,
τέκνον· ἀφένται σοι
3 αἱ ἁμαρτία σου. Καὶ
ἰδοὺ, τινὲς τῶν γραμ-
ματέων εἶπον ἐν ἑαν-
τοῖς· οὗτος βλασφημεῖ.

4 Καὶ ἰδὼν ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν· ἵνα τί ὑμεῖς ἐν-
θυμῶσθε ποηρὰ ἐν
ταῖς καρδίαις ὑμῶν;

5 Τί γὰρ ἔστιν ἐνκοπώτε-
ρον, εἰπεῖν· ἀφένται
σοι αἱ ἁμαρτία, ἢ εἰπεῖν·
ἔγειραι καὶ περιπάτει;

6 Ἴνα δὲ εἰδῆτε, ὅτι 10
ἐξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας·

MARK II.

3 Καὶ ἔρχονται πρὸς αὐ-
τὸν παραλυτικὸν φέρον-
τες, αἰρούμενον ὑπὸ τεσ-
4 σάρων. Καὶ μὴ δυνά-

5 κειτο. Ἰδὼν δὲ ὁ
Ἰησοῦς τὴν πίστιν αὐ-
τῶν λέγει τῷ παραλυ-
τικῷ· τέκνον, ἀφένται
σοι αἱ ἁμαρτία σου. 21
Ἦσαν δὲ τινες τῶν
γραμματέων ἐκεῖ καθή-
μενοι καὶ διαλογιζόμενοι
ἐν ταῖς καρδίαις αὐτῶν·
7 τί οὗτος οὕτω λαλεῖ
βλασφημίας; τίς δύνα-
ται ἀφιέναι ἁμαρτίας,

8 εἰ μὴ εἷς ὁ θεός; Καὶ
ἐνθέως ἐπιγνοὺς ὁ Ἰη-
σοῦς τῷ πνεύματι αὐτοῦ,
ὅτι οὕτως αὐτοὶ διαλογί-
ζονται ἐν ἑαυτοῖς, εἶπεν
αὐτοῖς· τί ταῦτα δια-
λογιζέσθε ἐν ταῖς καρδί-
9 αῖς ὑμῶν; Τί ἔστιν
ἐνκοπώτερον, εἰπεῖν τῷ
παραλυτικῷ· ἀφένται
σοι αἱ ἁμαρτία, ἢ εἰ-
πεῖν· ἔγειραι καὶ ἰδὼν σου
τὸν κριββατον καὶ πε-

10 ριπάτει; Ἴνα δὲ εἰδῆτε,
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας·

11

12

13

14

LUKE V.

οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης
τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰε-
ρουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς

18 τὸ ἰᾶσθαι αὐτούς. Καὶ

ἰδοὺ, ἄνδρες φέροντες
ἐπὶ κλίνης ἄνθρωπον,
ὃς ἦν παραλελυμένος,
καὶ ἐζήτηον αὐτὸν εἰς-
ενεγκῆν καὶ θεῖναι ἐνώ-

19 πιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας
εἰσετέγκωσιν αὐτόν, διὰ τὸν ὄχλον,
ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν
κεράμων καθῆκαν αὐτὸν σὺν τῷ κλι-
δίῳ εἰς τὸ μέσον ἔμπρο-

20 σθεν τοῦ Ἰησοῦ. Καὶ
ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν αὐτῷ· ἄνθρωπε,
ἀφένται σοι αἱ ἁμαρ-
21 τία σου· Καὶ ἤρξαντο
διαλογιζέσθαι οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες· τίς ἔστιν οὗ-
τος, ὃς λαλεῖ βλασφη-
μίας; τίς δύναται
ἀφιέναι ἁμαρτίας, εἰ μὴ

22 μόνος ὁ θεός; Ἐπι-
γνοὺς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐ-
τῶν, ἀποκριθεὶς εἶπε
πρὸς αὐτούς· τί δια-
λογιζέσθε ἐν ταῖς καρ-
δίαις ὑμῶν;

23

24

25

26

MATTH. IX.

(τότε λέγει τῷ παρα-
λυτικῷ·) ἔγερθεὶς ἄρον 11
σου τὴν κλίνην καὶ ὑπα-
γε εἰς τὸν οἶκόν σου.

7 Καὶ ἔγερθεὶς ἀπῆλθεν 12
εἰς τὸν οἶκον αὐτοῦ.

8 Ἰδόντες δὲ οἱ ὄχλοι
ἐθαύμασαν καὶ ἐδόξα-
σαν τὸν θεὸν τὸν δόντα
ἐξουσίαν τοιαύτην τοῖς
ἀνθρώποις.

MARK II.

(λέγει τῷ παραλυτικῷ·)
11 σοὶ λέγω· ἔγειραι καὶ
ἄρον τὸν κράββατόν σου
καὶ ὑπάγε εἰς τὸν οἶκόν
σου. Καὶ ἠγέρθη ἐν- 25
θέως καὶ ἄρας τὸν κράβ-
βατον ἐξῆλθεν ἐναντίον
πάντων,

ὥστε ἐξίστα- 26
σθαι πάντας καὶ δοξά-
ζειν τὸν θεὸν λέγοντας·
ὅτι οὐδέποτε οὕτως εἴ-
δομεν.

LUKE V.

(εἶπε τῷ παραλελυμένῳ)
σοὶ λέγω· ἔγειραι, καὶ
ἄρας τὸ κλινίδιόν σου
πορεύου εἰς τὸν οἶκόν σου.

Καὶ παραχρῆμα ἀνα-
στὰς ἐνώπιον αὐτῶν, ὅ
ἄρας ἐφ' ᾧ κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ δοξάζων τὸν
θεόν. Καὶ ἔκστασις 26
ἔλαβεν ἅπαντας, καὶ
ἐδόξαζον τὸν θεόν· καὶ
ἐπλήσθησαν φόβου, λέ-
γοντες· ὅτι εἶδομεν πα-
ράδοξα σήμερον.

§ 35. The call of Matthew.—Capernaum.

MATTH. IX. 9.

9 Καὶ παράγων ὁ Ἰη- 13
σοῦς ἐκεῖθεν εἶδεν ἄν-
θρωπον καθήμενον ἐπὶ
τὸ τελώνιον, Ματθαῖον
λεγόμενον, καὶ λέγει αὐ- 14
τῷ· ἀκολούθει μοι. καὶ
ἀναστὰς ἠκολούθησεν
αὐτῷ.

MARK II. 13, 14.

Καὶ ἐξῆλθε πάλιν 27
παρὰ τὴν θάλασσαν·
καὶ πᾶς ὁ ὄχλος ἤρογετο
πρὸς αὐτόν, καὶ εἰδίδα-
σκεν αὐτούς. Καὶ παρά-
γων εἶδε Λεβί, τὸν τοῦ 28
Ἀλφαίου, καθήμενον
ἐπὶ τὸ τελώνιον, καὶ
λέγει αὐτῷ· ἀκολούθει
μοι. καὶ ἀναστὰς ἠκο-
λούθησεν αὐτῷ.

LUKE V. 27, 28.

Καὶ μετὰ ταῦτα ἐξῆλ-
θε καὶ ἐθεάσατο τελώ-
νην ὀνόματι Λεβὶν καθή-
μενον ἐπὶ τὸ τελώνιον,
καὶ εἶπεν αὐτῷ· ἀκο-
λούθει μοι. Καὶ καταλι-
πὼν ἅπαντα, ἀναστὰς
ἠκολούθησεν αὐτῷ.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

§ 36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse.—*Jerusalem.*

JOHN V. 1—47.

1 **Μ**ετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱερουσόλυμα.
2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῆ προβατικῆ κολυμβήθρα, ἣ ἐπιλεγομένη
3 Ἐβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολὺ
4 τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν [ἐδεχομένων τὴν τοῦ ὕδατος κίνησιν.
5 κατείχτο τοσίματι]. Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριάκοντα καὶ δυτὼ ἔτη ἔχων
6 ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γρούς, ὅτι πολὺν ἤδη
7 χρόνον ἔχει, λέγει αὐτῷ· θέλεις ἰγὴς γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·
8 κίριε, ἀνθρώπον οὐκ ἔχω, ἵνα, ὅταν παραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμ-
9 βήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Αἶγει αὐτῷ ὁ
10 Ἰησοῦς· ἔγειραι, ἄρον τὸν κράββατόν σου καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ἰγὴς
11 ὁ ἀνθρώπος, καὶ ἦρε τὸν κράββατον αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν
12 ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ· σάββατόν ἐστιν·
13 οὐκ ἔξεσί σοι ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ἰγὴν,
14 καὶ ἐκένωσέν μοι τὸ κράββατόν σου καὶ περιπάτει. Ἠρώτησαν οὖν
15 αὐτόν· τίς ἐστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι· ἄρον τὸν κράββατόν σου καὶ περι-
16 πάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει, τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξέτευσεν ὄχλον ὄρτος ἐν
17 τῷ τόπῳ. Μετὰ ταῦτα εἰρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ·
18 ἴδε, ἰγὴς γέγονας· μηκέτι ἀμάρταναι, ἵνα μὴ χεῖρόν σοί τι γένηται. Ἀπῆλθεν
19 ὁ ἀνθρώπος καὶ ἀγγέλει τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν
20 ἰγὴν. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτόν ἀπο-

JOHN V.

17 κτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· ὁ
 18 πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. Αὐτὸ τοῦτο οὖν μᾶλλον ἐζή-
 19 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ
 20 πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν ὁ
 21 Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ'
 22 ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖτος ποιῇ,
 23 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυ-
 24 σιν αὐτῷ, ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ἡμεῖς θαυ-
 25 μάζητε. Ὡς περὶ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ
 26 υἱὸς οἷς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
 27 πᾶσαν δέδωκε τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
 28 ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν
 29 λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
 30 αἰῶνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν
 31 ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκού-
 32 σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὡς περὶ γὰρ
 33 ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.
 34 καὶ ἔξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. Μὴ
 35 θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
 36 τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
 37 ζωῆς, οἱ δὲ τὰ φεῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.^a Οὐ δύναμαι ἐγὼ
 38 ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,
 39 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [πατρός].
 40 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. Ἄλλος
 41 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα, ὅτι ἀληθής ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ
 42 περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.
 43 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω, ἵνα
 44 ἡμεῖς σωθῆτε. Ἐκεῖτος ἦν ὁ λύγγρος ὁ καιόμενος καὶ φαίνων, ἡμεῖς δὲ ἠδελήσατε
 45 ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω
 46 τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτά, ἀπὸ τὰ
 47 ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας
 48 με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ, οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε,
 49 οὔτε εἶδος αὐτοῦ ἐωράκατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοια ἐν ὑμῖν, ὅτι
 50 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ἡμεῖς οὐ πιστεύετε. Ἐρεῖνται τὰς γραφάς, ὅτι
 51 ἡμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰῶνιον ἔχειν, καὶ ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ
 52 ἐμοῦ· καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώ-
 53 πων οὐ λαμβάνω, ἀλλ' ἔργωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυ-
 54 τοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν
 55 ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε. Πῶς δύνασθε ἡμεῖς πι-
 56 στεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου
 57 θεοῦ οὐ ζητεῖτε; Μὴ δοκιτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστὶν

^a 29. Comp. Dan. 12, 2.

JOHN V.

46 ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίζατε. Εἰ γὰρ ἐπιστεύετε Μωϋσῆ,
47 ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γραμμασί-
μασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

§ 37. The Disciples pluck ears of grain on the Sabbath.—On the way to Galilee?

ΜΑΤΘ. XII. 1—8.

ΜΑΡΚ. II. 23—28.

ΛΟΥΚ. VI. 1—5.

1 Ἐν ἐκείνῳ τῷ καιρῷ 23 ἐπορεύθη ὁ Ἰησοῦς τοῖς
σάββασιν διὰ τῶν σπορί-
μων· οἱ δὲ μαθηταὶ αὐ-
τοῦ ἐπέειπασαν καὶ ἤρ-
ξαντο τίλλειν στάχνας
2 καὶ ἐσθίειν.^a Οἱ δὲ Φα-
ρισαῖοι ἰδόντες εἶπον
αὐτῷ· ἰδοὺ, οἱ μαθηταί
σου ποιοῦσιν, ὃ οὐκ
ἔξεστι ποιῆν ἐν σαββά-
3 τῳ. Ὁ δὲ εἶπεν αὐτοῖς· 25 οὐκ ἀνέγνωτε, τί ἐποίησε
Δαυὶδ, ὅτε ἐπέπεισε,
4 καὶ οἱ μετ' αὐτοῦ;^b πῶς
εἰσῆλθεν εἰς τὸν οἶκον
τοῦ θεοῦ, καὶ τοὺς ἄρ-
τους τῆς προθέσεως
ἔφαγεν, οἷς οὐκ ἔξο-
ν ἦν αὐτῷ φαγεῖν, οὐδὲ
τοῖς μετ' αὐτοῦ, εἰ μὴ
5 τοῖς ἱερεῦσι μόνοις; Ἦ
οὐκ ἀνέγνωτε ἐν τῷ τό-
μῳ,^c ὅτι τοῖς σάββασιν
οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
σάββατον βεβηλοῦσι, καὶ
6 ἀγαπτοί εἰσι; Λέγω δὲ
ὑμῖν, ὅτι τοῦ ἱεροῦ μέ-
7 ζων ἐστὶν ὥδε. Εἰ δὲ
ἐγνώκειτε, τί ἐστίν· ἔλε-
ον θεῶ, καὶ οὐ θυσίαν.^d
οὐκ ἂν καταδικάσατε
8 τοὺς ἀγαπτοῦς. Κίριος
γάρ ἐστι τοῦ σαββάτου
ὁ υἱὸς τοῦ ἀνθρώπου.

Καὶ ἐγένετο παραπο-
ρεύεσθαι αὐτὸν ἐν τοῖς
σάββασιν διὰ τῶν σπορί-
μων, καὶ ἤρξαντο οἱ
μαθηταὶ αὐτοῦ ὁδοῦ
ποιεῖν τίλλοντες τοὺς
στάχνας.^a Καὶ οἱ Φα-
ρισαῖοι ἔλεγον αὐτῷ·
ἴδε, τί ποιοῦσιν ἐν τοῖς
σάββασιν, ὃ οὐκ ἔξεστι;
25 Καὶ αὐτὸς ἔλεγεν αὐ-
τοῖς· οὐδέποτε ἀνέγνω-
τε, τί ἐποίησε Δαυὶδ,
ὅτε χρείαν ἔσχε καὶ ἐπέ-
πεισεν αὐτὸς καὶ οἱ μετ'
26 αὐτοῦ;^b πῶς εἰσῆλθεν
εἰς τὸν οἶκον τοῦ θεοῦ
ἐπὶ Ἀβιάθαρ τοῦ ἀρχι-
ερέως καὶ τοὺς ἄρτους
τῆς προθέσεως ἔφαγεν,
οὓς οὐκ ἔξεστι φαγεῖν
εἰ μὴ τοῖς ἱερεῦσι, καὶ
ἔδωκε καὶ τοῖς σὺν αὐ-
τῷ ὄσι;

27 Καὶ ἔλεγεν αὐτοῖς· τὸ
σάββατον διὰ τὸν ἄν-
θρωπον ἐγένετο, οὐχ ὁ
ἄνθρωπος διὰ τὸ σάβ-
βατον. Ὡστε κίριός
28 ἐστὶν ὁ υἱὸς τοῦ ἀν-
θρώπου καὶ τοῦ σαβ-
βατον.

1 Ἐγένετο δὲ ἐν σαββά-
τῳ δευτεροπρώτῳ δια-
πορεύεσθαι αὐτὸν διὰ
τῶν σπορίμων, καὶ ἐτιλ-
λον οἱ μαθηταὶ αὐτοῦ
τοὺς στάχνας καὶ ἔσθιον
ψώχοντες ταῖς χερσὶ.^a
2 Τινὲς δὲ τῶν Φαρισαίων
εἶπον αὐτοῖς· τί ποιεῖτε,
ὃ οὐκ ἔξεστι ποιεῖν ἐν
3 τοῖς σάββασιν; Καὶ ἀπο-
κριθεὶς πρὸς αὐτοὺς εἶ-
πεν ὁ Ἰησοῦς· οὐδὲ τοῦ-
το ἀνέγνωτε, ὃ ἐποίησε
Δαυὶδ, ὅποτε ἐπέπει-
σεν αὐτὸς καὶ οἱ μετ'
4 αὐτοῦ ὄντες;^b ὡς εἰσῆλ-
θεν εἰς τὸν οἶκον τοῦ
θεοῦ καὶ τοὺς ἄρτους
τῆς προθέσεως ἔλαβε
καὶ ἔφαγε καὶ ἔδωκε καὶ
τοῖς μετ' αὐτοῦ, οὓς οὐκ
ἔξεστι φαγεῖν εἰ μὴ μό-
5 τοις ἱερεῖς;
5 Καὶ ἔλεγεν αὐτοῖς· ὅτι
κίριός ἐστιν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαβ-
βάτου.

^a 1. Deut. 23, 25.^c 5. Num. 23, 9. 10. 18. 19.^b 2. 1 Sam. 21, 1—7.^d 7. Hos. 6, 6.

§ 33. The healing of the withered hand on the Sabbath.—Galilee.

MATTH. XII. 9—14.

MARK III. 1—6.

LUKE VI. 6—11.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοῦ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωμεν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τούτο τοῖς σάββασιν εἰς ὄθυνον, ὄχι κρατήσει αὐτὸ καὶ ἐγερεῖ; Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὡστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.

13 Τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου, καὶ ἔξετέινε, καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη.

14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἔξελθόντες; ὅπως αὐτὸν ἀπολέσωσιν.

1 Καὶ εἰςῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένῃ ἔχων τὴν χεῖρα.

2 Καὶ παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένῃ· ἔχεις εἰς τὸ μέσον. Καὶ λέγει αὐτοῖς· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀποκετεῖναι; οἱ δὲ ἐσιώπων. Καὶ περιβλεψάμενος αὐτούς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου, καὶ ἔξετέινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ

6 [ὑγιής, ὡς ἡ ἄλλη]. Καὶ ἔξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίησαν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὕρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ἤδιδε τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρῷ ἔχοντι τὴν χεῖρα· ἔχεις καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἄναστὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασιν; ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; Καὶ περιβλεψάμενος πάντας αὐτούς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν οὕτω, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ [ὑγιής,] ὡς ἡ ἄλλη. Αὐτοὶ δὲ ἐπλή-

σθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—Lake of Galilee.

MATTH. XII. 15—21.

MARK III. 7—12.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ καὶ

MARK III.

8 ἀπὸ τῆς Ἰουδαίας ἰ καὶ ἀπὸ Ἱερουσαλὴμων καὶ ἀπὸ τῆς Ἰουδαίας καὶ πέραν
 τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα
 9 ἐποίησεν, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσ-
 10 καρτερῆ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλιβῶσιν αὐτόν. Πολλοὺς γὰρ ἐθερά-
 11 πυνεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἴψωνται, ὅσοι εἶχον μάλιστα· Καὶ
 τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ
 MATTH. XII. ἔκραζε λέγοντα· ὅτι σὺ εἶ ὁ υἱὸς τοῦ
 16 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ 12 θεοῦ. Καὶ πολλὰ ἐπέτιμα αὐτοῖς,
 17 φανερὸν αὐτὸν ποιήσωσιν. Ὅπως ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.
 πληρωθῆ τὸ ῥήθην διὰ Ἡσαίου τοῦ
 18 προσήτου λέγοντος·^a ἰδοὺ, ὁ παῖς μου, ὃν ἠρέμισα, ὁ ἀγαπητός μου, εἰς ὃν
 εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
 19 ἀπαγγελεῖ. Οὐκ ἐρίσει οὐδὲ κρανιάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατεαῖς τῆρ
 20 φωνῆρ αὐτοῦ· κύλαμον συντριμμέρον οὐ κατεάξει, καὶ λίνον τυφόμερον οὐ
 21 σφύσει· ἕως ἄρ ἐκβάλλῃ εἰς νίκωρ τῆρ κρίσιν. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

§ 40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him.—Near Capernaum.

MARK III. 13—19.

LUKE VI. 12—19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προς- 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραιρ ταῦταιρ,
 καλεῖται οὓρ ἤθελεν αὐτόρ· καὶ ἔξῃλθεν εἰς τὸ ὄρορ προσεύξασθαι·
 14 ἀπῆλθον πρὸρ αὐτόν. Καὶ ἐποίησε καὶ ἦν διανυκτερευόν ἐν τῇ προσευχῇ
 δώδεκα, ἵνα ὧσιν μετ' αὐτοῦ, καὶ ἵνα 13 τοῦ θεοῦ. Καὶ ὅτε ἐγένετο ἡμέρα προς-
 15 ἀποστείλλῃ αὐτοὺρ κηρύσσειν,¹ καὶ ἔχων ερωγήσει τοὺρ μαθητάρ αὐτοῦ, καὶ
 ἐξουσίαν θεραπεύειν τὰρ νόσορ καὶ ἐκ- ἐκλεξιόμενορ ἀπ' αὐτῶν δώδεκα, οὓρ
 16 βάλλειν τὰ δαιμόνια. Καὶ ἐπέθρηκε τῷ καὶ ἀποστόλορσ ἠνό-
 MATTH. X. 2—4. Σίμων ὄρομα Πέτρον· 14 μασε, ἰ Σίμωνα, ὃν καὶ
 2 Τῶν δὲ δώδεκα ἀποστό- 17 καὶ Ἰάκωβον τὸν τοῦ ἠνόμασε Πέτρον, καὶ
 λων τὰ ὀνόματά ἐστι Ζεβεδαιόν καὶ Ἰωάννην Ἀνδρέαν τὸν ἀδελφόν
 ταῦτα· πρῶτορ Σίμων ὁ λεγόμερορ Πέτρορ καὶ αὐτοῦ, Ἰάκωβον καὶ
 Ἀνδρέαρ ὁ ἀδελφὸρ αὐ- Ἰωάννην, Φίλιππον καὶ
 τοῦ· Ἰάκωβορ ὁ τοῦ ὁ ἀδελφὸρ αὐτοῦ, Φί- 15 Βαρθολομαῖον, ἰ Ματ-
 Ζεβεδαιόν καὶ Ἰωάνηρ 18 καὶ Ἀνδρέαν καὶ Φί- θαιόν καὶ Θωμᾶν, Ἰάκω-
 3 ὁ ἀδελφὸρ αὐτοῦ· Φίλιπ- λιππον καὶ Βαρθολο- βον τὸν τοῦ Ἀλφαίου
 πορ καὶ Βαρθολομαῖορ· ἰ Ματ- μῖον καὶ Ματθαῖον 16 καὶ Σίμωνα τὸν καλού-
 Θωμᾶρ καὶ Ματθαῖορ ὁ μερον ξηλωτήν, ἰ Ἰουδαν
 ὁ τελώνηρ· Ἰάκωβορ καὶ Ἰσκαριώτην, ὃρ καὶ ἐγέ-
 ὁ τοῦ Ἀλφαίου καὶ Αεθ- καὶ Θαδδαῖον καὶ Σί- 16 ρετο προδότηρ·
 βαιῖορ ὁ ἐπικληθεῖρ Θαδ- μωνα τὸν κανανίτην,

^a 18. Is. 42, 1 sq. Comp. Is. 11, 10.

MATTH. X.

MARK III.

4 δαῖος· Σίμων ὁ κανανίτης καὶ Ἰούδας 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ὁ Ἰσκαριώτης, ὃ καὶ παραδούς αὐτόν. παρεδωκεν αὐτόν.—

LUKE VI.

17 Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,¹ καὶ οἱ ὀχλοῦμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.
18
19 Καὶ πᾶς ὁ ὄχλος ἐξήτει ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἴατο πάντας.

§ 41. The Sermon on the Mount.—Near Capernaum.

MATTH. V. 1.—VIII. 1.

LUKE VI. 20—49.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ πρὸς ἡλ-
2 θον αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοί- 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλ-
ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς μους αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
3 λέγων· μακάριοι οἱ πτωχοὶ τῷ πνεύ- ἔλεγε· μακάριοι οἱ πτωχοί, ὅτι ὑμε-
ματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν τέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
4 οὐρανῶν. Μακάριοι οἱ πενθοῦντες, 21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορ-
5 ὅτι αὐτοὶ παρακληθήσονται. Μακά- τασθήσεται. Μακάριοι οἱ κλαίοντες
6 ριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομή- νῦν, ὅτι γελάσετε.
7 σουσι τὴν γῆν.^a Μακάριοι οἱ πεινῶντες
8 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ
9 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
10 ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
11 Θεοῦ κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι
αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
12 Μακάριοί ἐστε, ὅταν ὀνειδίωσιν 22 Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς
ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι πᾶν οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ὑμᾶς καὶ ὀνειδίωσι καὶ ἐκβάλωσι τὸ
13 ἕνεκεν ἐμοῦ. Χαίrete καὶ ἀγαλλιᾶ- ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ
σθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ
14 οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς 23 υἱοῦ τοῦ ἀνθρώπου. Χάριτε ἐν
προφῆτας τοὺς πρὸ ὑμῶν. ἐκείνῃ τῇ ἡμέρᾳ καὶ σιγησατε· ἰδοὺ
15 γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐ-
16 ρανῷ· κατὰ ταῦτά γὰρ ἐποίουν τοῖς
24 προφῆταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν πα-
25 ράκλησιν ὑμῶν.¹ Οὐαὶ ὑμῖν, οἱ ἐμπελησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γε-
26 λῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. Οὐαί, ὅταν καλῶς ὑμᾶς εἰπῶσι πάντες
οἱ ἄνθρωποι· κατὰ ταῦτά γὰρ ἐποίουν τοῖς ψευδοπροφῆταις οἱ πατέρες αὐτῶν.

MATTH. V.

13 Ἵμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθη-
σεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν

^a 5. Comp. Ps. 37. 11. 22. 29.

MATTH. V.

14 ἀνθρώπων. Ἰμεῖς ἐστε τὸ σῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι
 15 ἐπάνω ὄρους κειμένη. Οὐδὲ καίονσι λίθον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
 16 μόδιον, ἀλλ' ἐπὶ τὴν λυγρίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμ-
 17 ψάτω τὸ σῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
 18 ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε, ὅτι
 19 ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ
 20 πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴσαται ἐν
 21 ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὅς ἐάν
 22 οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώ-
 23 πους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῆσῃ καὶ
 24 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν,
 25 ὅτι ἐάν μὴ περισσεύῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων,
 26 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἠκούσατε, ὅτι ἐρρόθῃ τοῖς
 27 ἀρχαίοις^a οὐ φρονεῖσεις· ὅς δ' ἂν φρονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ
 28 λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῇ κρίσει·
 29 ὅς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν
 30 εἶπῃ· μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐάν οὖν προσφέρῃς τὸ
 31 δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθῆς, ὅτι ὁ ἀδελγός σου ἔχει τι κατὰ
 32 τοῦ· ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ἕπαγε πρῶτον,
 33 διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἴσθι
 34 εἰνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
 35 παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς
 36 γυλακὴν βληθήσῃ. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν
 37 ἔσχατον νοδριάντην. Ἠκούσατε, ὅτι ἐρρόθῃ [τοῖς ἀρχαίοις]^b οὐ μοιχεύσεις. Ἐγὼ
 38 δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν
 39 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε,
 40 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν
 41 σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεῖρ σκαν-
 42 δαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται
 43 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. Ἐρρόθῃ δέ,^c
 44 ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω
 45 ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ
 46 αὐτὴν μοιχεύσασθαι· καὶ ὅς ἐάν ἀπολελειμένῃ γαμήσῃ, μοιχεύεται. Πάλιν ἠκούσατε,
 47 ὅτι ἐρρόθῃ τοῖς ἀρχαίοις^d οὐκ ἐπιπορεύσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
 48 σου. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλους, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ
 49 τοῦ θεοῦ·^e μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
 50 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλείως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσης,
 51 ὅτι οὐ δύνασαι μίαν τρίχα λευκῆν ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν·
 52 καὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποτηροῦ ἐστίν. Ἠκούσατε, ὅτι
 53 ἐρρόθῃ^f ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ

^a 21. Ex. 20, 13. Lev. 24, 21.^b 27. Ex. 20, 14.^c 31. Deut. 24, 1.^d 33. Ex. 20, 7. Lev. 19, 12.^e 38. Ex. 21, 24. Lev. 24, 20.

MATTH. V.

LUKE VI.

λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ·
ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν
σου σιαγόνα, στρέφον αὐτῷ καὶ τὴν
40 ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι
καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐ-
41 τῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε
ἀγγαρεύσει μίλιον ἔν, ὕπαγε μετ' αὐ-
42 τοῦ δύο. Τῷ αἰτοῦντί σε δίδου, καὶ
τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι
43 μὴ ἀποστραφῆς. Ἐκούσατε, ὅτι ἐρ-
ρέθη·^a ἀγαπήσεις τὸν πλησίον σου,
44 καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ
δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους
ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν
ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπη-
45 ρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·
ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ
ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς,
καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας
ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ
47 οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ
ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς
ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;

48 Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τελείος
ἔστι.
49 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
καὶ δανεῖζετε μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν
πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν
ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

50 Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τελείος
ἔστι.
51 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
καὶ δανεῖζετε μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν
πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν
ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

VI. 1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
τὸ θαυθῆναι αὐτοῖς· εἰ δὲ μῆγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
2 τοῖς οὐρανοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου,
ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥήμας, ὅπως δοξά-

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἰ-
ροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
μὴ κωλύσης.

30 Παντὶ δὲ τῷ αἰτοῦντί σε δίδου, καὶ
ἀπὸ τοῦ αἰρόντος τὰ σὰ μὴ ἀπαί-
τει.—

27 Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγα-
πᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποι-
28 εῖτε τοῖς μισοῦσιν ὑμᾶς, ἑὐλογεῖτε
τοὺς καταρωμένους ὑμῖν, προσεύχεσθε
ὑπὲρ τῶν ἐπερειαζόντων ὑμᾶς.—

32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ
οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐ-
33 τοὺς ἀγαπῶσι. Καὶ ἐὰν ἀγαθο-
ποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ
34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. Καὶ

ΜΑΤΘ. VI.

σθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου,
4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπ-
5 τῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ ὅταν προσεύχη, οὐκ ἔση ὡς περ οἱ
ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γαίαις τῶν πλατειῶν
ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι
6 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου,
καὶ κλεισῶς τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ
7 πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχό-
8 μενοι δὲ μὴ βαυβουλοῦσθε, ὡς περ οἱ ἔθνη· δοκοῦσι γάρ, ὅτι ἐν τῇ πολυλογίᾳ
9 αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἷδε γὰρ ὁ πατήρ ὑμῶν,
10 ὃν χροίαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ἑμείς·
11 πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἔλθέτω ἡ βασιλεία
12 σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν
13 τὸν ἐπιούσιον δός ἡμῖν σήμερον· καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
14 ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσερέχῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
15 ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
16 δόξα εἰς τοὺς αἰῶνας· ἀμήν.] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ-
17 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς
18 ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώ-
19 ματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὡς περ οἱ ὑποκριταί, σκυθρωποί·
20 ἀγαρίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες·
21 ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου
22 τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου ὕψαι, ὅπως μὴ φανῆς τοῖς ἀνθρώποις
23 νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν
24 τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ]. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς
25 ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀγατίζει, καὶ ὅπου κλέπτει διορῶσσοσι καὶ
26 κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
27 βρῶσις ἀγατίζει, καὶ ὅπου κλέπτει οὐ διορῶσσοσιν οὐδὲ κλέπτουσιν. Ὅπου
28 γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώ-
29 ματός ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου σκο-
30 τεῖν ἔσται· ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκο-
31 τεῖν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς
32 δύναται δυεῖς κυρίως δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει·
33 ἢ ἐνὸς ἀνθεξέεται καὶ τοῦ ἕτερου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ
34 μαμωνᾷ. ἀπὸ τοῦτο λέγω ὑμῖν· μὴ μεριμᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί
35 πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς,
36 καὶ τὸ σῶμα τοῦ ἐνδύματος; Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
37 σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν
38 ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν
39 μεριμῶν δύναται προσθεῖναι ἐπὶ τὴν ἡμέραν αὐτοῦ πῆχυν ἕνα; Καὶ περὶ ἐνδύ-
40 ματος τί μεριμᾶτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου, πῶς αὐξάνει· οὐ κοπιᾷ
41 οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὸν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο

MATTH. VI.

30 ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;
 31 Μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλωμεθα ;
 32 Ἐάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος, ὅτι
 33 χηρίζετε τούτων ἀπέντων. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν
 34 δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρῃ ἡ κακία αὐτῆς.

LUKE VI.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε·
 2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθῆσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. 38 μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. Ἀπολύετε, καὶ ἀπολυθήσεσθε· δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον κυλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυρόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ
 39 αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Εἶπε δὲ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν ; οὐχὶ ἀμφοτέροι εἰς βόθυνον
 40 πεσοῦνται ; Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηριτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ
 41 τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 42 κατανοεῖς ; Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες, ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, ἀντὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων ; Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἄγιον τοῖς κυνσί, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
 3 Ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς
 7 ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
 8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι
 9 ἀνοιγήσεται. Ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ
 10 υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; Καὶ ἐὰν ἰχθὴν αἰτήσῃ,
 11 μὴ ὄψιν ἐπιδώσει αὐτῷ ; Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν
 12 αὐτόν. Πάντα οὖν ὅσα ἂν θέλητε, ἵνα 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.—

MATTH. VII.

- 13 ὁ νόμος καὶ οἱ προφῆται. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρέχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπόλειαν, καὶ πολλοὶ
- 14 εἰσὼν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς
- 15 ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρ-
16 παρες. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπι-
17 γνώσεσθε αὐτοὺς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τρι-
18 βόλων σῦκα; οὕτω πᾶν δένδρον ἀγα-
19 θὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς ποιηρῶνους
20 ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς ποιηρῶνους ποιεῖν, οὐδὲ δέν-
21 δρον σαπρὸν καρποὺς καλοὺς ποιεῖν.
- 22 Πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βύλλεται.
- 23 Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπι-
24 γνώσεσθε αὐτοὺς. Οὐ πᾶς ὁ λέγων μοι, κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν
- 25 τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προσεφητέυσσαμεν, καὶ τῷ σῷ ὀνόματι δαμιόμια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
- 26 πολλὰς ἐποιήσαμεν; Καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
- 27 ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωσῶ αὐτὸν ἀνδρὶ ἡροσίμῳ, ὅστις ἠκοδόμησε τὴν οἰκίαν ἡροσίμῳ, ὅστις ἠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθε-
28 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθή-
29 σεται ἀνδρὶ μοσῷ, ὅστις ἠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποτα-
30 μοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσ-
31 ἔπεσαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
- LUKE VI.
- 44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βύτου τρυγῶσι σταφυλὴν.—
- 45 Οὐ γὰρ ἐστὶ δένδρον καλὸν ποιῶν καρπὸν σαπρὸν, οὐδὲ δένδρον σαπρὸν ποιῶν καρπὸν καλόν.—
- 46 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσέ-
47 ρει τὸ ἀγαθόν, καὶ ὁ ποιηρῶνους ἄνθρω-
48 πος ἐκ τοῦ ποιηρῶνους θησαυροῦ τῆς καρδίας αὐτοῦ προσέ-
49 ρει τὸ ποιηρῶνους· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
- 46 Τί δέ με καλεῖτε, κύριε, κύριε, καὶ οὐ
47 ποιεῖτε ἃ λέγω; Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν, τί-
48 ἐστὶν ὁμοίος. Ὅμοίος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσ-
49 ἐρήξεν ὁ ποταμὸς τὴν οἰκίαν ἐκείνην, καὶ οὐκ ἔσχεσε σαλεῦσαι αὐτήν· τεθε-
49 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἢ προσέ-
49 ῆξεν ὁ ποταμὸς, καὶ ἐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

MATTH. VII.

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρουντο οἱ
29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ
ὡς οἱ γραμματεῖς.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

§ 42. The healing of the Centurion's servant.—*Capernaum.*

MATTH. VIII. 5—13.

LUKE VII. 1—10.

- 5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερ- 1 Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα
ναοῦμ προσῆλθεν αὐτῷ ἑκατόνταρχος 1 αὐτοῦ εἰς τὰς ἀκοάς τοῦ λαοῦ, εἰσῆλ-
παρακαλῶν αὐτὸν 2 θεν εἰς Καπερναοῦμ. Ἐκατοντάρχον
δέ τινος δοῦλος κακῶς ἔχων ἤμελλε
3 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν
4 αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγε-
νόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγον-
τες· ὅτι ἄξιός ἐστιν, ὃ παρέξει τοῦτο·
5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.
6 Ἄλλω δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.
7 Ἰδὼν δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν
ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ·
8 κύριε, μὴ σκύλλω· οὐ γὰρ εἰμι ἰκα-
νός, ἵνα ὑπὸ τὴν στέγην μου εἰσελθῆς·
9 καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ
ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώ-
10 τας, καὶ λέγω τούτῳ· πορεύθητι, καὶ
πορεύεται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρ-
χεται· καὶ τῷ δούλῳ μου· ποιήσον
11 τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ
Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς
ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ
ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.
12 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατο-
λῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθή-
13 σονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ
Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,
14 οἱ δὲ νῦν τῆς βασιλείας ἐκβληθήσον-
ται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρηνγμὸς τῶν
15 ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ
ἐκατοντάρχη· ὕπαγε, καὶ ὡς ἐπίστευ-
σας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς
αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.
- 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες,
εἰς τὸν οἶκον εὔρον τὸν ἀσθενοῦντα
δοῦλον ὑγιαίνοντα.

§ 43. The raising of the Widow's son.—Nain.

LUKE VII. 11—17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύ-
 12 οντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πόλει
 τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ
 13 αὐτὴ χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦ] σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ
 14 κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. Καὶ προσελθὼν ἤψατο
 τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. καὶ εἶπε· νεανίσκε, σοὶ λέγω, ἐγέρθητι.
 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐ-
 16 τοῦ. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ὅτι προφή-
 17 τής μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέπαστο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 44. John the Baptist in prison sends Disciples to Jesus.—Galilee: Capernaum?

ΜΑΤΘ. XI. 2—19.

LUKE VII. 18—35.

2 Ὁ δὲ Ἰωάννης, ἀκούσας ἐν τῷ 18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθη-
 δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, 19 τὰ αὐτοῦ περὶ πάντων τούτων. Καὶ
 πέμψας δύο τῶν μαθητῶν αὐτοῦ
 3 εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, ὁ μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπέμψε
 ἢ ἕτερον προσδοκῶμεν; 20 μενος, ἢ ἄλλον προσδοκῶμεν; Παρα-
 γερόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτι-
 στης ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ
 21 ἄλλον προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ
 νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
 22 ἐχαρίσατο τὸ βλέπειν. Καὶ ἀπο-
 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
 τοῖς· πορευθέντες ἀπαγγείλατε Ἰω-
 5 ἄννη, ἃ ἀκούετε καὶ βλέπετε· τυ-
 φλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπα-
 τοῦσι, λεπροὶ καθαρίζονται καὶ κωφοὶ
 ἀκούουσι, νεκροὶ ἐγείρονται καὶ πτω-
 6 χοὶ εὐαγγελίζονται.^a Καὶ μακάριός 23
 ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
 7 Τούτων δὲ πορευομένων ἤρξατο ὁ 24
 Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάν-
 νου· τί ἐξῆλθετε εἰς τὴν ἔρημον θεά-
 σασθαι; κἀλαμὸν ἐπὶ ἀνέμον σαλευό-
 8 μενον; Ἀλλὰ τί ἐξῆλθετε ἰδεῖν; ἄν- 25
 θρωπον ἐν μαλακοῖς ἱματίοις ἡμιτι-

5. ^a Comp. Is. 35, 5 sq.

MATTH. XI.

εσμένον; ἰδοῦ, οἱ τὰ μαλακὰ φοροῦν-
τες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν.
9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην;
ναί, λέγω ὑμῖν, καὶ περισσότερον προ-
10 φήτου. Οὗτος γὰρ ἔστι, περὶ οὗ γέγραπται.^a ἰδοῦ, ἐγὼ ἀποπέμνω
τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδὸν σου ἕμ-
11 προσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ
ἐγγίγεται ἐν γεννητοῖς γυναικῶν μεί-
ζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐ-
12 ρανῶν μείζων αὐτοῦ ἐστιν. Ἀπὸ δὲ
τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐ-
13 τὴν. Πάντες γὰρ οἱ προφῆται καὶ ὁ
νόμος ἕως Ἰωάννου προεφήτευσαν.
14 Καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν
15 Ἡλίας ὁ μέλλων ἔρχεσθαι.^b Ὁ ἔχων
16 ὠτα ἀκούειν, ἀκουέτω. Τίτι δὲ ὁ-
μοιωσάτω τὴν γενεάν ταύτην; ὁμοία
ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις
καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν
17 καὶ λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ
οὐκ ὠρχήσασθε· ἐθρηνησαμεν ὑμῖν, καὶ
18 οὐκ ἐκόψασθε. Ἠλθε γὰρ Ἰωάννης
μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσι
19 δαιμόνιον ἔχει. Ἠλθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
λέγουσιν· ἰδοῦ, ἄνθρωπος φάγος καὶ
οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρ-
τωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς.

LUKE VII.

εσμένον; ἰδοῦ, οἱ ἐν ἱματισμῷ ἐν-
δόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
26 βασιλείοις εἰσίν. Ἀλλὰ τί ἐξεηλού-
θατε ἰδεῖν; προφήτην; ναί, λέγω
ὑμῖν, καὶ περισσότερον προφήτου·
27 Οὗτός ἐστι, περὶ οὗ γέγραπται.^a ἰδοῦ,
ἐγὼ ἀποπέμνω τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει τὴν
28 ὁδὸν σου ἔμπροσθέν σου. Λέγω γὰρ
ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
προφήτης Ἰωάννου τοῦ βαπτιστοῦ
οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ
29 βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστι.
(Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶ-
30 ναι ἐδικαίωσαν τὸν θεὸν βαπτισθέν-
τες τὸ βάπτισμα Ἰωάννου· οἱ δὲ
Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν
τοῦ θεοῦ ἠθέτησαν εἰς ἐάντους, μὴ
31 βαπτισθέντες ὑπὸ αὐτοῦ.) Τίτι οὖν
ὁμοιωσάτω τοὺς ἀνθρώπους τῆς γενεᾶς
32 ταύτης; καὶ τίτι εἰσὶν ὅμοιοι; Ὅμοιοί
εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημέ-
ροις καὶ προσφωνοῦσιν ἀλλήλοις καὶ
λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ οὐκ
ὠρχήσασθε· ἐθρηνησαμεν ὑμῖν, καὶ
33 οὐκ ἐκλαύσατε. Ἠλήλυθε γὰρ Ἰωάν-
νης ὁ βαπτιστὴς μῆτε ἄρτον ἐσθίων
μῆτε οἶνον πίνων, καὶ λέγετε· δαιμό-
34 νιον ἔχει. Ἠλήλυθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
λέγετε· ἰδοῦ, ἄνθρωπος φάγος καὶ
35 οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρ-
τωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς πάντων.

§ 45. Reflections of Jesus on appealing to his mighty Works.—Capernaum?

MATTH. XI. 20—30.

20 Τότε ἤρξατο ὀνειδίξειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ,
21 ὅτι οὐ μετενόησαν· Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ

^a 10 etc. Mal. 3, 1.^b 14. Mal. 4, 5.

MATTH. XI.

22 μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρφ καὶ Σιδῶν ἀρεντότερον ἔσται ἐν ἡμέρᾳ
 23 κρίσεως, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 24 ἔδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γετόμεναι ἐν
 25 σοί, ἔμειναν ἄν μέχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀρεντό-
 26 τερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.
 27 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἔξομολογοῦμαι σοί, πάτερ,
 28 κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας τὰντα ἀπὸ σοφῶν καὶ συνετῶν,
 29 καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμ-
 30 προσθέν σοι. Πάντα μοι παρεδόθη ἐπὶ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγι-
 31 νώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς
 32 καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες
 33 καὶ πεφορτισμένοι· κἀγὼ ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς
 34 καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνά-
 35 πανσιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου
 36 ἑλαφρόν ἐστιν.

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—*Capernaum?*

LUKE VII. 36—50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα γάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
 37 τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. Καὶ ἰδοὺ, γυνή ἐν τῇ πόλει, ἣτις ἦν ἁμαρ-
 38 τολός, ἐπιηνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβα-
 39 στρον μύρου· καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίονσα, ἤρξαστο
 40 βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέ-
 41 μασσε, καὶ κατεγάλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρι-
 42 σαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προσήγυς, ἐγίνωσκεν
 43 ἄν, τίς καὶ ποταπὴ ἢ γυνή, ἣτις ἔπιεται αὐτοῦ, ὅτι ἁμαρτολός ἐστι. Καὶ ἀπο-
 44 κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ φησὶ· διδά-
 45 σκαλε, εἰπέ. Ἄνο χρεωφειλέται ἦσαν δαρειστῆ τιμ· ὁ εἰς ὄφειλε δηράρια
 46 πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφο-
 47 τέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς
 48 δὲ ὁ Σίμων εἶπεν· ὑπολαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ·
 49 ὀρθῶς ἐκρινάς. Καὶ στραφείς πρὸς τὴν γυναικα τῷ Σίμωνι ἔφη· βλέπεις ταύ-
 50 την τὴν γυναικα; εἰςῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου ὄνι
 51 ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ [τῆς
 52 κεφαλῆς] αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς εἰςῆλθον,
 53 οὐ διέλιπε καταγαλιῶσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας·
 54 αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. Οὐ χάρις, λέγω σοί, ἀγείωνται αἱ ἁμαρ-
 55 τία αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀγείεται, ὀλίγον ἀγαπᾷ.
 56 Εἶπε δὲ αὐτῇ· ἀγείωνται σοι αἱ ἁμαρτία. Καὶ ἤρξαστο οἱ συναγαζόμενοι
 57 λέγειν ἐν ἑαυτοῖς· τίς οὗτος ἐστιν, ὃς καὶ ἁμαρτίας ἀγείων; Εἶπε δὲ πρὸς τὴν
 58 γυναικα· ἢ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

§ 47. Jesus, with the Twelve, makes a second circuit in Galilee.

LUKE VIII. 1—3.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων
2 καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ¹ καὶ
3 γυναικὲς τινες, αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,
Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα,
γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διη-
κόρουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

§ 48. The healing of a Demoniac. The Scribes and Pharisees blaspheme.—Galilee.

MARK III. 19—30.

19 20—Καὶ ἔρχονται εἰς οἶκον·¹ καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
21 μῆτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν·
ἔλεγον γάρ· ὅτι ἐξέστη.

ΜΑΤΘ. XII. 22—37.

LUKE XI. 14, 15, 17—23.

22 Τότε προσηρέχθη αὐτῷ δαιμονιζό-
μενος, τυφλὸς καὶ κωφός, καὶ ἐθερά-
πευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ
23 κωφὸν καὶ λαλεῖν καὶ βλέπειν. Καὶ
ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον·
μήτι οὗτός ἐστιν ὁ υἱὸς
24 Δαυὶδ; Οἱ δὲ Φαρι- 22 Καὶ οἱ γραμματεῖς οἱ 15 Τινὲς δὲ ἐξ αὐτῶν εἶ-
σαῖοι ἀκούσαντες εἶπον· ἀπὸ Ἱεροσολύμων κατα-
οὗτος οὐκ ἐβάλλει τὰ βάντες ἔλεγον· ὅτι Βεελ-
δαιμόνια, εἰ μὴ ἐν τῷ ζεβούλ ἔχει, καὶ· ὅτι ἐν
Βεελζεβούλ ἄρχοντι τῶν τῷ ἄρχοντι τῶν δαιμο-
25 δαιμονίων. Εἰδὼς δὲ ὁ νίων ἐβάλλει τὰ δαιμό-
Ἰησοῦς τὰς ἐνθυμήσεις 23 να. Καὶ προσκαλεσά-
αὐτῶν εἶπεν αὐτοῖς· μενος αὐτοῖς ἐν παρα-
πᾶσα βασιλεία μερι- βολαῖς ἔλεγεν αὐτοῖς·
σθεῖσα καθ' ἑαυτῆς ἐρη- πῶς δύναται σατανᾶς 18 ἐπὶ οἶκον πίπτει. Εἰ δὲ
μοῦται, καὶ πᾶσα πόλις καὶ ὁ σατανᾶς ἐφ' ἑαυ-
ἢ οἰκία μερισθεῖσα καθ' 24 Καὶ ἐὰν βασιλεία ἐφ' τὸν διεμερίσθη, πῶς
ἑαυτῆς οὐ σταθήσεται. σταθήσεται ἢ βασιλεία
26 Καὶ εἰ ὁ σατανᾶς τὸν αὐτοῦ; ὅτι λέγετε, ἐν
σατανᾶν ἐβάλλει, ἐφ' 25 λεία ἐκείνη· καὶ ἐὰν οἰ-
ἑαυτὸν ἐμερίσθη· πῶς κία ἐφ' ἑαυτὴν μερισθῆ, 19 τὰ δαιμόνια. Εἰ δὲ ἐγὼ
οὐκ σταθήσεται ἢ βασι- οὐ δύναται σταθῆναι ἢ
27 λεία αὐτοῦ; Καὶ εἰ ἐγὼ 26 οἰκία ἐκείνη· καὶ εἰ ὁ σα-
ἐν Βεελζεβούλ ἐβάλλω τανᾶς ἀνέστη ἐφ' ἑαυτὸν
τὰ δαιμόνια, οἱ υἱοὶ καὶ μεμερίσται, οὐ δύνα-
τοῦτο κριταὶ ὑμῶν αὐ-

MATTH. XII.

MARK III.

LUKE XI.

- ἰμῶν ἐν τίνι ἐκβάλλουσι; δια τοῦτο αὐτοὶ ἰμῶν
 29 ἔσονται κριταί. Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Ἦ
 30 οὐδεὶς δύναται τὰ σκεῆθαι τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
 31 μετ' ἐμοῦ σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν· πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἦ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσέμματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρὰ. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

§ 49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—Galilee.

ΜΑΤΘ. XII. 39—45.

LUKE XI. 16, 24—36.

- 38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 39 ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται
 40 ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.—
 41 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται

MATTH. XII.

αὐτῆ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ
 40 προφήτου. Ὡςπερ γὰρ ἦν Ἰωῆς ἐν
 τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
 καὶ τρεῖς νύκτας,^a οὕτως ἔσται ὁ υἱὸς
 41 τῶν ἀνθρώπων ἐν τῇ καρδίᾳ τῆς γῆς
 τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄν-
 δρες Νινευῖται ἀναστήσονται ἐν τῇ
 κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
 κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν
 εἰς τὸ κήρυγμα Ἰωῆ^b καὶ ἰδοῦ,
 42 πλεῖον Ἰωῆ ὧδε. Βασίλισσα νότου
 ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
 γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν,
 ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος^c καὶ
 ἰδοῦ, πλεῖον Σολομῶνος ὧδε.

ἀλλ' ἐπὶ τὴν λυγρίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύγρος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ὅταν οὖν ὁ ὀφθαλμὸς
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔσται· ἐπὰν δὲ
 35 πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς
 36 τὸ ἐν σοὶ σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,
 μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
 δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαν-
 44 σιν, καὶ οὐχ εὐρίσκει. Τότε λέγει·
 ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν
 ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει σχολά-
 ζοντα, σεσαρωμένον καὶ κεκοσμημένον.
 45 Τότε πορεύεται καὶ παραλαμβάνει
 μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

28 ἢ βαστάσασά σε, καὶ μαστοί, οὓς ἐθήλασα ἄυτὸς δὲ εἶπε· μενούργε μακάριοι
 οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτόν.

LUKE XI.

αὐτῆ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ
 30 προφήτου. Καθὼς γὰρ ἐγένετο Ἰωῆς
 σημεῖον τοῖς Νινευίταις,^a οὕτως ἔσται
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
 ταύτῃ.—

32 Ἄνδρες Νινευῖ ἀναστήσονται ἐν
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
 καὶ κατακρινοῦσιν αὐτήν, ὅτι με-
 τενόησαν εἰς τὸ κήρυγμα Ἰωῆ^b καὶ
 31 ἰδοῦ, πλεῖον Ἰωῆ ὧδε.—Βασίλισσα
 νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ
 τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
 κατακρινεῖ αὐτούς, ὅτι ἤλθεν ἐκ τῶν
 περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
 Σολομῶνος^c καὶ ἰδοῦ, πλεῖον Σολο-
 33 μῶνος ὧδε.—Οὐδεὶς δὲ λύγρον ἄσπας εἰς
 κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μῦθον,

ἀλλ' ἐπὶ τὴν λυγρίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
 ἀνδρῶν τόπων ζητοῦν ἀνάπανσι,
 καὶ μὴ εὐρίσκον λέγει· ὑποστρέψω εἰς
 25 τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ
 ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κε-
 26 κοσμημένον. Τότε πορεύεται καὶ
 παραλαμβάνει ἑπτὰ ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
 ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ
 ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία

^a 40 etc. Jon. 2, 1. [1, 17.]^b 41 etc. Jon. 3, 4, 5.^c 42 etc. 1 K. 10, 1 sq.

§ 50. The true Disciples of Christ his nearest relatives.—Galilee.

MATTH. XII. 46—50.

MARK III. 31—35.

LUKE VIII. 19—21.

46 Ἐπι δὲ αὐτοῦ λαλοῦν-
τος τοῖς ὄχλοις, ἰδοῦ,
ἡ μήτηρ καὶ οἱ ἀδελφοὶ
αὐτοῦ ἐιστήμιασαν ἔξω,
ζητοῦντες αὐτῷ λαλῆ-
σαι. Εἶπε δὲ τις αὐτῷ·
ἰδοῦ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω
ἐστήμασι, ζητοῦντές σοι
λαλῆσαι. Ὁ δὲ ἀπο-
κριθεὶς εἶπε τῷ εἰπόντι
αὐτῷ· τίς ἐστὶν ἡ μήτηρ
μου, καὶ τίτες εἰσὶν οἱ
ἀδελφοί μου; Καὶ ἐκ-
τείνας τὴν χεῖρα αὐτοῦ
ἐπὶ τοὺς μαθητὰς αὐ-
τοῦ εἶπεν· ἰδοῦ, ἡ μή-
τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅστις γὰρ ἂν ποιή-
σῃ τὸ θέλημα τοῦ πα-
τρὸς μου τοῦ ἐν οὐρανοῖς,
αὐτός μου ἀδελφός καὶ
ἀδελφή καὶ μήτηρ ἐστίν.

31 Ἔρχονται οὖν ἡ μήτηρ
αὐτοῦ καὶ οἱ ἀδελφοὶ
αὐτοῦ, καὶ ἔξω ἐστῶτες
ἀπέστειλαν πρὸς αὐτὸν
ζητοῦντες αὐτόν. Καὶ
ἐκάθητο ὄχλος περὶ αὐ-
τόν· εἶπον δὲ αὐτῷ·
ἰδοῦ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω ζη-
τοῦσί σε. Καὶ ἀπεκρί-
θη αὐτοῖς λέγων· τίς
ἐστὶν ἡ μήτηρ μου ἢ οἱ
ἀδελφοί μου;
34 Καὶ
περιβλεψάμενος κύκλῳ
τοὺς περὶ αὐτὸν καθη-
μένους λέγει· ἴδε, ἡ μή-
τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅς γὰρ ἂν ποιήσῃ
τὸ θέλημα τοῦ Θεοῦ,
οὗτος ἀδελφός μου καὶ
ἀδελφή μου καὶ μήτηρ
ἐστί. ἰ

19 Παραρέγοντο δὲ πρὸς
αὐτὸν ἡ μήτηρ καὶ οἱ
ἀδελφοὶ αὐτοῦ, καὶ οὐκ
ἠδύναντο συντρυφεῖν αὐ-
τῷ διὰ τὸν ὄχλον.
20 Καὶ
ἀπηγγέλη αὐτῷ, λεγόν-
των· ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἐστήμασι
ἔξω ἰδεῖν σε θέλοντες.
21 Ὁ δὲ ἀποκριθεὶς εἶπε
πρὸς αὐτούς·

μήτηρ μου
καὶ ἀδελφοί μου οὗτοί
εἰσιν οἱ τὸν λόγον τοῦ
Θεοῦ ἀκούοντες καὶ
ποιούντες αὐτόν.

§ 51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—Galilee.

LUKE XI. 37—54.

37 Ἐν δὲ τῷ λαλῆσαι ἠρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ παρ' αὐτῷ.
38 εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖός ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἔβα-
39 πτίσθη παρὰ τοῦ ἀριστοῦ. Εἶπε δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι
τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει
40 ἀρπαγῆς καὶ πονηρίας. Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν
41 ἐποίησε; ἢ πλὴν τὰ ἐνότια δότε ἐλεημοσύνην· καὶ ἰδοῦ, πάντα καθαρὰ ὑμῶν
42 ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
πῆγανον καὶ πῦν λάχανον, καὶ παρέρχεσθε τὴν κρῖσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ
43 ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἄγε-
44 ραῖς. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἐστὲ ὡς τῶν
μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδα

LUKE XI.

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
 46 ὑβρίζεις. Ὁ δὲ εἶπε· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους
 φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς
 47 φορτίοις. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες
 48 ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν
 πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
 49 μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προ-
 50 φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζη-
 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου,
 51 ἀπὸ τῆς γενεᾶς ταύτης, ἵ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ
 ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.^a ναί, λέγω ὑμῖν, ἐκζητηθή-
 52 σεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα
 53 τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Λέγον-
 54 δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 δεινῶς ἐνέχειν καὶ ἀποστοματίζεω αὐτὸν περὶ πλειόνων, ἵνα ἐνεδρεύοντες αὐτόν,
 ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

§ 52. Jesus discourses to his Disciples and the multitude.—Galilee.

LUKE XII. 1—59.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
 ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς
 2 ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκαλυμμένον ἐστίν,
 3 ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ἄνθ' ὧν ὅσα ἐν τῇ
 σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς
 4 ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ
 φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσό-
 5 τερόν τι ποιῆσαι. Ἐποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
 ἀποκτεῖναι ἔξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
 6 φοβήθητε. Οὐχὶ πέντε στρουθία πωλεῖται ἄσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ
 7 ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
 8 πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω
 δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
 9 τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
 ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων
 10 τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 11 αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ
 28 12 προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἔξουσίας, μὴ
 1 ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
 3 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι

LUKE XII.

14 μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησε
 15 δικαστὴν ἢ μεριστὴν ἐφ' ἑμαῖς; Εἶπε δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε
 ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωὴ αὐτοῦ ἐστιν ἐν τῶν
 16 ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἄνθρωπον τινὸς
 17 πλουσίου ἐσφόρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω; ὅτι
 18 οὐκ ἔχω πῶς συνάξω τοὺς καρπούς μου. Καὶ εἶπε· τοῦτο ποιήσω· καθελῶ μου
 τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά
 19 μου καὶ τὰ ἀγαθά μου, καὶ ἐρῶ τῇ ψυχῇ μου· ψυχῆ, ἔχεις πολλὰ ἀγαθὰ κείμενα
 20 εἰς ἔτη πολλά· ἀπαυτὸν, γάργε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ θεὸς· ἄφρον,
 ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τί ἐσ-
 21 ται; Οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμῶν λέγω, μὴ μεριμνᾶτε τῇ
 23 ψυχῇ ὑμῶν, τί φάγητε, μηδὲ τῷ σώματι, τί ἐνδύσθητε. Ἡ ψυχὴ πλεῖον ἐστὶ
 24 τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ
 σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι τιμῆιον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς
 25 τρέφει αὐτούς. πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. Τίς δὲ ἐξ ὑμῶν
 26 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὕτε
 27 ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα,
 πῶς αἰξάνει· οὐ κοπιᾷ οὐδὲ νήθει. λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ
 28 αὐτοῦ περιεβύλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἀργῷ σήμερον ὄντα
 καὶ αἴριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμείνουνσι, πόσῳ μᾶλλον
 29 ὑμεῖς, ὀλιγόπιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε, τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζε-
 30 σθε. Ταῦτα γὰρ πάντα τὰ ἐσθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν,
 31 ὅτι ζητεῖτε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα
 32 προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι εὐδόκησεν ὁ πατὴρ
 33 ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλίσσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε
 ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνεκλει-
 34 πτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει οὐδὲ σὴς διασθείρει. Ὅπου γὰρ
 35 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἐστὶν. Ἔστωσαν ὑμῶν αἱ
 36 ὀσφύες περιεζωσμέναι καὶ οἱ λύχροι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος
 37 καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οἷς
 38 ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
 ἀγκυλωθεὶς αὐτοὺς καὶ παρελθὼν διακοπήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέ-
 39 ρῃ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὐρη οὕτω, μακάριοί εἰσιν οἱ δοῦλοι
 40 ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα ὄρα ὁ κλέπτῃς
 41 ἔρχεται, ἐρηγόρησεν ἂν καὶ οὐκ ἂν ἀγῆκε διορρηγῆναι τὸν οἶκον αὐτοῦ. Καὶ
 42 ὑμεῖς οὖν γίνεσθε ἔτοιμοι, ὅτι ἢ ὄρα οὐ δοκεῖτε ὁ νόστος τοῦ ἀνθρώπου ἔρχεται.
 43 Εἶπε δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ
 44 πρὸς πάντας; Εἶπε δὲ ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκοδόμος καὶ φρόνι-
 μος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδοῦναι ἐν καιρῷ τὸ
 43 σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει
 44 ποιῶντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα-

LUKE XII.

45 στήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίει τε καὶ
 46 πίνει καὶ μεθύσκεισθαι· ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὧρᾳ, ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπί-
 47 στῶν θήσει. Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ
 48 ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληρῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺν ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν
 49 50 αὐτόν. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἦδη ἀνήφθη; Βάπτισμα
 51 δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι, ἕως οὗ τελεσθῆ; Δοκεῖτε, ὅτι εἰρήνην
 52 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισί.
 53 Διαμερισθήσεται πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατρὶ καὶ θυγατὴρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.
 54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν,
 55 εὐθέως λέγετε· ὄμβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν νότον πνέοντα,
 56 λέγετε· ὅτι καύσων ἔσται· καὶ γίνεται. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ
 57 τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ
 58 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; Ὡς γὰρ ὑπάγετε μετὰ τοῦ ἀντιδικου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἔργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασίρη
 59 σε πρὸς τὸν κριτήν, καὶ ὁ κριτὴς σε παραδῶ τῷ πρῶκτωρ, καὶ ὁ πρῶκτωρ σε βάλῃ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

§ 53. The slaughter of certain Galileans. Parable of the barren Fig-tree.—Galilee.

LUKE XIII. 1—9.

1 Παροῦσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων,
 2 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυνσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς
 3 Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ
 4 μετανοήτε, πάντες ὡσαύτως ἀπολειψθε. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοῖς, δοκεῖτε, ὅτι οὗτοι ὀφει-
 5 6 λέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολειψθε. Ἐλεγε δὲ
 7 ταύτην τὴν παραβολὴν· συκῆν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ περὶ τετραμῆν· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εἶρεν. Εἶπε δὲ πρὸς τὸν ἀμπελοργόν·
 8 ἰδοῦ, τρία ἔτη ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρισκω· ἔκκοψον
 9 αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπριαν· καὶ μὲν ποίησιν καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

§ 54. Parable of the Sower.—Lake of Galilee: Near Capernaum?

ΜΑΤΘ. XIII. 1—23.

MARK IV. 1—25.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ
Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ
2 τὴν θάλασσαν· καὶ συνήχθησαν πρὸς
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ
πᾶς ὁ ὄχλος ἐπὶ τὸν

1 Καὶ πάλιν ἤρξατο διδάσκειν παρα-
τὴν θάλασσαν· καὶ συνήχθη πρὸς
αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμ-
βάντα εἰς τὸ πλοῖον καθῆσθαι ἐν
τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος
πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

3 αἰγιαλὸν εἰστήκει. Καὶ
ἠλάλησεν αὐτοῖς πολλὰ
ἐν παραβολαῖς, λέγων·

2 Καὶ ἐδίδασκεν αὐτοὺς
ἐν παραβολαῖς πολλὰ,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ

ἰδοῦ, ἐξῆλθεν ὁ σπείρων
4 τοῦ σπείρειν. Καὶ ἐν
τῷ σπείρειν αὐτὸν ἂ μὲν
ἔπεσε παρὰ τὴν ὁδόν·
καὶ ἦλθε τὰ πετεινὰ καὶ
κατέφαγεν αὐτά.

3 διδαχῇ αὐτοῦ· Ἄκούετε·
ἰδοῦ, ἐξῆλθεν ὁ σπείρων

4 τοῦ σπείρειν. Καὶ ἐγένε-
το ἐν τῷ σπείρειν ὁ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ ἦλθε τὰ πετεινὰ
[τοῦ οὐρανοῦ] καὶ κατέ-

5 δὲ ἔπεσεν ἐπὶ τὰ πετρῶ-
δη, ὅπου οὐκ εἶχε γῆν
πολλήν· καὶ εὐθέως ἐξ-
ανέτειλε διὰ τὸ μὴ ἔχειν
6 βράθος γῆς· ἡλίου δὲ
ἀνατείλαντος ἐκιννα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

5 φραγεν αὐτό. Ἄλλο δὲ
ἔπεσεν ἐπὶ τὸ πετρῶδες,
ὅπου οὐκ εἶχε γῆν πολ-
λήν· καὶ εὐθέως ἐξανέ-
τειλε διὰ τὸ μὴ ἔχειν

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
ἀκάνθους· καὶ ἀνέβησαν
αἱ ἀκανθαὶ καὶ ἀπέπνι-
ξαν αὐτά.

6 βράθος γῆς· ἡλίου δὲ
ἀνατείλαντος ἐκιννα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

8 Ἄλλα δὲ
ἔπεσεν ἐπὶ τὴν γῆν τὴν
καλήν· καὶ ἐδίδου καρ-
πὸν, ὁ μὲν ἑκατόν, ὁ δὲ
ἐξήκοντα, ὁ δὲ τριά-
κοντα.

7 Καὶ ἄλλο ἔπεσεν εἰς τὰς
ἀκάνθους, καὶ ἀνέβησαν
αἱ ἀκανθαὶ καὶ συνέ-
πνιξαν αὐτό, καὶ καρπὸν

9 Ὁ ἔχων ὦτα ἀκούειν, ἀ-
κούετω.

8 οὐκ ἔδωκε. Καὶ ἄλλο
ἔπεσεν εἰς τὴν γῆν τὴν
καλήν, καὶ ἐδίδου καρ-
πὸν ἀναβαίοντα καὶ
αὐξάνοντα, καὶ ἔφερεν
ἐν τριάκοντα καὶ ἐν ἐξή-
κοντα καὶ ἐν ἑκατόν.

10 Καὶ προσελθόντες οἱ

9 Καὶ ἔλεγεν [αὐτοῖς]·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κούετω.

10 Ὅτε δὲ ἐγένετο κατα-

LUKE VIII. 4—18.

4 Συνιόντος δὲ ὄχλου
πολλοῦ καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων
πρὸς αὐτόν, εἶπε διὰ
5 παραβολῆς· ἐξῆλθεν ὁ
σπείρων τοῦ σπείρειν τὸν
σπόρον αὐτοῦ, καὶ ἐν
τῷ σπείρειν αὐτὸν ὁ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ κατεπατήθη, καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ
6 κατέφαγεν αὐτό. Καὶ
ἕτερον ἔπεσεν ἐπὶ τὴν
πέτραν, καὶ φρὲν ἐξη-
ράνθη διὰ τὸ μὴ ἔχειν
ἰμῶδα.

7 Καὶ ἕτερον ἔπεσεν ἐν
μέσῳ τῶν ἀκανθῶν, καὶ
συμφρεῖσθαι αἱ ἀκανθαὶ
ἀπέπνιξαν αὐτό.

8 Καὶ ἕτερον
ἔπεσεν εἰς τὴν γῆν τὴν
ἀγαθήν, καὶ φρὲν ἐποί-
ησε καρπὸν ἑκατοντα-
πλασίονα.

Ταῦτα λέγων ἐφώτει·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κούετω.

9 Ἐπρωτότων δὲ αὐτόν

MATTH. XIII.

μαθηταὶ εἶπον αὐτῷ·
 11 διὰ τί ἐν παραβολαῖς λα-
 λεῖς αὐτοῖς; Ὁ δὲ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς· 11
 ὅτι ὑμῖν δέδοται γινῶναι
 τὰ μυστήρια τῆς βασι-
 12 λείας τῶν οὐρανῶν, ἐκεί-
 ροις δὲ οὐ δέδοται. Ὅς-
 12 τισ γὰρ ἔχει, δοθήσεται
 αὐτῷ, καὶ περισσευθή-
 13 σεται ἅπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβο-
 λαῖς αὐτοῖς λαλῶ, ὅτι
 βλέποντες οὐ βλέπονσι
 καὶ ἀκούοντες οὐκ ἀκού-
 ουσιν, οὐδὲ συνιῶσι.
 14 Καὶ ἀναπληροῦνται αὐ-
 τοῖς ἢ προφητεία Ἡσαΐ-
 ου, ἢ λέγουσα·^a ἀκοῆ
 ἀκούσετε, καὶ οὐ μὴ συνῆτε,
 15 καὶ φλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ
 15 τούτου, καὶ τοῖς ὀφθαλμοῖς
 ἔκκεχυται· μήποτε ἴδωσι
 16 τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσίν
 ἀκούσωσι, καὶ τῇ καρδίᾳ
 16 συνῶσι, καὶ ἐπιστρέψωσι,
 17 καὶ ἰάσωμαι αὐτούς. Ὑμῶν δὲ
 μακάριοι οἱ ὀφθαλμοί, ὅτι
 17 βλέπονσι, καὶ τὰ ἄρρητα
 ἔκρυπται ὑμῶν, ὅτι ἀκούει.
 18 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι
 πολλοὶ προφῆται καὶ δίκαιοι ἐπε-
 θύμησαν ἰδεῖν ἃ βλέ-
 18 πτετε, καὶ οὐκ εἶδον· καὶ
 ἀκούσαι ἃ ἀκούετε, καὶ
 οὐκ ἤκουσαν. Ὑμεῖς οὖν
 18 ἀκούσατε τὴν παραβο-
 λὴν τοῦ σπειρόντος.
 19 Παντός ἀκούοντος τὸν
 λόγον τῆς βασιλείας, καὶ
 μὴ συνέντος, ἔρχεται ὁ
 19 πονηρὸς καὶ ἀρπάζει τὸ
 ἐσπαρμένον ἐν τῇ καρ-
 20 δίᾳ αὐτοῦ· οὗτός ἐστιν
 ὁ παρὰ τὴν ὁδὸν σπα-
 20 ρεύς. Ὁ δὲ ἐπὶ τὰ πε-
 τρώδη σπαρεύς, οὗτός

MARK IV.

μόνας, ἠρώτησαν αὐτὸν
 οἱ περὶ αὐτὸν σὺν τοῖς
 δώδεκα τὴν παραβολὴν.
 10 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν
 δέδοται γινῶναι τὸ μυσ-
 10 στήριον τῆς βασιλείας
 τοῦ θεοῦ· ἐκείνοις δὲ
 τοῖς ἔξω ἐν παραβο-
 10 λαῖς τὰ πάντα γίνεται·
 11 ἵνα βλέποντες βλέπωσι
 καὶ μὴ ἴδωσι, καὶ ἀκού-
 11 οντες ἀκούωσι καὶ μὴ
 συνιῶσι·^a μήποτε ἐπι-
 11 στρέψωσι, καὶ ἀφεθῇ αὐτοῖς
 τὰ ἁμαρτήματα.
 12 ἵνα βλέποντες βλέπωσι
 καὶ μὴ ἴδωσι, καὶ ἀκού-
 12 οντες ἀκούωσι καὶ μὴ
 συνιῶσι.
 13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε
 τὴν
 13 παραβολὴν ταύτην; καὶ
 πῶς πάσας τὰς παρα-
 13 βολὰς γινώσκειτε; Ὁ
 14 σπείρων τὸν λόγον σπεί-
 14 ρει. Οὗτοι δὲ εἰσιν οἱ
 14 παρὰ τὴν ὁδὸν, ὅπου
 σπείρεται ὁ λόγος, καὶ
 15 ὅταν ἀκούσωσιν, εὐθέως
 15 ἔρχεται ὁ σατανᾶς καὶ
 ἄρχει τὸν λόγον τὸν ἐ-
 15 σπαρμένον ἐν ταῖς καρ-
 16 δαῖς αὐτῶν. Καὶ οὗ-
 16 τοί εἰσιν ὁμοίως οἱ ἐπὶ
 τὰ πετρώδη σπειρόμενοι,

LUKE VIII.

οἱ μαθηταὶ αὐτοῦ λέ-
 γοντες, τίς εἴη ἡ παρα-
 10 βολὴ αὕτη· Ὁ δὲ εἶπεν·
 ὑμῖν δέδοται γινῶναι τὰ
 μυστήρια τῆς βασιλείας
 τοῦ θεοῦ, τοῖς δὲ λοι-
 10 ποῖς ἐν παραβολαῖς,
 11 ἵνα βλέποντες μὴ βλέ-
 11 πωσι καὶ ἀκούοντες μὴ
 συνιῶσιν.^a
 12 ἵνα βλέποντες μὴ βλέ-
 12 πωσι καὶ ἀκούοντες μὴ
 συνιῶσιν.
 13 Ἔστι δὲ αὕτη ἡ παρα-
 13 βολή· ὁ σπόρος ἐστὶν ὁ
 13 λόγος τοῦ θεοῦ. Οἱ δὲ
 14 παρὰ τὴν ὁδὸν εἰσιν οἱ
 14 ἀκούοντες· εἶτα ἔρχεται
 ὁ διάβολος καὶ ἄρει τὸν
 15 λόγον ἀπὸ τῆς καρδίας
 15 αὐτῶν, ἵνα μὴ πιστεύ-
 15 σαντες σωθῶσιν.
 16 Οἱ δὲ ἐπὶ τῆς πέτρας,
 16 οἱ, ὅταν ἀκούσωσι, μετα-
 16 χαρῆς δέχονται τὸν λό-

^a 14 etc. Is. 6, 9. 10.

ΜΑΤΘ. XIII.

ἔστιν ὁ τὸν λόγον ἀκού-
ων καὶ εὐθὺς μετὰ χα-
ρᾶς λαμβάνων αὐτόν·
21 οὐκ ἔχει δὲ ῥίζαν ἐν
ἑαυτῷ, ἀλλὰ πρόσκαι-
ρός ἐστι· γενομένης δὲ
θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον, εὐθὺς σκαρ-
22 δαλίζεται. Ὁ δὲ εἰς τὰς
ἀκάνθας σπαρείς, οὗτός
ἐστιν ὁ τὸν λόγον ἀκού-
ων, καὶ ἡ μέριμνα τοῦ
αἰῶνος τούτου καὶ ἡ
23 ἀπάτη τοῦ πλούτου
συμπνίγει τὸν λόγον·
καὶ ἄκαρπος γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν
καλὴν σπαρείς, οὗτός
ἐστιν ὁ τὸν λόγον ἀκού-
ων, καὶ συνιών· ὃς δὴ
καρποφορεῖ, καὶ ποιεῖ ὁ
μὲν ἑκατόν, ὁ δὲ ἐξή-
κοντα, ὁ δὲ τριάκοντα.

MARK IV.

21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λόγος
ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ
ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν
22 λυγρίαν ἐπιτεθῆ; Οὐ γάρ ἐστὶ τι
κρυπτόν, ὃ ἐὰν μὴ φανερωθῆ· οὐδὲ
ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φα-
23 νερόν ἔλθῃ. Εἴ τις ἔχει ὄτα ἀκούειν,
24 ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς· βλέ-
πετε, τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε,
25 μετρηθήσεται ὑμῖν, καὶ προστεθήσε-
ται ὑμῖν τοῖς ἀκούουσιν. Ὅς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

MARK IV.

οἱ, ὅταν ἀκούσωσι τὸν
λόγον, εὐθὺς μετὰ χα-
ρᾶς λαμβάνουσιν αὐτόν.
17 Καὶ οὐκ ἔχουσι ῥίζαν ἐν
ἑαυτοῖς, ἀλλὰ πρόσκαι-
ροί εἰσιν· εἴτα, γενομέ-
νης θλίψεως ἢ διωγμοῦ
διὰ τὸν λόγον, εὐθὺς
22 σκαρδαλίζονται. Καὶ
ἄλλοι εἰσὶν οἱ εἰς τὰς
ἀκάνθας σπειρόμενοι·
οὗτοί εἰσιν οἱ τὸν λόγον
19 ἀκούοντες, καὶ αἱ μέ-
ριμναι τοῦ αἰῶνος [τού-
του] καὶ ἡ ἀπάτη τοῦ
πλούτου καὶ αἱ περὶ

τὰ λοιπὰ ἐπιθυμία εἰσπορευόμεναι
συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος

20 γίνεται. Καὶ οὗτοί εἰ-
15 σιν οἱ ἐπὶ τὴν γῆν τὴν
καλὴν σπαρέντες, οἵτινες
ἀκούουσι τὸν λόγον καὶ
παрадέχονται, καὶ καρ-
ποφοροῦσιν ἐν τριάκον-
τα καὶ ἐν ἐξήκοντα καὶ
ἐν ἑκατόν.

LUKE VIII.

γον· καὶ οὗτοι ῥίζαν
οὐκ ἔχουσιν, οἱ πρὸς
καιρὸν πιστεύουσι καὶ
ἐν καιρῷ πειρασμοῦ ἀφί-
στανται.

14 Τὸ δὲ εἰς τὰς ἀκάνθας
πεσόν, οὗτοί εἰσιν οἱ ἀ-
κούσαντες, καὶ ὑπὸ με-
ριμνῶν καὶ πλούτου καὶ
ἡδοῶν τοῦ βίου πορευ-
όμενοι συμπνίγονται καὶ
οὐ τελεσφοροῦσι.

15 Τὸ δὲ ἐν τῇ καλῇ γῆ,
οὗτοί εἰσιν, οἵτινες ἐν
καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον
κατέχουσι καὶ καρπο-
φοροῦσιν ἐν ὑπομοιῇ.

LUKE VIII.

16 Οὐδεὶς δὲ λόγον ἄψας καλύπτει
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθη-
σιν, ἀλλ' ἐπὶ λυγρίας ἐπιτίθησιν, ἵνα
οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.
17 Οὐ γάρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν
γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνω-
18 σθήσεται καὶ εἰς φανερόν ἔλθῃ. Βλέ-
πετε οὖν, πῶς ἀκούετε· ὃς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχη,
καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

§ 55. Parable of the Tares. Other Parables.—Near Capernaum?

ΜΑΤΘ. XIII. 24—53.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοιώθη ἡ βασιλεία τῶν οὐρα-
 25 νῶν ἀνθρώπων σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ καθεύδειν
 τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνά μέσον τοῦ
 26 σίτου καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε
 27 ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον
 αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζά-
 28 νια; Ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον
 29 αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη· οὐ· μήποτε συλλέ-
 30 γοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον. Ἄφετε σιναξάνασθαι
 ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς·
 συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι
 αὐτά· τὸν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

MARK IV. 26—34.

26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἀνθρώπος βάλη τὸν σπό-
 27 ρον ἐπὶ τῆς γῆς,¹ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
 28 βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός. Ἀυτομάτῃ γὰρ ἡ γῆ καρποφορεῖ,
 29 πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον ἐν τῷ στάχνι. Ὅταν δὲ παραδῶ
 ὁ καρπός, εὐθέως ἀποστέλλει τὸν
 δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

ΜΑΤΘ. XIII.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν κόκκῳ σιγάπεως, ὃν λαβὼν ἀνθρώπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐ-
 32 τοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ ἀυξήθῃ,
 31 32 καὶ μέγιστον τῶν λαγάνων ἐστί, καὶ γίνεται δέιδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
 οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλλην παραβολὴν
 33 ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λα-
 βοῦσα γυνὴ ἐπέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
 35 παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·^a ἀνοῖξῶ ἐν παραβολαῖς τὸ
 στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

33 34 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἰδύ-
 ραντο ἀκούειν. Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς
 μαθηταῖς αὐτοῦ ἐπέλεγε πάντα.

^a 35. Ps. 78, 2.

MATTH. XIII.

- 36 Τότε ἄφεις τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 37 τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν
 38 ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί
 39 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ
 ἐχθρός, ὁ σπείρας αὐτά, ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος
 40 ἔστιν· οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν. Ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ
 41 κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ
 υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
 42 αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐ-
 τοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-
 43 των. Τότε οἱ δίκαιοι ἐκλάμπουσιν, ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
 44 ὁ ἔχων ὄρα ἀκούει, ἀκούετω. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 θησαυρῶν κεκρυμμένῃ ἐν τῷ ἀγρῷ, ὃν εἰρὼν ἀνθρώπου ἔκρυψε, καὶ ἀπὸ τῆς
 χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπου ἐμπόρου, ζητοῦντι καλοὺς
 46 μαργαρίτας· ὃς εἰρὼν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα
 47 εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ
 48 βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγοίσῃ· ἣν, ὅτε ἐπλη-
 ρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς
 49 ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
 ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀγοριοῦσι τοὺς πονηροὺς· ἐκ μέσου τῶν δικαίων,
 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων.
 51 Λέγει αὐτοῖς ὁ Ἰησοῦς· συνήγατε ταῦτα πάντα· λέγονσιν αὐτῷ· ναί, κύριε.
 52 Ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν
 τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδοεσπότῃ, ὅστις ἐκβύλλει ἐκ τοῦ θησαυ-
 ροῦ αὐτοῦ καινὰ καὶ παλαιά.
 53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

§ 56. Jesus directs to cross the Lake. Incidents. The Tempest stilled.—*Lake of Galilee.*

MATTH. VIII. 18—27.

MARK IV. 35—41.

LUKE VIII. 22—25. IX. 57—62.

- 18 Ἰδὼν δὲ ὁ Ἰησοῦς 35 Καὶ λέγει αὐτοῖς ἐν 22 Καὶ ἐγένετο ἐν μιᾷ
 πολλοὺς ὄχλους περὶ ἐκείνῃ τῇ ἡμέρᾳ ὀψίας τῶν ἡμερῶν, καὶ αὐτὸς
 αὐτὸν ἐκέλευσεν ἀπ- γενομένης· διελθωμεν ἐνέβη εἰς πλοῖον καὶ οἱ
 ελθεῖν εἰς τὸ πέραν. εἰς τὸ πέραν. μαθηταὶ αὐτοῦ· καὶ
 εἶπε πρὸς αὐτούς· διελθωμεν εἰς τὸ
 πέραν τῆς λίμνης·—

MATTH. VIII.

LUKE IX.

- 19 Καὶ προσελθὼν ἕως γραμματεὺς εἶπεν 57 Ἐγένετο δὲ πορευομένων αὐτῶν
 αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι, ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτόν·
 20 ὅπου ἴαν ἀπέρχῃ. Καὶ λέγει αὐτῷ ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ,

MATTH. VIII.

ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πῶς τὴν κεφαλὴν κλίνη.
 21 Ἔτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἀκολούθει μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

61 λείαν τοῦ θεοῦ. Εἶπε δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

MATTH. VIII.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες, οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς· τί δειλοὶ ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· τί δειλοὶ ἐστε

41 οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέ-

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποτα-

MARK IV.

Καὶ ἀφέντες τὸν ὄχλον 22 παραλαμβάνουσιν αὐτόν, ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. Καὶ γίνεται καὶλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίξασθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε· τῇ θαλάσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν

ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· τί δειλοὶ ἐστε

41 οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέ-

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποτα-

LUKE IX.

κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πῶς τὴν κεφαλὴν κλίνη. Εἶπε δὲ πρὸς ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπε· κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασι-

LUKE VIII.

—καὶ ἀνίχθησαν.

23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατίβη καὶλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον.

24 Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπάυσαντο, καὶ ἐγένετο γαλήνη.

25 Εἶπε δὲ αὐτοῖς· πῶς ἔστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν,

λέγοντες πρὸς ἀλλήλους·

τίς ἄρα οὗτός ἐστιν, ὅτι

MATTH. VIII.

30 Ἦν δὲ μακρὰν ἀπ' αὐ-
τῶν ἀγέλη χοίρων πολ-
31 λῶν βοσκομένη. Οἱ δὲ
δαίμονες παρεκάλουν
αὐτὸν λέγοντες· εἰ ἐκ-
βάλλεις ἡμᾶς, ἐπίτρεψον
ἡμῖν ἀπελθεῖν εἰς τὴν
32 ἀγέλην τῶν χοίρων. Καὶ
εἶπεν αὐτοῖς· ὑπάγετε.
οἱ δὲ ἐξελθόντες ἀπῆλ-
θον εἰς τὴν ἀγέλην τῶν
χοίρων. καὶ ἰδοὺ, ὥρμη-
σε πᾶσα ἡ ἀγέλη [τῶν
χοίρων] κατὰ τοῦ κρημ-
νοῦ εἰς τὴν θάλασσαν,
καὶ ἀπέθανον ἐν τοῖς
ἴδασιν.

33 Οἱ δὲ βόσκοντες
ἔφυγον, καὶ ἀπελθόν-
τες εἰς τὴν πόλιν ἀπ-
ήγγειλαν πάντα καὶ
τὰ τῶν δαιμονιζομέ-
34 ρων. Καὶ ἰδοὺ, πᾶσα
ἡ πόλις ἐξῆλθεν εἰς
συνάντησιν τῷ Ἰησοῦ·

μενον καθήμενον καὶ ἱματι-
σμένον καὶ σωφρονοῦντα, τὸν
ἐσχημῶτα τὸν λεγεῶνα· καὶ ἐ-
16 φροβήθησαν. Καὶ διηγήσαντο
αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο

καὶ ἰδόντες αὐτὸν παρ-
εκάλεσαν, ὅπως μεταβῆ
ἀπὸ τῶν ὄριων αὐτῶν.

18 τῶν. Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα
19 ἦ μετ' αὐτοῦ. Καὶ οὐκ ἀφῆκεν αὐτόν,
ἀλλὰ λέγει αὐτῷ· ὑπάγε εἰς τὸν οἰ-
κόν σου πρὸς τοὺς σοῦς, καὶ ἀνάγγει-

MARK V.

11 Ἦν δὲ ἐκεῖ πρὸς τῷ
ὄρει ἀγέλη χοίρων με-
12 γάλῃ βοσκομένη. Καὶ
παρεκάλεσαν αὐτὸν
[πάντες] οἱ δαίμονες
λέγοντες· πέμψον ἡμᾶς
εἰς τοὺς χοίρους, ἵνα εἰς
13 αὐτούς εἰσέλθωμεν. Καὶ
ἐπέτρεψεν αὐτοῖς εὐθέ-
ως ὁ Ἰησοῦς. καὶ ἐξελ-
θόντα τὰ πνεύματα τὰ
ἀκάθαρτα εἰσῆλθον εἰς
τοὺς χοίρους, καὶ ὥρμη-
σεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν θάλασ-
σαν (ἦσαν δὲ ὡς δις-
χίλιοι), καὶ ἐπνίγοντο ἐν

14 τῇ θαλάσῃ. Οἱ δὲ βό-
σκοντες αὐτούς ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν
πόλιν καὶ εἰς τοὺς ἄ-
γρους· καὶ ἐξῆλθον ἰδεῖν,
15 τί ἐστὶ τὸ γεγονός. Καὶ
ἔρχονται πρὸς τὸν Ἰη-
σοῦν, καὶ θεωροῦσι τὸν
δαιμονιζό-

ἄφ' οὗ τὰ δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σωφρονοῦντα πᾶρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-
36 σαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ
οἱ ἰδόντες, πῶς ἐσώθη

37 ὁ δαιμονισθεὶς. Καὶ
ἠρώτησαν αὐτὸν ἅπαν
τὸ πλῆθος τῆς περιχώ-
ρου τῶν Γαδαρητῶν
ἀπελθεῖν ἀπ' αὐτῶν,
ὅτι φόβος μεγάλῳ συνείχοντο· αὐτὸς
δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.

38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν
αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς

LUKE VIII.

32 Ἦν δὲ ἐκεῖ ἀγέλη χοί-
ρων ἱκανῶν βοσκομένων
ἐν τῷ ὄρει· καὶ παρεκά-
λουν αὐτόν, ἵνα ἐπιτρέ-
ψη αὐτοῖς εἰς ἐκείνους
εἰσελθεῖν. καὶ ἐπέτρεψεν
αὐτοῖς.

33 Ἐξελθόντα
δὲ τὰ δαιμόνια ἀπὸ τοῦ
ἀνθρώπου εἰσῆλθον εἰς
τοὺς χοίρους, καὶ ὥρμη-
σεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν λίμνην
καὶ ἀπεπνίγη.

34 Ἰδόντες
δὲ οἱ βόσκοντες τὸ γε-
γονός ἔφυγον καὶ ἀπήγ-
γειλαν εἰς τὴν πόλιν καὶ
εἰς τοὺς ἀγρούς. Ἐξῆλ-
35 θον δὲ ἰδεῖν τὸ γεγονός,
καὶ ἦλθον πρὸς τὸν
Ἰησοῦν καὶ εὗρον καθή-
μενον τὸν ἀνθρώπον,

ἄφ' οὗ τὰ δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σωφρονοῦντα πᾶρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-
36 σαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ
οἱ ἰδόντες, πῶς ἐσώθη

37 ὁ δαιμονισθεὶς. Καὶ
ἠρώτησαν αὐτὸν ἅπαν
τὸ πλῆθος τῆς περιχώ-
ρου τῶν Γαδαρητῶν
ἀπελθεῖν ἀπ' αὐτῶν,
ὅτι φόβος μεγάλῳ συνείχοντο· αὐτὸς
δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.

38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν
αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς

MARK V.

20 λον αὐτοῖς, ὅσα σοι ὁ κύριος πεποιήκει
καὶ ἠλέησέ σε. Καὶ ἀπῆλθε καὶ
ῥῆξαιτο κηρύσσειν ἐν τῇ Λευκαπόλει,
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ
πάντες ἐθαύμαζον.

ΜΑΤΤΗ. ΙΧ.

1 Καὶ ἐμβὰς εἰς τὸ πλοῖον
διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

MARK V.

Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ
πάλιν εἰς τὸ πέραν, συν-
ῆχθη ὄχλος πολὺς ἐπ'
αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

LUKE VIII.

29 λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου
καὶ διηγοῦ, ὅσα ἐποίησέ σοι ὁ θεός.
Καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν
κηρύσσων, ὅσα ἐποίησεν αὐτῷ ὁ
Ἰησοῦς.

LUKE VIII.

Ἐγένετο δὲ ἐν τῷ
ὑποστρέψαι τὸν Ἰη-
σοῦν, ἀπεδέξατο αὐτὸν
ὁ ὄχλος· ἦσαν γὰρ πά-
τες προςδοκῶντες αὐτόν.

§ 58. Levi's Feast.—Capernaum.

ΜΑΤΤΗ. ΙΧ. 10—17.

10 Καὶ ἐγένετο αὐτοῦ ἀνακεκίμενον ἐν τῇ οἰ-
κίᾳ, καὶ ἰδοὺ, πολλοὶ
τελωνῶν καὶ ἀμαρτωλοὶ
ἐλθόντες συναρέκειντο
τῷ Ἰησοῦ καὶ τοῖς μα-
θηταῖς αὐτοῦ.

MARK II. 15—22.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν
τῇ οἰκίᾳ αὐτοῦ, καὶ πολ-
λοὶ τελωνῶν καὶ ἀμαρ-
τωλοὶ συναρέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθη-
ταῖς αὐτοῦ· ἦσαν γὰρ
πολλοί, καὶ ἠκολούθη-
σαν αὐτῷ. Καὶ οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι
ιδόντες αὐτὸν ἐσθίοντα
μετὰ τῶν τελωνῶν καὶ
ἀμαρτωλῶν ἔλεγον τοῖς
μαθηταῖς αὐτοῦ· τί ὅτι
μετὰ τῶν τελωνῶν καὶ
ἀμαρτωλῶν ἐσθίει καὶ
πίνει; Καὶ ἀκούσας ὁ
Ἰησοῦς λέγει αὐτοῖς· οὐ
χρεῖαν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ, ἀλλ' οἱ
κακῶς ἔχοντες. οὐκ ἤλ-
θον καλέσαι δικαίους,
ἀλλὰ ἀμαρτωλοὺς [εἰς
μετάνοιαν].

LUKE V. 29—39.

29 Καὶ ἐποίησε δοχὴν
μεγάλην Λευὶς αὐτῷ ἐν
τῇ οἰκίᾳ αὐτοῦ· καὶ
ἦν ὄχλος τελωνῶν πο-
λὺς καὶ ἄλλων, οἳ ἦσαν
μετ' αὐτῶν κατακείμε-
νοι.

12 Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς. οὐ χρεῖαν
ἔχουσιν οἱ ἰσχύοντες
ἰατροῦ, ἀλλ' οἱ κακῶς
13 ἔχοντες. Πορευθέντες
δὲ μάθετε, τί ἐστίν·
ἔλεον θέλω καὶ οὐ θυ-
σίαν.^a οὐ γὰρ ἦλθὼν
καλέσαι δικαίους, ἀλλ'
ἀμαρτωλοὺς [εἰς μετάνοιαν].

17 πίνει; Καὶ ἀκούσας ὁ
Ἰησοῦς λέγει αὐτοῖς· οὐ
χρεῖαν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ, ἀλλ' οἱ
κακῶς ἔχοντες. οὐκ ἤλ-
θον καλέσαι δικαίους,
ἀλλὰ ἀμαρτωλοὺς [εἰς
μετάνοιαν].

Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς, εἶπε
πρὸς αὐτούς· Οὐ χρεῖ-
αν ἔχουσιν οἱ ὑγιαίνον-
τες ἰατροῦ, ἀλλ' οἱ κα-
κῶς ἔχοντες· οὐκ ἐλή-
λυθα καλέσαι δικαίους,
ἀλλὰ ἀμαρτωλοὺς εἰς
μετάνοιαν.

^a 13. Hos. 6, 6. Comp. 1 Sam. 15, 22.

MARK II.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύον-

MATTH. IX.

τες. καὶ ἔρχονται καὶ

LUKE V.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύ-

15 ονσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος;

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

16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγράφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχί-

17 σμα γίνεται. Οὐδὲ βάλουσι οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μίγῃ, ῥήγνυται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκὸς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

39 βλητέον, καὶ ἀμφότεροι συντηροῦνται. Καὶ οὐδεὶς πιδὼν παλαιὸν εὐθὺς θελεῖ νέον· λέγει γὰρ· ὁ παλαιὸς χρηστότερός ἐστιν.

λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἔστι, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ

20 δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ

21 ἡμέρᾳ. Οὐδεὶς ἐπίβλημα ῥάκους ἀγράφου ἐπιβάλλει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μίγῃ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον

22 σχίσμα γίνεται. Καὶ οὐδεὶς βάλει οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μίγῃ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

33 Οἱ δὲ εἶπον πρὸς αὐτόν· διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν παντὰ καὶ δέησεις ποιῶνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; Ὁ δὲ εἶπε πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἔστι, ποιῆσαι νηστεύειν; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36 Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μίγῃ, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλει οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μίγῃ, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκὸς καινοὺς

38 ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκὸς καινοὺς

§ 59. The raising of Jairus' daughter. The woman with a bloody flux.—Capernaum.

MATTH. IX. 18—26.

MARK V. 22—43.

LUKE VIII. 41—56.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων

22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων,

41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ, ᾧ ὄνομα Ἰάειρος, καὶ

MATTH. IX.

MARK V.

LUKE VIII.

- εἰς ἔλθῶν προσεκύει αὐτῷ, λέγων· ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἔλθῶν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.
- 19 Καὶ 24 ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοῦ, γυνὴ αἰμορροῦσα 25 οὔσα δώδεκα ἔτη, οὐσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειροῦν 26 ἐλθοῦσα, ἠκούσασα 27 προσελθοῦσα ὕψισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.
- 21 Ἐλεγε γὰρ ἐν ἑαυτῇ· 28 ἔάν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.—
- 22 Καὶ ἐσώθη ἡ γυνὴ 29 ἀπὸ τῆς ὥρας ἐκείνης.—
- 30 ἴαται ἀπὸ τῆς μύστιγος. Καὶ ἐνθάδε ὁ Ἰησοῦς ἐπιγινούς 31 ἐν αὐτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν, ἐπιστραφείς ἐν τῷ ὄχλῳ ἔλεγε· τίς μου ἤψατο 32 τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλιβοντά σε, καὶ λέγεις· τίς μου ἤψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν 33 τοῦτο ποιήσασαν. Ἦ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ
- 34 καὶ εἶπεν αὐτῷ πῶσαν τὴν ἀλήθειαν. Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέ σε· ἵπαγε εἰς εἰρήμην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μύστιγός
- αὐτοῦ ἄρχων τῆς σιναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ μοι γενεῆς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιγον αὐτόν.
- 43 Καὶ γυνὴ οὔσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπὸ οὐδενὸς θεραπευθῆναι,
- 44 ἠκούσασα ὕψισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
- καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
- 45 Καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμερός μου; ἀρρονημένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ· ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλιβουσι, καὶ λέγεις· τίς ὁ ἀψάμερός μου; Ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ. Ἰδοῦσα δὲ ἡ γυνὴ, ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη

MATTH. IX.

22 Ὁ δὲ Ἰησοῦς ἐπιστραφείς καὶ ἰδὼν αὐτὴν εἶπε· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.—

καὶ εἶπεν αὐτῷ πῶσαν τὴν ἀλήθειαν. Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέ σε· ἵπαγε εἰς εἰρήμην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μύστιγός

MARK V.

35 σου. Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι 36 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώ-

MATTH. IX.

23 Καὶ ἔλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος,

καὶ ἰδὼν τοὺς ἀλητὰς καὶ τὸν ὄχλον

24 θορυβοῦμενον, ἰ λέγει αὐτοῖς· ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.

25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον.

26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

παιδίου λέγει αὐτῇ· ταλιθὰ κοῦμι· ὅ ἐστι μεθερμηνεύμενον· τὸ κοράσιον,

42 σοὶ λέγω, ἔγειραι. Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν ἐκιστά-

43 σαι μεγάλη. Καὶ δισσεύλιτο αὐτοῖς πολλά, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

LUKE VIII.

48 παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ· ὅτι

γῶ· μὴ φοβοῦ, μόνον

38 πίστενε.—Καὶ ἔρχεται

εἰς τὸν οἶκον τοῦ ἀρχι-

37 συναγώγου,—καὶ οὐκ

ἀφῆκεν οὐδένα αὐτῷ

συνακολουθῆσαι, εἰ μὴ

Πέτρον καὶ Ἰάκωβον

καὶ Ἰωάννην τὸν ἀδελ-

38 φρὸν Ἰακώβου,—καὶ θεω-

ρεῖ θόρυβον, κλαίοντας

καὶ ἀλαλάζοντας πολ-

39 λά. Καὶ εἰσελθὼν λέγει

αὐτοῖς· τί θορυβεῖσθε

καὶ κλαίετε; τὸ παιδίον

οὐκ ἀπέθανεν, ἀλλὰ κα-

40 θεύδει. Καὶ κατεγέλων

αὐτοῦ. ὁ δὲ ἐκβαλὼν

ἅπαντας παραλαμβάνει

τὸν πατέρα τοῦ παιδίου

καὶ τὴν μητέρα καὶ τοὺς

μετ' αὐτοῦ, καὶ εἰσπο-

41 ρεύεται ὅπου ἦν τὸ παι-

δίον [ἀνακείμενον]. Καὶ

κρατήσας τῆς χειρὸς τοῦ

55 γείρου. Καὶ ἐπέστρεψε τὸ πνεῦμα

αὐτῆς, καὶ ἀνέστη παραχρῆμα. καὶ

56 διέταξεν αὐτῇ δοθῆναι φαγεῖν. Καὶ

ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ

παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν το

γεγονός.

50 σου· μὴ σκύλλε τὸν

51 διδάσκαλον. Ὁ δὲ Ἰη-

σοῦς ἀκούσας ἀπεκρίθη

αὐτῷ λέγων· μὴ φοβοῦ·

μόνον πίστενε, καὶ σω-

51 θήσεται. Ἐλθὼν δὲ εἰς

τὴν οἰκίαν οὐκ ἀφῆκεν

εἰσελθεῖν οὐδένα, εἰ μὴ

Πέτρον καὶ Ἰωάννην

καὶ Ἰάκωβον καὶ τὸν

πατέρα τῆς παιδὸς καὶ

52 τὴν μητέρα. Ἐκλειον

δὲ πάντες καὶ ἐκόπτον-

το αὐτήν· ὁ δὲ εἶπε·

μὴ κλαίετε· οὐκ ἀπέ-

θανεν, ἀλλὰ καθεύδει.

53 Καὶ κατεγέλων αὐτοῦ

εἰδότες, ὅτι ἀπέθανεν.

54 Αὐτὸς δὲ ἐκβαλὼν ἔξω

πάντας

καὶ κρατήσας

τῆς χειρὸς αὐτῆς ἐφώ-

νησε λέγων· ἡ παις, ἐ-

55 νησε λέγων· ἡ παις, ἐ-

§ 60. Two blind men healed, and a dumb spirit cast out.—*Capernaum?*

ΜΑΤΘ. ΙΧ. 27—34.

27 Καὶ παρίερχοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ἀντιῶ δύο τυφλοὶ κράζοντες
28 καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον
ἀντιῶ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆ-
29σαι; λέγουσιν αὐτῷ· ναὶ, κύριε. Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων·
30 κατὰ τὴν πίστιν ἡμῶν γενήθητω ἡμῖν. Καὶ ἀνεψήχθησαν αὐτῶν οἱ ὀφθαλμοί.
31 καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὁράτε, μηδεὶς γνωσκέτω. Οἱ
δὲ ἐξεληθόντες διεσκήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήγγειναν αὐτῷ ἄνθρωπον κωφόν, δαιμονιζό-
33μενον. Καὶ ἐβλήθειντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ
34 ἄγιοι, λέγοντες· [ὅτι] οὐδέποτε ἐσάνη οὕτως ἐν τῷ Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι
ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐβάλλει τὰ δαιμόνια.

§ 61. Jesus again at Nazareth, and again rejected.

ΜΑΡΚ. VI. 1—6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-
ΜΑΤΘ. XIII. 54—58. θούσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
54 Καὶ ἔλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ
αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία
55 αὕτη καὶ αἱ δυνάμεις; Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ
μητήρ αὐτοῦ λέγεται Μαρίας; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσῆς
56 καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι;
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὅδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν
57 αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ
πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ
58 ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. Οὐκ ἔστιν ἰσχυρὸς
6 ἐπιθεὶς τὴν χεῖρα ἐθεράπευσε. Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.—

§ 62. A third circuit in Galilee. The Twelve instructed and sent forth.—Galilee.

ΜΑΤΘ. ΙΧ. 35—38. Χ. 1, 5—42. ΧΙ. 1.

ΜΑΡΚ. VI. 6—13.

- 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρρόμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θειρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· ἰδεῖτε οὖν τοῦ κυρίου τοῦ θηρισμοῦ, ὅπως ἐκβάλη ἐργάτας εἰς τὸν θειρισμὸν αὐτοῦ.
- MARK VI. LUKE IX. 1—6.
- X. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἔξουσίαν πνευματικῶν ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.—
- 7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἔξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.
- 1 Συνακαλεσάμενος δὲ τοὺς δώδεκα [μαθητὰς αὐτοῦ] ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.
- 5 Τοὺτούς τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς, λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε λέγοντες· ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
- MARK VI.
- 9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μή τι πύραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον ἄξιον γὰρ ἔργατης τῆς τροφῆς αὐτοῦ ἐστίν. Εἰς ἣν δὲ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε, τίς ἐν αὐτῇ ἀξίος ἐστὶ· κἀκεῖ μείνατε ἕως ἂν ἐξελεῖσθε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. Καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρα-
- 7 Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πύραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ἄλλ' ὑποδεδεδμένους σαρδάλια· καὶ μὴ ἐνδύσθητε δύο χιτῶνας. Καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξελεῖσθε ἐκεῖθεν.
- 3 Καὶ εἶπε πρὸς αὐτοῖς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πύραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνά δύο χιτῶνας ἔχειν.
- 4 Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

MATTH. X.

MARK VI.

LUKE IX.

- 14 φήτω. Καὶ ὅς ἐάν μὴ δεξιῆται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κοινορτόν τῶν ποδῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Ἴδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.
- 17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀρθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε, πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαραστήσουσι τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεισαν, πόσῳ μᾶλλον τοὺς οἰκικοὺς αὐτοῦ;
- 26 Μὴ οὖν φοβηθῆτε αὐτούς. οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύττετε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ θανατῶντων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν θανατῶντα καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρονθία ἀσσαρίον πωλεῖται; καὶ ἐν ἑξῆς αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνθρωπος τοῦ πατρὸς ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.
- 31 32 Μὴ οὖν φοβηθῆτε· πολλῶν στρονθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν ἀντιφῶ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκικοὶ αὐτοῦ. ^a Ὁ φιλῶν πατέρα ἢ μη-

^a 36. Comp. Mic. 7, 6.

MATTH. X.

τέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
 38 ἔστι μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
 39 μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ
 40 ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔτεκεν ἐμοῦ εὐρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ
 41 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. Ὁ δεχόμενος
 προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
 42 δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. Καὶ ὃς ἐν ποτίσῃ ἕνα τῶν
 μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπώλεση τὸν μισθὸν αὐτοῦ.

XI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς δώδεκα μαθηταῖς αὐτοῦ,
 μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρῦσσειν ἐν ταῖς πόλεσιν αὐτῶν.

MARK VI.

12 Καὶ ἐξεληθόντες ἐκήρυσσον, ἵνα με-
 13 τανοήσωσι· καὶ δαιμόνια πολλὰ
 ἐξεβαλλοῦ· καὶ ἤλειπον ἐλαίω πολ-
 λὸς ἀρόωστους καὶ ἐθεράπευον.

LUKE IX.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς
 κώμας εὐαγγελιζόμενοι καὶ θερα-
 πεύοντες πανταχοῦ.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—
Galilee? Perea.

MATTH. XIV. 1, 2, 6—12.

MARK VI. 14—16, 21—29.

LUKE IX. 7—9.

1 Ἐν ἐκείνῃ τῇ καιρῷ 14 ἤκουσεν Ἡρώδης ἰὸ τε-
 τράρχης τὴν ἀκοιήν Ἰη-
 2 σοῦ, ἠ καὶ εἶπε τοῖς παι-
 σὶν αὐτοῦ· οὗτός ἐστιν
 Ἰωάννης ὁ βαπτιστής·
 αὐτὸς ἠγέρθη ἀπὸ τῶν
 νεκρῶν, καὶ διὰ τοῦτο 15 αἱ
 δυνάμεις ἐνεργοῦσιν
 ἐν αὐτῷ.—

16 προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης
 εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφά-
 λισα Ἰωάννην, οὗτός ἐστιν·
 αὐτὸς ἠγέρθη ἐκ νεκρῶν.—

Καὶ ἤκουσεν ὁ βασι-
 λὲν Ἡρώδης (φανερὸν
 γὰρ ἐγένετο τὸ ὄνομα
 αὐτοῦ) καὶ ἔλεγεν· ὅτι
 Ἰωάννης ὁ βαπτίζων ἐκ
 νεκρῶν ἠγέρθη, καὶ διὰ
 τοῦτο ἐνεργοῦσιν αἱ δυ-
 15 νάμεις ἐν αὐτῷ. Ἄλλοι
 ἔλεγον· ὅτι Ἡλίας ἐστίν.
 ἄλλοι δὲ ἔλεγον· ὅτι προ-
 φήτης ἐστίν ὡς εἰς τῶν

7 Ἦκουσε δὲ Ἡρώδης
 ὁ τετράρχης τὰ γινόμενα
 ὑπ' αὐτοῦ πάντα, καὶ
 διηπόρει διὰ τὸ λέγε-
 σθαι ὑπὸ τιῶν, ὅτι
 Ἰωάννης ἐγήγερται ἐκ
 8 νεκρῶν, ὑπὸ τιῶν δέ,
 ὅτι Ἡλίας ἐφάνη, ἄλ-
 λων δέ, ὅτι προφήτης
 εἰς τῶν ἀρχαίων ἀνέστη.
 9 Καὶ εἶπεν Ἡρώδης·
 Ἰωάννην ἐγὼ ἀπεκεφά-
 λισα· τίς δὲ ἐστὶν οὗτος,
 περὶ οὗ ἐγὼ ἀκούω τοιαῦτα·
 καὶ ἐζήτει ἰδεῖν αὐτόν.

MARK VI.

6 Γενεσίῳ δὲ ἀγομένῳ 21 Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς
 τοῦ Ἡρώδου ὠρχήσατο
 ἢ θυγάτηρ τῆς Ἡρω-
 διάδος ἐν τῷ μέσῳ, καὶ 22 ἠ καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Πρωδιάδος
 7 ἤρσεσε τῷ Ἡρώδῃ· ὃθεν
 μεθ' ὅρκου ὠμολόγησεν
 καὶ ὀρχησαμένης καὶ ἀρσεσύσης τῷ Ἡρώδῃ καὶ τοῖς
 συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· αἰ-

MATTH. XIV.

MARK VI.

αὐτῇ δοῦναι, ὃ ἐὰν αἰ- 23
 8 τήσῃται. Ἦ δὲ προβι-
 βασθεῖσα ὑπὸ τῆς μη- 24
 τρὸς αὐτῆς, δός μοι, μητρὶ αὐτῆς· τί αἰτήσομαι; ἢ δὲ εἶπε· τὴν κεφαλὴν
 φρησίν, ὡς ἐπὶ πίνακι 25 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως
 9 τοῦ βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως μετὰ σπονδῆς πρὸς τὸν βασιλεῖα ἠτήσατο λέγουσα·
 ἐλυπήθη ὁ βασιλεὺς· 26 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περιλυπος γενόμενος
 διὰ δὲ τοὺς ὄρκους καὶ ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συναρακειμέ-
 10 ἐκέλευσε δοθῆναι. Καὶ τοὺς συναρακειμένους 27
 πέντε ἀπεκεφάλισε τὸν Ἰωάν-
 11 νην ἐν τῇ φυλακῇ. Καὶ ἠρέχθη ἡ 28
 κεφαλὴ αὐτοῦ ἐπὶ τὸν πίνακα καὶ ἐδόθη
 τῷ κορασίῳ· καὶ ἔδωκεν αὐτῇ τῇ μητρὶ αὐ-
 12 τῆς. Καὶ προσέειπεν αὐτῇ· οἱ μαθη-
 τὰί αὐτοῦ ἦσαν τρεῖς καὶ ἔθασαν
 αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ
 Ἰησοῦ.

τησὸν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. Καὶ ὡμο-
 σεν αὐτῇ· ὅτι, ὃ ἐὰν με αἰτήσῃς, δώσω σοὶ ἕως ἡμί-
 σου τῆς βασιλείας μου. Ἦ δὲ ἐξελθοῦσα εἶπε τῇ
 μητρὶ αὐτῆς· τί αἰτήσομαι; ἢ δὲ εἶπε· τὴν κεφαλὴν
 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως
 μετὰ σπονδῆς πρὸς τὸν βασιλεῖα ἠτήσατο λέγουσα·
 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περιλυπος γενόμενος
 διὰ τοὺς ὄρκους καὶ τοὺς συναρακειμέ-
 νους οὐκ ἠθέλησεν αὐτὴν ἀδεῖξαι. Καὶ εὐθέως ἀπο-
 στείλας ὁ βασιλεὺς σκεκουλάτωρα ἐπέ-
 ταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.
 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισε αὐτὸν
 ἐν τῇ φυλακῇ· καὶ ἔφερε τὴν κεφα-
 λὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐ-
 τὴν τῷ κορασίῳ, καὶ τὸ κοράσιον
 29 ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ
 ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον
 καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθη-
 καν αὐτὸ ἐν μημίῳ.

§ 61. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—Capernaum. N. E. coast of the Lake of Galilee.

MARK VI. 30—44.

LUKE IX. 10—17.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς
 τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ
 πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα
 31 ἐδίδαξαν. Καὶ εἶπεν αὐτοῖς· δεῦτε
 καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ
 οὐδὲ φαγεῖν ἠνέκαίρου.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 διηγήσαντο αὐτῷ ὅσα ἐποίησαν.—
 ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον
 ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
 οὐδὲ φαγεῖν ἠνέκαίρου.

MATTH. XIV. 13—21.

MARK VI.

LUKE IX.

JOHN VI. 1—14.

13 Καὶ ἀκούσας ὁ 32
 Ἰησοῦς ἀνεχώρη- ἐρημον τόπον τῷ
 σεν ἐκεῖθεν ἐν πλοίῳ κατ' ἰδίαν.
 πλοίῳ εἰς ἔρημον 33 Καὶ εἶδον αὐτοὺς
 τόπον κατ' ἰδίαν. ὑπάγοντας [οἱ ὄχ-
 καὶ ἀκούσαντες οἱ λοι], καὶ ἐπύρω-
 ὄχλοι ἠκολούθη- σαν [αὐτὸν] πολ-
 σαν αὐτῷ περὶ 40 λοί· καὶ περὶ ἀπό-
 ἀπὸ τῶν πόλεων. पासῶν τῶν πό-
 λεων συνῆλθον
 ἐκεῖ καὶ προῆλθον αὐτοὺς
 καὶ συνῆλθον πρὸς αὐτόν.

10 — Καὶ παραλα- 1
 βὼν αὐτοὺς ὑπε- ἦλθεν ὁ Ἰησοῦς
 χώρησε κατ' ἰδίαν πέραν τῆς θα-
 εἰς τόπον ἔρημον λάσσης τῆς Γαλι-
 πόλεως καλουμέ- λαιίας, τῆς Τιβε-
 ρης Βηθσαϊδά. 2 ριάδος· καὶ ἠκο-
 11 Οἱ δὲ ὄχλοι γνόν- λούθει αὐτῷ ὄχ-
 τες ἠκολούθησαν λος πολὺς, ὅτι
 αὐτῷ.— ἐώρων [αὐτοῦ] τὰ
 3 ἐπὶ τῶν ἀσθευνόντων. Ἄν-
 ῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰη-

JOHN VI.

- 4 σοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἔγγυς τὸ πάσχα, ἡ ἑορ-
τῆ τῶν Ἰουδαίων.
- MATTH. XIV. MARK VI. LUKE IX.
- 14 Καὶ ἐξεληθὼν 24 Καὶ ἐξεληθὼν 11—Καὶ δεξάμενος 5 Ἐπάρας οὖν ὁ
[ὁ Ἰησοῦς] εἶδε εἶδεν [ὁ Ἰησοῦς] αὐτοὺς ἐλάλει αὐ- Ἰησοῦς τοὺς ὀφ-
πολὴν ὄχλον· καὶ πολὴν ὄχλον, καὶ τοῖς περὶ τῆς βα- θαλμοὺς καὶ θε-
ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθε- σιλείας τοῦ θεοῦ ασάμενος, ὅτι πο-
ράπευσε τοὺς ἀρ- καὶ τοὺς χρεῖαν ἔχοντας· θεραπέι- λὸς ὄχλος ἔρχε-
ρώστους αὐτῶν. καὶ ἤρξατο διδά- ας ἰατο. ται πρὸς αὐτόν,
- 35 λά. Καὶ ἤδη ὥρας 12 Ἡ δὲ
15 Ὀψίας δὲ γενομέ- πολλῆς γενομένης ἡμέρα ἤρξατο κλι-
νης προσῆλθον προσελθόντες αὐ- νειν· προσελθόν-
αὐτῷ οἱ μαθηταὶ τῷ οἱ μαθηταὶ τες δὲ οἱ δὲ
αὐτοῦ λέγοντες· αὐτοῦ λέγουσιν· εἶπον αὐτῷ
ἐρημὸς ἐστὶν ὁ τό- ὅτι ἐρημὸς ἐστὶν λυσον τὸν ὄχλον,
πος καὶ ἡ ὥρα ὁ τόπος καὶ ἤδη ἵνα ἀπελθόντες
ἤδη παρήλθεν· 26 ὥρα πολλή· ἀπό- εἰς τὰς κύκλωκώ- λέγει πρὸς τὸν
ἀπόλυσον τοὺς λυσον αὐτούς, ἵνα μασ καὶ τοὺς ἀ- Φίλιππον· πόθεν
ὄχλους, ἵνα ἀπελ- ἀπελθόντες εἰς αροράσομεν ἄρ-
θόντες εἰς τὰς τὸν κύκλω ἀ- γρους καταλύσωσι 6 οὔτοι; Τοῦτο δὲ
κώμας ἀγοράσω- γρους καὶ κώμας και εὔρωσιν ἐπι- ἔλεγε πειράζων
σιν ἑαυτοῖς βρώ- αροράσωσιν ἑαν- σιτισμόν, ὅτι ὠδε αὐτόν· αὐτὸς γὰρ
ματα. τοῖς ἄρτους· τί ἔν ἐρήμῳ τόπῳ ἦδει, τί ἐμελλε
7 ποιεῖν. Ἀπεκρί-
θη αὐτῷ Φίλιπ-
πος· διακοσιῶνδη-
ναρίων ἄρτοι οὐκ
ἀρκοῦσιν αὐτοῖς,
ἵνα ἕκαστος αὐ-
τῶν βραχὺ τι λά-
8 βῃ. Λέγει αὐτῷ εἰς
ἐκ τῶν μαθητῶν
αὐτοῦ, Ἀνδρέας
ὁ ἀδελφὸς Σίμων
9 Πέτρον· ἔστι
παιδάριον ἔν ὠδε,
ὃ ἔχει πέντε ἄρ-
τους κριθίνους
καὶ δύο ὀψάρια·
ἀλλὰ ταῦτα τί
ἔστιν εἰς τοσοῦ-
- 16 Ὁ δὲ Ἰησοῦς 37 ἔχουσιν. Ὁ δὲ ἀ- 13 Εἶπε δὲ πρὸς
εἶπεν αὐτοῖς· οὐ ποκριθεὶς εἶπεν αὐ-
χρεῖαν ἔχουσιν ἀπ- αὐτοῖς· δότε αὐ- τοῖς ἡμεῖς φαγεῖν.
ελθεῖν· δότε αὐ- τοῖς ἡμεῖς φαγεῖν. οἱ δὲ εἶπον· οὐκ
τοῖς ἡμεῖς φαγεῖν. καὶ λέγουσιν αὐ- εἰσὶν ἡμῖν πλεῖον
τῷ· ἀπελθόντες ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μή-
ἀγοράσομεν δη- ναρίων διακοσιῶν τι πορευθέντες
ἄρτους, καὶ δώ- ἡμεῖς ἀγοράσω- μεν εἰς πάντα τὸν
μεν αὐτοῖς φα- λαὸν τοῦτον βρώ-
γεῖν; Ὁ δὲ λέγει ματα·
- 17 Οἱ δὲ λέγουσιν 38 γεῖν; Ὁ δὲ λέγει
αὐτῷ· οὐκ ἔχο- αὐτοῖς· πόσους
μεν ὠδε εἰ μὴ ἄρτους ἔχετε; ὑπ-
πέντε ἄρτους καὶ ἀγετε καὶ ἴδετε.
- 18 δύο ἰχθύας. Ὁ δὲ καὶ γρόντες λέ-
εἶπε· φέρετέ μοι γουσι· πέντε, καὶ

MATTH. XIV.

MARK VI.

LUKE IX.

JOHN VI.

- 19 αὐτοὺς ᾧδε. Καὶ κελεύσας τοὺς ἄγγελους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, ἐπὶ τοὺς χόρτους, 39 δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνασθαι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ γλωρῶν 40 χόρτῳ. Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήτηκον λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
- 20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περὶ τοὺς κλασμάτων, δώδεκα κοφίνοις πλήρεις. 43 καὶ ἦσαν κλασμάτων δώδεκα κοφίνοις πλήρεις, ἀπὸ τῶν ἰχθύων.
- 21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. 44 Καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. 14⁷ Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.—
- 10 τοὺς; Εἶπε δὲ ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.—
- 11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
- 12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περὶ σσεύσαντα κλάσματα, 13 ἵνα μὴ τι ἀπόληται. Συνήγαγον οὖν καὶ ἐγέμισαν δώδεκα κοφίνοις κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.— Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.— Οἱ οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

§ 65. Jesus walks upon the water.—*Lake of Galilee. Gennesareth.*

ΜΑΤΘ. XIV. 22—36.

MARK VI. 45—56.

- 22 Καὶ εὐθέως ἠνάγκασεν [ὁ Ἰη- 45 Καὶ εὐθέως ἠνάγκασε τοὺς μα-
σοῦς] τοὺς μαθητὰς [αὐτοῦ] ἐμ-
βῆναι εἰς τὸ πλοῖον καὶ προάγειν
αὐτὸν εἰς τὸ πέραν, ἕως
οὗ ἀπολύσῃ τοὺς ὄχ- 46 ση τὸν ὄχλον. Καὶ ἀπο-
λους. Καὶ ἀπολύσας 15 ταξάμενος αὐτοῖς ἀπ-
τοὺς ὄχλους ἀνέβη εἰς 16 ἦλθεν εἰς τὸ ὄρος προς-
τὸ ὄρος κατ' ἰδίαν προς-
εὔξασθαι.
- ὀψίας 47 Καὶ 16
δὲ γενομένης μόρος 48 δὲ ὀψία ἐγένετο, κατ-
24 ἦν ἐκεῖ. Τὸ δὲ πλοῖ- 49 ον ἦδη μέσον τῆς θα-
λάσσης ἦν, βασιλιζόμε-
νον ὑπὸ τῶν κυμάτων· 17 καὶ ἐμβάντες εἰς τὸ
ἦν γὰρ ἐναντίος ὁ ἄνε- 18 πλοῖον ἤρχοντο πέραν
μος. Τετάρτη δὲ φυ- 19 τῆς θαλάσσης εἰς Κα-
λακῆ τῆς νυκτὸς ἀπῆλθε 20 περατοῦν. καὶ σκοτία
πρὸς αὐτοὺς [ὁ Ἰησοῦς] 21 ἦδη ἐγεγόνει, καὶ οὐκ
περιπατῶν ἐπὶ τῆς θα- 22 ἐληλύθει πρὸς αὐτοὺς ὁ
λάσσης. Καὶ ἰδόντες 23 Ἰησοῦς, ἧ' τε θάλασσα
αὐτὸν οἱ μαθηταὶ ἐπὶ 24 ἀνέμου μεγάλου πνέον-
τὴν θάλασσαν περιπα- 25 τος διηγείρετο. Ἐλλη-
τοῦντα, ἐταράχθησαν, 26 κότες οὖν ὡς σταδίου
λέγοντες· ὅτι φάντασμα 27 εἰκοσιπέντε ἢ τριάκοντα
σμὰ ἐστι· καὶ ἀπὸ τοῦ 28 θεωροῦσι τὸν Ἰησοῦν
φόβου ἐκράξαν. Εὐθέως 29 περιπατοῦντα ἐπὶ τῆς
δὲ ἐλάλησεν αὐτοῖς ὁ 30 θαλάσσης καὶ ἐγγὺς τοῦ
Ἰησοῦς λέγων· θαρ- 31 πλοίου γινόμενον, καὶ
σεῖτε, ἐγὼ εἰμι· μὴ φο- 32 ἐφοβήθησαν. Ὁ δὲ λέ-
βεῖσθε. Ἀποκριθεὶς δὲ 33 γει αὐτοῖς· ἐγὼ εἰμι,
αὐτῷ ὁ Πέτρος εἶπε· 34 μὴ φοβεῖσθε. Ἦθελον
κύριε, εἰ σὺ εἶ, κέλευσόν 35 οὖν λαβεῖν αὐτὸν εἰς τὸ
με πρὸς σε ἔλθειν ἐπὶ 36 πλοῖον, καὶ εὐθέως τὸ
29 τὰ ὕδατα. Ὁ δὲ εἶπεν· 37 πλοῖον ἐγένετο ἐπὶ τῆς
ἐλθέ. καὶ καταβάς ἀπὸ 38 γῆς, εἰς ἣν ὑπῆγον.
τοῦ πλοίου ὁ Πέτρος πε-
ριεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς 52 περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ
εἰς 53 ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ

ΜΑΤΤΗ. ΧΙΥ.

MARK VI.

- 30 τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἀνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων· κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ, καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐπίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἀνεμος. Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.
- 34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. Καὶ ἐπιρόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὄλην τὴν περίχωρον ἐκείνην, καὶ προσήγγεγκαν αὐτῷ πάσας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτόν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαυτο, διεσώθησαν.
- 53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ· καὶ προσωμίσθησαν. Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιρόντες αὐτόν, περιδρομῶντες ὄλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι ἐκεῖ ἔστι. Καὶ ὅπου ἂν εἰσπορεύετο εἰς κόμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

§ 66. Our Lord's discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—*Capernaum*.

JOHN VI. 22—71. VII. 1.

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἰδὼν, ὅτι πλοίαριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκεῖνο, εἰς ὃ ἐνήβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοίαριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. (ἄλλα· δὲ ἦλθε πλοίαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου, ὅπου ἔγαγον τὸν ἄρτον εὐχαριστήσματος τοῦ κυρίου.) ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνήβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτόν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐβόησατε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφράμισεν ὁ θεός. Εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. Εἶπον οὖν αὐτῷ· τί οὖν ποιῆς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὰ μύθια ἔγαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον^a ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν

^a 1. Ps. 78, 24. Comp. Ex. 16, 15.

JOHN VI.

οὐν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
 ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
 33 τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ
 34 ζῶν διδοὺς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν
 35 ἄρτον τούτου. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχό-
 μενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε·
 36 37 ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐσθλάκατέ με καὶ οὐ πιστεύετε. Πᾶν, ὃ δίδωσί μοι ὁ
 38 πατήρ, πρὸς ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· ὅτι κατα-
 βέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ
 39 πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με [πατρὸς], ἵνα πᾶν
 ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 40 Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
 41 Ἐργόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 42 ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, ὃς ἡμεῖς
 οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· ὅτι ἐκ τοῦ οὐρανοῦ
 43 καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ'
 44 ἀλλήλων. Οὐδεὶς δύναται εἰσεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλύσῃ
 45 αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς
 προφήταις·^a καὶ ἔσονται πάντες διδασκατοὶ θεοῦ· πᾶς οὖν ὁ ἀκούσας παρὰ
 46 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με· οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ
 47 μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακε τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
 48 49 πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· οἱ πατέρες
 50 ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον·^b οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 51 τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ
 ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν
 52 ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχηοντο οὖν πρὸς ἀλλήλους οἱ Ἰου-
 53 δαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ
 54 ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων μου
 τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν
 55 τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωσίς, καὶ τὸ αἷμά μου ἀλη-
 56 θῶς ἐστὶ πόσις. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
 57 μένει καὶ ἐγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ καὶ ἐγὼ ζῶ διὰ τὸν
 58 πατέρα, καὶ ὁ τρώγων με καθεὶνος ζήσεται δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 τοῦ οὐρανοῦ καταβάς, ὃν καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέ-
 59 θανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν
 συναγωγῇ διδάσκων ἐν Καπερναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· σκληρὸς ἐστὶν οὗτος ὁ
 61 λόγος· τίς δύναται αὐτοῦ ἀκούειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι

^a 45. Is. 54, 13. Comp. Jer. 31, 33 sq.

^b 49. Comp. Ex. 16, 15.

JOHN VI.

62 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίξει; ἵ ἐὰν οὖν
 63 θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίοντα ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμά
 ἐστὶ τὸ ζῶοποιῶν, ἢ σὰρξ οὐκ ὄφελει οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν,
 64 πνεῦμά ἐστὶ καὶ ζωή ἐστίν. Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν. ἦδει
 γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων
 65 αὐτόν. Καὶ ἔλεγε· διὰ τοῦτο εἶρηκα ὑμῶν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με,
 66 ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν
 67 μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτον. Εἶπεν οὖν ὁ
 68 Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη οὖν αὐτῷ Σίμων
 69 Πέτρος· κύριε, πρὸς τίνα ἀπελενσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· ἵ καὶ
 ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ [τοῦ
 70 ζῶντος]. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
 71 καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην·
 οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι εἰς ὧν ἐκ τῶν δώδεκα.

VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλην ἐν
 τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM
GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

§ 67. Our Lord justifies his Disciples for eating with unwashed hands. Pharisaic Traditions.—*Capernaum.*

MATTH. XV. 1—20.

MARK VII. 1—23.

1 **Τ**ότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες·

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοι-

3 καῖς χειρσί, τοῦτ' ἔστιν ἀνίπτους, ἐσθίουσας ἄρτους· (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγῆ νύφωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπτισμὸν ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα

2 διὰ τί οἱ μαθηταί σου παραβαίνοσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς.—Ἐποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων·^a ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με

ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους χερσὶν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι κελῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·^a οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία

^a 7 etc. Is. 29, 13.

MATTH. XV.

τιμῆ, ἣ δὲ καρδία αὐτῶν πόρῳ
9 ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβον-
ταί με διδάσκοντες διδασκαλίας,
ἐντάλματα ἀνθρώπων.—

3 —διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν
4 ὑμῶν; Ὁ γὰρ θεὸς ἐνετείλατο λέ-
γων·^a τίμα τὸν πατέρα καὶ τὴν μη-
τέρα· καὶ· ὁ κακολογῶν πατέρα ἢ
5 μητέρα θανάτῳ τελευτάτω. Ὑμεῖς δὲ
λέγετε· ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μη-
τρὶ· δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς·
καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ
ἢ τὴν μητέρα αὐτοῦ.

6 Καὶ ἠνθρώσατε τὴν ἐντολὴν τοῦ
θεοῦ διὰ τὴν παράδοσιν ὑμῶν.—

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν
11 αὐτοῖς· ἀκούετε καὶ συνίετε. Οὐ τὸ
εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ
τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
θρωπον.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· οἶδας, ὅτι οἱ Φαρισαῖοι
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δε ἀποκριθεὶς εἶπε· πῦσα γυνεῖα,
14 ἦν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. Ἄφετε αὐτούς· ὁδηγοὶ
εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν
ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον
15 πεισοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ· σράσον ἡμῖν τὴν παρα-
16 βολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν·
17 ἀκμῆν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ-
πω ροεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ

MARK VII.

7 αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ. Μά-
την δὲ σέβονταί με διδάσκοντες δι-
δασκαλίας, ἐντάλματα ἀνθρώπων.

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων,
βαπτισμούς ξυεσῶν καὶ ποτηρίων, καὶ ἄλλα
παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

9 Καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε
τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παρά-
10 δοσιν ὑμῶν τηρήσητε. Μωϋσῆς γὰρ
εἶπε·^a τίμα τὸν πατέρα σου καὶ τὴν
μητέρα σου· καὶ· ὁ κακολογῶν πα-
τέρα ἢ μητέρα θανάτῳ τελευτάτω.

11 Ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος
τῷ πατρὶ ἢ τῇ μητρὶ· κορβάν, (ὃ
ἔστι δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφελή-

12 θῆς· καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν
ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ

13 αὐτοῦ, ἄνκρουντες τὸν λόγον τοῦ
θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώ-
κατε· καὶ παρόμοια τοιαῦτα πολλὰ

14 ποιεῖτε. Καὶ προσκαλεσάμενος πάν-
τα τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούετε
15 μου πάντες καὶ συνίετε. Οὐδὲν ἐστιν

ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμε-
νον εἰς αὐτόν, ὃ δύναται αὐτὸν κοι-
νῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ'

αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρω-
16 πον. Εἴ τις ἔχει ὄτια ἀκούειν, ἀκούετω.

MATTH. XV.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· οἶδας, ὅτι οἱ Φαρισαῖοι
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δε ἀποκριθεὶς εἶπε· πῦσα γυνεῖα,
14 ἦν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. Ἄφετε αὐτούς· ὁδηγοὶ
εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν
ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον
15 πεισοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ· σράσον ἡμῖν τὴν παρα-
16 βολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν·
17 ἀκμῆν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ-
πω ροεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ

MARK VII.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
ὄχλου, ἐπρωῶτων αὐτὸν οἱ μαθηταὶ
18 αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέ-
γει αὐτοῖς· οὕτω καὶ ὑμεῖς ἀσύνετοί
ἐστε; οὐ ροεῖτε, ὅτι πᾶν τὸ ἔξωθεν
εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ

^a 4 etc. Ex. 20, 12. Comp. Ex. 21, 17. Deut. 5, 16.

MATTH. XV.

18 καὶ εἰς ἀφροδῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας. ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

23 ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

§ 68. The daughter of a Syrophenician woman is healed.—*Region of Tyre and Sidon.*

MATTH. XV. 21—28.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρον καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκράνασεν αὐτῷ λέγουσα· ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον· καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλὸτα οἴκου Ἰσραήλ. Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα· κύριε, βοήθει μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε· ναί, κύριε· καὶ γὰρ τὰ κυναρία ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

MARK VII.

19 δύναται αὐτὸν κοινοῦσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφροδῶνα ἐκπορεύεται, καθαρῶς πάντα τὰ βρώματα. Ἔλεγε δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,

22 ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

MARK VII. 24—30.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρον καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινίσις τῷ γένει, καὶ ἠρώτα αὐτόν, ἵνα τὸ δαιμόνιον ἐβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· ναί, κύριε· καὶ γὰρ τὰ κυναρία ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εἶρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης·

§ 69. A deaf and dumb man healed; also many others. Four thousand are fed.—
The Decapolis.

ΜΑΤΘ. XV. 29—38.

MARK VII. 31—37. VIII. 1—9.

- 29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.
- 30 παρακαλοῦσιν αὐτόν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ, καὶ πτύσας ἦψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἔστέναξε καὶ λέγει αὐτῷ· ἔρραθί, ὃ ἔστι, διανοίχθητι. Καὶ εὐθέως διανοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. Καὶ διεστέλλατο αὐτοῖς, ἵνα μηδεὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσώτερον ἐκίνησον. Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· καλῶς πάντα πεποιήμε· καὶ τοὺς κωσσοὺς ποιῶ ἰκούειν καὶ τοὺς ἀλάλους λαλεῖν.

ΜΑΤΘ. XV.

- 30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χολοὺς, τυφλοὺς, κωσοὺς, κνλλοὺς, καὶ ἐτέροισιν πολλοὺς, καὶ ἔροιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς, ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωσοὺς λαλοῦντας, κνλλοὺς ὑγιεῖς, χολοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

MARK VIII.

- 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος [ὁ Ἰησοῦς] τοὺς μαθητὰς αὐτοῦ λέγει αὐ-

ΜΑΤΘ. XV.

- 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολύσαι αὐτοὺς νήστεισ οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
- 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· ἐπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.
- 34 Καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύδας εὐχαριστήσας ἔκλασε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
- 2 τοῖς· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεισ εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσι.
- 3 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· πόθεν τούτους δυνησεται τις ἄδε χορτάσαι ἄρτων ἐν ἐρημίᾳ;
- 4 Καὶ ἐπηρώτα αὐτοὺς· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· ἐπτὰ. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἐπτὰ ἄρτους εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι·

MATTH. XV.

57 μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων, ἑπτὰ 38 σπυρίδας πλήρεις. Οἱ δὲ ἐσθίουτες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

MARK VIII.

7 καὶ παρέθηκεσαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθῦδια ὀλίγα· καὶ εὐλογήσας εἶπε 8 παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ καὶ ἔχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. 9 Ἦσαν δὲ οἱ φαρόντες ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

§ 70. The Pharisees and Sadducees again require a sign. [See § 49.]—Near *Magdala*.

MATTH. XV. 39. XVI. 1—4.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

XVI. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπρωότησαν αὐτόν, σημεῖον ἐκ τοῦ 2 οὐρανοῦ ἐπιδειξάει αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὀψίας γενομένης λέγετε· εὐδία, πυρόάζει γὰρ ὁ οὐρανός· 3 καὶ πρωΐ· σήμερον χειμῶν, πυρόάζει γὰρ στουρνάζων ὁ οὐρανός. ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα 4 τῶν καιρῶν οὐ δύνασθε; Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωανῆ τοῦ προφήτου.—

MARK VIII. 10—12.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἢ γενεὰ αὐτῆ σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 71. The Disciples cautioned against the leaven of the Pharisees, etc.—*N. E. coast of the Lake of Galilee*.

MATTH. XVI. 4—12.

4 —Καὶ καταλιπὼν αὐτούς ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ 7 Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ὅτι ἄρτους οὐκ 8 ἐλάβομεν. Γινὸς δὲ ὁ Ἰησοῦς εἶπεν [αὐτοῖς]· τί διαλογίζεσθε ἐν ἑαυτοῖς,

MARK VIII. 13—21.

13 Καὶ ἀφείς αὐτούς ἐμβὰς πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' 15 ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ 16 τῆς ζύμης Ἡρώδου. Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· ὅτι 17 τι ἄρτους οὐκ ἔχομεν. Καὶ γινὸς ὁ Ἰησοῦς λέγει αὐτοῖς· τί διαλο-

MATTH. XVI.

MARK VIII.

LUKE IX.

- 15 Ἰερειάν ἢ ἕνα τῶν προ- 29 τῶν προφητῶν. Καὶ
φήτῶν. Λέγει αὐτοῖς· αὐτὸς λέγει αὐτοῖς· 20 Εἶπε δὲ αὐτοῖς· ὑμεῖς
ὕμεις δὲ τίνα με λέγετε ὕμεις δὲ τίνα με λέ- δὲ τίνα με λέγετε εἶ-
16 εἶναι; Ἀποκριθεὶς δὲ γετε εἶναι; ἀποκριθεὶς ναι;
Σίμων Πέτρος εἶπε· σὺ ἀποκριθεὶς; ἀποκριθεὶς; δὲ ὁ
εἶ ὁ Χριστός, ὁ υἱὸς δὲ ὁ Πέτρος λέγει αὐ- Πέτρος εἶπε· τὸν Χρι-
τοῦ θεοῦ τοῦ ζῶντος. τῷ· σὺ εἶ ὁ Χριστός. στὸν τοῦ θεοῦ.
- 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων 74. Our Lord foretells his own death and resurrection, and the trials of his followers.
βάρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ —Region of Cesarea Philippi.
18 πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καγὼ δέ σοι λέγω, 21 ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω
μου τὴν ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύσουσιν
19 αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐ- 20 τοῖς. Τότε διεστειλάτο 30 Καὶ ἐπετίμησεν αὐτοῖς, 21 Ὅ δὲ ἐπιτιμήσας αὐτοῖς·
ρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἵνα μηδενὶ λέγωσι περὶ παρῆγγειλε μηδενὶ λέγειν
ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λε- τοῦτο·
λυμένον ἐν τοῖς οὐρα- 22
- 20 τοῖς. Τότε διεστειλάτο 30 Καὶ ἐπετίμησεν αὐτοῖς, 21 Ὅ δὲ ἐπιτιμήσας αὐτοῖς·
τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι παρῆγγειλε μηδενὶ λέγειν
ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτοῦ. τοῦτο·

§ 74. Our Lord foretells his own death and resurrection, and the trials of his followers.
—Region of Cesarea Philippi.

MATTH. XVI. 21—28.

MARK VIII. 31—38.

LUKE IX. 22—27.

- 21 Ἀπὸ τότε ἤρξατο ὁ 31 Καὶ ἤρξατο διδάσκειν 22 Εἰπὼν· ὅτι δεῖ τὸν
Ἰησοῦς δεικνύειν τοῖς αὐτούς, ὅτι δεῖ τὸν υἱὸν υἱὸν τοῦ ἀνθρώπου
μαθηταῖς αὐτοῦ, ὅτι τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀπο- ποθεῖν καὶ ἀποδοκιμα-
δεῖ αὐτὸν ἀπελθεῖν εἰς σθῆναι ἀπὸ τῶν πρεσ- δοκιμασθῆναι ἀπὸ τῶν
Ἱερουσόλυμα καὶ πολλὰ βυτέρων καὶ τῶν ἀρ- πρεσβυτέρων καὶ ἀρ-
παθεῖν ἀπὸ τῶν πρεσ- χιερέων καὶ τῶν γραμ- χιερέων καὶ ἀποκτανθῆ-
βυτέρων καὶ ἀρχιερέων και γραμματέων καὶ ἀποκτανθῆ- και ἀποκτανθῆ-
καὶ γραμματέων καὶ ἀπο- ναι καὶ μετὰ τρεῖς ἡμέ- τρίτῃ ἡμέρᾳ ἐγερθῆναι.
κτανθῆναι καὶ τῇ τρίτῃ ρας ἀναστῆναι· 1 καὶ παρῆγγειλε τὸν λόγον ἐλά-
22 ἡμέρᾳ ἐγερθῆναι. Καὶ 32 ρας ἀναστῆναι· 1 καὶ παρῆγγειλε τὸν λόγον ἐλά-
προσλαβόμενος αὐτὸν ὁ λει. Καὶ προσλαβόμενος αὐτὸν ὁ
Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.
ἰλεώς σοι, κύριε, οὐ μὴ ἔσται σοι 33 Ὅ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς
23 τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ μαθητᾶς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ
Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· λέγων· ὕπαγε ὀπίσω μου, σατανᾶ,
σάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώ- 34 τῶν ἀνθρώπων. Καὶ προσκαλεσά-
πων. μενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐ-

MATTH XVI.

MARK VIII.

LUKE IX.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔρεκεν ἔμοῦ, εἰρήσει αὐτήν.

25 Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

τοῦ εἶπεν αὐτοῖς· ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔρεκεν ἔμοῦ καὶ τοῦ εὐαγγελίου, [οὐτος] σώσει αὐτήν.

26 Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Ὅς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλ-

23 Ἐλεγε δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔρεκεν ἔμοῦ, οὗτος σώσει αὐτήν.

25 Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτόν δὲ ἀπολέσας ἢ ζημιωθείς;

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

Θη ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν

ἀγίων. Καὶ ἔλεγεν

28 Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ.

§ 75. The Transfiguration. Our Lord's subsequent discourse with the three Disciples.—Region of *Cesarea Philippi*.

MATTH. XVII. 1—13.

MARK IX. 2—13.

LUKE IX. 28—36.

1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς

2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡς

MATTH. XVII.

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος 2 ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς 3 τὸ φῶς. Καὶ ἰδοὺ, ᾤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες.

32 σαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-

4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· κύριε, καλὸν ἔστιν ἡμῶς ᾧδε εἶναι· εἰ θέλεις, ποιήσωμεν ᾧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσῆϊ μίαν καὶ μίαν 5 Ἡλίας. Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης λέγουσα·^a οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. Καὶ προσελθῶν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν· ἐγέρθητε 8 καὶ μὴ φοβεῖσθε. Ἐπύρναντες δὲ

MARK IX.

τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἰμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιών, οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. 4 Καὶ ᾤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεὶ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, καλὸν ἔστιν ἡμῶς ᾧδε εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίας μίαν. Οὐ γὰρ ἤδει τί λαλήσῃ· ἦσαν 7 γὰρ ἔκφοβοι. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης [λέγουσα]·^a οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· 8 αὐτοῦ ἀκούετε. Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

36 φωνὴν ἐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγει-

LUKE IX.

ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνήβη εἰς τὸ ὄρος προσεύξασθαι. Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς 29 ἕξαστραπτῶν. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλον αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, 30 οἱ ὄφθιντες ἐν δόξῃ ἔλεγον τὴν ἕξοδον αὐτοῦ, ἣν ἐμελλε πληροῦν ἐν Ἱερου- 33 στωῦται αὐτῷ. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλὸν ἔστιν ἡμῶς ᾧδε εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, σοὶ καὶ μίαν Μωϋσεὶ, καὶ μίαν Ἡλίας, μὴ εἰδὼς ὁ λέγει. 34 Ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα·^a οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Καὶ ἐν τῷ γενέσθαι τὴν

^a 5 etc. Comp. | Pet. 1, 17.

MATTH. XVII.

- τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
- 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐπετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· μηδεὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἔλθειν πρῶτον;
- 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπίγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

LUKE IX.

λαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὦν ἐωράκασιν.

MARK IX.

- 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδεὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. Καὶ ἐπηρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἔλθειν πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔλθὼν πρῶτον ἀποκαθιστῆ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ ἀάθῃ καὶ ἔξουδενωθῆ; Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· καθὼς γέγραπται ἐπ' αὐτόν.

§ 76. The healing of a Demoniac, whom the Disciples could not heal.—*Region of Cesarea Philippi.*

MATTH. XVII. 14—21.

- 14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον,
- 15 γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως πῶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί αὐτῷ ἀνθρώπος, γονυπετῶν αὐτόν· καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλὰκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγα

MARK IX. 14—29.

- 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως πῶς ὁ ὄχλος ἰδὼν αὐτόν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί συζητεῖτε πρὸς αὐτούς; Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε· διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἕχοντι πνεῦμα ἄλαλον. Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρῖζει, καὶ τριῖζει τοὺς ὀδόντας αὐτοῦ καὶ ξη-

LUKE IX. 37—43.

- 37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήρτησεν αὐτῷ ὄχλος πολὺς.
- 38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μογογενής ἐστὶ μοι· καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίγνης κινᾷ, καὶ σπαράσσει αὐτόν μετὰ

MATTH. XVII.

MARK IX.

LUKE IX.

- αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
- 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
- 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἀπιστίαν ὑμῶν. ἄμην γὰρ λέγω ὑμῖν, εἰ ἔχετε πίστιν ὡς κόκκον σιδάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
- ραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
- 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν, καὶ ἰδὼν αὐτόν, εὐθὺς τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκλύετο ἀφρίζων. Καὶ ἐπρωτόησε τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδίον· καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τό, εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθὺς κρᾶζας ὁ πατήρ τοῦ παιδίου μετὰ δακρύων ἔλεγε· πιστεύω [κύριε]· βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλαλθον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω· ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. Καὶ κρᾶζαν καὶ πολλὰ σπαράζαν αὐτόν ἐξῆλθε. καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λεγεῖν, ὅτι ἀπέθανεν.
- 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη,
- 28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπρωότων αὐτόν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
- ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. Ἐτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν.
- Ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.
- 23 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.—

§ 77. Jesus again foretells his own Death and Resurrection. [See § 71.]—Galilee.

ΜΑΤΘ. XVII. 22, 23.

ΜΑΡΚ. ΙΧ. 30—32.

ΛΟΥΚ. ΙΧ. 43—45.

22 Ἀναστρεφόμενων δὲ 30 αὐτῶν ἐν τῇ Γαλιλαίᾳ,

Καὶ ἐκεῖθεν ἐξελθόν- 30 τες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν, ἵνα τις γῶ-

43—Πάντων δὲ θαυμαζόν- 43 των ἐπὶ πῦσιν οἷς ἐποίη- σεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·

εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

31 Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς· ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,

44 Ἔθεσθε ὑμεῖς εἰς τὰ ὅσα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖ-

23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.

καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστή-

45 ρας ἀνθρώπων. Οἱ δὲ ἠγνόουν τὸ ὄημα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐροβοῦντο ἐρωτῆσαι αὐ-

32 σεται. Οἱ δὲ ἠγνόουν τὸ ὄημα, καὶ ἐροβοῦντο αὐτόν ἐπερωτῆσαι.

τὸν περὶ τοῦ ὄηματος τούτου.

§ 78. The Tribute-money miraculously provided.—Capernaum.

ΜΑΤΘ. XVII. 24—27.

ΜΑΡΚ. ΙΧ. 33.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ- 33 ναοῦμ, προσῆλθον οἱ τὰ δίδραχμα

Καὶ ἦλθεν εἰς Καπερναοῦμ.—

λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; Ἄγει· καὶ καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφησεν αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι

26 τέλη ἢ κῆρσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτριῶν; Ἄγει αὐτῷ ὁ Πέτρος· ἀπὸ τῶν ἄλλοτριῶν. ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.

27 Ἴνα δὲ μὴ σκαρδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάτῃα πρῶτον ἔχθον ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐρῆσεται στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The Disciples contend who should be the greatest. Jesus exhorts to humility, forbearance, and brotherly love.—Capernaum.

ΜΑΤΘ. XVIII. 1—35.

ΜΑΡΚ. ΙΧ. 33—50.

ΛΟΥΚ. ΙΧ. 46—50.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ 33 προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μέγιστος ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

—Καὶ ἐν τῇ οἰκίᾳ γενό- 33 μετος ἐπηρεῶτα αὐτοῖς· τί ἐν τῇ ὁδῷ πρὸς ἐαν- 34 τοὺς διελογίζεσθε; Οἱ δὲ ἐσιώπων· πρὸς ἀλλή-

46 Εἰσῆλθε δὲ διαλογι- 46 σμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μέγιστος αὐτῶν. Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν,

MARK IX.

35 λους γὰρ διελέχθησαν ἐν τῇ ὁδοῦ, τίς μείζων. Καὶ καθίσας ἐφώνησε τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος

MATTH. XVIII.

καὶ πάντων διάκονος.

LUKE IX.

2 Καὶ προσκαλεσάμενος ὁ 36 Καὶ λαβὼν παιδίον ἔπιλαβόμενος Ἰησοῦς παιδίον ἔστη- στησεν αὐτὸ ἐν μέσῳ αὐ- παιδίον, ἔστησεν αὐτὸ σεν αὐτὸ ἐν μέσῳ αὐτῶν τῶν, καὶ ἐναγκαλισάμε- 48 παρ' ἐαυτοῦ¹ καὶ εἶπεν

3¹ καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε 37 ὅς ἐάν ἐν τῶν τοιού- τῶν παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐάν ἐμὲ δέξεται, οὐκ ἐμὲ δέχε- 49 ται, ἀλλὰ τὸν ἀποστεί- λαντά με.¹ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέ- 49 μέγας. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπι- στατά, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλ- λοντα τὰ δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡ-

4 ρανῶν. Ὅστις οὖν τα- πεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός 38 λαντά με.¹ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέ- 49 μέγας. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπι- στατά, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλ- λοντα τὰ δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡ-

5 καὶ ὅς ἐάν δέξεται παι- δίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

39 ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε· μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἐσ- 50 τιν, ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσάι με.

40¹ Ὅς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

41 Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἔστε,

MATTH. XVIII.

6 Ὅς δ' ἂν σκανδαλίῃ ἓνα τῶν μι- 42 κροῦν αὐτοῦ. Καὶ ὅς ἂν σκαν- δαλίῃ ἓνα τῶν μικρῶν τῶν πιστεύν- των εἰς ἐμέ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περικείται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν

7 θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν 43 θάλασσαν. Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοπον αὐτήν· καλόν σοί ἐστι κτεῖν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκαν- 44 ὄπον ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ 45 τὸ πῦρ οὐ σβέννυται.^a Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοπον αὐτόν·

^a 44. Comp. Is. 66, 24.

MATTH. XVIII.

δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
τὸ αἰώνιον.

46 θῆναι εἰς τὴν γέενναν, εἰς τὸ
οὐ τελευτᾷ καὶ τὸ πῦρ οὐ

9 Καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίξει
σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·
καλὸν σοί ἐστι μοιόσθαλμον εἰς τὴν
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρός.

50 ται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. Καλὸν τὸ
ἄλας· ἐὰν δὲ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύ-
σετε; ἔχετε ἐν ἑαυτοῖς ἄλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATTH. XVIII.

10 Ὁρατε, μὴ κατασρονήσχητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ
ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαρτὸς βλέπονσι τὸ πρόσωπον τοῦ πατρὸς μου
11 12 τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. Τί
ὑμῖν δοκεῖ; ἐὰν γένηταί τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ ἀν-
13 των· οὐχὶ ἀγείς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμε-
14 τον; Καὶ ἐὰν γένηται εἰρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,
15 ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θέλημα
ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τού-
16 των. Ἐὰν δὲ ἁμαρτίῃ εἰς σὲ ὁ ἀδελφός σου, ἔπαυε καὶ ἔλεξον αὐτὸν μεταξὺ
17 σοῦ καὶ αὐτοῦ μόνου·^a ἐὰν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου·¹ ἐὰν δὲ
μὴ ἀκούσῃ, παρᾶλαβε μετὰ σοῦ ἑτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων
18 ἢ τριῶν σταθῇ πᾶν ῥήμα.^b Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ. ἐὰν δὲ
19 καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν
λέγω ὑμῖν, ὅσα ἐὰν δήσχητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα
20 ἐὰν λύσχητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν, ὅτι
ἐὰν δύο ἢ τρεῖς συνηγήσων ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἐὰν αἰ-
21 τήσονται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Οὐ γὰρ
εἶσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ ἐγὼ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ
22 ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; λέγει αὐτῷ ὁ Ἰησοῦς· οὐ, λέγω
23 σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. Αὐτὰ τοῦτο ὁμοιωθῆ ἡ βασι-
24 λεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖρα λόγον μετὰ τῶν δού-
25 λων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηρέχθη αὐτῷ εἰς ὀρειεῖτης
αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ
26 ἀποδοθῆναι. Περὶ οὗν ὁ δούλος προσκύνει αὐτῷ λέγων· κύριε, μακροθύ-

^a 15. Comp. Lev. 19, 17, 18.^b 16. Deut. 19, 15.

MATTH. XVIII.

27 μῆσον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου
 28 ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος
 ἐκείτος, εἶδεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
 29 κρατήσας αὐτὸν ἐπιγεγέλωτος· ἀπόδος μοι εἴ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδου-
 λος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ'
 30 ἐμοί, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
 31 εἰς φυλακὴν, ἕως οὗ ἀποδοῦν τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ
 γεγόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα
 32 τὰ γεγόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε
 33 πονηρῆ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεισάς με· οὐκ ἔδει
 34 καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἤλεῆσα; Καὶ ὀργισθεὶς ὁ
 κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασιραισταῖς, ἕως οὗ ἀποδοῦν πᾶν τὸ ὀφειλό-
 35 μενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

§ 80. The Seventy instructed and sent out.—Capernaum.

LUKE X. 1—16.

1 Μετὰ δὲ ταῦτα ἀπέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν
 αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτοὺς
 2 ἔρχεσθαι. Ἔλεγεν οὖν πρὸς αὐτούς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλιγοί·
 δεῖθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν
 3 αὐτοῦ. Ἐπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμῖς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βα-
 4 σιάζεστε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν
 5 ἀσπάσθηθε.^a Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ
 6 τούτῳ. Καὶ ἐὰν ἢ ἐκεῖ νιὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ
 7 δὲ μήγε, ἐφ' ὑμῶν ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιόντες καὶ πίνον-
 8 τες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί· μὴ μεταβαίνετε
 9 εἰς οἰκίαν εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε
 10 τὰ παρατιθέμενα ὑμῖν,¹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐ-
 11 τοῖς· ἤγγικεν ἐφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ
 12 δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε· καὶ τὸν κοινοτὸν
 τὸν κολληθέντα ἡμῶν ἐκ τῆς πόλεως ὑμῶν ἀπομασσοῦμεθα ὑμῖν· πληρ τοῦτο
 12 γινώσκετε, ὅτι ἤγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ θεοῦ. Λέγω [δὲ] ὑμῖν, ὅτι
 13 Σοδομοῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι,
 14 Χοραζὴν· οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
 15 αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν
 16 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἢ
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ
 ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
 λαντά με.

^a 4. Comp. 2 K. 4, 29.

§ 81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria.

JOHN VII. 2—10.

2 3 Ἦν δὲ ἑγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μεταβῆθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παθήσεια εἶναι. εἰ ταῦτα ποιεῖς, φανερώσωσον σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποηρὰ ἔστιν. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται. Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

LUKE IX. 51—56.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ετοιμάσαι αὐτῷ. Καὶ οὐκ ἔδεδξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον· κύριε, θέλεις εἰπώμεν πῶς καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλωᾶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν· οὐκ οἴδατε, οἷον πνεύματός ἐστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

§ 82. Ten Lepers cleansed.—Samaria.

LUKE XVII. 11—19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. Καὶ εἰσερχόμενον αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρῳθεν· καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. Εὖς δὲ ἐξ αὐτῶν ἰδὼν, ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν· καὶ ἔπεσε ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν Σαμαρείτης. Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ ἐνρέθησαν ὑποστρέφοντας δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενης οὗτος; Καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS
UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS
BEFORE THE FOURTH PASSOVER.

TIME: *Six months less one week.*

§ 83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem.*

JOHN VII. 11—53. VIII. 1.

11 **Ο**ί οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος ;
12 Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον· ὅτι ἀγαθὸς
13 ἐστὶν. ἄλλοι δὲ ἔλεγον· οὐ· ἀλλὰ πλατῆ τὸν ὄχλον. Οὐδεὶς μὲντοι παρόρησά
14 ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης
15 ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγον-
16 τες· πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς ; Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰη-
17 σοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἐστὶν ἐμῆ, ἀλλὰ τοῦ πέμψαντός με·¹ ἐάν τις
18 θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ
19 ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. Ὁ ἀπ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ,
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν
20 αὐτῷ οὐκ ἐστὶν. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον ; καὶ οὐδεὶς ἐξ ὑμῶν
21 ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι ; Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· δαιμό-
22 μιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν
23 ἔργον ἐποίησα, καὶ πάντες θαυμάζετε ! διὰ τούτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν
περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
24 σαββάτῳ περιτέμνετε ἄνθρωπον.^a Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββά-
25 τῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε, ὅτι ὅλον ἄνθρωπον ἡγίη ἐποίησα
οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι ;

^a 22. Lev. 12, 3.

JOHN VII.

- 26 ¹ καὶ ἴδε, παρόρησά λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ
 27 ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; ¹ ἀλλὰ τοῦτον οἴδαμεν πόθεν
 28 ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γνώσκει πόθεν ἐστίν. Ἐκραξεν οὖν
 ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί·
 29 καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
 30 οἴδατε. Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ κενὸς με ἀπέστειλεν. Ἐξή-
 31 τουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὕτω
 32 ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα,
 καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.
 33 Ἐπερ οὖν ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
 34 πέμψαντά με. Ζητήσατέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύ-
 35 ρασθε εἰδέναι. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· πῶ οὗτος μέλλει πορευέ-
 36 σθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει
 37 πορευέσθαι καὶ διδάσκειν τοὺς Ἕλληνας; Τίς ἐστίν οὗτος ὁ λόγος, ὃν εἶπε·
 38 ζητήσατέ με, καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύνασθε εἰδέναι;
 39 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστίχει ὁ Ἰησοῦς καὶ ἐκραξε λέ-
 40 γων· εἴαν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς
 41 εἶπε ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος.^a Τοῦτο
 42 δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
 43 οὕτω γὰρ ἦν πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ
 44 ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι
 45 ἔλεγον· οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
 46 Χριστὸς ἔρχεται; Οὐχὶ ἡ γραφή εἶπε, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ
 47 Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;^b Σχίσμα οὖν ἐν τῷ
 48 ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς
 49 ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 50 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· διὰ τί οὐκ ἠγάγετε αὐτόν; Ἀπεκρίθησαν
 51 οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.
 52 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλήρησθε; Μὴ τις ἐκ
 53 τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; Ἄλλ' ὁ ὄχλος οὗτος,
 54 ὁ μὴ γνώσκων τὸν νόμον, ἐπιζατάγατοί εἰσι. Λέγει Νικόδημος πρὸς αὐτούς, ὁ
 55 ἐλθὼν κενὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄν-
 56 θρωπον, εἴην μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνώῃ, τί ποιεῖ; Ἀπεκρίθησαν
 57 καὶ εἶπον αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφή-
 58 τῆς ἐκ τῆς Γαλιλαίας οὐκ ἐρίχηται.
53. VIII. 1 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη εἰς
 τὸ ὄρος τῶν ἐλαιῶν.

^a 38. Is. 55. 1. 58, 11. Comp. Is. 44, 3. Zech. 13, 1. 14, 8.^b 42. Comp. Ps. 89, 4. 132, 11. Mic. 5, 1 [2].

§ 84. The Woman taken in Adultery.—*Jerusalem.*

JOHN VIII. 2—11.

2 "Ορθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐ-
 3 τόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγρουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
 4 λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφάω μοιχομένη.
 5 Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι·^a σὺ οὖν
 6 τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ
 7 δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον
 8 9 τὸν λίθον ἐπ' αὐτῇ βαλεῖτω. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ
 δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἰς, ἀρ-
 10 ξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰη-
 11 σοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασά-
 μενος πλὴν τῆς γυναίκος εἶπεν αὐτῇ· ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν; ἼΙ δὲ εἶπεν· οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδέ
 ἐγὼ σε κατακρίνω. πορεύου καὶ μηκέτι ἀμάρτανε.

§ 85. Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—*Jerusalem.*

JOHN VIII. 12—59.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
 ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
 14 ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κὰν ἐγὼ μαρτυρῶ περὶ
 15 ἑμαντοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·
 16 ὑμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. Ὑμεῖς κατὰ τὴν σάρκα
 17 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἔὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής
 18 ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ
 δὲ τῷ ὑμετέρῳ γέγραπται·^b ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
 18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
 19 Ἐλεγον οὖν αὐτῷ· ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς· οὔτε ἐμὲ οἴδατε
 20 οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν. Ταῦτα τὰ
 21 ῥήματα ἐλάλησεν [ὁ Ἰησοῦς] ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ
 οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
 21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ
 22 ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 22 Ἐλεγον οὖν οἱ Ἰουδαῖοι· μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω,
 23 ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
 τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου

^a 5. Lev. 20, 10. Comp. Deut. 22, 21.^b 18. Deut. 17, 6. Comp. Deut. 19, 15.

JOHN VIII.

24 τοῦτον. Εἶπον οὖν ἡμῶν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ἡμῶν· ἐὰν γὰρ
 25 μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ἡμῶν. Ἐλεγον οὖν
 αὐτῷ· σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ἡμῖν.
 26 Πολλὰ ἔχω περὶ ἡμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ, καὶ γὰρ,
 27 ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγνωσαν, ὅτι τὸν
 28 πατέρα αὐτοῖς ἔλεγον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ὅταν ὑψώσητε τὸν υἱὸν τοῦ
 29 καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ, καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
 οὐκ ἀγῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
 30 31 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγον οὖν ὁ Ἰη-
 σοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ἡμεῖς μείνητε ἐν τῷ λόγῳ
 32 τῷ ἔμφῳ, ἀληθῶς μαθηταὶ μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλή-
 33 θεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδεὶς
 34 δεδουλευκήμεν πώποτε· πῶς σὺ λέγεις· ὅτι ἐλεύθεροι γενήσεσθε; Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ἡμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος
 35 ἐστὶ τῆς ἁμαρτίας. Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς
 36 μένει εἰς τὸν αἰῶνα. Ἐὶν οὖν ὁ υἱὸς ἡμῶν ἐλευθερώσῃ, ὅπως ἐλεύθεροι ἔσεσθε.
 37 Οἶδα, ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς
 38 οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ δ' εἶώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ὑμεῖς οὖν ὁ
 39 εἰσράγκατε παρὰ τῷ πατρὶ ἡμῶν ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ὁ
 40 πατήρ ἡμῶν Ἀβραάμ ἐστὶ. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἦτε,
 41 τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον,
 42 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ
 43 ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ἡμῶν. εἶπον οὖν αὐτῷ· ἡμεῖς ἐκ
 44 πορνείας οὐ γεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς· εἰ ὁ Θεὸς πατήρ ἡμῶν ἦν, ἠγαπήτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλ-
 43 θον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμυαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διὰ
 τί τὴν λαλιὰν τὴν ἡμῖν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν
 44 ἐμόν. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
 ἡμῶν θέλετε ποιεῖν. ἐκεῖνος ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀλήθειᾳ οὐχ
 45 ἔστηκεν, ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
 46 ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πι-
 47 στεύετε μοι. Τίς ἐξ ἡμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διὰ
 47 τί ὑμεῖς οὐ πιστεύετε μοι; Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκοῦει· διὰ
 48 τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰου-
 49 δαῖοι καὶ εἶπον αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμό-
 50 νιον ἔχεις; Ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
 51 μου, καὶ ὑμεῖς ἀτιμάζετε με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν
 52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν,
 53 ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προσῆται, καὶ σὺ λέγεις· ἐὰν
 53 τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γένηται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ
 μαζῶν εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προσῆται

JOHN VIII.

54 ἀπέθανον· τίνα σεαυτὸν ποιεῖς; Ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάζω
 ἐμαυτὸν, ἢ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
 55 λέγετε, ὅτι θεὸς ὑμῶν ἐστι, καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ
 ἐὰν εἶπω, ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν
 56 καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλίασατο, ἵνα ἴδῃ τὴν
 57 ἡμέραν τὴν ἐμὴν· καὶ εἶδε καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεν-
 58 τήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. Ἦσαν οὖν λίθους, ἵνα βάλω-
 σιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου
 αὐτῶν, καὶ παρήγεν οὕτως.

§ 86. A Lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.—Near Jerusalem.

LUKE X. 25—37.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη ἐκπειράζων αὐτόν καὶ λέγων· διδάσκαλε, τί ποι-
 26 ἴσας ζῶν αἰώμιον κληρονομίῃσω; Ὁ δὲ εἶπε πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγρα-
 27 πται; πῶς ἀγαπήσωκε; Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν
 σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος
 28 σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. Εἶπε δὲ
 29 αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτόν
 30 εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶ μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν·
 ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχώ, καὶ λησταῖς περιέπεσαν·
 οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπήλθον, ἀφέντες ἡμιθανῆ τυ-
 31 χάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
 32 αὐτόν ἀντιπαρήλθεν. Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον,
 33 ἔλθων καὶ ἰδὼν ἀντιπαρήλθε. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτόν, καὶ
 34 ἰδὼν αὐτόν ἐσπλαγχνίσθη. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ,
 ἐπιβίβασας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτόν
 35 εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν
 δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν
 36 προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπαρέχεσθαι με ἀποδώσω σοι. Τίς οὖν τούτων τῶν
 37 τριῶν δοκεῖ σοι πλησίον γενομένου τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; Ὁ δὲ εἶπεν·
 ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σύ,
 ποίει ὁμοίως.

§ 87. Jesus in the house of Martha and Mary.—Bethany.

LUKE X. 38—42.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ·
 39 γυνὴ δὲ τις ὀνόματι Μάρθα ὑπέδεξατο αὐτόν εἰς τὸν οἶκον αὐτῆς. Καὶ τῆδε
 ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ

^a 27. Deut. 6, 5. Lev. 19, 18. Comp. Lev. 18, 5.

LUKE X.

40 ἤκουε τὸν λόγον αὐτοῦ. Ἦ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακοσίαν· ἐπιστάσα δὲ εἶπε· κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακο-
 41 κῆν; εἰπέ οὖν αὐτῇ, ἵνα μοι συναρτιάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ
 42 Ἰησοῦς· Μάρθα, Μάρθα, μερμηγῆς καὶ τυφλάζῃ περὶ πολλὰ· ἕνος δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 88. The Disciples again taught how to pray.—Near Jerusalem:

LUKE XI. 1—13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τιῇ προσειχόμενον, ὡς ἐπαύσατο, εἶπέ
 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
 2 καὶ Ἰωάννης ἐδίδασκε τοῖς μαθηταῖς αὐτοῦ. Εἶπε δὲ αὐτοῖς· ὅταν προσεύχησθε,
 λέγετε· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ
 3 βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ἵ τὸν
 4 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφεσις ἡμῖν τὰς ἁμαρ-
 5 τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀγίμεν περὶ ὀφειλοῦντι ἡμῖν· καὶ μὴ εἰσετέγγῃς ἡμᾶς
 6 εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Καὶ εἶπε πρὸς αὐτούς· τίς
 7 ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ· φίλε,
 8 χοῦρόν μοι δός μοι τρεῖς ἄρτους, ἵ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ
 9 ἔχω ὃ παραθήσω αὐτῷ· ἵ κάκεῖνος ἔσωθεν ἀποκριθεὶς εἶπη· μή μοι κόπους
 10 πάρεχε· ἵδι ἡ θύρα κλείσται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
 11 οὐ δύναμαι ἀναστῆς δοῦναί σοι. Ἀγῶ ἡμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστῆς
 12 διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων
 13 χοῦρα. Καὶ ὁ ἡμῖν λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε καὶ ἐρησέτε·
 14 κροῖτε, καὶ ἀνοίγεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν ἐρί-
 15 σκει, καὶ τῷ κρούοντι ἀνοίγεται. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
 16 υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύνος ὄφιν ἐπιδώσει
 17 αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὄφιν, μὴ ἐπιδώσει αὐτῷ σκορπίον;· Εἰ οὖν ὑμεῖς πο-
 18 ηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
 19 ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἄγιον τοῖς αἰτοῦσιν αὐτόν.

§ 89. The Seventy return.—Jerusalem?

LUKE X. 17—24.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια
 18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι σου. Εἶπε δὲ αὐτοῖς· ἐθισθόντων τον σατανᾶν
 19 ὡς ἀστραπήν ἐν τοῦ οὐρανοῦ πεσόματα. Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ
 20 πατιῶν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσιν τὴν δύναμιν τοῦ ἐχθροῦ·
 21 καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα
 22 ἡμῶν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον], ὅτι τὰ ὀνόματα ὑμῶν ἐγνώθη ἐν τοῖς
 23 οὐρανοῖς. Ἐν αὐτῇ τῇ ὄρῃ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν·
 24 ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 25 ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ ῥηπίοις. ναί, ὁ πατήρ, ὅτι οὐ-

LUKE X.

22 τως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε·
πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ υἱός,
εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς
23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε· μακάριοι οἱ
24 ὀφθαλμοὶ οἱ βλέποντες, ἃ βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ
βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι, ἃ ἀκούετε,
καὶ οὐκ ᾔκουσαν.

§ 90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—Jerusalem.

JOHN IX. 1—41. X. 1—21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐν γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ
Ἰουδαῖοι αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα
3 τυφλὸς γεννηθῆ; Ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐ-
4 τοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Ἐμὲ δεῖ ἐργάζεσθαι τὰ
ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἔργα-
5 6 ζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἔπτυσεν
χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς
7 ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ· ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν
τοῦ Σιλωάμ (ὃ ἐρμηρεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε
8 βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης
9 ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον· ὅτι
οὗτός ἐστιν. ἄλλοι δὲ· ὅτι ὁμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν· ὅτι ἐγὼ εἰμι.
10 11 Ἐλεγον οἱν αὐτῷ· πῶς ἀνεγίνωσκάν σου οἱ ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος καὶ
εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφ-
θαλμούς, καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι.
12 ἀπελθὼν δὲ καὶ νηψάμενος ἀνέβλεψα. Εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος;
λέγει· οὐκ οἶδα.
13 14 Ἄγουνσι αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. Ἦν δὲ σάββατον,
15 ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν
οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν
16 ἐπέθηκέ μόν ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνηψάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ
τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρά τοῦ Θεοῦ, ὅτι τὸ σάβ-
βατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα
17 σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· σὺ τί
λέγεις περὶ αὐτοῦ, ὅτι ἠρωξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· ὅτι προφῆτης
18 ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλε-
19 ψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. Καὶ ἠρώτησαν
αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
20 πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν,
21 ὅτι τοῦτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ
οἶδαμεν, ἢ τίς ἠρωξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλιμίαν

JOHN IX.

- 22 ἔχει, αὐτὸν ἐρωτήσατε. αὐτὸς περὶ αὐτοῦ λαλήσει. Ταῦτα εἶπον οἱ γοεῖς αὐ-
 20 τοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. ἤδη γὰρ συρρέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν
 21 τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνέγωγος γένηται. Αὐὰ τοῦτο οἱ γοεῖς
 24 αὐτοῦ εἶπον· ὅτι ἡλείων ἔχει, αὐτὸν ἐρωτήσατε. Ἐρώνησαν οὖν ἐν δευτέρου
 25 τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οὐ-
 26 δαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ
 27 εἶπεν· εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
 28 Εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἤρριξέ σου τοὺς ὀφθαλμούς; Ἀπε-
 29 κρίθη αὐτοῖς· εἶπον ἑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦεν; μὴ
 30 καὶ ἡμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδόρησαν αὐτὸν καὶ εἶπον·
 31 σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμεν μαθηταί· ἡμεῖς οἴδαμεν,
 32 ὅτι Μωϋσῆς λελάληεν ὁ θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. Ἀπεκρίθη
 33 ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ἡμεῖς οὐκ οἴδατε
 34 πόθεν ἐστί, καὶ ἀπέφξέ μου τοὺς ὀφθαλμούς. Οἴδαμεν δέ, ὅτι ἁμαρτωλῶν ὁ θεός
 35 οὐκ ἀκούει,^a ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.
 36 Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤρριξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένον. Εἰ
 37 μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἴδιαιτο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
 38 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
 39 Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ·
 40 σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· τίς ἐστι, κύριε,
 41 ἵνα πιστεύσω εἰς αὐτόν; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτόν, καὶ ὁ
 42 λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· πιστεύω, κύριε, καὶ προσεκύνησεν
 43 αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κτίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα
 44 οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωται. Καὶ ἤκουσαν ἐν
 45 τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυ-
 46 φλοὶ ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχτε ἁμαρτίαν· νῦν
 47 δὲ λέγετε· ὅτι βλέπομεν· ἢ οὐκ ἁμαρτία ὑμῶν μένει.
- X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αἰλήν τῶν
 2 προβάτων, ἀλλὰ ἀναβαίνων ἀλλοτρίωθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· ὁ δὲ
 3 εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. Τούτῳ ὁ θυρωρὸς
 4 ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ
 5 κατ' ὄνομα καὶ ἔξέρει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν
 6 αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνήν
 7 αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ γεύονται ἀπ' αὐτοῦ, ὅτι οὐκ
 8 οἴδασιν τὴν φωνήν. Ταύτην τὴν πορείαν εἶπεν αὐτοῖς ὁ Ἰη-
 9 σοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐ-
 10 τοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
 11 Πάντες, ὅσοι πρὸ ἡμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσεν αὐτῶν
 12 τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα· δι' ἡμοῦ ἐάν τις εἰέλθῃ, σωθήσεται, καὶ
 13 εἰσελεύσεται καὶ ἐξέλκύσεται, καὶ γομὴν εὐρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα
 14 κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι καὶ περισσὴν ἔχωσιν. Ἐγὼ

^a 31. Comp. Prov. 28, 9.

JOHN X.

εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-
 12 των· ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ
 τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάξει
 13 αὐτὰ καὶ σκορπίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώ-
 15 σκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, καὶ καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ
 16 γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. Καὶ
 ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς ἀλλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν,
 17 καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. Διὰ τοῦτο
 18 ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς
 αἴρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ· ἔξουσίαν ἔχω θεῖναι
 αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 τοῦ πατρὸς μου.
 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
 20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόσιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε ;
 21 Ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἐστὶ δαιμονιζομένου· μὴ δαιμόσιον δύναται
 τυφλῶν ὀφθαλμοὺς ἀνοίγειν ;

§ 91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—
 Jerusalem. Bethany beyond Jordan.

JOHN X. 22—42.

22 23 Ἐγένετο δὲ τὰ ἐγκαίρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν, καὶ περιεπάτει
 24 ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοῇ Σολομῶνος. Ἐκύλιωσαν οὖν αὐτὸν οἱ Ἰου-
 δαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις ; εἰ σὺ εἶ ὁ Χριστός,
 25 εἰπέ ἡμῖν παρήγορίαι. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ἡμῖν, καὶ οὐ πιστεύετε.
 τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 26 Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον
 27 ἡμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά, καὶ
 28 ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς
 29 τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Ὁ πατὴρ μου, ὃς
 δέδωκέ μοι, μείζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ
 30 31 πατρὸς μου. Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. Ἐβάστασαν οὖν πάλιν λίθους οἱ
 32 Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ καλὰ ἔργα
 33 ἔδειξα ἡμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με ; Ἀπεκρί-
 34 θησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
 περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ἡμῶν·^a ἐγὼ εἶπα, θεοὶ
 35 ἐστε ; Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
 36 λυθῆναι ἢ γραφῆ· ὃν ὁ πατὴρ ἡγάγισε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς
 37 λέγετε· ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι ; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ

^a 34. Ps. 82, 6. Comp. Ex. 22, 7 sq.

JOHN X.

38 πατρός μου, μὴ πιστεύετε μοι. Εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γινώτε καὶ πιστεύσῃτε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.
 39 Ἐξήτουν οὖν πάλιν αὐτὸν πείσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
 40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ
 41 πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον·
 42 ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δέ, ὅσα εἶπεν Ἰωάννης περὶ
 42 τούτου, ἀληθῆ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

§ 92. The raising of Lazarus.—Bethany.

JOHN XI. 1—46.

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ
 2 Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω καὶ
 3 ἐμαύξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.
 4 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.
 5 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ'
 6 ὑπὲρ τῆς θόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. Ἦγάπα δὲ
 7 ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. Ὡς οὖν
 8 ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. Ἔπειτα μετὰ
 9 τοῦτο λέγει τοῖς μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ
 10 οἱ μαθηταί· ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
 11 Ἀπεκρίθη Ἰησοῦς· οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; ἕαν τις περιπατῇ ἐν
 12 τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. ἕαν δὲ τις περι-
 13 πατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ
 14 μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορευόμενοι,
 15 ἵνα ἔξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· κύριε, εἰ κεκοίμηται, σωθῆ-
 16 σεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν, ὅτι
 17 περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρόρη-
 18 σία· Λάζαρος ἀπέθανε, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσῃτε, ὅτι οὐκ ἤμην
 19 ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Λιδνυμος, τοῖς
 20 συμμαθηταῖς· ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
 21 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.
 22 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερουσαλὴμων ὡς ἀπὸ σταδίων δεκαπέντε. καὶ
 23 πολλοὶ ἐκ τῶν Ἰουδαίων ἐλθέουσιν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα
 24 παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. Ἦ οὖν Μάρθα ὡς ἤκουσεν,
 25 ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν
 26 οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει·
 27 ἀλλὰ καὶ νῦν οἶδα, ὅτι, ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει
 28 αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα· οἶδα, ὅτι
 29 ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ
 30 εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κὰν ἀποθάνῃ, ζήσεται, καὶ
 31 πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τούτου;
 32 Λέγει αὐτῷ· ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ,

JOHN XI.

28 ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰπούσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν
 29 τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα· ὁ διδάσκαλος πάρεστι καὶ φρονεῖ σε. Ἐκεῖνη
 30 ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Οὕτω δὲ ἐηλύθει ὁ Ἰη-
 31 σοῦς εἰς τὴν κόμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήνησεν αὐτῇ ἡ Μάρθα. Οἱ οὖν
 32 Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 33 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες· ὅτι ὑπάγει
 34 εἰς τὸ μνημεῖον, ἵνα κλαίσῃ ἐκεῖ. Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς,
 35 ἰδοῦσα αὐτὸν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε,
 36 οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς
 37 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐβεβρημίσατο τῷ πνεύματι καὶ ἐτάρα-
 38 ξεν ἑαυτὸν· καὶ εἶπε· ποῦ τεθάκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ
 39 ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· ἴδε, πῶς ἐφίλει αὐτόν.
 40 Τινὲς δὲ ἐξ αὐτῶν εἶπον· οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ
 41 τυφλοῦ ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
 42 ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
 43 Λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρ-
 44 θα· κύριε, ἥδη ὄξει· τεταρταῖος γὰρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπὸν σοι,
 45 ὅτι, ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; Ἦραν οὖν τὸν λίθον [οὗ ἦν ὁ
 46 τεθνηκὼς κείμενος]· ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· πάτερ,
 47 εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ἤδιδον, ὅτι πάντοτε μου ἀκούεις· ἀλλὰ
 48 διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σὺ με ἀπέστειλας.
 49 Καὶ ταῦτα εἰπὼν γωνῇ μεγάλῃ ἐκρανύασε· Αἰῶνα, δεῦρο ἔξω. Καὶ ἐξῆλ-
 50 θεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
 51 αὐτοῦ σονδαρίφ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· λίσσατε αὐτὸν καὶ ἄφετε
 52 ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι,
 46 ἃ ἐποίησεν [ὁ Ἰησοῦς], ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς
 47 τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς, ἃ ἐποίησεν ὁ Ἰησοῦς.

§ 93. The counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem.*
Ephraim.

JOHN XI. 47—54.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί ποιῶ-
 48 μεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφώμεν αὐτὸν οὕτω,
 49 πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἔλευσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ
 50 τὸν τόπον καὶ τὸ ἔθνος. Πῶς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυ-
 51 τοῦ ἐκείνου, εἶπεν αὐτοῖς· ἡμεῖς οὐκ οἶδατε οὐδέν,· οὐδὲ διαλογίζεσθε, ὅτι συμ-
 52 φέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
 53 ἀπόληται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
 54 ἐκείνου προεφῆτευσεν, ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους·
 55 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπι-
 56 σμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀπο-
 57 κτείνωσιν αὐτόν.

JOHN XI.

51 Ἰησοῦς οὖν οὐκέτι παύσασία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν
[ἐκεῖθεν εἰς τὴν γόρραν ἑγγὺς τῆς ἑρήμων, εἰς Ἐφραΐμ λεγομένην πόλιν· κακεῖ
διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 94. Jesus beyond Jordan is followed by multitudes. The healing of the infirm
Woman on the Sabbath.—*Valley of Jordan. Perea.*

ΜΑΤΘ. XIX. 1, 2.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰη-
σοῦς τοὺς λόγους τούτους, μετήρην
ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ
2 ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.
Καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

MARK X. 1.

1 Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ
ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν
τοῦ Ἰορδάνου· καὶ συμπορεύονται
πάλιν ὄχλοι πρὸς αὐτόν, καί, ὡς εἶώ-
θει, πάλιν ἐδίδασκεν αὐτούς.

LUKE XIII. 10—21.

10 11 Ἦν δὲ διδάσκων ἐν μᾶζ τῶν συναγωγῶν ἐν τοῖς σάββασι. Καὶ ἰδού, γυνή
ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ οὐκ ἔτι· καὶ ἦν συγκύπτουσα καὶ μὴ
12 δυναμένη ἀρτάνυλαι εἰς τὸ πετελεῖς. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεγγώνησε καὶ
13 εἶπεν αὐτῇ· γένη, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς
14 χεῖρας, καὶ παρωροῦμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν θεόν. Ἀποκριθεὶς δὲ ὁ
ἀρχισυνάγωγος, ἀρτακτῶν, οὗ τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ
ὄχλῳ· ἔξ ἡμέραι εἰσίν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεου-
15 πέσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ
εἶπεν· ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
16 ἀπὸ τῆς σάτης καὶ ἀπαιγῶν ποτίξει; Ταύτην δὲ θυγατέρα Ἀβραάμ οἶσαν,
ἦν ἔδωκεν ὁ σατανᾶς, ἰδού, δέκα καὶ οὐκ ἔτι, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δε-
17 σμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο
πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις
τοῖς γινόμενοις ὑπ' αὐτοῦ.

18 Ἐλεγε δὲ· τίμι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; καὶ τίμι ὁμοιώσω αὐτὴν;
19 Ὅμοία ἐστὶ κόκκη σιτάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ
ἠῤῥησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσαν
20 ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε· τίμι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
21 Ὅμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἐπέκρυψε εἰς ἀλείφον σάτα τρία, ἕως οὗ
ἐξημώθη ὄλον.

§ 95. Our Lord goes teaching and journeying towards Jerusalem. He is warned
against Herod.—*Perea.*

LUKE XIII. 22—35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κόμας διδάσκων καὶ πορεύειν ποιούμενος
23 εἰς Ἱερουσαλὴμ. Εἶπε δὲ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε
24 πρὸς αὐτούς· ἄγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω
25 ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. Ἀφ' οὗ ἂν ἐγεγῆθη ὁ οἰκοδοσπό-

LUKE XIII.

της καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, κύριε, ἀνοιξὸν ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς, 26 πόθεν ἐστέ. Τότε ἄρξῃσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς 27 πλατείαις ἡμῶν ἐδίδαξας. Καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· 28 ἀπόστῃτε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλανθιμὸς καὶ ὁ βρηνγιμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας 29 τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρῶ καὶ νότον, καὶ ἀνακλιθήσονται ἐν τῇ 30 βασιλείᾳ τοῦ θεοῦ. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἳ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι, οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινας Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ 32 πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ 33 σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ πορευέσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερου- 34 σαλήμ. Ἰερουσαλήμ, Ἰερουσαλήμ, ἣ ἀποκτείνουσι τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρίπον ὄρισ τὴν ἑαυτῆς ῥοσσιὰν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε. 35 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^a λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἂν ἤξῃ ὅτε εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 96. Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—Perea.

LUKE XIV. 1—24.

1 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων 2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ, ἄν- 3 θρωπὸς τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· εἰ ἔξῃσσι τῷ σαββάτῳ θεραπεύειν; 4 5 Οἱ δὲ ἠσύχασαν· καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως 6 ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι 7 αὐτῷ πρὸς ταῦτα. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς 8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν,^b μήποτε ἐντιμότερός σου ἢ κεκλημέ- 9 νος ὑπ' αὐτοῦ,¹ καὶ ἔλθῶν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον· 10 καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκλημὸς σε, εἶπῃ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακει- 11 μένων σοι. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν 12 ὑψωθήσεται. Ἔλεγε δὲ καὶ τῷ κεκληκότεν αὐτόν· ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ

^a 35. Comp. Ps. 69, 26 [25]. Jer. 12, 7. 22, 5.

^b 8. Comp. Prov. 25, 6.

LUKE XIV.

γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀνταλλάξωσι, καὶ γένηταί σοι ἀνταπό-
 13 δομα. Ἀλλ' ὅτιαν ποιῆς δοχίην, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς,
 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι
 ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δὲ τις τῶν συναγαγεμένων ταῦτα εἶπεν αὐτῷ· μακάριος, ὃς γέγε-
 16 ται ἄριστος ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· ἀνθρώπος τις ἐποίησε
 17 δείπνον μέγα καὶ ἐκάλεσε πολλοὺς. Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρῃ τοῦ
 18 δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα. Καὶ
 ἤρξαντο ἀπὸ μῆς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα
 19 καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ
 ἕτερος εἶπε· ζέγγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ
 20 σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· γυναῖκα ἔγρημα καὶ διὰ τοῦτο οὐ
 21 δύναμαι ἔλθειν. Καὶ παραγεγόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐ-
 22 τοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως
 εἰς τὰς πλατείας καὶ ἡμέρας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ
 23 χωλοὺς καὶ τυφλοὺς εἰσέλαχε ὧδε. Καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς
 ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς
 24 τὰς ὁδοὺς καὶ γκαρμῶν, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.
 24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνηθῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ
 δείπνου.

§ 97. What is required of true Disciples.—Perea.

LUKE XIV. 25—35.

25 26 Συνεπεροῦντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ στραφεὶς εἶπε πρὸς αὐτούς· εἴ τις
 ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα
 καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν,
 27 οὐ δύναται μου μαθητὴς εἶναι. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ
 28 ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. Τίς γὰρ ἐξ ὑμῶν, θέλων
 πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίσει τὴν δαπάνην, εἴ ἔχει τὰ πρὸς
 29 ἀπαρισμῶν; Ἴνα μή ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι,
 30 πάντες οἱ θεωροῦντες ἄρξονται ἐμπαΐζειν αὐτῷ λέγοντες· ὅτι οὗτος ὁ ἄνθρω-
 31 πος ἤρξατο οἰκοδομῆν καὶ οὐκ ἰσχύσεν ἐκτελέσαι. Ἡ τίς βασιλεὺς, πορευόμενος
 συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἴ δυνα-
 32 τὸς ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐ-
 33 τόν; Εἰ δὲ μή, ἔτι αὐτοῦ πόλεμος ὄντος, πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς
 33 εἰρήνῃ. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσειται ἑαυτοῦ ἑπ' ἑαυ-
 34 τόν, οὐ δύναται μου εἶναι μαθητὴς. Καλὸν τὸ ἄλλας· ἐὰν δὲ τὸ ἄλλας μω-
 35 ραῖθῃ, ἐν τίνι ἄρτιθήσεται; Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω
 βάλλουσιν αὐτό. Ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω.

§ 98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—Perea.

LUKE XV. 1—32.

1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
 2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες· ὅτι οὗτος ἁμαρτω-
 3 λὸς προσδέχεται καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν
 4 ταύτην λέγων· τίς ἄνθρωπος ἐξ ἑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν
 5 ἐξ αὐτῶν οὐ καταλείπει τὰ ἑνενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
 6 ἀπολωλός, ἕως εἴρῃ αὐτό; Καὶ εἰρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμους ἑαυτοῦ χαίρων,
 7 καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς·
 8 συγγάμητέ μοι, ὅτι εἴρην τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω
 9 χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκοντα-
 10 εννέα δικαίοις, οἵτινες οὐ χρειᾶν ἔχουσι μετανοίας. Ἥ τις γυνὴ δραχμίας ἔχουσα
 11 δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύγρον καὶ σαροῖ τὴν οἰκίαν καὶ
 12 ζητεῖ ἐπιμελῶς, ἕως ὅτου εἴρῃ; Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γεί-
 13 τοντας λέγουσα· συγγάμητέ μοι, ὅτι εἴρην τὴν δραχμὴν, ἣν ἀπόλεσα. Οὕτω, λέγω
 14 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
 15 Εἶπε δὲ ἄνθρωπός τις εἶχε δύο υἱούς. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ·
 16 πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.
 17 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς
 18 χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσωτῶς. Διηπά-
 19 σωντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ
 20 αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας
 21 ἐκείνης· καὶ ἐπεμυεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. Καὶ ἐπε-
 22 θύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἦσθιον οἱ χοῖροι, καὶ
 23 οὐδεὶς ἐδίδον αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μισθιοὶ τοῦ πατρὸς μου
 24 περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι. Ἀναστὰς πορεύσομαι πρὸς τὸν
 25 πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
 26 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.
 27 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος,
 28 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν
 29 τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἤμαρτον
 30 εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. Εἶπε
 31 δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἔξιεργατε τὴν στολὴν τὴν πρώτην καὶ
 32 ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
 33 πόδας, καὶ ἐνέγκιατες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ θαρόντες εὐφραν-
 34 θῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὸς ἦν καὶ
 35 εὑρέθη. καὶ ἤρξατο εὐφραίνεισθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρῶτος ἐν ἀρχῇ·
 36 καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλε-
 37 σάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο, τί εἶη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ
 38 ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ἠγα-
 39 ποναυτὸν ἀπέλαβεν. Ὁργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐ-
 40 τοῦ ἐξελθὼν παρεκάλεi αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ· ἰδοὺ, τσοσαῦτα

LUKE XV.

ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
 30 ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐχαρισθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ κατα-
 γαγῶν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔδυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
 31 Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν·
 32 ἔδυσαν θῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρός ἦν καὶ ἀνέ-
 ζησε, καὶ ἀπολωλώς ἦν καὶ εὐρέθη.

§ 99. Parable of the Unjust Steward.—Perea.

LUKE XVI. 1—13.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν
 οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.
 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
 3 τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονό-
 4 μος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτει
 5 οὐχ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς
 6 οἰκονομίας, δέξονται με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα
 7 ἕκαστον τῶν胥ρωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ· πόσον ὀφείλεις
 8 τῷ κυρίῳ μου; Ὁ δὲ εἶπεν· ἕκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ· δέξαι σου
 9 τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήκοντα. Ἐπειτα ἐτέρω εἶπε· σὺ δὲ
 10 πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἕκατὸν κόρους σίτου. καὶ λέγει αὐτῷ· δέξαι σου τὸ
 11 γράμμα καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδι-
 12 κίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ
 13 τοὺς υἱούς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. Καὶ γὰρ ὑμῖν λέγω· ποι-
 14 ἴσατε ἑαυτοῖς φίλους ἐκ του μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξονται
 15 ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι,
 16 καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμω-
 17 νᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Καὶ εἰ ἐν τῷ ἀλλοτρίῳ
 18 πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται δυοὶ
 19 κυρίοις δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-
 ζεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾶ.

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—Perea.

LUKE XVI. 14—31.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, γιλάργηροι ὑπάρχοντες, καὶ ἐξεμ-
 15 πτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνόπιον
 16 τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
 17 ὑψηλὸν βδελύγμα ἐνόπιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου·
 18 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκο-
 19 πώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμον μίαν κερταίαν
 20 πεσεῖν. Πᾶς ὁ ἀπολώσων τὴν γυναῖκα αὐτοῦ καὶ γαρῶν ἕτερον μοιχεύει, καὶ πᾶς
 21 ὁ ἀπολελειμένῃ ἀπὸ ἀνδρὸς γαρῶν μοιχεύει. Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ

LUKE XVI.

20 ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. Πτω-
 21 χὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλωκίμενος
 22 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
 23 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειγον τὰ ἔλιγα αὐτοῦ. Ἐγένετο
 24 δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
 25 πον Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῷ ἅδῃ ἐπάρας
 26 τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπύρχων ἐν βασάνοις, ὄρα τὸν Ἀβραάμ ἀπὸ μακρόθεν
 27 καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ,
 28 ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος
 29 καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ
 30 Ἀβραάμ· τέκνον, μὴ σθῆτι, ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
 31 Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὃδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. Καὶ ἐπὶ
 32 πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
 33 διαβῆναι ἔρθουν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
 34 Εἶπε δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου·
 35 ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν
 36 εἰς τὸν τόπον τούτον τῆς βασάνου. Λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ
 37 τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπε· οὐχί, πάτερ Ἀβραάμ, ἀλλ'
 38 ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτούς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· εἰ
 39 Μωϋσεὺς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ,
 40 πισθῆσονται.

§ 101. Jesus inculcates forbearance, faith, humility.—Perea.

LUKE XVII. 1—10.

Εἶπε δὲ πρὸς τοὺς μαθητάς· ἀνένδεκτόν ἐστι τοῦ μὴ ἔλθεῖν τὰ σκάνδαλα·
 2 οὐαὶ δέ, δι' οὗ ἔρχεται. Ἀνσιτελεῖ αὐτῷ, εἰ μύλος ὀνίκος περικείται περὶ τὸν
 3 τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ ἓνα τῶν
 4 μικρῶν τούτων. Προσέχετε ἑαυτοῖς. ἐάν τις ἀμάρτη εἰς σὲ ὁ ἀδελφός σου,
 5 ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανοήσῃ, ἄφες αὐτῷ. Καὶ ἐάν ἐπιτάξῃ τῆς ἡμέρας
 6 ἀμάρτη εἰς σὲ καὶ ἐπιτάξῃ τῆς ἡμέρας ἐπιστρέψῃ πρὸς σε λέγων· μετανοῶ· ἀφή-
 7 σεις αὐτῷ.^a Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ· πρὸς θεὸς ἡμῖν πίστιν. Εἶπε
 8 δὲ ὁ κύριος· εἰ εἴχετε πίστιν ὡς κόκκον σιγάπewς, ἐλέγετε ἂν τῇ σκαμίνῳ
 9 ταύτῃ· ἐκρίζωθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ἰπῆκουσεν ἂν ὑμῖν. Τίς
 10 δὲ ἐξ ὑμῶν δοῦλον ἔχων ἄροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
 11 εἶρεῖ· εὐθέως παρελθὼν ἀνάπεσαι; ἢ ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· ετοίμασον, τί δι-
 12 πρήσω, καὶ περιζωσάμενος διακόψει μοι, ἕως σφίγῳ καὶ πῖω, καὶ μετὰ ταῦτα
 13 σφάγῃς με καὶ πίεσαι σὺ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκεῖνον, ὅτι ἐποίησε τὰ δια-
 14 ταχθέντα; οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα
 15 ὑμῖν, λέγετε· ὅτι δούλοι ἀρχεῖοί ἐσμεν· ὅτι, ὃ ἀφείλομεν ποιῆσαι, πεποιθήκαμεν.

^a 4. Comp. Lev. 19, 17. 18.

§ 102. Christ's coming will be sudden.—*Perca.*

LUKE XVII. 20—37.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ,
ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρή-
21 σεως, ἢ οὐδὲ ἔροῦσιν· ἰδοὺ, ὧδε, ἢ, ἰδοὺ, ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ
22 ἔντος ἡμῶν ἐστίν. Εἶπε δὲ πρὸς τοὺς μαθητὰς· ἐλεύσονται ἡμέρα, ὅτε
ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.
23 24 Καὶ ἔροῦσιν ἡμῖν· ἰδοὺ, ὧδε, ἢ, ἰδοὺ, ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. Ὡς περ
γὰρ ἡ ἀστραπή ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει,
25 οὕτως ἐστὶν [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ
26 αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς
ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἐστὶν καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀν-
27 θρώπου. Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι τῆς ἡμέρας εἰσῆλθε Λῶε εἰς
28 τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.^a Ὁμοίως καὶ
ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐγένοντο,
29 φροδοῦν· ἢ δὲ ἡμέρα εἰσῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ'
30 οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας.^b κατὰ ταῦτα ἐστὶν ἡ ἡμέρα ὁ υἱὸς τοῦ ἀν-
31 θρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος καὶ τὰ
σκέπη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβύτιω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ
32 33 ἐπιστρέψατω εἰς τὰ ὀπίσω. Μνημονεύετε τῆς γενεᾶς Λώτ.^c Ὡς ἂν
ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὅς ἂν ἀπολέσῃ αὐτήν,
34 ζωογονήσῃ αὐτήν. Λέγω ἡμῖν· ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς·
35 εἷς παραληγθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Ἄνο ἔσονται ἀλήθουσαι ἐπὶ τὸ
36 αὐτό· ἢ μία παραληγθήσεται, καὶ ἡ ἕτερα ἀφεθήσεται. [Ἄνο ἔσονται ἐν τῷ
37 ἀγρῷ· εἷς παραληγθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀποκριθέντες
λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ συνα-
χθήσονται οἱ ἅετοί.

§ 103. Parables: The Importunate Widow. The Pharisee and Publican.—*Perca.*

LUKE XVIII. 1—14.

1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ
2 ἐγκακεῖν, ἢ λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀν-
3 θρώπων μὴ ἐντροπόμενος. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς
4 αὐτὸν λέγουσα· ἐδίδυξόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ
5 χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἀν-
6 θρώπων οὐκ ἐντροπόμεμαι, ἢ διὰ γε τὸ παρῆραι μοι κόπον τὴν χήραν ταύτην ἐκ-
7 δικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπίσῃ με. Εἶπε δὲ ὁ κύριος·
7 ἀκούσατε, τί ὁ κριτὴς τῆς ἀδικίας λέγει. Ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐδίδυξιν
τῶν ἐλεεινῶν αὐτῶν, τῶν βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακρο-
8 θυμῶν ἐπ' αὐτοῖς; Λέγω ἡμῖν, ὅτι ποιήσει τὴν ἐδίδυξιν αὐτῶν ἐν τάχει. πλὴν
ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

^a 27. Gen. 7, 4. 7.^b 29. Gen. 19, 15 sq.^c 32. Gen. 19, 26.

LUKE XVIII.

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι, καὶ
 10 ἔξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· ἄνθρωποι δύο ἀνέβησαν
 11 εἰς τὸ ἱερόν προσεύξασθαι· ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. Ὁ Φα-
 ρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, ἐνχαριστῶ σοι, ὅτι
 οὐκ εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς
 12 οὗτος ὁ τελώνης. Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
 οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί
 14 μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐ-
 τοῦ παρ' ἑκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαν-
 τὸν ὑψωθήσεται.

§ 104. Precepts respecting Divorce.—Perea.

MATTH. XIX. 3—12.

MARK X. 2—12.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ· εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν
 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;
 4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρ-
 5 σεν καὶ θῆλυ ἐποίησεν αὐτούς; ^a Καὶ εἶπεν· ἕνεκεν τούτου καταλείπει ἄν-
 θρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναίκῃ αὐτοῦ·
 καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.^b
 6 Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ
 7 χωριζέτω. Λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίον, καὶ ἀπολῦσαι αὐτήν;^c
 8 Λέγει αὐτοῖς· ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὁ-
 μῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγορον οὕτω. Λέγω
 9 δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ
 ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην
 10 γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως ἐστὶν ἡ αἰτία
 2 Καὶ προσελθόντες Φαρισαῖοι ἐπη-
 ρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυ-
 ναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.
 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί
 4 ὑμῖν ἐνετείλατο Μωϋσῆς; Οἱ δὲ
 εἶπον· Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίον γράφαι, καὶ
 5 ἀπολῦσαι.^c Καὶ ἀποκριθεὶς ὁ Ἰη-
 σοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληρο-
 καρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐν-
 6 τολὴν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως
 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ
 7 θεός.^a Ἐνεκεν τούτου καταλείπει
 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
 8 μητέρα, καὶ προσκολληθήσεται πρὸς
 τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ
 9 δύο εἰς σὰρκα μίαν.^b Ὡστε οὐκέτι εἰσὶ
 δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ θεὸς
 10 συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
 11 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ
 αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν
 12 αὐτόν. Καὶ λέγει αὐτοῖς· ὅς ἂν
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμή-
 σῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· Καὶ
 ἂν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς
 καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

^a 4 etc. Gen. 1, 27.^b 5 etc. Gen. 2, 24.^c 7 and 4. Deut. 24, 1.

ΜΑΤΘ. XIX.

- 11 τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐτοῖς·
 12 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. Εἰσὶ γὰρ ἐννοῦχοι, οἵτινες
 ἐν κοιλίᾳ μητρὸς ἐγενήθησαν οὕτω· καὶ εἰσιν ἐννοῦχοι, οἵτινες ἐννοχίσθησαν
 ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν ἐννοῦχοι, οἵτινες ἐννοήσαν ἐαυτοὺς διὰ τὴν
 βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

§ 105. Jesus receives and blesses little Children.—Perea.

ΜΑΤΘ. XIX. 13—15.

MARK X. 13—16.

LUKE XVIII. 15—17.

- 13 Τότε προσημέχθη αὐ- 13 Καὶ προσέφερον αὐ- 15 Προσέφερον δὲ αὐ-
 τῷ παιδία, ἵνα τὰς χει- τῷ παιδία, ἵνα ἄψηται τῷ καὶ τὰ βρέφη, ἵνα
 ρας ἐπιθῇ αὐτοῖς καὶ αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέ- αὐτῶν ἄπτηται· ἰδόν-
 προσεξήται. οἱ δὲ μα- 14 ρουσιν. Ἰδὼν δὲ ὁ Ἰη- 16 τες δὲ οἱ μαθηταὶ ἐπ-
 θηταὶ ἐπετίμησαν αὐ- 15 σοῦς ἠγανάκτησε καὶ εἶ- 16 ετίμησαν αὐτοῖς. Ὁ δὲ
 τοῖς. Ὁ δὲ Ἰησοῦς 14 πεν αὐτοῖς· ἄφετε τὰ 17 Ἰησοῦς προσκαλεσάμε-
 εἶπεν· ἄφετε τὰ παι- 15 παιδία ἔρχεσθαι πρὸς 17 νος αὐτὰ εἶπεν· ἄφετε τὰ
 δία, καὶ μὴ κωλύετε αὐ- 16 με, καὶ μὴ κωλύετε αὐ- 18 παιδία ἔρχεσθαι πρὸς
 τὰ ἔλθεῖν πρὸς με· τῶν 17 τά· τῶν γὰρ τοιοῦτων 19 με, καὶ μὴ κωλύετε αὐτὰ·
 γὰρ τοιοῦτων ἐστὶν ἡ 18 ἐστὶν ἡ βασιλεία τοῦ 20 τῶν γὰρ τοιοῦτων ἐστὶν
 βασιλεία τῶν οὐρανῶν. 19 θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅς ἐάν 21 ἡ βασιλεία τοῦ θεοῦ.
 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς 15 ὅς ἐάν μὴ δέξεται τὴν 22 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν
 χειρας ἐπορεύθη ἐκεῖ- 16 βουσιλιάν τοῦ θεοῦ ὡς 23 μὴ δέξεται τὴν βασιλεί-
 θεν. 17 παιδίον, οὐ^δ μὴ εἰσέλθῃ 24 αν του θεοῦ ὡς παιδίον,
 16 εἰς αὐτήν. Καὶ ἐναγ- 18 εἰς αὐτήν. Καὶ ἐναγ- 25 οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 κालισάμενος αὐτά, τιθεὶς τὰς 19 εἰς αὐτήν. Καὶ ἐναγ- 26 κालισάμενος αὐτά, τιθεὶς τὰς
 20 χεῖρας ἐπ' αὐτά, ἠλόγει αὐτά.

§ 106. The rich Young Man. Parable of the Labourers in the Vineyard.—Perea.

ΜΑΤΘ. XIX. 16—30.

MARK X. 17—31.

LUKE XVIII. 18—30.

- 16 Καὶ ἰδοὺ, εἷς προσελ- 17 Καὶ ἐκπορευομένον 18 Καὶ ἐπηρώτησέ τις
 θῶν εἶπεν αὐτῷ· διδά- αὐτοῦ εἰς ὁδόν, προσ- αὐτὸν ἄρχων λέγων·
 σκαλε ἀγαθέ, τί ἀγα- δραμῶν εἰς καὶ γονυπε- αὐτὸν ἄρχων λέγων·
 θὸν ποιήσω, ἵνα ἔχω ζω- τήσας αὐτὸν ἐπηρώτα 19 διδάσκαλε ἀγα-
 17 ἦν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγα- 19 κληρονομίῃσ; Εἶπε δὲ
 θόν; οὐδεὶς ἀγαθός, 18 ὁ δὲ Ἰησοῦς εἶπεν αὐ- 20 αὐτῷ ὁ Ἰησοῦς· τί με
 εἰ μὴ εἰς ὁ θεός. εἰ δὲ 19 τῷ· τί με λέγεις ἀγα- 21 λέγεις ἀγαθόν; οὐδεὶς
 θέλεις εἰσελθεῖν εἰς τὴν 20 θόν; οὐδεὶς ἀγαθός, 22 ἀγαθός, εἰ μὴ εἰς ὁ
 ζωὴν, τήρησον τὰς ἐν- 21 εἰς αὐτήν. 23 θεός.
 18 τολὰς. Λέγει αὐτῷ· 19 εἰ μὴ εἰς ὁ θεός. Τὰς 24 Τὰς ἐντολὰς οἱ-

MATTH. XIX.

MARK X.

LUKE XVIII.

ποιίας; ὁ δὲ Ἰησοῦς εἶπε· τό^α οὐ φρονεῖσθε· οὐ μοιχεύσθε· οὐ κλέψετε· οὐ ψευδομαρτυρήσεις·¹ τίμα τὸν πατέρα καὶ τὴν μητέρα· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.²⁰ Λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλάξαμην ἐκ νεότητός μου· τί ἔτι ὑστερεῶ;²¹ Ἐφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησον σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.²² Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.²³ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

²⁴ Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι, κἀμῆλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.²⁵ Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσθησαν σφόδρα, λέγοντες·

ἐντολὰς οἶδας·^α μὴ μοιχεύσθης· μὴ φρονεῖσθης· μὴ κλέψθης· μὴ ψευδομαρτυρήσθης· μὴ ἀποστερήσθης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου.²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἔν σοι ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον καὶ δός τοῖς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. Οἱ δὲ

μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δυσκόλόν ἐστι, τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν

εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Εὐκοπώτερόν ἐστι, κἀμῆλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήθησαν, λέγοντες

δας·^α μὴ μοιχεύσθης· μὴ φρονεῖσθης· μὴ κλέψθης· μὴ ψευδομαρτυρήσθης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

²¹ Ὁ δὲ εἶπε· ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου.²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἐν σοι λείπει πάντα, ὅσα ἔχεις, πώλησον, καὶ δίδως πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.²³ Ὁ δὲ ἀκούσας ταῦτα περιλυπὸς ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλυπὸν γενόμενον εἶπε· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.

²⁵ Εὐκοπώτερον γὰρ ἐστι, κἀμῆλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; Ὁ δὲ εἶ-

^a 18 etc. Ex. 20, 12 sq. Lev. 19, 18.

MATTH. XIX.

26 τίς ἄρα δύναται σωθῆ-
 ραι; Ἐμβλέψας δὲ ὁ
 Ἰησοῦς εἶπεν αὐτοῖς·
 παρὰ ἀνθρώποις τοῦτο
 ἀδύνατόν ἐστι· παρὰ
 δὲ Θεοῦ πάντα δυνατά.

27 Τότε ἀποκριθεὶς ὁ
 Πέτρος εἶπεν αὐτῷ· ἰ-
 δοῦ, ἡμεῖς ἀφήκαμεν
 πάντα, καὶ ἠκολουθή-
 σαμέν σοι· τί ἄρα ἔσται
 28 ἡμῖν; Ὁ δὲ Ἰησοῦς εἶ-
 πεν αὐτοῖς· ἀμὴν λέγω
 ὑμῖν, ὅτι ἡμεῖς οἱ ἀκο-
 λουθήσαντές μοι ἐν τῇ
 παλιγγενεσίᾳ, ὅταν κα-
 θίσῃ ὁ υἱὸς τοῦ ἀνθρώ-
 που ἐπὶ θρόνου δόξης
 αὐτοῦ, καθίσετε καὶ
 ἡμεῖς ἐπὶ δώδεκα θρό-
 νους, κρίνοντες τὰς δώ-
 δεκα φυλὰς τοῦ Ἰσραὴλ.

29 Καὶ πᾶς ὅστις ἀφήκεν
 οἰκίαν ἢ ἀδελφούς ἢ
 ἀδελφὰς ἢ πατέρα ἢ
 μητέρα ἢ γυναῖκα ἢ τέκ-
 να ἢ ἀγροὺς ἔνεκεν τοῦ
 ὀνόματός μου, ἑκατοταπλασίονα λήψεται καὶ ζώην αἰώ-
 30 νιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

XX. 1 Ὁμοίᾳ γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 2 ἐξῆλθεν ἄρα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω-
 3 ρήσας δὲ μετὰ τῶν ἐργατῶν ἐκ διημέριον τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
 4 ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ
 5 ἡ δίκαιον, δόσω ἡμῖν. οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην
 6 ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν εἶρεν ἄλλους
 7 ἐστῶτας [ἀργοὺς] καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 8 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ἡμεῖς
 9 εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἢ δίκαιον, λήψεσθε. Ὁ ψίχας δὲ γενομένης λέγει ὁ
 10 κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος
 11 αὐτοῖς τὸν μισθόν, ἀρχόμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόν-
 12 τες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διημέριον. Ἐλθόντες δὲ οἱ πρῶτοι
 13 ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ διημέριον. Αὐφόντες

MARK X.

πρὸς ἐαντοῦς· καὶ τίς
 27 δύναται σωθῆναι; Ἐμ-
 βλέψας δὲ αὐτοῖς ὁ Ἰη-
 σοῦς λέγει· παρὰ ἀν-
 θρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ
 Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ
 τῷ Θεῷ.

28 Ἦρξαστο ὁ Πέτρος
 λέγει αὐτῷ· ἰδοῦ, ἡμεῖς
 ἀφήκαμεν πάντα καὶ
 29 ἠκολουθήσαμεν σοι. Ἀ-
 ποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν· ἀμὴν λέγω ὑμῖν,
 οὐδεὶς ἐστίν, ὃς ἀφήκεν
 οἰκίαν ἢ ἀδελφούς ἢ ἀ-
 δελφὰς ἢ πατέρα ἢ μητέ-
 ρα ἢ γυναῖκα ἢ τέκνα ἢ
 30 ἀγροὺς ἔνεκεν ἐμοῦ καὶ
 τοῦ εὐαγγελίου, ἢ ἐὰν μὴ
 λάβῃ ἑκατοταπλασίονα
 νῦν ἐν τῷ καιρῷ τούτῳ
 οἰκίας καὶ ἀδελφούς καὶ
 ἀδελφὰς καὶ μητέρας καὶ
 τέκνα καὶ ἀγροὺς
 μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
 31 ἐρχομένῳ ζώην αἰώνιον. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

28 Εἶπε δὲ ὁ Πέτρος·
 ἰδοῦ, ἡμεῖς ἀφήκαμεν
 πάντα καὶ ἠκολουθή-
 29 σαμέν σοι. Ὁ δὲ εἶπεν
 αὐτοῖς· ἀμὴν λέγω ὑμῖν,
 ὅτι οὐδεὶς ἐστίν, ὃς ἀφή-
 κεν οἰκίαν ἢ γονεῖς ἢ
 ἀδελφούς ἢ γυναῖκα ἢ
 τέκνα ἔνεκεν τῆς βασι-
 30 λείας τοῦ Θεοῦ, ὃς οὐ
 μὴ ἀπολάβῃ πολλαπλα-
 σίονα ἐν τῷ καιρῷ τού-
 τῳ καὶ ἐν τῷ αἰῶνι τῷ
 ἐρχομένῳ ζώην αἰώνιον.

XX. 1 Ὁμοίᾳ γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 2 ἐξῆλθεν ἄρα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω-
 3 ρήσας δὲ μετὰ τῶν ἐργατῶν ἐκ διημέριον τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
 4 ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ
 5 ἡ δίκαιον, δόσω ἡμῖν. οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην
 6 ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν εἶρεν ἄλλους
 7 ἐστῶτας [ἀργοὺς] καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 8 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ἡμεῖς
 9 εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἢ δίκαιον, λήψεσθε. Ὁ ψίχας δὲ γενομένης λέγει ὁ
 10 κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος
 11 αὐτοῖς τὸν μισθόν, ἀρχόμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόν-
 12 τες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διημέριον. Ἐλθόντες δὲ οἱ πρῶτοι
 13 ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ διημέριον. Αὐφόντες

LUKE XVIII.

πε· τὰ ἀδύνατα παρὰ
 ἀνθρώποις δυνατά ἐστι
 παρὰ τῷ Θεῷ.

28 Εἶπε δὲ ὁ Πέτρος·
 ἰδοῦ, ἡμεῖς ἀφήκαμεν
 πάντα καὶ ἠκολουθή-
 29 σαμέν σοι. Ὁ δὲ εἶπεν
 αὐτοῖς· ἀμὴν λέγω ὑμῖν,
 ὅτι οὐδεὶς ἐστίν, ὃς ἀφή-
 κεν οἰκίαν ἢ γονεῖς ἢ
 ἀδελφούς ἢ γυναῖκα ἢ
 τέκνα ἔνεκεν τῆς βασι-
 30 λείας τοῦ Θεοῦ, ὃς οὐ
 μὴ ἀπολάβῃ πολλαπλα-
 σίονα ἐν τῷ καιρῷ τού-
 τῳ καὶ ἐν τῷ αἰῶνι τῷ
 ἐρχομένῳ ζώην αἰώνιον.

XX. 1 Ὁμοίᾳ γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 2 ἐξῆλθεν ἄρα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω-
 3 ρήσας δὲ μετὰ τῶν ἐργατῶν ἐκ διημέριον τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
 4 ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ
 5 ἡ δίκαιον, δόσω ἡμῖν. οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην
 6 ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν εἶρεν ἄλλους
 7 ἐστῶτας [ἀργοὺς] καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 8 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ἡμεῖς
 9 εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἢ δίκαιον, λήψεσθε. Ὁ ψίχας δὲ γενομένης λέγει ὁ
 10 κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος
 11 αὐτοῖς τὸν μισθόν, ἀρχόμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόν-
 12 τες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διημέριον. Ἐλθόντες δὲ οἱ πρῶτοι
 13 ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ διημέριον. Αὐφόντες

MATTH. XX.

12 δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ἰλέγοντες· ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν
 ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας
 13 καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐν αὐτῶν· ἑταίρε, οὐκ ἀδικῶ σε·
 14 οὐχὶ δηναρίον συνεφώνησάς μοι; Ἄρον τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ
 15 ἔσχατῳ δοῦναι ὡς καὶ σοί. Ἡ οὐκ ἔξέστι μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἔμοῖς; ἢ
 16 ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι
 πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 107. Jesus a third time foretells his Death and Resurrection. [See §§ 74, 77.]—Perea.

MATTH. XX. 17—19.

MARK X. 32—34.

LUKE XVIII. 31—34.

17 Καὶ ἀναβαίνων ὁ 32 Ἦσαν δὲ ἐν τῇ ὁδῷ 31 Παραλαβὼν δὲ τοὺς δώ-
 Ἰησοῦς εἰς Ἱεροσόλυμα ἀναβαίνοντες εἰς Ἱερο- δεκα εἶπε πρὸς αὐτούς·
 παρέλαβε τοὺς δώδεκα σόλυμα, καὶ ἦν προάγων παραλαβὼν πάλιν
 μαθητὰς καὶ ἰδίαν ἐν αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο καὶ ἀκο-
 τῇ ὁδῷ καὶ εἶπεν αὐτοῖς· λουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν
 τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλ-
 18 ἰδοῦ, ἀναβαίνομεν εἰς 33 ὅτι ἰδοῦ ἀναβαίνομεν εἰς ἰδοῦ, ἀναβαίνομεν εἰς
 Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ τελε-
 τοῦ ἀνθρώπου παραδο- τοῦ ἀνθρώπου παρα- σθήσεται πάντα τὰ γε-
 θήσεται τοῖς ἀρχιερεῦσι δοθήσεται τοῖς ἀρχιερεῦ- γραμμένα διὰ τῶν προ-
 καὶ γραμματεῦσι· καὶ σι καὶ τοῖς γραμματεῦσι· φητῶν τῷ υἱῷ τοῦ ἀν-
 κατακρινούσιν αὐτὸν 34 καὶ κατακρινούσιν αὐ- 32 θρώπου. Παραδοθή-
 19 θανάτῳ, ἢ καὶ παραδώ- τὸν θανάτῳ, καὶ παρα- σεται γὰρ τοῖς ἔθνεσι,
 σουσιν αὐτὸν τοῖς ἔθνε- δώσουσιν αὐτὸν τοῖς καὶ ἐμπαιχθήσεται καὶ
 σιν εἰς τὸ ἐμπαῖξαι καὶ 34 ἔθνεσι, ἢ καὶ ἐμπαῖξου- ἰβρῖσθήσεται καὶ ἐμ-
 μαστιγῶσαι καὶ σταυρῶ- σιν αὐτῷ, καὶ μαστιγώ- 33 πτύσθησεται, ἢ καὶ μα-
 σαι· καὶ τῇ τρίτῃ ἡμέρᾳ σουσιν αὐτόν, καὶ ἐμ- στωσάντες ἀποκτενοῦ-
 ἀναστήσεται. πτύσουσιν αὐτῷ, καὶ σιν αὐτόν· καὶ τῇ ἡμέρᾳ
 ἀποκτενοῦσιν αὐτόν· καὶ τῇ τῇ τρίτῃ ἀναστήσεται.
 34 Καὶ αὐτοὶ οὐδὲν τούτων
 συνῆκαν, καὶ ἦν τὸ ῥῆμα
 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

§ 108. James and John prefer their ambitious request.—Perea.

MATTH. XX. 20—28.

MARK X. 35—45.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ 35 Καὶ προσπορεύονται αὐτῷ Ἰά-
 τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱ- κωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου,
 τῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά λεγοντες· διδάσκαλε, θέλομεν, ἵνα ὁ
 21 τι παρὰ αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ· 36 εἰν αἰτήσωμεν, ποιήσης ἡμῖν. Ὁ δὲ
 τί θέλεις; λέγει αὐτῷ· εἰπέ, ἵνα εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με

MATTH. XX.

καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἰς
 22 ἐκ δεξιῶν σου καὶ εἰς ἕξ εὐωνύμων
 σου ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε, τί αἰ-
 τεῖσθε. δύνασθε πιεῖν τὸ ποτήριον,
 ὃ ἐγὼ μέλλω πίνειν; ἢ τὸ βάπτισμα,
 ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέ-
 23 γουσιν αὐτῷ· δυνάμεθα. Καὶ λέγει
 αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε
 καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
 βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ
 δεξιῶν μου καὶ ἕξ εὐωνύμων μου οὐκ
 24 ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται
 ὑπὸ τοῦ πατρὸς μου. Καὶ ἀκούσαν-
 25 τες οἱ δέκα ἠγανάκτησαν περὶ τῶν
 δύο ἀδελφῶν. Ὁ δὲ Ἰησοῦς προσκα-
 λεσάμενος αὐτοὺς εἶπεν· οἴδατε, ὅτι
 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύ-
 26 ουσιν αὐτῶν, καὶ οἱ μεγάλοι κατε-
 ζουσι αὐτῶν. Οὐχ οὕτως
 27 ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν τις ἐν
 ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διά-
 28 κωνος· καὶ ὅς ἐάν τις ἐν ὑμῖν εἶναι
 πρῶτος, ἔστω ὑμῶν δούλος· ὡς περ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
 διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ
 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
 !πολλῶν.

MARK X.

37 ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν,
 ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἕξ εὐωνύ-
 38 μων σου καθίσωμεν ἐν τῇ δόξῃ σου.
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴ-
 39 दाτε, τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
 ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτι-
 σμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
 40 Οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. Ὁ δὲ
 Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτή-
 ριον, ὃ ἐγὼ πίνω, πίεσθε, καὶ τὸ
 βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βα-
 41 πτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δε-
 42 ξιῶν μου καὶ ἕξ εὐωνύμων οὐκ ἔστιν
 ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.
 43 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγα-
 νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
 44 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
 λέγει αὐτοῖς· οἴδατε, ὅτι οἱ δοκῶντες
 45 ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐ-
 τῶν, καὶ οἱ μεγάλοι αὐτῶν κατεζουσι αὐ-
 46 τῶν. Οὐχ οὕτως δὲ ἔσται ἐν
 ὑμῖν· ἀλλ' ὅς ἐάν τις ἐν ὑμῖν μέγας
 47 γενέσθαι, ἔστω ὑμῶν διάκωνος· καὶ ὅς
 ἐάν τις ἐν ὑμῖν εἶναι πρῶτος, ἔσται
 48 ὑμῶν δούλος· ὡς περ ὁ υἱὸς τοῦ
 ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
 ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
 αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. The healing of two blind men near Jericho.

MATTH. XX. 29—34.

MARK X. 46—52.

LUKE XVIII. 35—43. XIX. 1.

29 Καὶ ἐκπορευομένων
 αὐτῶν ἀπὸ Ἰεριχῶ,
 ἠκολούθησεν αὐτῷ ὄχ-
 30 λος πολὺς. Καὶ ἰδού,
 δύο τυφλοὶ καθημέροι
 παρὰ τὴν ὁδόν, ἀκού-
 σαντες ὅτι Ἰησοῦς πα-
 ράγει,
 ἔκραζαν λέγον-

46 Καὶ ἔρχονται εἰς Ἰε-
 ριχῶ· καὶ ἐκπορευομέ-
 ρου αὐτοῦ ἀπὸ Ἰεριχῶ
 καὶ τῶν μαθητῶν αὐ-
 τοῦ καὶ ὄχλου ἰακώβου, ὁ
 υἱὸς Τιμαίου, Βαρτί-
 47 μαιος ὁ τυφλός, ἐκάθη-
 το παρὰ τὴν ὁδόν προς-
 48 αιτῶν. Καὶ ἀκούσας,
 ὅτι Ἰησοῦς ὁ Ναζω-
 ραῖός ἐστιν, ἤρξατο κρᾶ-

35 Ἐγένετο δὲ ἐν τῷ
 ἐγγίσειν αὐτὸν εἰς Ἰε-
 ριχῶ, τυφλός τις ἐκά-
 36 θητο παρὰ τὴν ὁδόν
 προσαιτῶν. Ἀκούσας
 δὲ ὄχλου διαπορευομέ-
 ρου ἐπενθάνετο, τί εἶη
 37 τοῦτο. Ἀπήγγειλαν δὲ
 αὐτῷ, ὅτι Ἰησοῦς ὁ
 Ναζωραῖος παρέρχεται.
 38 Καὶ ἐβόησε λέγων· Ἰη-

MATTH. XX.

MARK X.

LUKE XVIII.

31 τες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ. Καὶ

ζειν καὶ λέγειν· ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησον με. Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραξεν· υἱὲ Δαβὶδ, ἐλέησον με. Καὶ στᾶς ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι. καὶ φωνοῦσι τὸν τυφλόν, λέγοντες

σοῦ, υἱὲ Δαβὶδ, ἐλέησον με. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶν μᾶλλον ἔκραξεν· υἱὲ Δαβὶδ, ἐλέησον με. Σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·

50 αὐτῷ· θάρσει, ἔγειραι· φωνεῖ σε. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.

καὶ εἶπε· τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. Σπλαγχμισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησάν αὐτῷ.

51 Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥάββοννί, ἵνα ἀναβλέψω. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέ σε· καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

ἐγγίσαιτος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· λέγων· τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· κύριε, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν·

καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἴνον τῷ θεῷ·

XIX. 1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχῶ.

§ 110. The visit to Zaccheus. Parable of the ten Minae.—Jericho.

LUKE XIX. 2—28.

2 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι κηλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος. Καὶ ἐξῆκει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. Καὶ σπεύσας κατέβη καὶ ὑπέδεξατο αὐτὸν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόνγυζον λέγοντες· ὅτι παρὰ ἀμαρτωλῶν ἀνδρῶν εἰσῆλθε καταλῦσαι. Σταθεῖς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τίς τι ἐσυνκοράνησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλὸς.

LUKE XIX.

- 11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν διὰ τὸ ἐγγεῖς αὐτὸν
 εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοῦς, ὅτι παραγοῖμαι μέλλει ἡ βασιλεία τοῦ Θεοῦ
 12 ἀναφαίνεσθαι. Εἶπεν οὖν· ἄνθρωπός τις ἐγγεῖς ἐπορεύθη εἰς χώραν μακρὰν,
 13 λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι. Καλέσας δὲ δέκα δούλους ἑαυτοῦ
 ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε πρὸς αὐτούς· πραγματεύσασθε ἕως ἔρχομαι.
 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
 15 λέγοντες· οὐ θέλομεν τούτον βασιλεύσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπαρελθεῖν
 αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους,
 16 οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ, τίς τί διεπραγματεύσατο. Παρεγένετο δὲ ὁ
 17 πρῶτος λέγων· κύριε, ἡ μνᾶ σου προσχειρόσατο δέκα μνᾶς. Καὶ εἶπεν αὐτῷ·
 εὖ, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἕξουσίαν ἔχων ἐπάνω δέκα
 18 πόλεων. Καὶ ἦλθεν ὁ δεύτερος λέγων· κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.
 19 20 Εἶπε δὲ καὶ τούτῳ· καὶ σὺ γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε
 21 λέγων· κύριε, ἰδού, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. Ἐσφοδύμην
 γὰρ σε, ὅτι ἄνθρωπος ἀστηγὸς εἶ· αἴψεις, ὃ οὐκ ἔθνηκας, καὶ θερίζεις, ὃ οὐκ
 22 ἔσπειρας. Λέγει δὲ αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, ποιηρὲ δούλε· ἴδεις, ὅτι
 ἐγὼ ἄνθρωπος ἀστηγὸς εἰμι, αἴψων, ὃ οὐκ ἔθνηκα, καὶ θερίζων, ὃ οὐκ ἔσπειρα;
 23 Καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν
 24 τότῳ ἄν ἔπραξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν· ἀράτε ἀπ' αὐτοῦ τὴν μνᾶν
 25 καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπον αὐτῷ· κύριε, ἔχει δέκα μνᾶς.
 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ
 27 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Πλήρ τοὺς ἐχθρούς μου ἐκείρους, τοὺς μὴ θελήσαν-
 τὰς με βασιλεύσαι ἐπ' αὐτούς, ἀράγετε ὧδε καὶ κατασφάζετε ἔμπροσθέν μου.
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 111. Jesus arrives at Bethany six days before the Passover.—Bethany.

JOHN XI. 55—57. XII. 1, 9—11.

- 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα
 56 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγρίσωσιν ἑαυτούς. Ἐξήχον οὖν τὸν Ἰησοῦν,
 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς
 57 τὴν ἑορτήν; Αὐδῶκεισαν δὲ καὶ οἱ Ἰουδαῖοι καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν
 τις γνῶ πού ἐστι, μὴρῶς, ὅπως πιάσωσιν αὐτόν.
 XII. 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
 9 Ἀνάνης ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.—Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν
 Ἰουδαίων, ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
 10 Ἀνάνην ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβουλεύσατο δὲ οἱ Ἰουδαῖοι, ἵνα καὶ
 11 τὸν Ἀνάνην ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ
 ἐπίστευον εἰς τὸν Ἰησοῦν.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT
TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days.*

§ 112. Our Lord's public Entry into Jerusalem.—*Bethany, Jerusalem.*

First Day of the Week.

JOHN XII. 12—19.

12 **Τ**ῆ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,—

ΜΑΤΘ. XXI. 1—11. 14—17.

ΜΑΡΚ. XI. 1—11.

ΛΟΥΚ. XIX. 29—44.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς¹ λέγων αὐτοῖς· πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ ἐνθάως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ² καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ ἐνθάως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάλυψε· λύσαντες αὐτὸν

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ³⁰ εἰπὼν· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγαγετε.

3 Καὶ ἐάν τις ὑμῶν εἴπῃ τι, ἐρεῖτε· ὅτι ὁ κύριος αὐτῶν χρειάν ἔχει· ἐνθάως δὲ ἀποστέλλει αὐτούς.—Πο-

3 ἀγάγετε. Καὶ ἐάν τις ὑμῶν εἴπῃ· τί ποιεῖτε τοῦτο; εἶπατε· ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει· καὶ ἐνθάως αὐτὸν

31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ· ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει. Ἀπελθόντες δὲ

MATTH XXI.

ρευθέντες δὲ οἱ μαθη-
ταὶ καὶ ποιήσαντες κα-
θὼς προσέταξεν αὐτοῖς
ὁ Ἰησοῦς,

5 Καὶ τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐ-
6 τοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ

δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰη-
σοῦς· καὶ ἀφῆκεν αὐ-

7 ἦγαγον τὴν ὄνον καὶ τὸν πῶλον,
καὶ ἐπέβηκαν ἐπάνω
αὐτῶν τὰ ἱμάτια αὐ-
τῶν· καὶ ἐπεκάθισεν
ἐπάνω αὐτῶν.—

MATTH. XXI.

4 Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ
τὸ ῥηθὲν διὰ τοῦ προφήτου λέγον-
5 τος·^a εἶπατε τῇ θυγατρὶ Σιών· ἰδοῦ,
ὁ βασιλεὺς σου ἔρχεται σοι, πρᾶνς
καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον,
υἱὸν ὑποζυγίου.—

MARK XI.

8 Ὁ δὲ πλεῖστος ὄχ- 8 Πολλοὶ δὲ τὰ ἱμά-
λος ἔστρωσαν ἑαν- 8 τια αὐτῶν ἔστρω-
τῶν τὰ ἱμάτια ἐν 8 σαν εἰς τὴν ὁδόν·
τῇ ὁδῷ· ἄλλοι δὲ 8 ἄλλοι δὲ στοιβά-
ἔκοπτον κλάδους 8 δας ἔκοπτον ἐκ
ἀπὸ τῶν δένδρων 8 τῶν δένδρων καὶ
καὶ ἔστρωόντων ἐν 8 ἔστρωόντων εἰς τὴν
9 τῇ ὁδῷ. Οἱ δὲ ὄχ- 9 ὁδόν. Καὶ οἱ προ-
λοι οἱ προάγοντες 9 ἄγοντες καὶ οἱ ἀκο-
καὶ οἱ ἀκολου- 9 λουθῶντες ἔκρα-
θοῦντες ἔκραζον 9 ζον λέγοντες· ὡ-
λέγοντες· ὡσαν- 9 σαννά, εὐλογημέ-
νὰ τῷ υἱῷ Δαβὶδ· 9 νος ὁ ἐρχόμενος
εὐλογημένος ὁ ἐρ- 9 ἐν ὀνόματι κυρίου·
χόμενος ἐν ὀνόματι 10 εὐλογημένη ἡ ἐρχο-
κυρίου· ὡσαννά 10 μένη βασιλεία [ἐν
ἐν τοῖς ὑψίστοις. 10 ὀνόματι κυρίου]
τοῦ πατρὸς ἡμῶν

Δαβὶδ· ὡσαννά ἐν τοῖς ὑψίστοις.

MARK XI.

4 ἀποστέλλει ὧδε. Ἀπῆλ-
θον δὲ καὶ εἶρον πῶλον
δεδεμένον πρὸς τὴν θύ-
ραν ἔξω ἐπὶ τοῦ ἁμφο-
δου, καὶ λύουσιν αὐτόν.

7 τούς. Καὶ ἦγαγον τὸν
πῶλον πρὸς τὸν Ἰησοῦν
καὶ ἐπέβηκεν αὐτῷ τὰ
ἱμάτια αὐτῶν, καὶ ἐκά-
θισεν ἐπ' αὐτῷ.

LUKE XIX.

οἱ ἀπεσταλμένοι εἶρον
καθὼς εἶπεν αὐτοῖς.

53 Λύοντων δὲ αὐτῶν τὸν
πῶλον εἶπον οἱ κύριοι
αὐτοῦ πρὸς αὐτούς· τί
34 λέετε τὸν πῶλον; Οἱ
δὲ εἶπον· ὁ κύριος αὐ-
35 τοῦ χρεῖαν ἔχει. Καὶ
ἦγαγον αὐτὸν πρὸς τὸν
Ἰησοῦν, καὶ ἐπιρῶσαν-
τες εαυτῶν τὰ ἱμάτια
ἐπὶ τὸν πῶλον ἐπεβί-
βασαν τὸν Ἰησοῦν.

JOHN XII.

14 Εἰρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθι-
σεν ἐπ' αὐτό, καθὼς ἐστι γεγραμμé-
15 νον·^a μὴ φοβοῦ, θύγατερ Σιών· ἰδοῦ,
ὁ βασιλεὺς σου ἔρχεται καθήμενος
ἐπὶ πῶλον ὄνου.—

LUKE XIX.

JOHN XII.

36 Πορευομένον δὲ 36 αὐτοῦ ὑπεστρώ-
αὐτοῦ ὑπεστρώ- 36 νων τὰ ἱμάτια αὐ-
τῶν ἐν τῇ ὁδῷ· 36 τῶν ἐν τῇ ὁδῷ·
13¹ ἔλαβον τὰ βαῖα 13¹ τῶν φοιτικῶν καὶ
ἐξῆλθον εἰς ὑπάν- 13¹ ἐξῆλθον εἰς ὑπάν-
τησιν αὐτῷ, 13¹ τησιν αὐτῷ,
37 Ἐγγίζοντος δὲ αὐ- 37 τοῦ ἡδὴ πρὸς τῇ
καταβάσει τοῦ ὄ- 37 ρου τῶν ἐλαιῶν
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-
θητῶν χαίροντες αἰνεῖν τὸν θεὸν
φωνῇ μεγάλη περὶ πασῶν ὧν
εἶδον δυνάμεων, 38¹ λέγοντες· εὐλο-
38¹ γημένος ὁ ἐρχόμε- 38¹ γημένος ὁ ἐρχόμε-
νος βασιλεὺς ἐν 38¹ νος βασιλεὺς ἐν
ὀνόματι κυρίου· 38¹ ὀνόματι κυρίου·
εἰρήνῃ ἐν οὐρανῷ 38¹ εἰρήνῃ ἐν οὐρανῷ
καὶ δόξα ἐν ὑψί- 38¹ καὶ δόξα ἐν ὑψί-
στοις. 38¹ στοις.

^a 5 etc. Zech. 9, 9.

^b 13. Comp. Ps. 118, 26.

JOHN XII.

16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰη-
σοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν
17 αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Ἀάζαρον ἐφώνησεν ἐκ
18 τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπέρτησεν αὐτῷ ὁ
19 ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιημένα τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι
εἶπον πρὸς ἑαυτούς· θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὁπίσω
αὐτοῦ ἀπῆλθεν.

LUKE XIX.

39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· διδάσκαλε, ἐπιτίμη-
40 σον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· λέγω ὑμῖν, ὅτι, ἐὰν οὐ-
41 τοι σιωπήσωσιν, οἱ λίθοι κεκραῖζονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν
42 ἐπ' αὐτῇ, λέγων· ὅτι εἰ ἔγνωσ καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
43 εὐρίην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ,
καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσί σε καὶ συνέξουσί
44 σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν
σοὶ λίθον ἐπὶ λίθῳ, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

MATTH. XXI.

MARK XI.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱε- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰη-
ροσόλυμα ἐσεΐσθη πᾶσα ἡ πόλις λέ- σοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψά-
11 γουσα· τίς ἐστιν οὗτος; Οἱ δὲ ὄχ- μενος πάντα,—
λοι ἔλεγον· οὗτός ἐστιν Ἰησοῦς ὁ
14 προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.—Καὶ προσῆλθον αὐτῷ τυγλοὶ καὶ
15 χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ καὶ
16 λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν· καὶ εἶπον αὐτῷ· ἀκούεις τί
οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγνωτε,^a ὅτι ἐκ
στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;
17 Καὶ καταλιπὼν αὐτούς ἐξῆλθεν
ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ 11 —ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλ-
ἠύλισθη ἐκεῖ. θεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

MARK XI.

§ 113. The barren Fig-tree. The cleansing of the Temple.—Bethany, Jerusalem.

Second Day of the Week.

MATTH. XXI. 12, 13, 18, 19.

MARK XI. 12—19.

18 Προΐας δὲ ἐπανάγων εἰς τὴν πό- 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐ-
19 λιν ἐπέειπασε. Καὶ ἰδὼν σικκὴν μίαν 13 τῶν ἀπὸ Βηθανίας ἐπέειπασε. Καὶ
ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ ἰδὼν σικκὴν μακρόθεν, ἔχουσαν φύλλα,
οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μό- ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ
νον. καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρ- ἐλθὼν ἐπ' αὐτήν οὐδὲν εὔρεν εἰ μὴ
πὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξη- φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.
ράνθη παραρχῆμα ἢ σικκῆ.— 14 Καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν

^a 16. Ps. 8, 3.

MARK XI.

αὐτῆ· μὲν κέτι ἐκ σοῦ εἰς τον αἰῶνα μηδεὶς καρπὸν φέροι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

ΜΑΤΘ. XXI.

15 Καὶ ἔρχονται εἰς Ἱερουσόλυμα. καὶ εἰσελ-

LUKE XIX. 45—48.

12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλε πάνας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερῶν,

15 Καὶ εἰσελθὼν εἰς τὸ ἱερόν [ὁ Ἰησοῦς] εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερῶν κατέστρεψε·

15 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

13 καὶ λέγει αὐτοῖς· γέγραπται·^a ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

16 καὶ οὐκ ἤφριεν, ἵνα τις διεκέρχη σκευὸς διὰ τοῦ ἱεροῦ.

16 καὶ λέγων αὐτοῖς· γέγραπται·^a ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

17 Καὶ ἐδίδασκε λέγων αὐτοῖς· οὐ γέγραπται·^a ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. Καὶ ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

17 Καὶ ἐδίδασκε λέγων αὐτοῖς· οὐ γέγραπται·^a ὅτι ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

19 ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκίᾳ αὐτοῦ. Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

LUKE XXI. 37, 38.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθηριζε πρὸς αὐτόν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

§ 114. The barren Fig-tree withers away.—Between Bethany and Jerusalem.

Third Day of the Week.

ΜΑΤΘ. XXI. 20—22.

MARK XI. 20—26.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες; πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει

20 Καὶ πρὸ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε, ἡ συκῆ, ἣν κατηράσω, 22 ἐξήρανται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἶπῃ τῷ ὄρει

^a 13 etc. Is. 56, 7. Comp. Jer. 7, 11.

MATTH. XXI.

τούτω εἶπητε· ἄρθητι καὶ βλήθητι
22 εἰς τὴν θάλασσαν, γενήσεται. Καὶ
πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσ-
ευχῇ πιστεύοντες, λήψεσθε.

25 προσερχόμενοι αἰτεῖσθε, πιστεύετε, ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν
στήκητε πρόσερχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ
26 ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐ-
δὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

MARK XI.

τούτω· ἄρθητι καὶ βλήθητι εἰς τὴν
θάλασσαν, καὶ μὴ διακριθῆ ἔν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύση, ὅτι ἂ
λέγει γίνεται, ἔσται αὐτῷ ὁ ἕαν εἶπη.

24 Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν

25 προσερχόμενοι αἰτεῖσθε, πιστεύετε, ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν
στήκητε πρόσερχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ
26 ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐ-
δὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

§ 115. Christ's authority questioned. Parable of the Two Sons.—Jerusalem.

Third Day of the Week.

MATTH. XXI. 23—32.

MARK XI. 27—33.

LUKE XX. 1—8.

23 Καὶ ἐλθόντι αὐτῷ εἰς
τὸ ἱερόν προσῆλθον αὐ-
τῷ διδάσκοντι οἱ ἀρχιε-
ρεῖς καὶ οἱ πρεσβύτεροι
τοῦ λαοῦ λέγοντες·
ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔδω-
κε τὴν ἐξουσίαν ταύτην;

24 Ἀποκριθεὶς δὲ ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ἐρω-
τήσω ὑμᾶς κατὰ λόγον
ἕνα, ὃν ἕαν εἴπητέ μοι,
κατὰ ὑμῖν ἐρῶ, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.

25 Τὸ βάπτισμα Ἰωάννου
πόθεν ἦν; ἔξ οὐρανοῦ,
ἢ ἔξ ἀνθρώπων; οἱ
δὲ διελογίζοντο παρ'
ἑαυτοῖς λέγοντες· ἕαν
εἴπωμεν· ἔξ οὐρανοῦ,
ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ

26 ἐπιστεύσατε αὐτῷ; ἕαν
δὲ εἴπωμεν· ἔξ ἀνθρώ-
πων, φοβούμεθα τὸν
ὄχλον· πάντες γὰρ ἔ-
χουσι τὸν Ἰωάννην ὡς

27 Καὶ ἔρχονται πάλιν
εἰς Ἱερουσόλυμα. καὶ ἐν
τῷ ἱερῷ περιπατούντος
αὐτοῦ ἔρχονται πρὸς
αὐτὸν οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς καὶ οἱ
πρεσβύτεροι, καὶ λέ-
γουσιν αὐτῷ· ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
καὶ τίς σοι τὴν ἐξουσίαν
ταύτην ἔδωκεν, ἵνα ταῦ-

29 τα ποιῆς; Ὁ δὲ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐ-
τοῖς· ἐπερωτήσω ὑμᾶς
κατὰ ἕνα λόγον· καὶ
ἀποκριθήτε μοι, καὶ ἐρῶ
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ
30 ταῦτα ποιῶ. Τὸ βά-
πτισμα Ἰωάννου ἔξ οὐ-
ρανοῦ ἦν, ἢ ἔξ ἀνθρώ-
πων; ἀποκριθήτε μοι.

31 Καὶ ἐλογίζοντο πρὸς
ἑαυτοὺς λέγοντες· ἕαν
εἴπωμεν· ἔξ οὐρανοῦ,
ἐρεῖ· διὰ τί οὖν οὐκ ἐπι-
στεύσατε αὐτῷ; ἕαν
δὲ εἴπωμεν· ἔξ ἀνθρώ-
πων, φοβούμεθα τὸν
ὄχλον· πάντες γὰρ ἔ-
χουσι τὸν Ἰωάννην ὡς

32 στεύσατε αὐτῷ; ἕαν
δὲ εἴπωμεν· ἔξ ἀνθρώ-
πων, φοβούμεθα τὸν
ὄχλον· πάντες γὰρ εἴ-
χουσι τὸν Ἰωάννην ὡς

1 Καὶ ἐγένετο ἐν μιᾷ
τῶν ἡμερῶν ἐκείνων,
διδάσκοντος αὐτοῦ τὸν
λαὸν ἐν τῷ ἱερῷ καὶ εὐ-
αγγελιζομένου, ἐπέστη-
σαν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς σὺν τοῖς
2 πρεσβυτέροις, καὶ εἶ-
πον πρὸς αὐτὸν λέγον-
τες· εἰπέ ἡμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
ἢ τίς ἐστὶν ὁ δούς σοι
τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε πρὸς
αὐτούς· ἐρωτήσω ὑμᾶς
κατὰ ἕνα λόγον, καὶ εἴ-
πατέ μοι. Τὸ βάπτισμα
Ἰωάννου ἔξ οὐρανοῦ ἦν,
4 ἢ ἔξ ἀνθρώπων; Οἱ δὲ
5 συνέλογίσαντο πρὸς ἑαυ-
τοὺς λέγοντες· ὅτι ἕαν
εἴπωμεν· ἔξ οὐρανοῦ,
ἐρεῖ· διὰ τί οὖν οὐκ ἐπι-
6 στεύσατε αὐτῷ; ἕαν δὲ
εἴπωμεν· ἔξ ἀνθρώπων,
πᾶς ὁ λαὸς καταλιθά-
σει ἡμᾶς· πεπεισμένος
γὰρ ἐστὶν Ἰωάννην προ-
7 φήτην εἶναι. Καὶ ἀπε-

ΜΑΤΘ. XXI.

MARK XI.

LUKE XX.

- 27 προφήτην. Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· 29 30 Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρραι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδοῦ δικαιοσύνης, καὶ οὐκ ἐπιστενύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρραι ἐπιστενύσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

§ 116. Parable of the wicked Husbandmen.—Jerusalem.

Third Day of the Week.

ΜΑΤΘ. XXI. 33—46.

MARK XII. 1—12.

LUKE XX. 9—19.

- 33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ἠκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδημυσε. 34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωρούς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωροὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν πρώτων· 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήμιον, καὶ ἠκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, 2 καὶ ἀπέδημυσε· Καὶ ἀπέστειλε πρὸς τοὺς γεωρούς τῷ καιρῷ δουλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· ἀκείνον λιθοβολήσαντες ἐκεραλαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον. Καὶ [πάλιν] 9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμυσε χρόνους ἰκανοὺς. 10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρούς δουλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωροὶ δείραντες αὐτὸν ἐξάπεστειλαν κενόν. Καὶ προσέθετο πέμπαι ἕτερον δούλον· οἱ δὲ ἀκείνον δείραντες καὶ ἀτιμάσαντες ἐξάπεστειλαν κενόν. Καὶ προσέθετο πέμπαι τρίτον· οἱ δὲ καὶ τοῦτον

MATTH. XXI.

καὶ ἐποίησαν αὐτοῖς ὡς-
αὐτως.

πολλοὺς ἄλλους, τοὺς μὲν δέροντες,
τοὺς δὲ ἀποκτείνοντες. 13

37 Ὑστερον δὲ ἀπέστει-
λε πρὸς αὐτοὺς τὸν υἱὸν
αὐτοῦ λέγων· ἐντραπή-
38 σονται τὸν υἱόν μου. Οἱ
δὲ γεωργοὶ ἰδόντες τὸν
υἱὸν εἶπον ἐν ἑαυτοῖς·
οὗτός ἐστιν ὁ κληρονό-
μος· δεῦτε, ἀποκτείνω-
μεν αὐτόν, καὶ κατὰ-
σχωμεν τὴν κληρονομίαν
39 αὐτοῦ. Καὶ λαβόντες
αὐτὸν ἐξέβαλον ἔξω τοῦ
ἀμπελῶνος καὶ ἀπέ-
40 κτειναν. Ὅταν οὖν ἔλ-
θῃ ὁ κύριος τοῦ ἀμπε-
λῶνος, τί ποιήσει τοῖς
41 γεωργοῖς ἐκείνοις; Λέ-
γουσιν αὐτῷ· κακῶς
κακῶς ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκ-
δώσεται ἄλλοις γεωρ-
γοῖς, οἵτινες ἀποδώσου-
σιν αὐτῷ τοὺς καρποὺς
ἐν τοῖς καιροῖς αὐτῶν.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς·
οὐδέποτε ἀνέγνωτε ἐν
ταῖς γραφαῖς·^a λίθον
ὃν ἀπεδοκίμασαν οἱ οἰ-
κοδομοντες, οὗτος ἐγε-
νήθη εἰς κεφαλὴν γωνίας· παρὰ
κυρίου ἐγένετο αὕτη, καὶ
43 ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
διὰ τοῦτο λέγω ὑμῖν,
ὅτι ἀρθθήσεται ἀπ' ὑμῶν ἡ βασιλεία τοῦ
θεοῦ καὶ δοθήσεται
ἔθνοι ποιῶντι τοὺς καρποὺς αὐτῆς.

44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ,
λικμήσει αὐτόν.^b Καὶ ἀκούσαντες οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παρα-
βολὰς αὐτοῦ ἔγνωσαν, ὅτι περὶ αὐ-

MARK XII.

ἄλλον ἀπέστειλε· κακεῖ-
νον ἀπέκτειναν, καὶ

τοὺς δὲ ἀποκτείνοντες. 13

6 Ἐτι οὖν ἕνα υἱὸν ἔχων
ἀγαπητὸν αὐτοῦ ἀπέ-
στειλε καὶ αὐτὸν πρὸς
αὐτοὺς ἔσχατον, λέγων·
ὅτι ἐντραπήσονται τὸν

7 υἱόν μου. Ἐκείνοι δὲ
οἱ γεωργοὶ εἶπον πρὸς
ἑαυτούς· ὅτι οὗτός ἐσ-
τιν ὁ κληρονόμος· δεῦ-
τε, ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρο-

8 νομία. Καὶ λαβόντες
αὐτὸν ἀπέκτειναν καὶ
ἐξέβαλον ἔξω τοῦ ἀμ-

9 πελῶνος. Τί οὖν ποιή-
σει ὁ κύριος τοῦ ἀμπε-
λῶνος; ἐλεύσεται καὶ
ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶ-

10 να ἄλλοις. Οὐδὲ τὴν
γραφήν ταύτην ἀνέγνω-
τε·^a λίθον ὃν ἀπεδοκί-
μασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κε-

11 φαλὴν γωνίας· παρὰ
κυρίου ἐγένετο αὕτη,
καὶ ἔστι θαυμαστὴ
ἐν ὀφθαλμοῖς ἡμῶν;

ἐκείνους ἐξέβα-
λον.

LUKE XX.

τραυματίσαντες ἐξέβα-
λον.

Ἔειπε δὲ ὁ
κύριος τοῦ ἀμπελῶ-
νος· τί ποιήσω; πέμ-
ψω τὸν υἱόν μου τὸν
ἀγαπητόν· ἴσως τοῦτον
ἰδόντες ἐντραπήσονται.

14 Ἰδόντες δὲ αὐτὸν οἱ
γεωργοὶ διελογίζοντο
πρὸς ἑαυτούς λέγοντες·
οὗτός ἐστιν ὁ κληρονό-
μος· δεῦτε, ἀποκτείνω-
μεν αὐτόν, ἵνα ἡμῶν
γένηται ἡ κληρονομία.

15 Καὶ ἐκβαλόντες αὐτὸν
ἔξω τοῦ ἀμπελῶνος ἀ-
πέκτειναν. τί οὖν ποιή-
σει αὐτοῖς ὁ κύριος τοῦ

16 ἀμπελῶνος; Ἐλεύσεται
καὶ ἀπολέσει τοὺς γεωρ-
γοὺς τούτους, καὶ δώ-
σει τὸν ἀμπελῶνα ἄλ-
λοις. ἀκούσαντες δὲ εἶ-

17 πον· μὴ γένοιτο. Ὁ δὲ
ἐμβλέψας αὐτοῖς εἶπε·
τί οὖν ἔστι τὸ γεγραμ-
μένον τοῦτο·^a λίθον ὃν
ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη

εἰς κεφαλὴν γωνίας;

LUKE XX.

18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λί-
θον συνθλασθήσεται· ἐφ' ὃν δ' ἂν

19 πέσῃ, λικμήσει αὐτόν.^b Καὶ ἐζήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν

^a 42 etc. Ps. 118, 22.^b 44 etc. Comp. Is. 8, 14 sq. Zech. 12, 3. Dan. 2, 34 sq. 44 sq.

ΜΑΤΘ. XXI.

ΜΑΡΚ. XII.

ΛΟΥΚ. XX.

46 τῶν λέγει. Καὶ ζητοῦν-
τες αὐτὸν κρατῆσαι
ἐφοβήθησαν τοὺς ὄχ-
λους, ἐπειδὴ ὡς προσή-
την αὐτὸν εἶχον.

12 Καὶ ἐζήτον αὐτὸν κρα-
τῆσαι, καὶ ἐφοβήθησαν
τὸν ὄχλον· ἔγνωσαν γάρ,
ὅτι πρὸς αὐτοὺς τὴν
παραβολὴν εἶπε. καὶ ἠ-
φέντες αὐτὸν ἀπῆλθον.

αὐτῇ τῇ ὥρᾳ, καὶ ἐφο-
βήθησαν τὸν λαόν· ἔ-
γνωσαν γάρ, ὅτι πρὸς
αὐτοὺς τὴν παραβολὴν
ταύτην εἶπε.

§ 117. Parable of the Marriage of the King's Son.—Jerusalem.

Third Day of the Week.

ΜΑΤΘ. XXII. 1—14. See 14 1. 1. 1.

1 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων· ὁμοιώ-
θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ
3 αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς
4 γάμους· καὶ οὐκ ἤθελον εἰσεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων·
εἴπατε τοῖς κεκλημένοις· ἰδοὺ, τὸ ἄριστόν μου ἰτοιμάσα· οἱ ταῦροί μου καὶ τὰ
5 σιτιστὰ τεθνημένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαν-
6 τες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ
7 λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ
8 ὁ βασιλεὺς ὠρίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλωσε τοὺς ἠορῆ-
9 τας ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐπέρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν
10 γάμος ἕτοιμός ἐστι, οἱ δὲ κεκλημένοι οὐκ ἴσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς
11 διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελ-
12 θόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, ποτηροῦς
13 τε καὶ ἀγαθοῦς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς
14 θεύσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδιμένον ἔνδυμα
15 γάμου. Καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ
16 δὲ ἐφωμόθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· δίσσαρτες αὐτοῦ πόδας καὶ
17 χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυ-
18 θμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 118. Insidious question of the Pharisees: Tribute to Cesar.—Jerusalem.

Third Day of the Week.

ΜΑΤΘ. XXII. 15—22.

ΛΟΥΚ. XX. 20—26.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμ- 20 Καὶ παρατηρήσαντες ἀπέστειλαν
βούλιον ἔλαβον, ὅπως ΜΑΡΚ. XII. 13—17. ἐγκαθέτους ὑποκρινομέ-
αὐτὸν παριδεύσωσιν ἐν 13 Καὶ ἀποστέλλουσι ρους ἑαυτοὺς δικαίους
16 λόγῳ. Καὶ ἀποστέλ- πρὸς αὐτὸν τινὰς τῶν εἶναι, ἵνα ἐπιλάβωνται
λουσιν αὐτῷ τοὺς μα- Φαρισαίων καὶ τῶν αὐτοῦ λόγον, εἰς τὸ
θητὰς αὐτῶν μετὰ τῶν Ἰερουσαλιμίων, ἵνα αὐτὸν παραδοῦναι αὐτὸν τῇ
Ἰερουσαλιμίων λέγοντες· 14 ἀγρεύσωσι λόγῳ. Οἱ δὲ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
διδάσκαλε, οἶδαμεν, 15 ἐλθόντες λέγουσιν αὐ- 21 ἡγεμόνος. Καὶ ἐπηρώ-
ὅτι ἀληθὴς εἶ καὶ τὴν τῷ· διδάσκαλε, οἶδαμεν, τῆσαν αὐτὸν λέγοντες·

MATTH. XXII.

ὁδὸν τοῦ θεοῦ ἐν ἀλη-
 θείας διδάσκεις, καὶ οὐ
 μέλει σοι περὶ οὐδενός·
 οὐ γὰρ βλέπεις εἰς πρός-
 17 ὠπον ἀνθρώπων. Εἶπε
 οὖν ἡμῖν, τί σοι δοκεῖ;
 ἔξεστι δοῦναι κῆρσον
 18 Καίσαρι, ἢ οὐ; Γρῶς δὲ
 ὁ Ἰησοῦς τὴν ποιηρίαν
 αὐτῶν εἶπε· τί με πειράζε-
 19 τε, ὑποκριταί; ἐπιδείξα-
 τέ μοι τὸ νόμισμα τοῦ
 κῆρσον. οἱ δὲ προσήγγε-
 20 καν αὐτῷ δηνάριον. Καὶ
 λέγει αὐτοῖς· τίς ἢ εἰ-
 κὼνα αὐτῆ καὶ ἡ ἐπιγραφή;
 21 Λέγουσιν αὐτῷ· Καίσα-
 ρος. τότε λέγει αὐτοῖς·
 ἀπόδοτε οὖν τὰ Καίσα-
 ρος Καίσαρι, καὶ τὰ τοῦ
 22 θεοῦ τῷ θεῷ. Καὶ ἀ-
 κοούσαντες ἐθαύμασαν,
 καὶ ἀφέντες αὐτὸν ἀπ-
 ῆλθον.

MARK XII.

ὅτι ἀληθῆς εἶ, καὶ οὐ
 μέλει σοι περὶ οὐδενός·
 οὐ γὰρ βλέπεις εἰς πρός-
 ὠπον ἀνθρώπων, ἀλλ'
 ἐπ' ἀληθείας τὴν ὁδὸν
 τοῦ θεοῦ διδάσκεις. 22
 ἔξεστι κῆρσον Καίσαρι
 δοῦναι, ἢ οὐ; δῶμεν, ἢ
 23 μὴ δῶμεν; Ὁ δὲ εἰδὼς
 αὐτῶν τὴν ὑπόκρισιν
 εἶπεν αὐτοῖς· τί με πει-
 24 ράζετε; φέρετέ μοι δη-
 νάριον, ἵνα ἴδω. Οἱ δὲ
 ἤνεγκαν. καὶ λέγει αὐ-
 τοῖς· τίς ἢ εἰκὼν αὐ-
 τη καὶ ἡ ἐπιγραφή; οἱ
 δὲ εἶπον αὐτῷ· Καίσα-
 17 ρος. Καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 ἀπόδοτε τὰ Καίσαρος
 Καίσαρι, καὶ τὰ τοῦ
 θεοῦ τῷ θεῷ. καὶ ἐ-
 θαύμασαν ἐπ' αὐτῷ.

LUKE XX.

διδάσκαλε, οἶδαμεν, ὅτι
 ὀρθῶς λέγεις καὶ διδά-
 σκεις καὶ οὐ λαμβάνεις
 πρόσωπον, ἀλλ' ἐπ' ἀλη-
 θείας τὴν ὁδὸν τοῦ
 θεοῦ διδάσκεις. Ἔξεστι
 ἡμῖν Καίσαρι φόρον δοῦ-
 23 ναι, ἢ οὐ; Κατανοήσας
 δὲ αὐτῶν τὴν πανουργίαν
 εἶπε πρὸς αὐτούς· τί με
 24 πειράζετε; δείξατέ μοι
 δηνάριον· τίς ἔχει εἰ-
 κὼνα καὶ ἐπιγραφήν;
 ἀποκριθέντες δὲ εἶπον·
 25 Καίσαρος. Ὁ δὲ εἶπεν
 αὐτοῖς· ἀπόδοτε τοῖνυν
 τὰ Καίσαρος Καίσαρι,
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
 26 Καὶ οὐκ ἴσχυσαν ἐπιλα-
 βῆσθαι αὐτοῦ ῥήματος
 ἐναντίον τοῦ λαοῦ, καὶ
 θαυμάσαντες ἐπὶ τῇ
 ἀποκρίσει αὐτοῦ ἐσί-
 γησαν.

§ 119. Insidious question of the Sadducees: The Resurrection.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 23—33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ
 προσῆλθον αὐτῷ Σαδ-
 δουκαῖοι, οἱ λέγοντες μὴ
 εἶναι ἀνάστασιν, καὶ
 24 ἐπηρώτησαν αὐτὸν ἰλέ-
 γοντες· διδάσκαλε, Μωϋ-
 σῆς εἶπεν·^a ἐάν τις ἀ-
 ποθάνῃ μὴ ἔχων τέκνα,
 ἐπιγαμβροῦσει ὁ ἀδελφὸς
 αὐτοῦ τὴν γυναῖκα αὐ-
 τοῦ, καὶ ἀναστήσει σπερ-
 μα τῷ ἀδελφῷ αὐτοῦ.

MARK XII. 18—27.

18 Καὶ ἔρχονται Σαδ-
 δουκαῖοι πρὸς αὐτόν, οἵ-
 τινες λέγουσιν ἀνάστασιν
 μὴ εἶναι· καὶ ἐπηρώτη-
 σαν αὐτὸν λέγοντες·
 19 ἰδιδάσκαλε, Μωϋσῆς ἔ-
 γραψεν ἡμῖν,^a ὅτι ἐάν
 τις ἀδελφὸς ἀποθάνῃ
 καὶ καταλίπῃ γυναῖκα
 καὶ τέκνα μὴ ἄφῃ, ἵνα
 λάβῃ ὁ ἀδελφὸς αὐτοῦ
 τὴν γυναῖκα αὐτοῦ καὶ
 ἐξαναστήσῃ σπέρμα τῷ

LUKE XX. 27—40.

27 Προσελθόντες δὲ τι-
 νες τῶν Σαδδουκαίων,
 οἱ ἀντιλέγοντες ἀνάστα-
 σιν μὴ εἶναι, ἐπηρώτη-
 σαν αὐτόν ἰλέγοντες·
 28 διδάσκαλε, Μωϋσῆς ἔ-
 γραψεν ἡμῖν,^a ἐάν τις
 ἀδελφὸς ἀποθάνῃ ἔχων
 γυναῖκα, καὶ οὗτος ἄτεκ-
 νος ἀποθάνῃ, ἵνα λάβῃ
 ὁ ἀδελφὸς αὐτοῦ τὴν
 γυναῖκα καὶ ἐξαναστήσῃ
 σπέρμα τῷ ἀδελφῷ αὐ-

^a 24 etc. Deut. 25, 5.

MATTH. XXII.

MARK XII.

LUKE XX.

25 Ἦσαν δὲ παρ' ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσιος ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

26 Ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν

27 ἑπτὰ. Ὅστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει τίος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανοῖς εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος·^a

32 ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.

33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

20 ἀδελφῷ αὐτοῦ. Ἐπτὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθήσκων οὐκ ἀφῆκε σπέρμα. Καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

22 Καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

23 Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται, ἀλλ' εἰσὶν ἄγγελοι ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βάρτου, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων·^a ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ [θεὸς] ζώντων. Ὑμεῖς οὖν πολλὴν πλανᾶσθε.

29 τοῦ. Ἐπτὰ οὖν ἀδελφοί ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Ὅστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει τίος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμίσκονται,¹ οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται· οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσὺ ἄγγελοι γὰρ εἰσι καὶ υἱοὶ εἰσι τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνησεν ἐπὶ τῆς βάρτου,² ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον· διδάσκαλε,

39 καλῶς εἶπας. Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν·

^a 31 etc. Ex. 3, 6.

§ 120. A Lawyer questions Jesus. The two great Commandments.—*Jerusalem.*

Third Day of the Week.

ΜΑΤΘ. XXII. 34—40.

ΜΑΡΚ. XII. 28—34.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνή-
 35 χθησαν ἐπὶ τὸ αὐτό. Καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν νομικὸς πειράζων αὐτὸν
 36 καὶ λέγων· διδάσκαλε, ποία ἐντολὴ
 37 μεγάλη ἐν τῷ νόμῳ; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·^a ἀγαπήσεις κύριον τὸν
 38 θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ δια-
 39 γάλῃ σου. Αὕτη ἐστὶ πρώτη καὶ με-
 39 γάλῃ ἐντολῇ. Δευτέρα δὲ ὁμοία αὐ-
 40 τῇ·^b ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Ἐν ταύταις ταῖς δυοῖν ἐν-
 40 τολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

28 Καὶ προσελθὼν εἰς τῶν γραμμα-
 28 τέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· ποία ἐστὶ πρώτη
 29 πάντων ἐντολῇ; Ὁ δὲ Ἰησοῦς ἀπε-
 29 κρίθη αὐτῷ· ὅτι πρώτη πάντων ἐν-
 30 τολῇ·^a ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστὶ· καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρ-
 30 δίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐν-
 31 τολῇ. Καὶ δευτέρα ὁμοία αὕτη·^b ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. μείζων τούτων ἄλλη ἐντολὴ οὐκ
 32 ἐστὶ. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς·
 32 καλῶς, διδάσκαλε· ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ καὶ οὐκ ἐστὶν ἄλλος πλὴν
 33 αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνθέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν,
 34 πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν, ὅτι ρουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

§ 121. How is Christ the Son of David?—*Jerusalem.*

Third Day of the Week.

ΜΑΤΘ. XXII. 41—46.

ΜΑΡΚ. XII. 35—37.

ΛΟΥΚ. XX. 41—44.

41 Συνηγημένων δὲ τῶν
 41 Φαρισαίων ἐπηρώτησεν
 42 αὐτοὺς ὁ Ἰησοῦς ἰ λέ-
 42 γων· τί ὑμῖν δοκεῖ περὶ
 42 τοῦ Χριστοῦ; τίνας υἱὸς
 42 ἐστὶ; λέγουσιν αὐτῷ·
 43 τοῦ Δαβὶδ. Λέγει αὐ-
 43 τοῖς· πῶς οὖν Δαβὶδ ἐν
 43 πνεύματι κύριον αὐτὸν
 44 καλεῖ; λέγων·^c εἶπεν
 44 ὁ κύριος τῷ κυρίῳ μου·

35 Καὶ ἀποκριθεὶς ὁ
 35 Ἰησοῦς ἔλεγε, διδάσκων
 35 ἐν τῷ ἱερῷ· πῶς λέγου-
 35 σιν οἱ γραμματεῖς, ὅτι ὁ
 35 Χριστὸς υἱὸς ἐστὶ Δα-
 36 ἰδ; Αὐτὸς γὰρ Δαβὶδ
 36 εἶπεν ἐν τῷ πνεύματι
 36 τῷ ἁγίῳ·^c εἶπεν ὁ κύ-
 36 ριος τῷ κυρίῳ μου· κά-
 36 θου ἐκ δεξιῶν μου, ἕως

41 Εἶπε δὲ πρὸς αὐτούς·
 41 πῶς λέγουσι τὸν Χρι-
 41 στὸν υἱὸν Δαβὶδ εἶναι;
 42 Καὶ αὐτὸς Δαβὶδ λέγει
 42 ἐν βίβλῳ ψαλμῶν·^c εἶ-
 42 πεν ὁ κύριος τῷ κυρίῳ
 42 μου· κάθου ἐκ δεξιῶν
 43 μου, ἕως ἂν θῶ τοὺς
 43 ἐχθρούς σου ὑποπόδιον
 44 τῶν ποδῶν σου. Δαβὶδ

^a 37 etc. Deut. 6, 4, 5.^b 39 etc. Lev. 19, 18.^c 44 etc. Ps. 110, 1.

MATTH. XXII.

MARK XII.

LUKE XX.

κάθου ἐν δεξιῶν μου, ἂν θῶ τοὺς ἐχθρούς οὖν κίριον αὐτὸν καλεῖ·
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο- 37 δῶν σου. Αὐτὸς οὖν καὶ πῶς υἱὸς αὐτοῦ
 45 δῶν σου. Εἰ οὖν Δαυὶδ Δαυὶδ λέγει αὐτὸν κί-
 καλεῖ αὐτὸν κίριον, πῶς ριον· καὶ πόθεν υἱὸς αὐτοῦ ἔστι; Καὶ
 46 υἱὸς αὐτοῦ ἔστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
 οὐδεὶς ἐδύνατο αὐτῷ
 ἀποκριθῆναι λόγον, οὐδε ἐτόλμησέ τις ἀπ'
 ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

§ 122. Warnings against the evil example of the Scribes and Pharisees.—Jerusalem.

Third Day of the Week.

MARK XII. 38, 39.

LUKE XX. 45, 46.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ
 αὐτοῦ· βλέπετε ἀπὸ τῶν γραμμα- 46 εἶπε τοῖς μαθηταῖς αὐτοῦ· προσέχετε
 τέων, τῶν θελότων ἐν στολαῖς περι- ἀπὸ τῶν γραμματέων, τῶν θελότων
 πατεῖν καὶ ἄσπασμοὺς ἐν ταῖς ἀγο- περιπατεῖν ἐν στολαῖς καὶ γιλούντων
 39 ραῖς· καὶ πρωτοκαθεδρίας ἐν ταῖς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρω-
 συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς τοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
 δείπνοις. πρωτοκλισίας ἐν τοῖς δείπνοις.

MATTH. XXIII. 1—12.

1 2 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ· λέγων· ἐπὶ τῆς
 3 Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα
 ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
 4 λέγουσι γὰρ καὶ οὐ ποιοῦσι. Δεσμεύονσι γὰρ φορτία βαρῆα καὶ δευβύστακτα,
 καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὄμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέ-
 5 λουσι κινῆσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς
 ἀνθρώποις. πλατύνουσι δὲ τὰ γυλακτῆρια αὐτῶν καὶ μεγαλύνουσι τὰ κρᾶσπεδα
 6 τῶν ἱματίων αὐτῶν· γιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρω-
 7 τοκαθεδρίας ἐν ταῖς συναγωγαῖς· καὶ τοὺς ἄσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ κα-
 8 λεῖσθαι ὑπὸ τῶν ἀνθρώπων ἡραββί, ἡραββί. Ὑμεῖς δὲ μὴ κληθῆτε ἡραββί· εἰς γὰρ
 9 ἔστιν ἡμῶν ὁ καθηγητῆς [ὁ Χριστός]· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ
 πατέρα μὴ καλέσητε ἡμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ἡμῶν, ὁ ἐν τοῖς
 10 οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ἡμῶν ἔστιν ὁ καθηγητῆς, ὁ Χρι-
 11 12 στός. Ὁ δὲ μείζων ἡμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτόν,
 ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.

§ 123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem.—
Jerusalem.

Third Day of the Week.

ΜΑΤΘ. XXIII. 13—39.

ΜΑΡΚ. XII. 40.

ΛΟΥΚ. XX. 47.

- 14 Οὐαὶ δὲ ὑμῖν, γραμμα- 40 Οἱ κατεσθίοντες τὰς οἰ- 47 Οἱ κατεσθίονσι τὰς οἰ-
τεῖς καὶ Φαρισαῖοι, ὑπο- κίας τῶν χηρῶν καὶ κίας τῶν χηρῶν καὶ προ-
κριταί, ὅτι κατεσθίετε προσφάσει μακρὰ προς- φάσει μακρὰ προςεύ-
τὰς οἰκίας τῶν χηρῶν, ευχόμενοι· οὗτοι λήφον- χονται· οὗτοι λήφονται
καὶ προσευχόμενοι· διὰ τοῦ- ται περισσότερον κρίμα. περισσότερον κρίμα.
το λήψεσθε περισσότε-
13 ρον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασι-
λειάν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ἡμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
15 τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν, ποιῆσαι ἓνα προσήλυτον·
16 καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὀδη-
γοὶ τυφλοί, οἱ λέγοντες· ὅς ἂν ὁμῶς ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμῶς ἐν
17 τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυ-
18 σός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καί· ὅς ἐὰν ὁμῶς ἐν τῷ θυσιαστηρίῳ,
19 οὐδὲν ἐστίν· ὅς δ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ
20 τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ
οὖν ὁμῶσας ἐν τῷ θυσιαστηρίῳ ὁμνυε ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
21 22 καὶ ὁ ὁμῶσας ἐν τῷ ναῷ ὁμνυε ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ
ὁμῶσας ἐν τῷ οὐρανῷ ὁμνυε ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω
23 αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
ἥδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀρῆκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεσαι.
24 Ὅδηγοὶ τυφλοί, οἱ διωλίζοντες τὸν κώνωπα, τὴν δὲ κίμην καταπίνοντες.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἕξωθεν τοῦ
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρισίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
27 ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιταμένοις, οἵτινες ἔξωθεν μὲν
φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
28 Οὕτω καὶ ἡμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ
29 ἐστε ὑποκρισεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφοις τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
30 καὶ λέγετε· εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς κοι-
31 κωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ
32 ἐστε τῶν φονευσάντων τοὺς προφήτας. Καὶ ἡμεῖς πληρώσατε τὸ μέτρον τῶν
33 πατέρων ὑμῶν. Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς
34 γεέννης; Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώ-

ΜΑΤΘ. XXIII.

35 στεί ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ
 ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυτόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ
 δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφορεύσατε μεταξὺ τοῦ
 36 τσαοῦ καὶ τοῦ θουσαιστηρίου.^a Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν
 ταύτην.

37 Ἰερουσαλήμ, Ἰερουσαλήμ, ἣ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
 ὃν τρόπον ἐπισυναγεῖ ὄρνιθες τὰ ἰοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἤθε-
 38 39 λήσατε. Ἴδοὺ, ἀγίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^b Λέγω γὰρ ὑμῖν· οὐ μὴ με
 ἴδῃτε ἀπάρτι, ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.^c

§ 124. The Widow's mite.—Jerusalem.

Third Day of the Week.

MARK XII. 41—44.

LUKE XXI. 1—4.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι
 τοῦ γαζοφυλακίου ἐθεώρει, πῶς ὁ
 ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυ-
 42 λάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον
 πολλά. Καὶ ἐλθοῦσα μία χήρα πτω-
 χὴ ἔβαλε λεπτὰ δύο, ὃ ἔστι κοδράντης.
 43 Καὶ προσμαλεσόμενος τοὺς μαθητὰς
 αὐτοῦ λέγει αὐτοῖς· ἀμὴν λέγω ὑμῖν,
 ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάν-
 44 των βέβηκε τῶν βαλόντων εἰς τὸ
 γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ
 περισσεύοντος αὐτοῖς ἔβαλον· αὕτη
 δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβηλεν, ὅλον τὸν βίον αὐτῆς.

1 Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας
 τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον
 2 πλουσίων. Εἶδε δὲ καὶ τίνα χήραν
 πεινητὰν βάλλονσαν ἐκὼς δύο λεπτά,
 3 ἢ καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν, ὅτι ἡ
 χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων
 4 ἔβαλεν. Ἄπαντες γὰρ οὗτοι ἐκ τοῦ
 περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
 δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστε-
 ρήματος αὐτῆς ἅπαντα τὸν βίον, ὃν
 εἶχεν, ἔβηλε.

§ 125. Certain Greeks desire to see Jesus.—Jerusalem.

Third Day of the Week.

JOHN XII. 20—36.

20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
 21 Οὗτοι οὖν προσῆλθον Φίλιππον, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
 22 αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἔρχεται Φίλιππος καὶ λέγει
 23 τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς
 ἀπεκρίνατο αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόσμος τοῦ αἵτου πεσὼν εἰς τὴν γῆν ἀποθάγῃ,
 25 αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάγῃ, πολλὴν καρπὸν φέρει. Ὁ φίλων τὴν ψυχὴν
 αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τοῦτο εἰς

^a 36. Gen. 4, 8. 2 Chr. 21, 20—22.^b 38. Comp. Ps. 69, 26. Jer. 12, 7. 22, 5.^c 39. Comp. Ps. 118, 26.

JOHN XII.

26 ζῶν αἰῶνιον φιλᾶξει αὐτήν. Ἐὰν ἐμοὶ διακομῆ τις, ἐμοὶ ἀκόλουθεῖτω, καὶ
 ὅπου ἐγὼ ἐγώ, ἐκεῖ καὶ ὁ διάκομος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακομῆ, τιμή-
 27 σει αὐτὸν ὁ πατήρ. Νῦν ἡ ψυχὴ μου τετέραται· καὶ τί εἶπω; πᾶτερ, σῶσον
 28 με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην. Πάτερ,
 29 δόξασον σου τὸ ὄνομα. ἤλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν
 30 ἔλεγον· ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ
 31 αὐτὴ ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν
 32 ὁ ἄρχων τοῦ κόσμου τούτου ἐβληθήσεται ἔξω· καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς,
 33 πάντας ἐλεύσω πρὸς ἑμαυτόν. Τοῦτο δὲ ἔλεγε σημαίνων, ποίῃ θανάτῳ ἤμελλεν
 34 ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ τόμου, ὅτι ὁ
 Χριστὸς μένει εἰς τὸν αἰῶνα.^a καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
 35 ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. περιπατεῖτε, ἵνα τὸ φῶς ἔχετε, ἵνα μὴ
 36 ἴσχυε ἡμεῖς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε, πού ἐπάγει.
 Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλά-
 λησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

§126. Reflections upon the unbelief of the Jews.—Jerusalem.

Third Day of the Week.

JOHN XII. 37—50.

37 Ταῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς
 38 αὐτόν, ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῆ, ὃν εἶπε·^b κίριε, τίς ἐπί-
 39 στευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίμι ἀπεκαλέσθη; Διὰ τοῦτο οὐκ
 40 ἠδύνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἰσαΐας·^c τετέφλωκεν αὐτῶν τοὺς ὀφθαλ-
 41 μοὺς καὶ πεπόρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ
 42 ἰσχύσῃ τῇ καρδίᾳ καὶ ἐπιστραφῶσι καὶ ἰάσῃται αὐτοῖς. Ταῦτα εἶπεν Ἰσαΐας,
 43 ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.^d Ὅμως μέντοι καὶ ἐκ τῶν
 ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὠμολό-
 44 γουν, ἵνα μὴ ἀποσυνέγωγοι γένωνται· ἠγάπησεν γὰρ τὴν δόξαν τῶν ἀνθρώπων
 45 ἢ τὸν Θεοῦ. Ἰησοῦς δὲ ἐκράξε καὶ εἶπεν· ὁ πιστεύων εἰς
 46 ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ
 47 τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς
 48 ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένη. Καὶ ἐὰν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πι-
 49 στεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἤλθον, ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω
 50 τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα
 αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἰσχύϊ ἡμέρα. ἵνα ἐγὼ
 εἶπω καὶ τί λαλήσω. Καὶ οἶδα, ὅτι ἡ ἐπιτολὴ αὐτοῦ ζῶν αἰῶνιός ἐστιν. ἢ οὐκ
 λαλῶ ἐγώ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

^a 34. Comp. 2 Sam. 7, 13. Ps. 59, 30. 17. 110, 4.

^b 38. Is. 53, 1.

^c 40. Is. 6, 10.

^d 41. Is. 6, 1 sq.

§ 127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.—*Jerusalem. Mount of Olives.*

Third Day of the Week.

ΜΑΤΘ. XXIV. 1—14.

ΜΑΡΚ. XIII. 1—13.

LUKE XXI. 5—19.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθου, ὃς οὐ καταλυθήσεται. Καθημέρου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες·

εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε, μή τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. 6 Μελλήσετε δὲ ἀκούειν πολέμων καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶ 7 τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῆ. Καὶ καθημέρου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· βλέπετε μή τις ὑμᾶς πλανήσῃ. 6 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούσητε πολέμων καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω 8 τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σειμοὶ κατὰ τόπους,

5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀγαθήμασι κεκόσμηται, εἶπε ταῦτα, ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι, ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπε· βλέπετε, μὴ πλανηθῆτε. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ὅτι ἐγὼ εἰμι καὶ ὁ καιρὸς ἤγγικε· μὴ οὖν πορευθῆτε ὁπίσω αὐτῶν· Ὅταν δὲ ἀκούσητε πολέμων καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ ἐνθίμως τὸ 10 τέλος. Τότε, ἔλεγεν αὐτοῖς, ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· Σεισμοὶ 11 τε μεγάλοι κατὰ τόπους

MATTH. XXIV.

λοιμοὶ καὶ σεισμοὶ κατὰ
8 τόπους. Πάντα δὲ ταύ-
τα ἀρχῆ ὠδίνων.

MARK XIII.

9 —βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώ-
σουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς
συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμό-
νων καὶ βασιλέων σταθήσεσθε ἕνεκεν
11 ἐμοῦ, εἰς μαρτύριον αὐτοῖς.— Ὅταν δὲ
ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ-
μεριμνᾶτε, τί λαλήσητε, μηδὲ μελετᾶτε·
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ,
τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ
λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

MARK XIII.

καὶ ἔσονται λιμοὶ καὶ
9 ταραχαί. Ἀρχαὶ ὠδί-
νων ταῦτα.—

LUKE XXI.

καὶ λιμοὶ καὶ λοιμοὶ
ἔσονται· φόβητρά τε
καὶ σημεῖα ἀπ' οὐρα-
12 νοῦ μεγάλα ἔσται. Πρὸ

δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'
ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώ-
ξουσι, παραδιδόντες εἰς συναγωγὰς
καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς
καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.
13 Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.
14 Θέσθε οὖν εἰς τὰς καρδίας ὑ-
μῶν μὴ προμελετᾶν ἀπολογηθῆναι·
15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ
σοφίαν, ἣ οὐ δυνήσονται ἀντιπεῖν
οὐδὲ ἀντιστῆναι πάντες
οἱ ἀντικείμενοι ὑμῖν.

MATTH. XXIV.

9 Τότε παραδώσουσιν ὑ-
μᾶς εἰς θλίψιν, καὶ ἀπο-
κτενοῦσιν ὑμᾶς· καὶ
ἔσεσθε μισούμενοι ὑπὸ
πάντων τῶν ἔθνῶν διὰ
10 τὸ ὄνομά μου. Καὶ τό-
τε σκανδαλισθήσονται
πολλοί· καὶ ἀλλήλους
παραδώσουσι, καὶ μισή-
11 σουσιν ἀλλήλους. Καὶ πολλοὶ
ψευδοπροφητῆται ἐγερθήσονται καὶ πλα-
12 νήσουσι πολλοὺς. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψιγῆσεται
ἡ ἀγάπη τῶν πολλῶν.
13 Ὁ δὲ ὑπομείνας εἰς τέ-
λος, οὗτος σωθήσεται.
14 Καὶ κηρυχθήσεται τοῦ-
το τὸ εὐαγγέλιον τῆς
βασιλείας ἐν ὅλῃ τῇ οἰ-
κουμένῃ εἰς μαρτύριον
πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

MARK XIII.

12 Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ
πατὴρ τέκνον· καὶ ἐπα-
ραστήσονται τέκνα ἐπὶ
γονεῖς, καὶ θανατώσου-
13 σιν αὐτούς. Καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων·
διὰ τὸ ὄνομά μου.—

16 Παραδοθήσεσθε δὲ καὶ
ὑπὸ γονέων καὶ ἀ-
δελφῶν καὶ συγγενῶν
καὶ φίλων, καὶ θανατώ-
17 σουσιν ἐξ ὑμῶν. Καὶ
ἔσεσθε μισούμενοι ὑπο
πάντων διὰ τὸ ὄνομά
μου,

§ 128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation.—Mount of Olives.

Third Day of the Week.

MATTH. XXIV. 15—42.

15 Ὅταν οὖν ἴδῃτε τὸ
βδέλυγμα τῆς ἐρημώ-

MARK XIII. 14—37.

14 Ὅταν δὲ ἴδῃτε τὸ βδέ-
λυγμα τῆς ἐρημώσεως,

LUKE XXI. 20—36.

20 Ὅταν δὲ ἴδῃτε κνικλο-
μένην ὑπὸ στρατοπέδων

MATTH. XXIV.

σεως, τὸ ἦρθὲν διὰ
Δαυὶδ τοῦ προφήτου,^a
 ἕστως ἐν τόπῳ ἀγίῳ, (ὁ
 ἀναγιγνώσκων νοεῖτω,) 16
 ἴ τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φεγγέτωσαν ἐπὶ τὰ ὄρη· 17
 ὁ ἐπὶ τοῦ δώματος μὴ
 καταβαινέτω ἄραι τὰ
 ἐκ τῆς οἰκίας αὐτοῦ·
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπι-
 στρεψάτω ὀπίσω ἄραι
 τὰ ἱμάτια αὐτοῦ. Οὐαὶ 19
 δὲ ταῖς ἐν γαστρὶ ἐχού-
 σαις καὶ ταῖς θηλαζού-
 σαις ἐν ἐκείναις ταῖς ἡμέ-
 ραις. Προσεύχεσθε δέ, ἵνα
 μὴ γένηται ἡ φεγγὴ ὑμῶν
 χειμῶνος, μηδὲ ἐν σαββά-
 τῳ. Ἔσται γὰρ τότε θλι-
 ψις μεγάλη, οἷα οὐ γέγο-
 ρεν ἂπ' ἀρχῆς κόσμου ἕως
 τοῦ νῦν, οὐδ' οὐ μὴ γένη-
 22 ται. Καὶ εἰ μὴ ἐκολοβώ-
 θησαν αἱ ἡμέραι ἐκεῖ-
 ναι, οὐκ ἂν ἐσώθη πᾶσα
 σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθή-
 23 σονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν τις
 ὑμῖν εἴπῃ· ἰδοὺ, ὦδε ὁ Χριστὸς ἢ ὦδε·
 24 μὴ πιστεύσητε. Ἐγερθήσονται γὰρ
 ψευδόχριστοι καὶ ψευδοπροφήται, καὶ
 δώσουσι σημεῖα καὶ τέρατα,
 ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς
 25 ἐκλεκτούς. Ἰδοὺ, προεῖρημα ὑμῖν.
 26 Ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ, ἐν τῇ
 ἐρήμῳ ἐστὶ· μὴ ἐξέλθητε· ἰδοὺ, ἐν
 27 τοῖς ταμίαις· μὴ πιστεύσητε. Ὡς πορὶ γὰρ ἡ ἰσραὴλ ἐξέσχηται ἀπὸ ἀνα-
 τολῶν καὶ γαίεται ἕως δεσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ
 28 τοῦ ἀνθρώπου. Ὅπου γὰρ ἐν ἡ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

MARK XIII.

[τὸ ἦρθὲν ἐπὶ *Δαυὶδ*
 τοῦ προφήτου,]^a ἕστως
 ὅπου οὐ δεῖ, (ὁ ἀναγιγνώ- 21
 σκων νοεῖτω,) τότε οἱ ἐν
 τῇ Ἰουδαίᾳ φεγγέτωσαν
 εἰς τὰ ὄρη· Ὁ δὲ ἐπὶ 15
 τοῦ δώματος μὴ κατα-
 βιάτω εἰς τὴν οἰκίαν,
 μηδὲ εἰσελθέτω ἄραι τι
 ἐκ τῆς οἰκίας αὐτοῦ·
 16 καὶ ὁ εἰς τὸν ἀγρὸν ὦν
 μὴ ἐπιστρεψάτω εἰς τὰ 23
 ὀπίσω ἄραι τὸ ἱμάτιον
 αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν
 17 γαστρὶ ἐχούσαις καὶ
 ταῖς θηλαζούσαις ἐν
 ἐκείναις ταῖς ἡμέραις.
 18 Προσεύχεσθε δέ, ἵνα μὴ
 γένηται ἡ φεγγὴ ὑμῶν
 19 χειμῶνος. Ἔσονται γὰρ
 αἱ ἡμέραι ἐκεῖναι θλιψις,
 οἷα οὐ γέγονε τοιαύτη
 ἂπ' ἀρχῆς κτίσεως, ἧς
 ἔκτισεν ὁ θεός, ἕως τοῦ
 νῦν, καὶ οὐ μὴ γένηται.
 20 Καὶ εἰ μὴ κύριος ἐκολόβω-

LUKE XXI.

τὴν Ἰερουσαλὴμ, τότε
 γνώτε, ὅτι ἤγγικεν ἡ 21
 ἐρήμωσις αὐτῆς. Τότε
 οἱ ἐν τῇ Ἰουδαίᾳ φεγγέ-
 τωσαν εἰς τὰ ὄρη· καὶ
 οἱ ἐν ἐρήμῳ αὐτῆς ἐκχωρεί-
 τωσαν· καὶ οἱ ἐν ταῖς
 χώραις μὴ εἰσερχέσθω- 22
 σαν εἰς αὐτήν. Ὅτι ἡ-
 μέραι ἐκδικήσεως αὐταί
 εἰσι, τοῦ πληθθῆναι πάν-
 23 τα τὰ γεγραμμένα. Οὐ-
 αὶ δὲ ταῖς ἐν γαστρὶ ἐ-
 χούσαις καὶ ταῖς θηλα-
 ζούσαις ἐν ἐκείναις ταῖς
 ἡμέραις· ἔσται γὰρ ἀ-
 νάγκη μεγάλη ἐπὶ τῆς γῆς
 καὶ ὄργη τῷ λαῷ τούτῳ.
 24 Καὶ πεσοῦνται στόματι
 μαχαίρας καὶ αἰμα-
 λωτισθήσονται εἰς πάν-
 τα τὰ ἔθνη· καὶ Ἰερου-
 σαλὴμ ἔσται πατομένη
 ὑπὸ ἐθνῶν, ἄχρι πλη-
 ρωθῶσι καιροὶ ἔθνῶν.

σε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
 σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξε-
 21 λέξατο, ἐκολόβωσε τὰς ἡμέρας. Καὶ τό-
 τε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ, ὦδε ὁ Χρι-
 στὸς, ἢ· ἰδοὺ, ἐκεῖ· μὴ πιστεύετε.
 22 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
 ψευδοπροφήται, καὶ δώσουσι σημεῖα
 καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ
 23 δυνατόν, καὶ τοὺς ἐκλεκτούς. Ὑμεῖς δὲ
 βλέπετε· ἰδοὺ, προεῖρημα ὑμῖν πάντα.

^a 15 etc. *Deut.* 9, 27.

MATTH. XXIV.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς σικκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος ἀπάλος ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος. Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύ-

MARK XIII.

24 Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,¹ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.^a

26 Καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης,¹ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανοῦ. Ἀπὸ δὲ τῆς σικκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ

LUKE XXI.

25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς στροχὴ ἐθνῶν ἐν ἀπορίᾳ, ἰχνοῦσης θαλάσσης καὶ σάλου,¹ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a

27 Καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπε παραβολὴν αὐτοῖς· ἴδετε τὴν σικκὴν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἦδη, βλέποντες ἀφ' ἐαυτῶν γινώσκετε, ὅτι ἦδη ἐγγὺς τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. 33 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ

^a 29 etc. Comp. Is. 13, 9. 10. Joel 3, 15. etc.

MATTH. XXIV.

MARK XIII.

LUKE XXI.

36 *σονται, αἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας αὐδεὶς οἶδεν, οὔδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.*

37 *οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως*

38 *ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγυμνῶντες, ἕχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν,^a καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλισμός καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαβήσεται, καὶ ὁ εἰς ἀλείφεται. ἓξ ἀλείθονται ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀλείφεται.*

MARK XIII.

LUKE XXI.

33 *Βλέπετε, ἀγωνηεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Ὡς ἄνθρωπος ἀπόδημος ἀφῆκε τὴν οἰκίαν αὐτοῦ, καὶ δοῖς ταῖς δούλοις αὐτοῦ τὴν ἐξουσίαν· καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο,*

34 *Ἐλπίετε, ἀγωνηεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Ὡς ἄνθρωπος ἀπόδημος ἀφῆκε τὴν οἰκίαν αὐτοῦ, καὶ δοῖς ταῖς δούλοις αὐτοῦ τὴν ἐξουσίαν· καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο,*

35 *ἵνα γρηγορῇ. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὁπὲρ ἡ μεσονυκτίου ἢ ἀλεκτοροφωνίας ἢ πῦρός· μὴ ἐλθὼν ἐξαίφνης εὖρη ἡμᾶς καθεύδοντας. Ἄ δὲ ἡμῖν λέγω, πᾶσι λέγω· γρηγορεῖτε.*

36 *Ἐλπίετε, ἀγωνηεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Ὡς ἄνθρωπος ἀπόδημος ἀφῆκε τὴν οἰκίαν αὐτοῦ, καὶ δοῖς ταῖς δούλοις αὐτοῦ τὴν ἐξουσίαν· καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο,*

37 *ἵνα γρηγορῇ. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὁπὲρ ἡ μεσονυκτίου ἢ ἀλεκτοροφωνίας ἢ πῦρός· μὴ ἐλθὼν ἐξαίφνης εὖρη ἡμᾶς καθεύδοντας. Ἄ δὲ ἡμῖν λέγω, πᾶσι λέγω· γρηγορεῖτε.*

MATTH. XXIV.

35 ἵνα γρηγορῇ.

36 γῆς. Ἀγωνηεῖτε οὖν

42 *Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα ὥρα ὁ κύριος ἡμῶν ἔρχεται.*

43 *Ἐμεῖρο δὲ γνωσέκετε, ὅτι, εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐρηγορήσιν ἄν, καὶ οὐκ ἂν εἴασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ. Ἀπὸ τοῦτο καὶ ἡμεῖς γίνεσθε ἵτοιμοι· ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.*

44 *Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θιραιπίας αὐτοῦ, τοῦ δαδῆναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. Ἄμην λέγω ἡμῖν, ὅτι ἐπὶ πᾶσι τοῖς ἐνάροχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ*

§ 129. Transition to Christ's final coming at the Day of Judgment. Exhortation to watchfulness. Parables: The Ten Virgins; The Five Talents.—Mound of Olives.

Third Day of the Week.

MATTH. XXIV. 43—51. XXV. 1—30.

43 *Ἐμεῖρο δὲ γνωσέκετε, ὅτι, εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐρηγορήσιν ἄν, καὶ οὐκ ἂν εἴασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ. Ἀπὸ τοῦτο καὶ ἡμεῖς γίνεσθε ἵτοιμοι· ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.*

44 *Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θιραιπίας αὐτοῦ, τοῦ δαδῆναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. Ἄμην λέγω ἡμῖν, ὅτι ἐπὶ πᾶσι τοῖς ἐνάροχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ*

^a 38. Gen. 7, 4 sq.

MATTH. XXIV.

49 κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χοροῖζει ὁ κύριός μου ἔλθειν·¹ καὶ
 ἀρξῆται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίη μετὰ τῶν μεθύοντων·
 50¹ ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ
 51 γινώσκει,¹ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θή-
 σει· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λα-
 2 βοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἴσαν
 3 ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραὶ. Αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας
 4 αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγεί-
 5 οῖς αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χοροῖζοντος δὲ τοῦ νυμφίου ἐνύσταξαν
 6 πᾶσαι καὶ ἐκάθηντο. Μέσης δὲ νυκτὸς κραγὴ γέγονεν· ἰδοὺ, ὁ νυμφίος ἔρχε-
 7 ται, ἐξέρχασθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἤγερθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι
 8 καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φροσίμοις εἶπον· δότε
 9 ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ
 αἱ φρόνιμοι λέγουσαι· μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον
 10 πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγορά-
 11 σαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
 12 ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι·
 13 κύριε, κύριε, ἀνοῖξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα
 14 ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν [ἐν ἣ ὁ υἱὸς
 τοῦ ἀνθρώπου ἔρχεται].

14 Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους καὶ παρέδωκεν
 15 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν·
 16 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθὺς. Πορευθεὶς δὲ ὁ τὰ
 πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα.
 17 18 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν
 19 ὄρωξεν ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πο-
 20 λὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συνάρει μετ' αὐτῶν λόγον. Καὶ προσ-
 21 ελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε,
 22 πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη
 αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολ-
 22 λῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ
 τὰ δύο τάλαντα λαβὼν εἶπε· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο
 23 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ
 πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 24 τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε· κύριε, ἔργων
 σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ
 25 διεσκόρπισας·¹ καὶ φοβηθεὶς ἀπελθὼν ἔκρυψε τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε,
 26 ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· ποηρὸς δοῦλε καὶ
 ὀκνηρὲ, ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·
 27 Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἔλθων ἐγὼ ἐνομισά-
 28 μιν ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ
 29 ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται·

MATTH. XXV.

30 ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθίσειται ἀπ' αὐτοῦ. Καὶ τὸν ἀρχαῖον δοῦ-
 λον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων.

§ 130. Scenes of the Judgment Day.—Mount of Olives.

Third Day of the Week.

MATTH. XXV. 31—46.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ [ἄγιοι]
 32 ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναρθίσειται
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀρροεῖ αὐτοὺς ἀπ' ἀλλήλων, ὡς περὶ ὁ
 33 ποιμὴν ἀφορῶν τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ
 34 δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐκωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐ-
 35 τοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἰστομασμένην ὑμῖν
 βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
 36 καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· ἡμιγμός, καὶ περιεβάλετέ με·
 37 ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν σπλακῇ ἤμην, καὶ ἦλθετε πρὸς με. Τότε
 ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα, καὶ
 38 ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ἢ πότε δέ σε εἶδομεν ξένον, καὶ συνη-
 39 γάγομεν; ἢ ἡμιγμόν, καὶ περιεβάλομεν; ἢ πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν σπλακῇ,
 40 καὶ ἦλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν.
 ἐὰν ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
 41 Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνύμων· πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ
 42 τὸ αἰώμιον, τὸ ἰστομασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα
 43 γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ἕξενος ἤμην,
 καὶ οὐ συνηγάγετέ με· ἡμιγμός, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν σπλακῇ,
 44 καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε,
 πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ ἡμιγμόν ἢ ἀσθενῆ ἢ ἐν σπλακῇ, καὶ
 45 οὐκ ἐποιήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐὰν
 46 ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπε-
 λεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

§ 131. The Rulers conspire. The supper at Bethany. Treachery of Judas.—Jerusa-
 lem. Bethany.

Fourth Day of the Week.

MATTH. XXVI. 1—16.

MARK XIV. 1—11.

LUKE XXII. 1—6.

1 Καὶ ἐγένετο, ὅτε ἐτέ- 1 Ἦν δὲ τὸ πάσχα καὶ 1 Ἦγγιξε δὲ ἡ ἑορτὴ
 λειον ὁ Ἰησοῦς πάντα τὰ ἄξια μετὰ δύο ἡ- τῶν ἁζύμων, ἡ λεγομένη
 τοὺς λόγους τούτους, μέρας.—; πάσχα.
 2 ἐπὶ τοῖς μαθηταῖς αὐ-
 2 τῶν· ὁἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 παραδίδοται εἰς τὸ σταυρωθῆναι.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

3 Τότε συνήχθησαν οἱ 1
ἀρχιερεῖς καὶ οἱ γραμμα-
ματεῖς καὶ οἱ πρεσβύτε-
ροι τοῦ λαοῦ εἰς τὴν
αὐλὴν τοῦ ἀρχιερέως,
4 καὶ συνεβουλεύσαντο,
ἵνα τὸν Ἰησοῦν δόλω
5 κρατήσωσι καὶ ἀποκτείνωσιν. Ἔλεγον δέ· μὴ
ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυ-
βος γένηται ἐν τῷ λαῷ.
6 Τοῦ δὲ Ἰησοῦ γενο-
μένου ἐν Βηθανίᾳ, ἐν
οἰκίᾳ Σίμωνος τοῦ λε-
7 προῦ, ἵ προσῆλθεν αὐτῷ
γυνὴ ἀλάβαστρον μύρου
ἔχουσα βαρυτίμον καὶ
κατέχεεν ἐπὶ τὴν κεφα-
λὴν αὐτοῦ ἀνακειμένου.

8 Ἰδόντες δὲ οἱ μαθηταὶ
αὐτοῦ ἠγανάκτησαν λέ-
γοντες· εἰς τί ἡ ἀπόλεια
9 αὐτῆ; ἡ δύνατο γὰρ τοῦ-
το [τὸ μύρον] πραθῆναι
πολλοῦ καὶ δοθῆναι
πτωχοῖς.

10 Γινὸς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς· τί
κόπος παρέχετε τῇ γυ-
ναικί; ἔργον γὰρ καλὸν
11 εἰργάσατο εἰς ἐμέ. Πάν-
τοτε γὰρ τοὺς πτωχοὺς
ἔχετε μεθ' ἑαυτῶν· ἐμὲ
δὲ οὐ πάντοτε ἔχετε.
12 Βαλοῦσα γὰρ αὐτὴ τὸ
μύρον τοῦτο ἐπὶ τοῦ
σώματός μου, πρὸς τὸ

—Καὶ ἐζήτουν οἱ 2
ἀρχιερεῖς καὶ οἱ γραμμα-
τεῖς, πῶς αὐτὸν ἐν δόλω
κρατήσαντες ἀποκτεί-
νωσιν. Ἔλεγον δέ· μὴ ἐν
τῇ ἑορτῇ, μήποτε θό-
ρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν
Βηθανίᾳ ἐν τῇ οἰκίᾳ
Σίμωνος τοῦ λεπροῦ,
κατακειμένου αὐτοῦ ἡλ-
θε γυνὴ ἔχουσα ἀλάβα-
στρον μύρου, γάρδον πι-
στικῆς πολυτελοῦς· καὶ
συντρίψασα τὸ ἀλάβα-
στρον κατέχεεν αὐτοῦ
κατὰ τῆς κεφαλῆς.

4 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Λέγει οὖν εἰς ἐκ τῶν

4 Ἦσαν δὲ τινες ἀγανα-
κτοῦντες πρὸς ἑαυτοὺς
καὶ λέγοντες· εἰς τί ἡ
ἀπόλεια αὐτῆ τοῦ μύρου
5 γέρονεν; ἡ δύνατο γὰρ
τοῦτο τὸ μύρον πραθη-
ναι ἐπάνω τριακοσίων
δηναρίων καὶ δοθῆναι
τοῖς πτωχοῖς. καὶ ἐνε-
6 βριμῶντο αὐτῇ. Ὁ δὲ
Ἰησοῦς ἔειπεν· ἄφετε
αὐτήν· τί αὐτῇ κόπους
παρέχετε; καλὸν ἔργον
7 εἰργάσατο ἐν ἐμοί. Πάν-
τοτε γὰρ τοὺς πτωχοὺς
ἔχετε μεθ' ἑαυτῶν, καί,
ὅταν θέλητε, δύνασθε
αὐτοὺς εὖ ποιῆσαι· ἐμὲ
8 δὲ οὐ πάντοτε ἔχετε. Ὁ
ἔσχεν αὐτὴ, ἐποίησε·

2 Καὶ ἐζήτουν οἱ ἀρχι-
ερεῖς καὶ οἱ γραμματεῖς
τὸ πῶς ἀνέλωσιν αὐτόν·
ἐφοβοῦντο γὰρ τὸν λαόν.

JOHN XII. 2—8.

2 Ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ἡ Μάρ-
θα διηκόνει, ὁ δὲ Λάζα-
ρος εἰς ἦν τῶν ἀνακειμέ-
3 των οὖν αὐτῷ. Ἡ οἷον
Μαρία λαβοῦσα λίτραν
μύρου γάρδον πιστικῆς
πολυτίμον ἠλειψε τοὺς
πόδας τοῦ Ἰησοῦ, καὶ
ἐξέμαξε ταῖς θριξίν αὐ-
τῆς τοὺς πόδας αὐτοῦ,
μαθητῶν αὐτοῦ, Ἰούδας
Σίμωνος Ἰσκαριώτης, ὁ
μέλλων αὐτὸν παρα-
5 διδοῖναι· διὰ τί τοῦτο τὸ
μύρον οὐκ ἐπράθη τρια-
κοσίων δηναρίων καὶ
6 ἐδόθη πτωχοῖς; Εἶπε δὲ
τοῦτο, οὐχ ὅτι περὶ τῶν
πτωγῶν ἔμελεν αὐτῷ,
ἀλλ' ὅτι κλέπτῃς ἦν καὶ
τὸ γλωσσόκομον εἶχε καὶ
τὰ βάλλόμενα ἐβάστα-
7 ζεν. Εἶπεν οὖν ὁ Ἰη-
σοῦς· ἄφες αὐτήν· εἰς
τὴν ἡμέραν τοῦ ἐνταφι-
ασμοῦ μου τετήρηκεν
8 αὐτό· τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἑαυ-
τῶν, ἐμὲ δὲ οὐ πάντοτε
ἔχετε.

MATTH. XXVI.

MARK XIV.

13 ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

14 Τότε πορευθεῖς εἰς τῶν δώδεκα, ὃ λεγόμενος Ἰούδας Ἰσκαριώτης,

15 πρὸς τοὺς ἀρχιερεῖς ἑλπε· τί θέλετέ μοι δοῦναι, ἵνα ἐδώσω αὐτό; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα

16 ἀργύρια. Καὶ ἀπὸ τότε ἐξίτηι ἐνκαιρίαν, ἵνα αὐτὸν παραδῶ.

μολόγησε καὶ ἐξίτηι ἐνκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἕτερον ὄχλον.

λαληθήσεται εἰς μνημό-

10 συνον αὐτῆς. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε

11 πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγέλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξίτηι, πῶς ἐνκαιρίως αὐτὸν παραδῶ.

προέλαβε μνηρίσαι μου τὸ σῶμα εἰς τὸν 9 ἐνταφιασμόν. Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη

LUKE XXII.

3 Εἰςῆλθε δὲ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδε-

4 κα. Καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. Καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύ-

5 ριον δοῦναι. Καὶ ἐξω-

§ 132. Preparation for the Passover.—Bethany, Jerusalem.

Fifth Day of the Week.

MATTH. XXVI. 17—19.

MARK XIV. 12—16.

LUKE XXII. 7—13.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες αὐτῷ·

ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 Ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φα-

15 γω; Καὶ αὐτὸς ὑμῖν δείξει ἀνά-

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔσθον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγης τὸ

13 πάσχα; Καὶ ἀποστειλε δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἔαν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· ποῦ

7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ἣ ἔδει θύε-

8 σθαι τὸ πάσχα. Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φά-

9 γωμεν· Οἱ δὲ εἶπον αὐτῷ· ποῦ θέλεις ἐτοιμά-

10 σωμεν; Ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται.

11 Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστὶ τὸ κατάλυμα, ὅπου

MARK XIV.

LUKE XXII.

- γαιον μέγα ἐστρωμένον, ἔτοιμον· ἐ- τὸ πάσχα μετὰ τῶν μαθητῶν μου
 16 καὶ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον 12 φάγω; Καὶ κεῖνος ἡμῖν δείξει ἀνάγαι-
 οὶ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς ον μέγα ἐστρωμένον·
 τὴν πόλιν, καὶ εὔρον 13 ἐκεῖ ἐτοιμάσατε. Ἀπελ-
 19 Καὶ ἐποίησαν οἱ μα- καθὼς εἶπεν αὐτοῖς· θόντες δὲ εὔρον καθὼς
 θηταὶ ὡς συνέταξεν αὐ- καὶ ἠτοίμασαν τὸ πά- εἶηκεν αὐτοῖς, καὶ ἠ-
 τοῖς ὁ Ἰησοῦς, καὶ ἠ- σχα. τοίμασαν τὸ πάσχα.

MATTH. XXVI.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING
EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days.*

§ 133. The Passover Meal. Contention among the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 20.

MARK XIV. 17.

LUKE XXII. 14-18, 24-30.

- 20 Ὁψίας δὲ γερομένης 17 Καὶ ὁψίας γερομένης 14 Καὶ ὅτε ἐγένετο ἡ ὥρα,
ἀνέκειτο μετὰ τῶν δώ- ἔρχεται μετὰ τῶν δώ- ἀπέπεσε καὶ οἱ δώδεκα
δεκα. δεκα. ἀπόστολοι σὺν αὐτῷ.
15 Καὶ εἶπε πρὸς αὐτούς·
16 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ἡμῶν πρὸ τοῦ με παθεῖν· ἵνα
λέ- γω γὰρ ἡμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῆ ἔν τῃ βασιλείᾳ
17 τῶν θεῶν. Καὶ δεξιόμενος ποτήριον εὐχαριστήσεως εἶπε· λάβετε τοῦτο καὶ δια-
18 μιρίσασθε ἑαυτοῖς· λέγω γὰρ ἡμῖν, ὅτι οὐ μὴ πίνω ἀπὸ τοῦ γεννήματος τῆς ἀμπέ-
λων, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.—
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.
25 Ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κερχεύουσιν αὐτῶν, καὶ οἱ ἐξουσι-
26 ζοῦντες αὐτῶν ἐνεργεῖται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ἡμῖν
27 γενέσθω ὡς ὁ κτώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Τίς γὰρ μείζων; ὁ
ἀνακαίμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακαίμενος; ἐγὼ δὲ ἐμὴ ἐν μέσῳ ἡμῶν ὡς
28 ὁ διακονῶν. Ὑμεῖς δὲ ἴστε οἱ διαμεμενηχότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·
29 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ καθίσθητε ἐπὶ θρόνων
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

§ 134. Jesus washes the feet of his Disciples.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 1—20.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ,

3 ἰεῖδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθε καὶ πρὸς τὸν θεὸν ὑπάγει, ἰεῖρεται ἐκ τοῦ δείπνου καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν κέντιον διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν κιτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμύσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· κύριε, σὺ μὲν νίπτεις τοὺς πόδας;

7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσει δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· οὐ μὴ τίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐὰν μὴ τίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς· ὁ λελουμένος οὐ χρειᾶν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· οὐχὶ πάντες καθαροὶ ἐστε. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν ἄλλιν εἶπεν αὐτοῖς· γινώσκετε, τί πεποίημα ὑμῖν;

13 Ὑμεῖς φρονεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε, ἐὰν ποιῆτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραγὴ πληρωθῇ^a ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πέτραν αὐτοῦ. Ἀπᾶρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε, ὅτι ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ λαμβάνων, ἐὰν τινα πέμψω, ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 135. Jesus points out the Traitor. Judas withdraws.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

ΜΑΤΘ. XXVI. 21—25. ΜΑΡΚ. XIV. 18—21. ΛΟΥΚ. XXII. 21—23. JOHN XIII. 21—35.

21 Καὶ ἐσθιόντων 18 Καὶ ἀνακειμένων 21 Ταῦτα εἰπὼν ὁ αὐτῶν εἶπεν· ἀ- αὐτῶν καὶ ἐσθιόν- Ἰησοῦς ἐταράχθη μὴν λέγω ὑμῖν, ὅτι των εἶπεν ὁ Ἰη- τῷ πνεύματι καὶ εἰς ἐξ ὑμῶν παρα- σοῦς· ἀμὴν λέγω 21 Πλὴν ἰδοὺ, ἡ χεὶρ ἐμαρτύρησε καὶ δώσει με. ὑμῖν, ὅτι εἰς ἐξ τοῦ παραδιδόν- εἶπεν· ἀμὴν ἀμὴν

^a 18. Ps. 41, 10.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XIII.

22 Καὶ λυ-19 ἑμοῦ. Οἱ δὲ ἴρ-23 Καὶ αὐτοὶ ἴρ-22 δώσει με. Ἐβλε-
 ποίμενοι σφόδρα ἤρξαντο λέγειν αὐ-
 τῷ ἕκαστος αὐ-
 τῶν· μήτι ἐγώ
 εἰμι, κύριε;

ἑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. Οἱ δὲ ἴρ-23 Καὶ αὐτοὶ ἴρ-22 δώσει με. Ἐβλε-
 ξαντο λεπεισθῆναι καὶ λέγειν αὐτῷ εἰς καθ' εἰς· μήτι ἐγώ; καὶ ἄλλος· μήτι ἐγώ;

τος με μετ' ἐμοῦ ἐπιτίσης τραπέζης.— Καὶ αὐτοὶ ἴρ-22 δώσει με. Ἐβλε-
 ξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἴη ἐξ αὐ-
 τῶν ὁ τοῦτο μελ-23 λων πρᾶσσειν.— λέγω ὑμῶν, ὅτι εἰς ἕξ ἑμῶν παρα-
 ποι οὖν εἰς ἀλλή-
 λους οἱ μαθηταί,
 ἀπορούμενοι περὶ
 τίνος λέγει. Ἦν
 δὲ ἀνακειμένοι εἰς
 ἐκ τῶν μαθητῶν

24 αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα· ὁ Ἰησοῦς. Νενεί-
 οῦν τούτῳ Σίμων Πέτρος πυνθέσθαι, τίς ἂν εἴη, περὶ οὗ
 25 λέγει. Ἐπιπεσῶν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει
 αὐτῷ· κύριε, τίς ἐστίν;

MATTH. XXVI.

MARK XIV.

LUKE XXII.

23 Ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ ἐν
 τῷ τριβλίῳ τὴν χεῖρα,
 24 οὗτός με παραδώσει. Ὁ
 μὲν υἱὸς τοῦ ἀνθρώπου
 ὑπάγει, καθὼς γέγρα-
 πται περὶ αὐτοῦ· οὐαὶ
 δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
 δι' οὗ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδοται·
 καλὸν ἦν αὐτῷ, εἰ οὐκ
 ἐγενήθη ὁ ἄνθρωπος
 25 ἐκεῖνος. Ἀποκριθεὶς δὲ
 Ἰούδας, ὁ παραδιδὸς αὐτόν, εἶπε·
 μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ·
 σὺ εἶπας.

23 Ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ ἐν
 αὐτοῖς· εἰς ἐκ τῶν δώ-
 δεκα, ὁ ἐμβαπτόμενος
 μετ' ἐμοῦ εἰς τὸ τριβλίον.

21 Ὁ μὲν υἱὸς τοῦ ἀνθρώ-
 πον ὑπάγει, καθὼς γέ-
 γραπται περὶ αὐτοῦ·
 οὐαὶ δὲ τῷ ἀνθρώπῳ
 ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδίδοται·
 καλὸν ἦν αὐτῷ, εἰ οὐκ
 ἐγενήθη ὁ ἄνθρωπος
 ἐκεῖνος.

LUKE XXII.

22 Καὶ ὁ μὲν υἱὸς τοῦ ἀν-
 θρώπου πορεύεται κατὰ
 τὸ ὀρισμένον· πλὴν οὐ-
 αὶ τῷ ἀνθρώπῳ ἐκείνῳ,
 δι' οὗ παραδίδοται.—

JOHN XIII.

26 —καὶ ἐμβάψας
 τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος
 27 Ἰσκαριώτῃ. Καὶ μετὰ τὸ ψωμίον,
 τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς.
 λέγει οὖν αὐτῷ ὁ Ἰησοῦς· ὃ ποιεῖς,

28 ποίησον τάχιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων, πρὸς τί εἶπεν αὐτῷ.
 29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰη-
 σοῦς· ἀγόρασον, ὧν χρειαίη ἔχομεν εἰς τὴν ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα τί δῶν.
 30 31 Αὐτῶν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ κῆξ. Ὅτε οὖν ἐξῆλθε,
 λέγει ὁ Ἰησοῦς· ἦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν
 32 αὐτῷ. Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν ἑαυτῷ, καὶ
 33 εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσατέ με, καὶ κα-
 θὼς εἶπον τοῖς Ἰουδαίοις· ὅτι, ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
 34 ἔμην λέγω ἄρατι. Ἐκτολῆν καιρὸν δίδωμι ὑμῶν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
 35 ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται πάντες,
 ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

§ 126. Jesus foretells the fall of Peter, and the dispersion of the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 36—38.

- 36 *Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ὅπου ὑπάγω, οὐ δύνασάι μοι εἶναι ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.*
 37 *Λέγει αὐτῷ Πέτρος· κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.*

MATTH. XXVI. 31—35.

MARK XIV. 27—31.

- 31 *Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέραις ἐν ταύτῃ νυκτὶ ταύτῃ. γέγραπται γάρ·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.*
 32 *Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.*
- 27 *Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε ἐν ἡμέραις ἐν ταύτῃ νυκτὶ ταύτῃ· ὅτι γέγραπται·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ· καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.*

LUKE XXII. 31—33.

- 31 *Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἰδεθήην περὶ σοῦ, ἵνα μὴ ἐλλείπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς θάνατον πορεύεσθαι.*

MATTH XXVI.

MARK XIV.

τον πορεύεσθαι.

JOHN XIII.

- 34 *Ἐση αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.*
 35 *Λέγει αὐτῷ ὁ Πέτρος· κἀν δέη με σὺν σοί ἀποθάνειν, οὐ μί σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.*
- 30 *Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν ταύτῃ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· ἔάν με δέη συναποθάνειν σοί, οὐ μί σε ἀπαρνήσομαι.*
- 34 *Ὁ δὲ εἶπε· λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρίς ἀπαρνήσῃ με εἰδέναι με.*
- 38 *Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρίς.*

LUKE XXII.

- 15 *Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινας ὑστερήσατε; οἱ δὲ εἶπον· οὐδεὶός. Εἶπεν οὖν αὐτοῖς· ἀλλὰ εἴπω ὅ ἔχω βαλαντίον ἀνάτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον*

^a 31 etc. Zech. 13, 7.

LUKE XXII.

δεῖ τελεσθῆναι ἐν ἐμοί, τό^α καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ
 38 τέλος ἔχει. Οἱ δὲ εἶπον· κύριε, ἰδοὺ, μίχαιραι ὧδε δίο. ὁ δὲ εἶπεν αὐτοῖς·
 ἱκανόν ἐστι.

§ 137. The Lord's Supper.—Jerusalem.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 26-29. MARK XIV. 22-25. LUKE XXII. 19-20. 1 COR. XI. 23-25.

26 Ἐσθιόντων δὲ αὐτῶν λαβῶν ὁ Ἰησοῦς τὸν ἄρτον καὶ ἐλόγησας ἔ- κλισε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπε· λάβετε, φά- γετε· τοῦτό ἐστι τὸ σῶμά μου.	22 Καὶ ἐσθιόντων αὐτῶν λαβῶν ὁ Ἰησοῦς ἄρτον ἐ- λογίσας ἔκλασε καὶ ἔδωκεν αὐτοῖς καὶ εἶπε· λάβε- τε [φάγετε]· τοῦ- τό ἐστι τὸ σῶμά μου.	19 Καὶ λαβὼν ἄρ- τον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων· τοῦ- τό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐ- μὴν ἀνάμνησιν.	23 —Ἐλάβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· [λάβετε, φάγετε·] τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐ- μὴν ἀνάμνησιν.
---	--	--	---

27 Καὶ λαβῶν τὸ ποτήριον καὶ εὐ- χαριστήσας ἔδω- κεν αὐτοῖς λέγων· πῖετε ἐξ αὐτοῦ	23 Καὶ λαβῶν τὸ ποτήριον εὐχα- ριστήσας ἔδωκεν αὐτοῖς, καὶ εἶπον ἐξ αὐτοῦ πάντες.	20 Ὁσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινῆ διαθήκη ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.	25 Ὁσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινῆ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσαύτως ἄρ- τίνητε, εἰς τὴν ἐ- μὴν ἀνάμνησιν.
---	---	--	---

28 πάντες· τοῦτο γάρ ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς δια- θήκης, τὸ περὶ πολλῶν ἐκχυνόμε- νον εἰς ἄφρασιν	24 Καὶ εἶπεν αὐτοῖς· τοῦτό ἐστι τὸ αἷ- μά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.	25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐν τῷ γεννήματι τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	25 Ὁσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινῆ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσαύτως ἄρ- τίνητε, εἰς τὴν ἐ- μὴν ἀνάμνησιν.
--	---	--	---

29 ἀφρασιῶν. λέγω
 δὲ ὑμῖν, ὅτι οὐ μὴ
 πίω ἀφάρτι ἐκ
 τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης,
 ὅταν αὐτὸ πίω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

§ 138. Jesus comforts his Disciples. The Holy Spirit promised.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XIV. 1—31.

1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
 2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἄν ὑμῖν. πορεῖ-
 3 σμα ἔτοιμάσω τόπον ὑμῖν. Καὶ ἕαν πορευθῶ καὶ ἔτοιμάσω ὑμῖν τόπον, πάλιν
 ἐρχομαι καὶ παρῴληψομαι ὑμᾶς πρὸς ἑαυτὸν, ἵνα, ὅπου ἐγὼ, καὶ ὑμεῖς ἦτε.

^a 37. Is. 53, 12.

JOHN XIV.

4 5 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς· κύριε,
 6 οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἶδέναι; Λέγει αὐτῷ ὁ
 7 Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πα-
 8 τέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ
 9 ἀπάρτι γινώσχετε αὐτὸν καὶ ἐωράκατε αὐτόν. Λέγει αὐτῷ Φίλιππος· κύριε,
 10 δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτον χρό-
 11 τον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἐώρακε τὸν
 12 πατέρα, καὶ πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; Οὐ πιστεύεις, ὅτι ἐγὼ ἐν
 13 τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ
 14 οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεῦτέ μοι,
 15 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεῖτέ
 16 μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα, ἃ ἐγὼ ποιῶ, κἀκεῖνος
 17 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.
 18 Καὶ ὅτι, ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ
 19 ὁ ἐν τῷ υἱῷ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Ἐάν ἀγαπᾷτέ με,
 20 τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παρά-
 21 κλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας,
 22 ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ
 23 γινώσχετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστι. Οὐκ ἀφίσω ὑμᾶς ὄρθα-
 24 ροῦς· ἔρχομαι πρὸς ὑμᾶς. Ἐτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ
 25 θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς.
 26 ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς
 27 μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται
 28 ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν καὶ ἐμμανίσω αὐτῷ ἐμμαντόν. Λέγει
 29 αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμμανίζειν
 30 σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ
 31 με, τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
 32 ἐλευσόμεθα καὶ μοιηρ παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με τοὺς λόγους
 33 μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με
 34 πατρὸς. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα
 35 τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
 36 ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. Εἰρήνη ἀγάπη ὑμῖν, εἰρήνη τὴν ἐμὴν
 37 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσι, ἐγὼ δίδωμι ὑμῖν. μὴ ταρυσσέσθω
 38 ὑμῶν ἡ καρδιά μηδὲ δειλιέτω. Ἠκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρ-
 39 χομαι πρὸς ὑμᾶς. εἰ ἠγαπᾷτέ με, ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα·
 40 ὅτι ὁ πατὴρ μου μείζων μου ἐστί. Καὶ νῦν ἔρχομαι ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν
 41 γένηται, πιστεῖσθε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κο-
 42 σμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οἰδέν· ἀλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν
 43 πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν
 44 ἐντεῦθεν.

§ 139. Christ the true Vine. His Disciples hated by the World.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XV. 1—27.

1 2 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. Πᾶν κλῆ-
μα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαιρεῖ
3 αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν
4 λελάληκα ὑμῖν. Μείνате ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται
καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οἱ δὲ ὑμεῖς, ἐὰν μὴ
5 ἐν ἐμοὶ μένητε. Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ
ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
6 Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω, ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνείρου-
7 σεν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά
8 μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἔδο-
ξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ γενήσεσθε ἐμοὶ μαθηταί.
9 Καθὼς ἠγάπησέ με ὁ πατήρ καὶ ἠγάπησα ὑμᾶς, μένате ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
10 Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐν-
11 τολάς τοῦ πατρὸς μου τηρήκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα
12 ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Ἄβη ἐστὶν ἡ ἐντολὴ
13 ἡ ἐμὴ, ἀγαπαῖτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπῃ οὐδεὶς
14 ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν ῥήτων αὐτοῦ. Ὑμεῖς ῥήλοι μου ἐστέ, ἐὰν
15 ποιῆτε, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκ ἐστὶ ἐμὸς λόγος δούλων, ὅτι ὁ δούλος οὐκ
οἶδεν, τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμεῖς δὲ εἴρηκα ῥήλους, ὅτι πάντα, ἃ ἔμοισα
16 παρὰ τοῦ πατρὸς μου, ἐρῳόισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
ἐξελεξάμην ὑμᾶς, καὶ ἔθικα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ
καρπὸς ὑμῶν μένῃ, ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ
17 18 ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπαῖτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς
19 μισεῖ, γινώσκετε, ὅτι ἐμὲ προῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κό-
σμος ἂν τὸ ἴδιον ἐμίση· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην
20 ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μημνησθε τοῦ λόγου,
οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν,
καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν
22 πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ
23 πρόσκειναι οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Ὁ ἐμὸς μισῶν καὶ τὸν πατέρα
24 μου μισεῖ. Εἰ τὰ ῥήματα μὴ ἔποιήσα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρ-
τίαν οὐκ εἶχον· νῦν δὲ καὶ ἐρωσάμεσι καὶ μεμίσησασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.
25 Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ τόμῳ αὐτῶν· ὅτι ἐμίσησάν με
26 δοῦναι. Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκείνος μαρτυρήσει περὶ
27 ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυροῦτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

§ 140. Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVI. 1—33.

1 2 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρεῖαν προσφέρειν
 3 4 τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον
 5 ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Νῦν δὲ ὑπάγω
 6 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; ἢ ἀλλ' ὅτι
 7 ταῦτα λελάληκα ὑμῖν, ἢ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω. Ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἔὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
 8 Καὶ ἔλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ
 9 10 περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
 11 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. οὐ γὰρ λαλήσει ἄφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
 14 τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. Πάντα, ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι· διὰ
 15 τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ
 16 πάλιν μικρόν, καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.
 17 Εἶπον οὖν ἐν τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστι τοῦτο, ὃ λέγει ἡμῖν· μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ
 18 πάλιν μικρόν, καὶ ὄψεσθέ με· καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; Ἐλεγον οὖν· τοῦτο τί ἐστιν, ὃ λέγει,
 19 τὸ μικρόν; οὐκ οἶδαμεν, τί λαλεῖ. Ἔγρω οὖν ὁ Ἰησοῦς, ὅτι ἠθέλον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ
 20 τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ
 21 πάλιν μικρόν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὁ δὲ
 22 κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ ὅταν τίτην, λύπην
 23 ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν
 24 χαρὰν, ὅτι ἐγενήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ
 25 χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν
 26 λέγω ὑμῖν, ὅτι, ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου·
 27 αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη. Ταῦτα ἐν παρομιᾷς λελάληκα ὑμῖν· [ἀλλ'] ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παρομιᾷς λαλήσω ὑμῖν, ἀλλ' ἐν παρομιᾷς περὶ τοῦ πατρὸς ἀναγγελεῖ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατήρ σιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ περικλίματε καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ

JOHN XVI.

28 θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 29 ἀγίμην τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. Ἀκούσιν αὐτῷ οἱ μαθη-
 30 τὰ αὐτοῦ· ἴδε, νῦν παύρησίμην λαλήσεις καὶ παρουσίαν οὐδεμίαν ἔχεις. Νῦν οὐ-
 31 διαμεν, ὅτι οἶδας πάντα καὶ οὐ χρειάζῃ ἔχεις, ἵνα τίς σε ἐρωτῇ· ἐν τούτῳ πιστεύ-
 32 ῃ ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἐκαστος εἰς τὰ ἴδια καὶ
 33 ἐμὲ μόνον ἀφήτε· καὶ οὐκ ἐμὲ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. Ταῦτα ἐλά-
 ληκα ὑμῖν, ἵνα ἐν ἐμοὶ εὐφρανῆτε· ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαυ-
 σείτε, ἐγὼ νενίκηκα τὸν κόσμον.

§ 141. Christ's last prayer with his Disciples.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XVII. 1—26.

1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπίηκε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν
 καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου
 2 δοξάσῃ σε·¹ καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν, ὃ δέδωκας
 3 αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Ἄντη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί
 4 σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδό-
 5 ξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω·¹ καὶ νῦν δόξα-
 6 σάι· Ἐμμενέωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου.
 7 σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήμασι. Νῦν ἔρχομαι,
 8 ὅτι πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι,
 9 καὶ ἐπίστευσαν, ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ
 10 κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι· καὶ τὰ ἐμὰ πάντα σὰ
 11 ἐστὶ καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. Καὶ οὐκέτι ἐμὲ ἐν τῷ κόσμῳ,
 καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἄγε, τήρησον αὐ-
 12 τοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς. Ὅτε ἤμην
 μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρηον αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς
 μοι ἐφάλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπόλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
 13 γραμὴ πληρωθῇ·^a νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα
 14 ἔχωσι τὴν χάριν τῆς ἐμῆς πεπληρωμένης ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν
 λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς
 15 ἐγὼ οὐκ ἐμὲ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ, ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ'
 16 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποιητοῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ
 17 τοῦ κόσμου οὐκ ἐμὲ. Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλή-
 18 θειά ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς
 19 τὸν κόσμον. Καὶ ἕπερ' αὐτῶν ἐγὼ ἀγαπῶ ἑμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμέ-
 20 ροι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόν-

^a 12. Comp. Ps. 41, 10 [9]. 109, 8. 17.

JOHN XVII.

21 των διὰ τοῦ λόγου αὐτῶν· εἰς ἐμὲ, ἵνα πάντες ἐν ὧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ
 κάγω ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεῖσῃ, ὅτι σύ με
 22 ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν,
 23 καθὼς ἡμεῖς ἐν ἐσμεν, ἵ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς
 24 ἐμὲ ἡγάπησας. Πάτερ, οὗς δέδωκάς μοι, θέλω, ἵνα ὅπου εἰμί ἐγώ, κακεῖνοι ὧσι
 μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με
 25 πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε
 26 ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά
 σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ἢ καὶ ἐν αὐτοῖς.

§ 142. The agony in Gethsemane.—Mount of Olives.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 30,
36—46.MARK XIV. 26,
32—42.

LUKE XXII. 39—46.

JOHN XVIII. 1.

30 Καὶ ὑμνήσαντες 26 Καὶ ὑμνήσαντες 39 Καὶ ἐξελθὼν 1 Ταῦτα εἰπὼν ὁ
 ἐξῆλθον εἰς τὸ ὄ- ἐξῆλθον εἰς τὸ ὄ- ἐπορεύθη κατὰ τὸ Ἰησοῦς ἐξῆλθε
 ρος τῶν ἐλαιῶν.— ρος τῶν ἐλαιῶν.— ἔθος εἰς τὸ ὄρος σὺν τοῖς μαθη-
 36 Τότε ἔρχεται μετ' 32 Καὶ ἔρχονται εἰς τῶν ἐλαιῶν· ἡμο- ταῖς αὐτοῦ πέραν
 αὐτῶν ὁ Ἰη- χωρίον, οὗ τὸ ὄνο- λούθησαν δὲ αὐ- τοῦ χειμαρῶτος τοῦ
 σοῦς εἰς χωρίον μα Γεθσημανῆ· τῶ καὶ οἱ μαθη- Κεδρωῶν, ὅπου ἦν
 λεγόμενον Γεθση- 40 ταὶ αὐτοῦ. Γενό- κηπος, εἰς ὃν εἰς-
 μανῆ, καὶ λέγει καὶ λέγει τοῖς μα- μενος δὲ ἐπὶ τοῦ ἦλθεν αὐτὸς καὶ
 τοῖς μαθηταῖς· θηταῖς αὐτοῦ· τόπου εἶπεν αὐ- οἱ μαθηταὶ αὐτοῦ.
 καθίσαιτε αὐτοῦ, ὡδε, τοῖς· προσεύχε-
 ἕως οὗ ἀπελθὼν ἕως προσεύξομαι. σθε μὴ εἰσελθεῖν εἰς πειρασμόν.
 προσεύξομαι ἐνεῖ.

MARK XIV.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ
 δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·
 38 καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς· πε- καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-
 ρίλνυτος ἐστιν ἡ ψυχὴ μου ἕως θανά- 34 μονεῖν. Καὶ λέγει αὐτοῖς· περίλνυτος
 του· μέναιτε ὡδε καὶ ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μένα-
 γρηγορεῖτε μετ' ἐμοῦ. τε ὡδε καὶ γρηγορεῖτε.

LUKE XXII.

39 Καὶ προσελθὼν μικρὸν 35 Καὶ προσελθὼν μικρὸν 41 Καὶ αὐτὸς ἀπεσπάρθη
 ἔπεσεν ἐπὶ πρόσωπον αὐ- ἔπεσεν ἐπὶ τῆς γῆς· καὶ ἀπ' αὐτῶν ὡσεὶ λίθου
 τοῦ προσερχόμενος καὶ προσηύχεται, ἵνα, εἰ δυ- βολῆν, καὶ θεῖς τὰ γόνα-
 λέγων· 36 αὐτοῦ ἢ ὄρα. Καὶ ἔλε- 42 τα προσηύχεται ἵ λέγων·
 πάτερ μου, εἰ δυ- γεν· ἀββᾶ, ὁ πατήρ, πάτερ, εἰ βούλει παρε-
 νατόν ἐστι, παρελθέτω πάντα δυνατά σοι· παρ- νεγκεῖν τὸ ποτήριον τοῦ-
 ἀπ' ἐμοῦ τὸ ποτήριον ἐνεγκε τοὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μι,

MATTH. XXVI.

MARK XIV.

LUKE XXII.

τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. 43

τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. Ὁμοθυμῶν αὐτῷ ἄγγελος ἀπ' οὐ-

44 ρανῶ ἐπισχῶν αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ ἔπιτενέστερον προσήχετο. ἔρρετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίοντες ἐπὶ τὴν γῆν.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὔτως οὐκ ἴσχυσατε μίαν ὥραν γρηγορεῖτε μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 42 Ἀσθενής. Πάλιν ἐν δευτέρῳ ἀπελθὼν προσήχετο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποιεῖν μοι παρελθεῖν ἀπ' ἐμοῦ, ἕκ μὴ αὐτὸ πίνω, γρηθήτω τὸ θέλημά σου.

37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖσαι; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσήχετο τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρε αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ἔδισαν, τί αὐτῷ ἀποκριθῶσι.

45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς [αὐτοῦ], εὗρεν αὐτοὺς κοιμημένους ἀπὸ τῆς λάπης· καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

41 Σαι μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 39 Ἀσθενής. Καὶ πάλιν ἀπελθὼν προσήχετο τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρε αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ βεβαρημένοι, καὶ οὐκ ἔδισαν, τί αὐτῷ ἀποκριθῶσι.

38 γορήσαι; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσήχετο τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρε αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ἔδισαν, τί αὐτῷ ἀποκριθῶσι.

46 ἵνα εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

42 Ἀσθενής. Πάλιν ἐν δευτέρῳ ἀπελθὼν προσήχετο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποιεῖν μοι παρελθεῖν ἀπ' ἐμοῦ, ἕκ μὴ αὐτὸ πίνω, γρηθήτω τὸ θέλημά σου.

39 ἀσθενής. Καὶ πάλιν ἀπελθὼν προσήχετο τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρε αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ἔδισαν, τί αὐτῷ ἀποκριθῶσι.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

43 Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείξας αὐτοὺς ἀπελθὼν πάλιν προσήχετο ἐν τρίτῳ τὸν αὐτὸν λόγον εἰπών.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

41 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

41 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

42 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

46 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

42 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

42 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

§ 143. Jesus betrayed, and made prisoner.—Mount of Olives.

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2—12.

2 Ἴδιαι δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον, ὅτι πολλὰς συνήχθη ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπάργαν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ἐπηρέτας ἔρχεται ἐκεῖ μετὰ συνῶν καὶ λαμπάδων καὶ ὅπλων.

MATTH. XXVI. 47—56.

47 Καὶ ἔτι αὐτοῦ λα-
λοῦντος, ἰδοὺ, Ἰούδας,
εἷς τῶν δώδεκα, ἦλθε,
καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαιρῶν
καὶ ξύλων ἀπὸ τῶν ἀρ-
χιερῶν καὶ πρεσβυτέ-
ρων τοῦ λαοῦ.

MARK XIV. 43—52.

Καὶ εὐθέως, ἔτι αὐ-
τοῦ λαλοῦντος, παραγί-
νεται Ἰούδας, εἷς ὧν τῶν
δώδεκα, καὶ μετ' αὐτοῦ
ὄχλος πολὺς μετὰ μα-
χαιρῶν καὶ ξύλων παρὰ
τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων καὶ τῶν πρεσβυτέρων.

LUKE XXII. 47—53.

Ἔτι δὲ αὐτοῦ λαλοῦν-
τος, ἰδοὺ ὄχλος, καὶ ὁ
λεγόμενος Ἰούδας, εἷς
τῶν δώδεκα, προήρχετο
αὐτούς.—

JOHN XVIII.

4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξεληθὼν εἶπεν αὐτοῖς· τίνα
5 ζητεῖτε; Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς·
6 ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, μετ' αὐτῶν. Ὡς οὖν
7 εἶπεν αὐτοῖς· ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. Πάλιν
οὖν αὐτούς ἐπηρώτησε· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τού-
9 τους ὑπάγειν. (Ἴνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· ὅτι οὐς δέδωκάς μοι, οὐκ
ἀπώλεσα ἐξ αὐτῶν οὐδένα.)

MATTH. XXVI.

48 Ὁ δὲ παραδιδούς αὐτόν ἔδωκεν αὐ-
τοῖς σημεῖον λέγων· ὃν ἂν φιλήσω,
49 αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ
εὐθέως προσελ-
θὼν τῷ Ἰησοῦ 45 Καὶ εἰληθὼν εὐ-
εἶπε· χαῖρε, ῥαββί
καὶ κατεφίλησεν
αὐτόν. Ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ·
ἔταῖρε, ἐφ' ὃ πά-
ρει; τότε προσελ-
θόντες ἐπέβαλον
46 τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν καὶ ἐκρά-
τησαν αὐτόν. Καὶ
ἰδοὺ, εἷς τῶν μετὰ
Ἰησοῦ ἐκτείνας
47 τὴν χεῖρα ἀπέ-
σπασε τὴν μά-
χαιραν αὐτοῦ, καὶ
πατάξας τὸν δοῦ-
λον τοῦ ἀρχιερέως
ἀφείλεν αὐτοῦ τὸ
52 ὠτίον. Τότε λέ-
γει αὐτῷ ὁ Ἰη-

MARK XIV.

44 Δεδώκει δὲ ὁ παραδιδούς αὐτόν
σύσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω,
αὐτός ἐστι· κρατήσατε αὐτόν καὶ
ἀπαγάγετε ἀσφαλῶς.

MARK XIV.

LUKE XXII.

47—καὶ ἤγγισε τῷ
Ἰησοῦ φιλήσαι
αὐτόν. Ὁ δὲ Ἰη-

JOHN XVIII.

12 Ἡ οὖν σπειρα
καὶ ὁ χιλιάρχος
καὶ οἱ ὑπηρέται
τῶν Ἰουδαίων
συνέλαβον τὸν Ἰη-
σοῦν καὶ ἔδησαν
αὐτόν. — Σίμων
οὖν Πέτρος ἔχων
μάχαιραν εἵκνευεν
αὐτήν καὶ ἔπαισε
τὸν τοῦ ἀρχιερέως
δοῦλον καὶ ἀπέ-
κοψεν αὐτοῦ τὸ ὠ-
τίον τὸ δεξιόν. ἦρ-
δὲ ὄνομα τῷ δοῦ-
λῳ Μάλχος. Εἰ-

47 Εἷς δέ τις τῶν πα-
ρεστημένων σπα-
σάμενος τὴν μά-
χαιραν ἔπαισε τὸν
δοῦλον τοῦ ἀρχιε-
ρέως καὶ ἀφείλεν
αὐτοῦ τὸ ὠτίον.

50 καὶ ἔπα-
ταξεν εἷς τις ἐξ
αὐτῶν τὸν δοῦλον
τοῦ ἀρχιερέως καὶ
ἀφείλεν αὐτοῦ τὸ
ὠτίον.

51 Ἀποκριθεὶς δὲ ὁ 11 πην οὖν ὁ Ἰησοῦς

MATTH. XXVI.

LUKE XXII.

JOHN XVIII.

σοῦς· ἀπόστρεφόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπο-
53 λύνται. ^a Ἡ δοκεῖς, ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα

Ἰησοῦς εἶπεν· ἔα-
τε ἕως τούτου·
καὶ ἀνάμενος τοῦ
ὠτίου αὐτοῦ ἰά-
σατο αὐτόν.

τῷ Πέτρῳ· βάλε
τὴν μάχαιραν εἰς
τὴν θήκην· τὸ πο-
τήριον, ὃ δέδωκέ
μοι ὁ πατήρ, οὐ μὴ
πίω αὐτό;

54 λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γρα-
φαί, ὅτι οὕτω δεῖ γενέ-

MARK XIV.

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς

55 σθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ 48 εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλα-
49 βεῖν με· καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεξόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

Καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ὡς
ἐπὶ ληστὴν ἐξήλθετε
μετὰ μαχαιρῶν καὶ ξύ-
λων συλλαβεῖν με· καθ'
ἡμέραν ἡμῶν πρὸς ὑμᾶς
ἐν τῷ ἱερῷ διδάσκων,
καὶ οὐκ ἐκρατήσατέ με·

52 τοὺς παραγενομένους
ἐπ' αὐτὸν ἀρχιερεῖς καὶ
στρατηγούς τοῦ ἱεροῦ
καὶ πρεσβυτέρους· ὡς
ἐπὶ ληστὴν ἐξεληλύθατε
μετὰ μαχαιρῶν καὶ ξύ-
λων· καθ' ἡμέραν ὄντος
53 μου μεθ' ὑμῶν ἐν τῷ
ἱερῷ οὐκ ἐξετείνατε τὰς
χεῖρας ἐπ' ἐμέ. ἀλλ' αὐ-
τῇ ἡμῶν ἐστὶν ἡ ὥρα καὶ
ἡ ἐξουσία τοῦ σκότους.

56 Τοῦτο δὲ ὅλον γέγονεν,
ἵνα πληρωθῶσιν αἱ γρα-
φαι τῶν προφητῶν. τότε
οἱ ιαθηταὶ πάντες ἀ-
φέντες αὐτὸν ἔφυγον.

50 ἀλλ' ἵνα πληρωθῶσιν αἱ
γραφαί. Καὶ ἀφέντες
αὐτὸν πάντες ἔφυγον.
51 Καὶ εἰς τις νεανίσκος
ἠκολούθει αὐτῷ περιβεβλημένος σινδῶνα ἐπὶ
52 γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ
καταλιπὼν τὴν σινδῶνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 144. Jesus before Caiaphas. Peter thrice denies him.—Jerusalem.

Night introducing the Sixth Day of the Week.

MATTH. XXVI. 57,
58, 69—75.

MARK XIV. 53, 54,
66—72.

LUKE XXII. 54—62.

JOHN XVIII. 13—15.
25—27.

57 Οἱ δὲ κρατήσαν- 63
τες τὸν Ἰησοῦν τὸν Ἰησοῦν πρὸς
ἀπήγαγον πρὸς τὸν ἀρχιερέα· καὶ
Καϊάφαν τὸν ἀρ-
χιερέα. ὅπου οἱ
γραμματεῖς καὶ οἱ
πρεσβύτεροι ἕσυν-
ἤχθησαν.

Καὶ ἀπήγαγον 54
τὸν Ἰησοῦν πρὸς
τὸν ἀρχιερέα· καὶ
συνέρονται αὐτῷ
πάντες οἱ ἀρχιε-
ρεῖς καὶ οἱ πρε-
σβύτεροι καὶ οἱ
γραμματεῖς.

54 Συλλαβόντες δὲ 13
αὐτὸν ἤγαγον καὶ
εἰσήγαγον αὐτὸν
εἰς τὸν οἶκον τοῦ
ἀρχιερέως.—

Καὶ ἀπήγαγον 13
αὐτὸν πρὸς Ἀν-
ναν πρῶτον· ἦν
γὰρ πενθερὸς τοῦ
Καϊάφα, ὃς ἦν
ἀρχιερεὺς τοῦ ἐπι-
14
14 αὐτοῦ ἐκείρου. Ἦν δὲ Καϊάφας
ὁ συμβουλευσας τοῖς Ἰουδαίοις,
ὅτι συμφέρει ἕνα ἄνθρωπον ἀπο-
λέσθαι ὑπὲρ τοῦ
15
15 λαοῦ. Ἠκολού-
θει δὲ τῷ Ἰησοῦ

58 Ὁ δὲ 54 Καὶ ὁ Πέτρος ἀπὸ
Πέτρος ἠκολούθει μακρόθεν ἠκολού- 54—

54—(Ὁ δὲ Πέτρος ἠ-
15
15 θει δὲ τῷ Ἰησοῦ

^a 52. Comp. Gen. 9, 6.

MATTH XXVI.

αὐτῷ ἀπὸ μακρό-
θεν ἕως τῆς ἀν-
λῆς τοῦ ἀρχιερέως,

MARK XIV.

θησεν αὐτῷ ἕως
ἕσω εἰς τὴν ἀν-
λῆν τοῦ ἀρχιερέως·

LUKE XXII.

κολούθει μακρό-
θεν.

JOHN XVIII.

Σίμων Πέτρος
καὶ ὁ ἄλλος μα-
θητῆς. ὁ δὲ μα-
θητῆς ἐκεῖνος ἦν

γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ
ἀρχιερέως. Ὁ δὲ Πέτρος εἰστίκει πρὸς τῇ θύρᾳ ἕξω. ἔξηλθεν οὖν
ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῷ θυρωρῷ,

LUKE XXII.

55 Ἀψάντων δὲ πῦρ 18 Πέτρον. — Εἰστί-
κεισαν δὲ οἱ δοῦ-

καὶ εἰσελθὼν ἕσω
ἐκάθητο μετὰ τῶν
ὑπηρετῶν ἰδεῖν τὸ
τέλος. —

καὶ ἦν συγκαθί-
μενος μετὰ τῶν ὑ-
πηρετῶν καὶ θερ-
μαινόμενος πρὸς
τὸ φῶς. —

ἐν μέσῳ τῆς ἀν-
λῆς καὶ συγκαθι-
σάντων αὐτῶν ἐ-
κάθητο ὁ Πέτρος
ἐν μέσῳ αὐτῶν.

καὶ εἰσήγαγε τὸν
Πέτρον. — Εἰστί-
κεισαν δὲ οἱ δοῦ-
λοι καὶ οἱ ὑπηρε-
ται ἀνθρακίαν πε-
ποιηκότες, ὅτι ψῦ-
χος ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ
μετ' αὐτῶν ὁ Πέ-
τρος ἐστὼς καὶ
θερμαινόμενος. —

69 Ὁ δὲ Πέτρος ἕξω ἐκάθητο ἐν τῇ
αὐλῇ. καὶ πρὸς-
ἦλθεν αὐτῷ μία
παιδίσκη λέγου-
σα· καὶ σὺ ἦσθα
μετὰ Ἰησοῦ τοῦ
70 Γαλιλαίου. Ὁ δὲ
ἠρνήσατο ἔμπρο-
σθεν πάντων λέ-
γων· οὐκ οἶδα τί
λέγεις.

66 Καὶ ὄντος τοῦ Πέτρον ἐν τῇ αὐ-
λῇ κάτω ἔρχεται μία τῶν παι-
δικῶν τοῦ ἀρχι-
67 ερέως, καὶ ἰδοῦσα
τὸν Πέτρον θερ-
μαινόμενον, ἐμ-
βλέψασα αὐτῷ
λέγει· καὶ σὺ με-
τὰ τοῦ Ναζαρη-
νοῦ Ἰησοῦ ἦσθα.

56 Ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθ-
ήμενον πρὸς τὸ
φῶς καὶ ἀτεινί-
σα αὐτῷ εἶπε·
καὶ οὗτος σὺν αὐ-
τῷ ἦν. Ὁ δὲ ἠρ-
νήσατο αὐτὸν λέ-
γων· γύναι, οὐκ
οἶδα αὐτόν.

17 Λέγει οὖν ἡ παι-
δίσκη ἡ θυρωρὸς
τῷ Πέτρῳ· μὴ
καὶ σὺ ἐκ τῶν μα-
θητῶν εἶ τοῦ ἀν-
θρώπου τούτου·
λέγει ἐκεῖνος· οὐκ
εἰμί. —

71 Ἐξεληθόντα
δὲ ταῦτόν εἰς τὸν
πυλῶνα εἶδεν αὐ-
τὸν ἄλλη, καὶ λέ-
γει τοῖς ἐκεῖ· καὶ
οὗτος ἦν μετὰ
Ἰησοῦ τοῦ Ναζω-
72 ραίου. Καὶ πά-
λιν ἠρνήσατο μεθ'
ὄρκου· ὅτι οὐκ
οἶδα τὸν ἄνθρω-
73 πον. Μετὰ μικρὸν
δὲ προσελθόντες
οἱ ἑστῶτες εἶπον
τῷ Πέτρῳ· ἀλη-
θῶς καὶ σὺ ἐξ αὐ-

68 Ὁ δὲ ἠρνήσατο
λέγων· οὐκ οἶδα
οὐδὲ ἐπίσταμαι,
τί σὺ λέγεις. Καὶ
ἔξηλθεν ἕξω εἰς
τὸ προαύλιον, καὶ
ἀλέκτωρ ἐφώνησε.
69 Καὶ ἡ παιδίσκη
ἰδοῦσα αὐτὸν πά-
λιν ἤρξατο λέγειν
τοῖς παρεστηκό-
σι· ὅτι οὗτος ἐξ
70 αὐτῶν ἐστιν. Ὁ
δὲ πάλιν ἠρνεῖτο.
Καὶ μετὰ μικρὸν
πάλιν οἱ παρε-
στῶτες ἔλεγον τῷ
Πέτρῳ· ἀληθῶς

58 μετὰ βραχὺ ἔτε-
ρος ἰδὼν αὐτὸν
ἔφη· καὶ σὺ ἐξ
αὐτῶν εἶ.

25 Ἦν δὲ Σί-
μων Πέτρος ἐστὼς
καὶ θερμαινόμε-
νος. εἶπον οὖν
αὐτῷ· μὴ καὶ σὺ
ἐκ τῶν μαθητῶν
αὐτοῦ εἶ; ἠρνή-
σατο ἐκεῖνος καὶ
εἶπεν· οὐκ εἰμί.

59 Καὶ διαστάσης
ὡσεὶ ὥρας μῆς
ἄλλος τις δισχυ-
ρίζετο λέγων· ἐπ'
ἀληθείας καὶ οὐ-
τος μετ' αὐτοῦ

26 Λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχι-
ερέως, συγγενῆς ἂν
οὐ ἀπέκοψε Πέ-
τρος τὸ ὠτίον·
οὐκ ἐγὼ σε εἶδον

MATTH. XXVI.

τῶν εἰ· καὶ γὰρ ἡ
λαλιά σου δῆλόν
74 σε ποιεῖ. Τότε
ἤρξατο καταθε-
ματιζέειν καὶ ὁμ-
νύειν· ὅτι οὐκ οἶ-
δα τὸν ἄνθρωπον.
καὶ εὐθέως ἀλέκ-
75 τωρ ἐφώνησε. Καὶ
ἐμνήσθη ὁ Πέτρος τοῦ
ῥήματος τοῦ Ἰησοῦ εἰ-
ρηκότος αὐτῷ· ὅτι πρὶν
ἀλέκτορα φωνῆσαι τρίς
ἀπαρνήσῃ με. καὶ ἐξε-
θῶν ἔξω ἔκλαυσε πι-
κρῶς.

MARK XIV.

ἔξ αὐτῶν εἰ· καὶ
γὰρ Γαλιλαῖος εἶ, 60
καὶ ἡ λαλιά σου
71 ὁμοιάζει. Ὁ δὲ
ἤρξατο ἀναθεμα-
τιζέειν καὶ ὁμνύειν·
ὅτι οὐκ οἶδα τὸν ἄνθρωπον
72 τοῦτον, ὃν λέγετε. Καὶ ἐκ
60 δευτέρου ἀλέκτωρ ἐφώ-
νησε. καὶ ἀνεμνήσθη ὁ
Πέτρος τὸ ῥήμα, ὃ εἶπεν
αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν
ἀλέκτορα φωνῆσαι δις
ἀπαρνήσῃ με τρίς. καὶ
ἐπιβαλὼν ἔκλαιε.
62 τρίς. Καὶ ἐξεληθὼν ἔξω [ὁ Πέτρος] ἔκλαυσε πικρῶς.

LUKE XXII.

ἦν· καὶ γὰρ Γαλι-
λαῖός ἐστιν. Εἰ- 27
πε δὲ ὁ Πέτρος·
ἄνθρωπε, οὐκ
οἶδα ὃ λέγεις.—
60 —καὶ παραχρῆμα, ἔτι
61 λαλοῦντος αὐτοῦ, ἐφώνη-
σεν ἀλέκτωρ. Καὶ στρα-
φεῖς ὁ κύριος ἐνέβλεψε
τῷ Πέτρῳ, καὶ ὑπεμνή-
σθη ὁ Πέτρος τοῦ λόγου
τοῦ κυρίου, ὡς εἶπεν αὐ-
τῷ· ὅτι πρὶν ἀλέκτορα
φωνῆσαι ἀπαρνήσῃ με

JOHN XVIII.

ἐν τῷ κήρῳ μετ'
αὐτοῦ; Πάλιν
οὖν ἠρνήσατο ὁ
Πέτρος· καὶ εὐ-
θέως ἀλέκτωρ ἐ-
φώνησεν.

LUKE XXII.

—καὶ παραχρῆμα, ἔτι
λαλοῦντος αὐτοῦ, ἐφώνη-
σεν ἀλέκτωρ. Καὶ στρα-
φεῖς ὁ κύριος ἐνέβλεψε
τῷ Πέτρῳ, καὶ ὑπεμνή-
σθη ὁ Πέτρος τοῦ λόγου
τοῦ κυρίου, ὡς εἶπεν αὐ-
τῷ· ὅτι πρὶν ἀλέκτορα
φωνῆσαι ἀπαρνήσῃ με

62 τρίς. Καὶ ἐξεληθὼν ἔξω [ὁ Πέτρος] ἔκλαυσε πικρῶς.

§ 145. Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked.—*Jerusalem.*

Morning of the Sixth Day of the Week.

JOHN XVIII. 19—24.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς
20 διδαχῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐγὼ παύρησίᾳ ἐλάλησα τῷ κόσμῳ.
ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι
21 συνέρχονται, καὶ ἐν κρυπτῇ ἐλάλησα οὐδέν· τί με ἐπερωτᾶς; ἐπερωτήσον τοὺς
22 ἀκηκότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν, ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐ-
τοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ εἰπών·
23 οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· εἰ κακῶς ἐλάλησα,
24 μαρτύρησον περὶ τοῦ κακοῦ, εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτὸν
ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

LUKE XXII. 63—71.

66 Καὶ ὡς ἐγένετο ἡμέρα, συλήθη τὸ πρεσβύτεριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ
γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν·

MATTH. XXVI. 59—68.

MARK XIV. 55—65.

59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως
60 αὐτὸν θανατώσωσι· καὶ οὐκ εὔρον.
καὶ πολλῶν ψευδομαρτύρων προσελ-
θόντων οὐκ εὔρον. Ὑστερον δὲ προσ-
61 ἐλήθοντες δύο ψευδομαρτύρες ἔειπον·

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέ-
δριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρ-
τυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ
56 οὐκ εἴρισκον. Πολλοὶ γὰρ ἐψευδο-
μαρτύρον κατ' αὐτοῦ, καὶ ἴσαι αἰ-
57 μαρτυρίαι οὐκ ἦσαν. Καὶ τινες ἀνα-
στάντες ἐψευδομαρτύρον κατ' αὐ-

MATTH. XXVI.

MARK XIV.

- οὗτος ἔφη· δύναμαι καταλῦσαι τὸν
 ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν
 οἰκοδομηῆσαι αὐτόν.
- 58 τοῦ λέγοντες· ὅτι ἡμεῖς ἠκούσαμεν
 αὐτοῦ λέγοντος· ὅτι ἐγὼ καταλύσω
 τὸν ναὸν τοῦτον τὸν χειροποίητον,
 καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειρο-
 59 ποιήτον οἰκοδομήσω. Καὶ οὐδὲ οὐ-
 62 τως ἴση ἦν ἡ μαρτυρία αὐτῶν. Καὶ
 ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώ-
 τησε τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνη
 63 οὐδέν; τί οὐτοῖ σου καταμαρτυροῦσιν;
 Ὅ δὲ εἰ-
 σάωπα καὶ οὐδὲν ἀπεκρί-
 νατο· πάλιν ὁ ἀρχιε-
 ρεὺς ἐπηρώτα αὐτὸν καὶ
 λέγει αὐτῷ·
- Καὶ ἀναστὰς
 ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρί-
 νη; τί οὐτοῖ σου κατα-
 63 μαρτυροῦσιν; Ὅ δὲ Ἰη-
 σοῦς εἰσάωπα. καὶ ἀπο-
 κριθεὶς ὁ ἀρχιερεὺς εἶ-
 πεν αὐτῷ· ἐξορκίζω σε
 κατὰ τοῦ θεοῦ τοῦ ζῶν-
 64 τος, ἵνα ἡμῖν εἴπῃς, εἰ
 σὺ εἶ ὁ Χριστός, ὁ υἱὸς
 τοῦ θεοῦ. Λέγει αὐτῷ
 ὁ Ἰησοῦς· σὺ εἶπας.
 62 πλὴν λέγω ὑμῖν, ἀπάρτι
 ὄψεσθε τὸν υἱὸν τοῦ
 ἀνθρώπου καθήμενον
 ἐκ δεξιῶν τῆς δυνάμεως
 καὶ ἐρχόμενον ἐπὶ τῶν
 νεφελῶν τοῦ οὐρανοῦ.
- 65 Τότε ὁ ἀρχιερεὺς διεῴ-
 ρήξας τὰ ἰμάτια αὐτοῦ
 λέγων· ὅτι ἐβλασφήμη-
 σε· τί ἔτι χρειάν ἔχομεν
 μαρτύρων; Ἴδε, νῦν ἠ-
 κούσατε τὴν βλασφη-
 66 μίαν αὐτοῦ. Ἐπί ὑμῖν δο-
 κεῖ; οἱ δὲ ἀποκριθέντες
 εἶπον· ἔνοχος θανάτου
 67 ἐστί. Τότε ἐπέτυσαν
 εἰς τὸ πρόσωπον αὐτοῦ
 καὶ ἐκολάφισαν αὐτόν·
 68 οἱ δὲ ἐρῶπίσαν ἠέγον-
 τες· προφήτευσον ἡμῖν,
 Χριστέ, τίς ἐστιν ὁ παί-
 σας σε;
- 67 ἠέγοντες· εἰ σὺ εἶ ὁ
 Χριστός, εἰπέ ἡμῖν. εἶπε
 δὲ αὐτοῖς· ἔάν ὑμῖν εἴ-
 πω, οὐ μὴ πιστεύσητε·
 68 ἐάν δὲ καὶ ἐρωτήσω, οὐ
 μὴ ἀποκριθῆτέ μοι ἢ ἀ-
 69 πολύσητε. Ἀπὸ τοῦ νῦν
 ἔσται ὁ υἱὸς τοῦ ἀνθρώ-
 που καθήμενος ἐκ δεξιῶν
 τῆς δυνάμεως τοῦ θεοῦ.
- 70 Εἶπον δὲ πάντες· σὺ
 οὐκ εἶ ὁ υἱὸς τοῦ θεοῦ;
 ὁ δὲ πρὸς αὐτοὺς ἔφη·
 ἡμεῖς λέγετε, ὅτι ἐγώ
 71 εἶμι. Οἱ δὲ εἶπον· τί
 ἔτι χρειάν ἔχομεν μαρ-
 τυρίας; αὐτοὶ γὰρ ἠκού-
 σαμεν ἀπὸ τοῦ στόμα-
 τος αὐτοῦ.—
- Καὶ ἤρξαντό
 63 Καὶ οἱ ἄνδρες οἱ συν-
 τινες ἐμπύειν αὐτῷ καὶ
 περικαλύπτειν τὸ πρός-
 64 ωπον αὐτοῦ καὶ κολα-
 φίζειν αὐτόν καὶ λέγειν
 αὐτῷ· προφήτευσον.
 καὶ οἱ ὑπηρέται ῥαπί-
 σμασιν αὐτὸν ἔβαλλον.
 65 Καὶ οἱ ἄνδρες οἱ συν-
 τινες ἐμπύειν αὐτῷ καὶ
 περικαλύπτειν τὸ πρός-
 64 ωπον αὐτοῦ καὶ κολα-
 φίζειν αὐτόν καὶ λέγειν
 αὐτῷ· προφήτευσον.
 καὶ οἱ ὑπηρέται ῥαπί-
 σμασιν αὐτὸν ἔβαλλον.
 65 ἐστιν ὁ παίσας σε; Καὶ
 ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

LUKE XXII.

67 ἠέγοντες· εἰ σὺ εἶ ὁ
 Χριστός, εἰπέ ἡμῖν. εἶπε
 δὲ αὐτοῖς· ἔάν ὑμῖν εἴ-
 πω, οὐ μὴ πιστεύσητε·
 68 ἐάν δὲ καὶ ἐρωτήσω, οὐ
 μὴ ἀποκριθῆτέ μοι ἢ ἀ-
 69 πολύσητε. Ἀπὸ τοῦ νῦν
 ἔσται ὁ υἱὸς τοῦ ἀνθρώ-
 που καθήμενος ἐκ δεξιῶν
 τῆς δυνάμεως τοῦ θεοῦ.

70 Εἶπον δὲ πάντες· σὺ
 οὐκ εἶ ὁ υἱὸς τοῦ θεοῦ;
 ὁ δὲ πρὸς αὐτοὺς ἔφη·
 ἡμεῖς λέγετε, ὅτι ἐγώ
 71 εἶμι. Οἱ δὲ εἶπον· τί
 ἔτι χρειάν ἔχομεν μαρ-
 τυρίας; αὐτοὶ γὰρ ἠκού-
 σαμεν ἀπὸ τοῦ στόμα-
 τος αὐτοῦ.—

ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

§ 146. The Sanhedrim lead Jesus away to Pilate.—*Jerusalem.*

Sixth Day of the Week.

ΜΑΤΘ. XXVII. 1,
2, 11—14.

MARK XV. 1—5. LUKE XXIII. 1—5. JOHN XVIII. 28—38.

1 Πρωίας δὲ γε-
ρομένης συμβού-
λιον ἔλαβον πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτε-
ροι τοῦ λαοῦ κατὰ
τοῦ Ἰησοῦ, ὥστε
θανατώσαι αὐ-
τόν. Καὶ δῆσαν-
τες αὐτὸν ἀπήγα-
γον καὶ παρέδω-
καν αὐτὸν Πον-
τίῳ Πιλάτῳ τῷ
ἡγεμόνι.—

1 Καὶ εὐθέως ἐπὶ
τὸ πρῶτὸ συμβού-
λιον ποιήσαντες οἱ
ἀρχιερεῖς μετὰ τῶν
πρεσβυτέρων καὶ
γραμματέων, καὶ
ὅλον τὸ συνέδριον,
δῆσαντες τὸν Ἰη-
σοῦν ἀπήνεγκαν
καὶ παρέδωκαν
τῷ Πιλάτῳ.

29 30 τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· εἰ μὴ
ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν

31 αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε
αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ
32 οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα. (Ἵνα ὁ λόγος

LUKE XXIII.

11 Ὁ δὲ Ἰησοῦς
ἔστη ἔμπροσθεν
τοῦ ἡγεμόνος· καὶ
ἐπηρώτησεν αὐ-
τὸν ὁ ἡγεμὸν λέ-
γων· σὺ εἶ ὁ βα-
σιλεὺς τῶν Ἰου-
δαίων;—

2 Ἦρξαντο δὲ κατηγορεῖν αὐ-
τοῦ λέγοντες· τοῦτον εὐρο-
μεν διαστρέφοντα τὸ ἔθνος
καὶ κωλύοντα Καίσαρι
τόριον πάλιν ὁ Πιλάτος
ἀφόρους διδόναι, λέγοντα
καὶ ἐφώνησε τὸν Ἰησοῦν
ἑαυτὸν Χριστὸν βασιλέα
καὶ εἶπεν αὐτῷ·

MARK XV.

2 Καὶ ἐπηρώτησεν
αὐτὸν ὁ Πιλάτος·
σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;—

3 εἶπαι. Ὁ δὲ Πι-
λάτος ἐπηρώτησεν
αὐτὸν λέγων· σὺ 34 Ἀπεκρίθη αὐτῷ
εἶ ὁ βασιλεὺς τῶν ὁ Ἰησοῦς· ἀή-
Ἰουδαίων;— ἑαυτοῦ σὺ τοῦτο
λέγεις, ἢ ἄλλοι σοι

35 εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· μήτι ἐγὼ
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποί-
36 ησας; Ἀπεκρίθη ὁ Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τού-
του. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπῆρξάν ἂν οἱ ἐμοὶ
ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ
37 ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ;

MATTH. XXVII.

MARK XV.

LUKE XXIII.

JOHN XVIII.

- 11 — ὁ δὲ Ἰησοῦς ἔ- 2—ὁ δὲ ἀποκρι- 3—ὁ δὲ ἀποκρι- ἀπεκρίθη ὁ Ἰη-
 φη αὐτῷ· σὺ λέ- θεις εἶπεν αὐτῷ· θεις αὐτῷ ἔφη· σοῦς· σὺ λέγεις,
 γεις. σὺ λέγεις. σὺ λέγεις. ὅτι βασιλεὺς εἰμι
 ἐγώ. ἐγὼ εἰς τοῦ-

το γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ
 38 ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ
 ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς
 Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.

MATTH. XXVII.

MARK XV.

- 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
 τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων 4 πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπρω-
 13 οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ τησεν αὐτὸν λέγων· οὐκ ἀποκρίνη
 ὁ Πιλάτος· οὐκ ἀκούεις, πόσα σου οὐδέν; ἴδε, πόσα σου καταμαρτυροῦ-
 14 καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη 5 σιν. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπε-
 αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαν- κριθῆ, ὥστε θαναμάζειν τὸν Πιλάτον.
 μάζειν τὸν ἡγεμόνα λίαν.

LUKE XXIII.

- 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὗρισκω αἴτιον
 5 ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυον λέγοντες· ὅτι ἀνασείει τὸν λαὸν διδά-
 σκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

§ 147. Jesus before Herod.—*Jerusalem.*

Sixth Day of the Week.

LUKE XXIII. 6—12.

- 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπρωτήτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·
 7 καὶ ἐπιγινούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώ-
 8 δην, ὄντα καὶ αὐτὸν ἐν Ἱερουσαλῦμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης
 ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν
 9 πολλὰ περὶ αὐτοῦ, καὶ ἠλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. Ἐπρωτὰ δὲ
 10 αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ
 11 ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόμως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ
 αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαΐζας, περιβαλὼν αὐτὸν
 12 ἐσθῆτα λαμπρὰν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὅτε Πιλά-
 τος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προῦπῆρχον γὰρ ἐν ἔθρῳ
 ὄντες πρὸς ἑαυτούς.

§ 148. Pilate seeks to release Jesus. The Jews demand Barabbas.—*Jerusalem.*

Sixth Day of the Week.

LUKE XXIII. 13—25.

- 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
 14 ἔειπε πρὸς αὐτούς· προσηγέκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντι

LUKE XXIII.

τὸν λαόν, καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εἶρον ἐν τῷ ἀνθρώπῳ
 15 τούτῳ αἴτιον, ὡν κατηγορεῖτε κατ' αὐτοῦ· ἄλλ' οὐδὲ Ἰησοῦς· ἀνεπέμψα γὰρ
 ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16 Παιδεύσας οὖν

ΜΑΤΤ. XXVII. 15—26. MARK XV. 6—15. αὐτὸν ἀπολύσω. JOHN XVIII. 39, 40.

15 Κατὰ δὲ ἑορτὴν 6 Κατὰ δὲ ἑορτὴν 17 Ἀνάγκη δὲ εἶχει 39 Ἔστι δὲ συνήθεια
 εἰθίη ὁ ἡγεμῶν ἀπέλευεν αὐτοῖς ἀπολύειν αὐτοῖς ἕνα, ἵνα ἕνα ὑμῶν
 ἀπολύειν ἕνα τῷ ἕνα δέσμιον, ὅν- κατὰ ἑορτὴν ἕνα. ἀπολύσω ἐν τῷ
 ὄχλῳ δέσμιον, ὃν 7 περ ἤτοῦντο. Ἦν πάσχα·—

16 ἢ θελον. Εἶχον δὲ δὲ ὁ λεγόμενος Βαραββᾶς μετὰ
 τότε δέσμιον ἐπί- τῶν συστσιαστωῶν δεδεμένος, οἷτινες
 σημιον, λεγόμενον Βαραβ- ἐν τῇ στάσει φόνον· πεποιήκεισαν.

17 βᾶν. Συνηγμένων οὖν αὐ- 8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο
 τῶν εἶπεν αὐτοῖς ὁ Πιλά- αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.

τος· τίνα θέλετε ἀπολύ- 9 Ὁ δὲ Πιλάτος ἀπεκρίθη JOHN XVIII.
 σω ὑμῖν; Βαραββᾶν; ἢ αὐτοῖς λέγων· θέλετε 39 —βούλεσθε οὖν ὑμῶν
 Ἰησοῦν, τὸν λεγόμενον ἀπολύσω ὑμῖν τὸν βα- ἀπολύσω τὸν βασιλέα

18 Χριστόν; Ἦδει γάρ, ὅτι σιλέα τῶν Ἰουδαίων; τῶν Ἰουδαίων;
 διὰ φθόνον παρέδωκεν 10 Ἐγίνωσκε γάρ, ὅτι διὰ
 19 αὐτόν. Καθημένου δὲ φθόνον παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς.

αὐτοῦ ἐπὶ τοῦ βήματος
 ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα. μηδέν
 σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον
 κατ' ὄναρ δι' αὐ-

MARK XV. LUKE XXIII. JOHN XVIII.

20 τόν. Οἱ δὲ ἀρ- 11 Οἱ δὲ ἀρχιερεῖς 18 Ἀνέκραξαν δὲ 40 Ἐκραύγασαν οὖν
 χιερεῖς καὶ οἱ ἀνέσεισαν τὸν ὄχ- παμπληθεὶ λέγον- πάλιν πάντες λέ-
 πρεσβύτεροι ἔπει- λον, ἵνα μᾶλλον τες· αἴρε τούτον, γοντες· μὴ τοῦ-
 σαν τοὺς ὄχλους, τὸν Βαραββᾶν ἀπόλυσον δὲ ἡμῖν τον, ἀλλὰ τὸν Βα-
 ἵνα αἰτήσωνται ἀπολύσῃ αὐτοῖς. τὸν Βαραββᾶν· αββᾶν. ἦν δὲ ὁ

τὸν Βαραββᾶν, 19 ὅστις ἦν διὰ στά- Βαραββᾶς ληστής.
 τὸν δὲ Ἰησοῦν σιν τινὰ γενομένην

ἀπολύσωσιν. ἐν τῇ πόλει καὶ φόνον· βεβλημένος
 21 Ἀποκρι- 20 εἰς φυλακὴν. Πάλιν οὖν ὁ Πιλάτος
 θεις δὲ ὁ ἡγεμῶν εἶπεν MARK XV. πρὸς ἐφώνησε θέλων ἀ-

αὐτοῖς· τίνα θέλετε ἀπὸ 21 Ὁ δὲ Πιλάτος ἀποκρι- 21 πολῦσαι τὸν Ἰησοῦν. Οἱ
 τῶν δύο ἀπολύσω ὑμῖν; θεις πάλιν εἶπεν αὐτοῖς· δὲ ἐπεφώνουν λέγοντες·

22 οἱ δὲ εἶπον· Βαραββᾶν. τί οὖν θέλετε ποιή- σταύρωσον, σταύρωσον
 λέγει αὐτοῖς ὁ Πιλάτος· ἴσω ὃν λέγετε βασιλέα 22 αὐτόν. Ὁ δὲ τρίτον ἐλ-
 τί οὖν ποιήσω· Ἰησοῦν, 13 τῶν Ἰουδαίων; Οἱ δὲ πε πρὸς αὐτούς· τί γὰρ
 τὸν λεγόμενον Χριστόν; ἰπάλιν ἐκραῖον· σταύ- κακὸν ἐποίησεν οὗτος;
 λέγουσιν αὐτῷ πάντες· 14 ρωσον αὐτόν. Ὁ δὲ οὐδὲν αἴτιον θανάτου
 23 σταυρωθῆτω. Ὁ δὲ ἡγε- Πιλάτος ἔλεγεν αὐτοῖς· εἶρον ἐν αὐτῷ· παιδεύ-

ΜΑΤΘ. XXVII.

μὼν ἔφη· τί γὰρ κακὸν
ἐποίησεν; οἱ δὲ περισ-
σῶς ἔκραζον λέγοντες·
σταυρωθήτω.

ΜΑΡΚ. XV.

τί γὰρ κακὸν ἐποίησεν;
οἱ δὲ περισσῶς ἔκρα-
ζαν· σταύρωσον αὐτόν.

ΛΟΥΚ. XXIII.

σας οὖν αὐτὸν ἀπολύσω.
23 Οἱ δὲ ἐπέκειντο φωναῖς
μεγάλαις αἰτούμενοι αὐ-
τὸν σταυρωθῆναι, καὶ
κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

ΜΑΤΘ. XXVII.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ
ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος
25 τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· τὸ αἷμα
αὐτοῦ ἐφ' ἡμᾶς καὶ
ἐπὶ τὰ τέκνα ἡμῶν. 15 Ὁ δὲ Πιλάτος, βουλό- 24 Ὁ δὲ Πιλάτος ἐπέκρινε
26 Τότε ἀπέλυσεν αὐτοῖς μενος τῷ ὄχλῳ τὸ ἰκα- γενέσθαι τὸ αἴτημα αὐ-
τὸν Βαραββᾶν.— νὸν ποιῆσαι, ἀπέλυσεν 25 τῶν. Ἀπέλυσε δὲ [αὐ-
αὐτοῖς τὸν Βαραββᾶν.— τοῖς] τὸν διὰ στάσιν καὶ
φόνον βεβλημένον εἰς

ΜΑΡΚ. XV.

ΛΟΥΚ. XXIII.

τὴν φυλακὴν, ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

§ 149. Pilate delivers up Jesus to death. He is scourged and mocked.—*Jerusalem.*

Sixth Day of the Week.

ΜΑΤΘ. XXVII. 26—30.

ΜΑΡΚ. XV. 15—19.

JOHN XIX. 1—3.

26 —Τὸν δὲ Ἰησοῦν φρα- 26 —Καὶ παρέδωκε τὸν
γελλώσας παρέδωκεν, Ἰησοῦν φραγελλώσας,
27 ἵνα σταυρωθῇ. Τότε οἱ 27 ἵνα σταυρωθῇ. Οἱ δὲ
στρατιῶται τοῦ ἡγεμό- στρατιῶται ἀπήγαγον
νος, παραλαβόντες τὸν αὐτὸν ἔσω τῆς αὐλῆς, ὃ
Ἰησοῦν εἰς τὸ πραιτώ- ἐστὶ πραιτώριον, καὶ
ριον, συνήγαγον ἐπ' αὐ- συγκαλοῦσιν ὄλην τὴν
τὸν ὄλην τὴν σπεῖραν. σπεῖραν.
28 Καὶ ἐκδύσαντες αὐτὸν 28 Καὶ ἐκδύσαντες αὐτὸν
περιέθηκαν αὐτῷ γλα- 28 Καὶ ἐκδύσαντες αὐτὸν
29 μύδα κοκκίνην, καὶ πλέ- 29 μύδα κοκκίνην, καὶ πλέ-
ξαντες στέφανον ἐξ ἀ- ξαντες στέφανον ἐξ ἀ-
κανθῶν ἐπέθηκαν ἐπὶ κανθῶν ἐπέθηκαν ἐπὶ
τὴν κεφαλὴν αὐτοῦ καὶ τὴν κεφαλὴν αὐτοῦ καὶ
κάλαμον ἐπὶ τὴν δεξιὰν κάλαμον ἐπὶ τὴν δεξιὰν
αὐτοῦ, καὶ γονυπετή- αὐτοῦ, καὶ γονυπετή-
σαντες ἔμπροσθεν αὐ- 28 Καὶ ἤρξαντο
τοῦ ἐνέπαιζον αὐτῷ λέ- 28 Καὶ ἤρξαντο
γοντες· χαῖρε, ὁ βασι- ἀσπάζεσθαι αὐτόν·
λεὺς τῶν Ἰουδαίων. χαῖρε, βασιλεῦ τῶν Ἰου-
30 Καὶ ἐμπτύσαντες εἰς 30 Καὶ ἐμπτύσαντες εἰς 30 Καὶ ἐμπτύσαντες εἰς
δαίω.

17 Καὶ ἐκδύσαντες αὐτὸν πορφύραν, καὶ περιαιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον.
18 Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων.

1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν 2 καὶ ἔμαστιγώσε. Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτόν,
3 καὶ ἔλεγον· χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

3 καὶ ἔλεγον· χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

MATTH. XXVII.

αὐτὸν ἔλαβον τὸν κάλιμον καὶ ἔντυπον εἰς τὴν κεφαλὴν αὐτοῦ.

MARK XV.

τοῦ τὴν κεφαλὴν καλύψω, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

§ 150. Pilate again seeks to release Jesus.—Jerusalem.

Sixth Day of the Week.

JOHN XIX. 4—16.

4 Ἐξῆλθε οὖν πάλιν ἕξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε, ἄγω ὑμῖν αὐτὸν ἕξω,
5 ἵνα γρῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εἰρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἕξω
6 γοσῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς·
7 ἴδε, ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
8 λέγοντες· σταυρώσω, σταυρώσω αὐτόν· λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν
9 ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εἰρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν
10 αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν δεῖται ἀπο-
11 θανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν
12 λόγον, μᾶλλον ἐφοβήθη. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ
13 Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν
14 αὐτῷ ὁ Πιλάτος· ἔμοι οὐ λαλεῖς; οὐκ οἶδας, ὅτι ἕξουσίαν ἔχω σταυρώσαί σε
15 καὶ ἕξουσίαν ἔχω ἀπολύσαι σε; Ἀπεκρίθη ὁ Ἰησοῦς· οὐκ εἶχες ἕξουσίαν οὐδε-
16 μίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι
17 μέγιστα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐξῆτει ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰου-
18 δαῖοι ἐκραύζον λέγοντες· ἂν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς
19 ὁ βασιλεὺς ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον
20 τὸν λόγον ἤραγεν ἕξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγό-
21 μενον λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ· (ἦν δὲ παρασκευὴ τοῦ πάσχα,
22 ὥρα δὲ ὡσεὶ ἕκτη·) καὶ λέγει τοῖς Ἰουδαίοις· ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύ-
23 γασαν· ἄρον, ἄρον, σταυρώσω αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλεὺς
24 ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλεῖα, εἰ μὴ Καίσαρα.
25 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.—

§ 151. Judas repents and hangs himself.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 3—10.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέ-
4 στρεψε τὰ τριάντα ἀργύρια ταῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις· λέγων·
5 ἡμῶντων παραδοὺς αἴμα ἁθῶν. οἱ δὲ εἶπον· τί πρὸς ἡμᾶς; σὺ ὄψει.
6 Καὶ ἤρας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησας, καὶ ἀπελθὼν ἀπήγγατο.
7 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν
8 ἅγιον ναόν· ἀλλὰ ἐκεῖθεν ἐκβαλεῖν εἰς τὴν θάλασσαν. καὶ βαλόντες αὐτὰ εἰς τὴν
9 θάλασσαν, εὗρον ἐκεῖ ἕνα κεραμικὸν δοχεῖον, ἔνθα ἔκειτο ἡ ἀνάθημα· καὶ
10 ἐκείθεν ἐκβαλόντες αὐτὰ εἰς τὴν θάλασσαν. καὶ ἐγένετο ἡ ἀνάθημα ἐκείνη
11 ἡμερῆς· καὶ ἐκείνη ἡμερῆς ἐκείνη ἐγένετο ἡ ἀνάθημα ἐκείνη ἡμερῆς.
12 Οὗτος μὲν οὖν ἐκήρτατο χωρὶς ἐκ μισθοῦ τῆς ἀδικίας· καὶ πηγῆς γε-
13 τόμενος ἐλάλησε μέσος καὶ ἐξεχύθη

ACTS I. 18, 19.

MATTH. XXVII.

ACTS I.

κορβανᾶν, ἐπεὶ τιμὴ αἱμάτων ἐστι. 19 πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γνω-
 7 Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ-
 αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς
 8 ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ
 ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος ἕως τῆς
 9 σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν
 διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·^a καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
 10 τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς
 τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι κύριος.

§ 152. Jesus is led away to be crucified.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 31—34.

MARK XV. 20—23.

JOHN XIX. 16, 17.

31 Καὶ ὅτε ἐρέπαιξαν 20 Καὶ ὅτε ἐρέπαιξαν αὐ- 16 —Παρέλαβον δὲ τὸν Ἰη-
 αὐτῷ, ἐξέδυσαν αὐτὸν τῷ, ἐξέδυσαν αὐτὸν τὴν σοῦν καὶ ἤγαγον.
 τὴν χλαμίδα καὶ ἐπέ- 17 Καὶ βυστάζων τὸν
 δυσαν αὐτὸν τὰ ἱμάτια 17 αὐτὸν τὰ ἱμάτια τὰ ἴδια, στανρὸν αὐτοῦ—
 αὐτοῦ, καὶ ἀπήγαγον αὐ- 20 καὶ ἐξάγουσιν αὐτόν, LUKE XXIII. 26—33.
 τὸν εἰς τὸ σταυρῶσαι. ἵνα σταυρῶσωσιν αὐτόν.
 32 Ἐξερχόμενοι δὲ εἶρον 21 Καὶ ἀγγαρεύουσι παρὰ 26 Καὶ ὡς ἀπήγαγον αὐ-
 ἄνθρωπον Κυρηναῖον, 26 γοντά τινα Σίμωνα Κυ- 26 τόν, ἐπιλαβόμενοι Σίμω-
 ὀνόματι Σίμωνα· τοῦ- 26 ρηναῖον, ἐρχόμενον ἀπ' 26 ρός τινος Κυρηναίου ἐρ-
 τον ἠγγάρευσαν, ἵνα ἄρη 26 ἀγροῦ, τὸν πατέρα Ἀ- 26 χομένου ἀπ' ἀγροῦ ἐπέ-
 τὸν σταυρὸν αὐτοῦ. λεξάνδρου καὶ Ρούφου, 26 θηκαν αὐτῷ τὸν σταυ-
 ἵνα ἄρη τὸν σταυρὸν 26 ρὸν φέρειν ὅπισθεν τοῦ
 αὐτοῦ.

28 λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. Στραφεῖς δὲ πρὸς
 28 αὐτὰς ὁ Ἰησοῦς ἔειπε· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
 29 ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, ἐν αἷς
 29 ἐροῦσι· μακάριαι αἱ στεῖραι καὶ κοιλίαι, αἱ οὐκ ἐγέννησαν, καὶ μαστοί, οἱ οὐκ
 30 ἐθῆλασαν.^b Τότε ἄρξονται λέγειν τοῖς ὄρεσι· πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς·
 30 καλύψατε ἡμᾶς.^c Ὅτι εἰ ἐν τῷ ὕψῳ ξύλω ταῦτα ποιούσιν, ἐν τῷ ὑψῳ
 31 τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο καιοῦργοι σὺν αὐ-
 32 τῷ ἀναιρεθῆναι.

MATTH. XXVII.

MARK XV.

τῷ ἀναιρεθῆναι.

JOHN XIX.

33 Καὶ ἐλθόντες εἰς 22 Καὶ φέρονσιν αὐ- 33 Καὶ ὅτε ἀπῆλθον 17—ἐξῆλθεν εἰς τὸν
 τόπον λεγόμενον τὸν ἐπὶ Γολγοθᾶ ἐπὶ τὸν τόπον λεγόμενον κρατί-
 Γολγοθᾶ, ὃ ἐστι τόπον, ὃ ἐστι με- τὸν καλούμενον ου τόπον, ὃς λέγε-
 λεγόμενος κρατίου θερμηρευόμενον· Κρατίον,— ται Ἐβραϊστὶ Γολ-
 34 τόπος, ἵ δῶκαν κρατίου τόπος. γοθᾶ,

^a 9. Zech. 11, 12 sq. Comp. Jer. 32, 6 sq.

^b 29. Comp. Is. 54, 1.

^c 30. Hos. 10, 8.

MATT. XXVII.

MARK XV.

αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γενσάμενος οὐκ ἤθελε πιεῖν.

3 Καὶ ἐδίδουν αὐτῷ πιεῖν ἑσμουρμισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.

§ 153. The Crucifixion.—Jerusalem.

Sixth Day of the Week.

8 MATT. XXVII. 35-38. MARK XV. 24-28. LUKE XXIII. 33, 34, 38. JOHN XIX. 18-24.

25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγε· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδαςι, τί ποιοῦσι.

38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντίων.—

27 σὺν αὐτῷ σταυροῦσι δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐναντίων αὐτοῦ. Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα·^a καὶ μετὰ ἀνόμων ἐλογίσθη. — Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ,—

35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ,—

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα

μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἀρόφος, 24 ἐκ τῶν ἄνωθεν ἕφαρτος δι' ὅλου. Εἶπον οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτὸν, ἀλλὰ λά-

35 —βάλλοντες κλῆρον· [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου·^b διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον·] καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

24 —βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρη.

34 —ἔβαλον κλῆρον. μερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.) οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ἡ αἰτία αὐτοῦ ἐπιγεγραμμένη ἦν· ὁ βασιλεὺς τῶν Ἰουδαίων.

38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γραμμῆσιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

19 —Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

^a 28. Is. 53, 12.

^b 35 etc. Ps. 22, 19.

JOHN XIX.

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος
 τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλλη-
 21 νιστί, Ῥωμαῖστί. Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ
 γράψῃς· ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· βασιλεὺς εἰμι τῶν
 22 Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος· ὁ γέγραφα, γέγραφα.

§ 154. The Jews mock at Jesus on the Cross. He commends his Mother to John.—
 Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 39—44.

MARK XV. 29—32.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-
 μουν αὐτὸν κινῶντες τὰς κεφαλὰς μουν αὐτὸν κινῶντες τὰς κεφαλὰς
 40 αὐτῶν¹ καὶ λέγοντες· ὁ καταλύων αὐτῶν καὶ λέγοντες· οὐά· ὁ κα-
 τὸν ναὸν καὶ ἐν τρισὶν τάλυων τὸν ναὸν καὶ ἐν τρισὶν ἡ-
 ἡμέραις οἰκοδομῶν, σῶ- 30 μέραις οἰκοδομῶν,¹ σῶσον σεαυτὸν καὶ κατάρβα ἀπὸ
 σον σεαυτὸν· εἰ υἱὸς εἶ τοῦ σταυροῦ.
 τοῦ Θεοῦ, κατάρβηθι
 41 ἀπὸ τοῦ σταυροῦ.² Ομοί- 31 Ὅμοί- 35 Καὶ εἰστήκει ὁ λαὸς
 ως δὲ καὶ οἱ ἀρχιερεῖς θεωρῶν ἐξεμνητήριζον
 ἐμπαίζοντες μετὰ τῶν ως καὶ οἱ ἀρχιερεῖς θεωρῶν ἐξεμνητήριζον
 γραμματέων καὶ πρεσ- ἐμπαίζοντες πρὸς ἀλλή- δὲ καὶ οἱ ἄρχοντες σὺν
 42 βυτέρων ἔλεγον· ἄλλους ματέων ἔλεγον· ἄλλους αὐτοῖς λέγοντες· ἄλλους
 ἔσωσεν, ἐαυτὸν οὐ δύ- ἔσωσεν, ἐαυτὸν οὐ δύ- ἔσωσε, σώσάτω ἐαυτὸν,
 ραται σῶσαι· εἰ βασι- 32 ραται σῶσαι. Ὁ Χρι- εἰ οὗτός ἐστιν ὁ Χρι-
 λεὺς Ἰσραὴλ ἔστι, κατα- στός, ὁ βασιλεὺς τοῦ 36 κτός. Ἐρέπαιζον δὲ αὐ-
 βάτω νῦν ἀπὸ τοῦ σταυ- Ἰσραὴλ, καταβάτω νῦν τῷ καὶ οἱ στρατιῶται,
 ροῦ, καὶ πιστεύσομεν ἀπὸ τοῦ σταυροῦ, ἵνα προσερχόμενοι καὶ ὄξος
 43 αὐτῷ. Πέποιθεν ἐπὶ τὸν ἴδωμεν καὶ πιστεύσομεν. 37 προσφέροντες αὐτῷ¹ καὶ
 θεόν· ἴσχύσῃ νῦν αὐ- λέγοντες· εἰ σὺ εἶ ὁ βα-
 τόν, εἰ θέλει αὐτόν·² εἶπε γάρ· ὅτι Θεοῦ εἰμι υἱός.
 44 Τὸ δ' αὐτὸ καὶ οἱ λη- 39 σῶσον σεαυτὸν.—Εἰς δὲ
 βστοὶὰ συσταυρωθέντες τῶν κρεμασθέντων κα-
 αὐτῷ ᾠρείδιζον αὐτόν. αὐτῷ ᾠρείδιζον αὐτόν. κούργων ἐβλασφήμει αὐ-
 τὸν λέγων· εἰ σὺ εἶ ὁ
 40 Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἔτερος ἐπετίμα αὐτῷ λέ-
 41 γων· οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κήρματι εἶ; Καὶ ἡμεῖς μὲν δικαίως·
 42 ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἔτιον ἐπραξε. Καὶ
 43 ἔλεγε τῷ Ἰησοῦ· μνησθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ
 εἶπεν αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

^a 43. Comp. Ps. 22, 7. 8.

JOHN XIX. 25—27.

- 25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
 26 μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν
 ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ·
 27 γύναι, ἰδοὺ, ὁ υἱός σου. Ἔπειτα λέγει τῷ μαθητῇ· ἰδοὺ, ἡ μήτηρ σου. καὶ ἀπὸ
 ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. Darkness prevails. Christ expires on the Cross.—*Jerusalem.*

Sixth Day of the Week.

ΜΑΤΘ. XXVII. 45—50.

ΜΑΡΚ. XV. 33—37.

ΛΟΥΚ. XXIII. 44—46.

- 45 Ἀπὸ δὲ ἑκτῆς ὥρας 33 Γενομένης δὲ ὥρας 44 Ἦν δὲ ὡσεὶ ὥρα ἕκτη,
 σκότος ἐγένετο ἐπὶ πᾶ- ἕκτης σκότος ἐγένετο καὶ σκότος ἐγένετο ἐφ'
 σαν τὴν γῆν ἕως ὥρας ἐφ' ὅλην τὴν γῆν ἕως ὅλην τὴν γῆν ἕως ὥρας
 46 ἐννάτης. Περὶ δὲ τὴν 34 ὥρας ἐννάτης. Καὶ τῇ 45 ἐννάτης. Καὶ ἐσοτί-
 ἐννάτην ὥραν ἀνεβόη- ὥρα τῇ ἐννάτῃ ἐβόησεν σθη^ο ὁ ἥλιος,—
 σεν ὁ Ἰησοῦς φωνῇ με- ὁ Ἰησοῦς φωνῇ μεγάλῃ
 γάλῃ λέγων· ἡλί, ἡλί, λέγων· ἔλωί, ἔλωί, λαμ-
 λαμὰ σαβαθθανί; τοῦτ' μᾶ σαβαθθανί; ὁ ἐστι
 ἐστι· θεέ μου, θεέ μου· ἡμεθερηνευόμενον· ὁ
 ἵνα τί με ἐγκατέλιπες;^a θεός μου, ὁ θεός μου,
 εἰς τί με ἐγκατέλιπες;^a

JOHN XIX. 28—30.

- 17 Τινὲς δὲ τῶν ἐκεῖ ἐστώ- 35 Καὶ τινες τῶν παρ- 28 Μετὰ τοῦτο εἰδὼς ὁ
 των ἀκούσαντες ἔλεγον· εστιγῶτων ἀκούσαντες Ἰησοῦς, ὅτι πάντα ἤδη
 ὅτι Ἰλίου φωνεῖ οὗτος· ἔλεγον· ἰδοὺ, Ἰλίου τετέλεσται, ἵνα τελειω-
 48 Καὶ εὐθέως δραμῶν εἰς 36 φωνεῖ. Δραμῶν δὲ εἰς 29 θῆ ἡ γραφή,^b λέγει·
 εἰς αὐτῶν καὶ λαβῶν ἰκαὶ γεμίσας σπόγγον 29 διηρῶ. Σκεῦος οὖν ἔκει-
 σπόγγον, πλήσας τε ὄ- ὄξους, περιθεῖς τε κα- το ὄξους μεστόν· οἱ δὲ
 ξους καὶ περιθεῖς καλά- λάμῳ, ἐπότιζεν αὐτὸν πλησαντες σπόγγον ὄ-
 49 μω, ἐπότιζεν αὐτόν. Οἱ λέγων· ἄφρατε, ἴδωμεν, ξους καὶ ὑσώπω περι-
 δὲ λοιποὶ ἔλεγον· ἄφρα, εἰ ἔρχεται Ἰηλίου καθε- θέντες προσήρξαν αὐ-
 ἴδωμεν, εἰ ἔρχεται Ἰηλί- λειν αὐτόν. ΛΟΥΚ. XXIII. τοῦ τῷ στόματι.
 ας σώσωσιν αὐτόν. MARK XV. 46 Καὶ φωνήσας 30 Ὅτε οὖν ἔλαβς τὸ
 50 Ὁ δὲ Ἰησοῦς πᾶ- 37 Ὁ δὲ Ἰησοῦς ἀ- φωνῇ μεγάλῃ ὁ ὄξος ὁ Ἰησοῦς εἶ-
 λιν κράζας φωνῇ φεῖς φωνὴν με- Ἰησοῦς εἶπε· πά- πε· τετέλεσται·
 μεγάλη ἀγῆκε τὸ γάλῃν ἐξέπνευσε. τερ, εἰς χεῖράς σου καὶ κλίνας τὴν κε-
 πνεῦμα. παραθήσομαι τὸ φαλὴν παρέδωκε
 πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσεν. τὸ πνεῦμα.

^a 46 etc. Ps. 22, 2 [1].

^b 28. Comp. Ps. 69, 22.

§ 156. The veil of the Temple rent, and graves opened. Judgment of the Centurion. The Women at the Cross.—*Jerusalem.*

Sixth Day of the Week.

MATTH. XXVII. 51—56.

MARK XV. 38—41.

LUKE XXIII. 45, 47—49.

- 51 Καὶ ἰδοὺ, τὸ καταπέ- 38 Καὶ τὸ καταπέτασμα 45 —Καὶ ἐσχίσθη τὸ κα-
 τασμα τοῦ ναοῦ ἐσχί- τοῦ ναοῦ ἐσχίσθη εἰς δύο, ταπέτασμα τοῦ ναοῦ
 σθη εἰς δύο, ἀπὸ ἄνω- ἀπὸ ἄνωθεν ἕως κάτω. μέσον.
 θεν ἕως κάτω, καὶ ἡ α
 52 γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεψύ-
 χθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,
 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
 εἰσῆλθον εἰς τὴν ἁγίαν
 πόλιν καὶ ἐνεφανίσθη- 39 Ἴδὼν δὲ ὁ κεντυρίων ὁ 47 Ἴδὼν δὲ ὁ ἑκατόνταρ-
 σαν πολλοῖς· Ὁ δὲ ἑκα- παρεστηκὼς ἐξ ἐναντίας χος τὸ γενόμενον ἐδό-
 τόνταρχος καὶ οἱ μετ' αὐτοῦ, ὅτι οὕτω κράξας ξασε τὸν θεὸν λέγων·
 αὐτοῦ τηροῦντες τὸν ἐξέπνευσεν, εἶπεν· ἄλη- ὄντως ὁ ἄνθρωπος οὐ-
 Ἰησοῦν, ἰδόντες τὸν σει- θῶς ὁ ἄνθρωπος οὗτος 48 τος δίκαιος ἦν. Καὶ παν-
 σμὸν καὶ τὰ γενόμενα, α υἱὸς ἦν θεοῦ. τες οἱ συμπαραγερό-
 ἐφροβήθησαν σφόδρα λέ-
 γοντες· ἀληθῶς θεοῦ
 55 υἱὸς ἦν οὗτος· Ἦσαν δὲ 40 Ἦσαν δὲ
 ἐκεῖ γυναῖκες πολλαὶ καὶ γυναῖκες ἀπὸ μα-
 ἀπὸ μακρόθεν θεωροῦ- κροθῆν θεωροῦσαι, ἐν 40 στήθη ὑπέστρεφον. Εἰ-
 σαι, αἵτινες ἠκολούθη- αῖς ἦν καὶ Μαρία ἡ στήμεισαν δὲ πάντες οἱ
 σαν τῷ Ἰησοῦ ἀπὸ τῆς Μαγδαληνῆ, καὶ Μαρία γνωστοὶ αὐτοῦ μακρό-
 Γαλιλαίας διακονοῦσαι
 56 αὐτῷ. Ἐν αἷς ἦν Μαρία καὶ Ἰωσὴφ μῆτηρ, αὐ-
 ἡ Μαγδαληνῆ, καὶ Μα- 41 καὶ Σαλώμη· αἱ καὶ ὅτε
 ρία ἡ τοῦ Ἰακώβου καὶ ἦν ἐν τῇ Γαλιλαίᾳ ἠκο-
 Ἰωσὴφ μῆτηρ, καὶ ἡ λούθουν αὐτῷ καὶ διη-
 μῆτηρ τῶν υἱῶν Ζεβε- κόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ
 δαίου. συναναβῆσαι αὐτῷ εἰς Ἱεροσόλυμα.

§ 157. The taking down from the Cross. The burial.—*Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 31—42.

- 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,
 ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,) ἠρώτησαν
 32 τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ
 στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυ-
 33 ρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα,

JOHN XIX.

34 οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ¹ ἀλλ' εἰς τῶν στρατιωτῶν λόγῳ αὐτοῦ τῆν
 35 πλευρὰν ἐνέξε, καὶ ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὸς μεμαρ-
 τῦρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ οὗτος οἶδεν, ὅτι ἀληθῆ λέγει,
 36 ἵνα καὶ ὑμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· ^a ὅστων
 37 οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα γραφὴ λέγει ^b ὄφρονται εἰς ὃν
 ΜΑΤΤ. XXVII. 57—61. MARK XV. 42—47. LUKE XXIII. 50—56. ἐξέκέντησαν.

57 Ὁψίας δὲ γενο- 41 Καὶ ἡδὴ ὁψίας 51 Καὶ ἡμέρα ἦν 38 Μετὰ δὲ ταῦτα
 μένης ἦλθεν ἄν- γενομένης, ἐπεὶ ἦν παρασκευή, καὶ ἠρώτησε τὸν Πι-
 θρωπος πλούσιος παρασκευή, ὃ ἐσ- σάββατον ἐπέρω- λάτον ὁ Ἰωσήφ ὁ
 ἀπὸ Ἀριμαθαίας, τι προσάββατον, 50 σκε.—Καὶ ἰδοὺ, ἀπὸ Ἀριμαθαι-
 τοῦνομα Ἰωσήφ, 41 ἦλθεν Ἰωσήφ ὁ ἀνὴρ ὀνόματι Ἰω- ας, ὃν μαθητὴς
 ὁς καὶ αὐτὸς ἐμα- ἀπὸ Ἀριμαθαί- σήφ, βουλευτῆς τοῦ Ἰησοῦ, κε-
 θήτευσεν τῷ Ἰη- ας, εὐσχήμων βου- υπάρχων, ἀνὴρ ἀ- κρημμένος δὲ διὰ
 58 σοῦ. Οὗτος προς- λεντής, ὃς καὶ γαθὸς καὶ δίκαι- τὸν φόβον τῶν
 ἐλθὼν τῷ Πιλά- αὐτὸς ἦν προσδε- 51 ος, ¹ (οὗτος οὐκ ἦν συγκατατεθει-
 τῷ ἠτήσατο τὸ μένος τῆ βουλῇ μένος τῷ Ἰη-
 σῶμα τοῦ Ἰησοῦ. αὐτὸς ἦν προσδε- καὶ τῇ πράξει αὐ- σοῦ· καὶ ἐπέτρεψεν
 τότε ὁ Πιλάτος χόμενος τὴν βασι- τῶν,) ἀπὸ Ἀρι- ὁ Πιλάτος. ἦλθεν
 ἐκέλευσεν ἀποδο- λείαν τοῦ θεοῦ· οὖν καὶ ἔρε τὸ
 θῆναι τὸ σῶμα. ἠτήσατο τὸ σῶμα 44 τοῦ Ἰησοῦ. ὅς
 καὶ προσεδέχετο καὶ αὐτὸς τὴν βα-
 44 τοῦ Ἰησοῦ. Ὁ δὲ σιλείαν τοῦ θεοῦ· οὗτος προσελ-
 Πιλάτος ἐθαύμασεν, εἰ ἡδη θῶν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα
 τέθηκε· καὶ προσκαλεσάμε- 52 τοῦ Ἰησοῦ.

45 θανε. Καὶ γινὸς ἀπὸ τοῦ
 κεντυρίωνος ἐδωρήσατο τὸ
 σῶμα τῷ Ἰωσήφ.

59 Καὶ λαβὼν τὸ 46 Καὶ ἀγοράσας
 σῶμα ὁ Ἰωσήφ σινδὸνα καὶ καθε-
 ἐνετύλιξεν αὐτὸ λῶν αὐτὸν ἐρεί-
 σινδόνι καθαρῇ, λησε τῇ σινδόνι,
 60 ¹ καὶ ἔθηκεν αὐτὸ καὶ κατέθηκεν 53 Καὶ καθελὼν αὐ-
 ἐν τῷ καιῶ ἀυ- αὐτὸν ἐν μνημείῳ, τὸ ἐνετύλιξεν αὐ-
 τοῦ μνημείου, ὃ ὃ ἦν λελατομημέ- τὸ σινδόνι, καὶ
 ἐλατόμησεν ἐν τῇ ρον ἐκ πέτρας, καὶ ἔθηκεν αὐτὸ ἐν
 πέτρῳ, καὶ προς- καὶ προσεκύλισε μνήματι λαξεντῷ, 41 ἐνταμιάζειν. Ἦν
 κυλίσας λίθον μέ- λίθον ἐπὶ τὴν θύ- οὐδ' οὐκ ἦν οὐδέπω δὲ ἐν τῷ τόπῳ,
 γαν τῇ θύρῃ τοῦ ραν τοῦ μνημείου. ὅπον ἐσταυρώθη, κήπος καὶ ἐν τῷ

39 Ἦλθε δὲ καὶ Νι-
 κόδημος, ὁ ἐλθὼν πρὸς τὸν
 Ἰησοῦν νυκτὸς τὸ πρῶτον, φέ-
 ρων μίγμα σμύρνης καὶ ἄ-
 40 λόςης ὡς λίτρας ἑκατόν. Ἐλα-
 βον οὖν τὸ σῶμα τοῦ Ἰησοῦ
 καὶ ἔθησαν αὐτὸ
 ὀθονίοις μετὰ τῶν
 ἀρωμάτων, κα-
 θὼς ἔθος ἐστὶ
 τοῖς Ἰουδαίοις
 41 ἐνταμιάζειν. Ἦν
 δὲ ἐν τῷ τόπῳ,
 ὅπου ἐσταυρώθη,
 κήπος καὶ ἐν τῷ

^a 36. Ex. 12, 46. Ps. 34, 20.^b 37. Zecl. 12, 10.

JOHN XIX.

42 κίπῳ μνημείον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρυσκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

MATTH. XXVII.

MARK XV.

LUKE XXIII.

61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου. 47 Ἦ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήθεωόρου, ποῦ τίθεται. 55 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθῆσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον,

56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. Ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

§ 158. The Watch at the Sepulchre.—Jerusalem.

Seventh Day of the Week, or Sabbath.

MATTH. XXVII. 62—66.

62 Τῇ δὲ ἐπιείρῳ, ἧτις ἐστὶ μετὰ τὴν παρυσκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον λέγοντες· κέριε, ἐμνήσθημεν, ὅτι ἐκεῖτος ὁ πλάτος 63 εἶπεν ἔτι ᾧ· μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [τυκτός] κλέψωσιν αὐτὸν καὶ εἰπώσι τῷ λαῷ, ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔστι ἡ ἐσχάτη 65 πλάνη χείρων τῆς πρώτης. Ἔφη αὐτοῖς ὁ Πιλάτος· ἔχετε κουστωδίας· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

§ 159. Morning of the Resurrection.—*Jerusalem.*

First Day of the Week.

MARK XVI. 1.

1 **Καὶ** διαγεγομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

MATTH. XXVIII. 2—4.

2 Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ 4 ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ εἶδμα αὐτοῦ λευκὸν ὡσεὶ χιῶν. Ἀπὸ δὲ τοῦ θόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί.

§ 160. Visit of the Women to the Sepulchre. Mary Magdalene returns.—*Jerusalem.*

First Day of the Week.

MATTH. XXVIII. 1. MARK XVI. 2—4. LUKE XXIV. 1—3. JOHN XX. 1, 2.

<p>1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.</p>	<p>2 Καὶ λίαν πρωτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἐαντάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθεὸς ἦλθον ἐπὶ τὸ μνημα, φέρονσαι ἅ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς. 2 Εὗρον δὲ τὸν λίθον ἀποκεκλι-</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωτὴ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.</p>
--	--	--	--

MARK XVI.

4 Θύρας τοῦ μνημείου· Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

LUKE XXIV.

3 σμένον ἀπὸ τοῦ μνημείου· καὶ εἰσελθούσαι οὐκ εἶρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

JOHN XX.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐμίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἴδαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν, ποῦ ἔθηκαν αὐτόν.

§ 161. Vision of Angels in the Sepulchre.—Jerusalem.

First Day of the Week.

MARK XVI. 5—7.

5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιotoῖς, περιβεβλημένον στολὴν λευ-

MATTH. XXVIII. 5—7.

5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί· μὴ φοβεῖσθε ἑμεῖς· οἶδα γὰρ, ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

6 Οὐκ ἔστιν ὧδε· ἠγγέθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου

7 ἔκειτο ὁ κύριος. Καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγγέθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοῦ, προῦγει ἑμεῖς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοῦ, εἶπον ἑμῖν.

LUKE XXIV. 4—8.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοῦ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἔσθῃ·

ἀστραπτού-

σαις. Ἐμφόβων δὲ γε-

ρομένων αὐτῶν καὶ κλι-

ρουσῶν τὸ πρόσωπον εἰς

τὴν γῆν, εἶπον πρὸς αὐ-

τάς· τί ζητεῖτε τὸν

ζῶντα μετὰ τῶν νε-

κρῶν; Οὐκ ἔστιν ὧδε,

ἀλλ' ἠγγέθη. μνησθητε,

ὡς ἐλάλησεν ὑμῖν ἔτι

7 ὧν ἐν τῇ Γαλιλαίᾳ· λέ-

γων· ὅτι δεῖ τὸν υἱὸν

τοῦ ἀνθρώπου παρα-

δοθῆναι εἰς χεῖρας ἀν-

θρώπων ἁμαρτωλῶν

καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆ-

8 ραι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

§ 162. The Women return to the City. Jesus meets them.—Jerusalem.

First day of the Week.

MATTH. XXVIII. 8—10.

8 Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθη-

9 ταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοῦ,

ὁ Ἰησοῦς ἀπήρτησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ

10 τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε·

MARK XVI. 8.

8 Καὶ ἐξελθούσαι ἔγρηγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἐκστασις, καὶ οἰδεῖν οἶδεν εἶπον· ἐφοβούντο γὰρ.

καὶ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε·

MATTH. XXVIII.

ἰπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

LUKE XXIV. 9—11.

- 9 Καὶ ἕποσθέντασιν ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντε τοῖς ἑνδεκα
10 καὶ πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννη καὶ Μαρία
Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.
11 Καὶ ἐθάμβησαν ἐνώπιον αὐτῶν ὡσεὶ ἄγνοιος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

§ 163. Peter and John run to the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 3—10.

- 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.
4 Ἐτιςγον δὲ οἱ δύο ἑαυτῶν· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου
5 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύνθας
6 βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.
7 Ἦκει οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ
8 εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια
9 καὶ κείμενα· καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς
10 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς
11 ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ
12 ὁ ἄλλος μαθητὴς, ὁ ἑλθὼν πρῶτος εἰς τὸ μνημεῖον,
13 καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν
14 γραφὴν, ὅτι δι' αὐτῶν ἐκ νεκρῶν ἀναστήσεται. Ἀπ-
15 ἦλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

LUKE XXIV. 12.

- 12 Ὁ δὲ Πέτρος ἀναστὰς
13 ἔδραμεν ἐπὶ τὸ μνημεῖον.
14 καὶ παρακύνθας βλέπει
15 τὰ ὀθόνια κείμενα μόνα,
16 καὶ ἀπῆλθε πρὸς ἑαν-
17 τὸν θωμαζῶν τὸ γε-
18 γορός.

§ 164. Our Lord is seen by Mary Magdalene at the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 11—18.

- 11 Μαρία δὲ εἰστίθει πρὸς τὸ μνημεῖον κλαιόνσα ἕξω. ὡς οὖν ἔκλαι, παρέστη
12 εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθήμενους, ἓνα πρὸς τὴν
13 κεφαλὴν καὶ ἓνα πρὸς τοὺς πόδας, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν
14 αὐτῇ ἐκείνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἤσαν τὸν κείριόν μου, καὶ οὐκ
15 εἶδα, ποῦ ἔθησαν αὐτόν. Καὶ ταῦτα
16 εἰπούσα ἐστράφη εἰς τὰ ὀπίσω καὶ
17 θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ
18 ᾔδει, ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ
19 Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζη-
20 τοῖς; ἐκείνη δοκοῦσα, ὅτι ὁ κητερός ἐστι, λέγει αὐτῷ· κύριε, εἰ σὺ ἐκείσεσας
21 αὐτόν, εἰπέ μοι, ποῦ ἔθηκας αὐτόν· καὶ ἐγὼ ἀναθήσω αὐτόν. Λέγει αὐτῇ ὁ Ἰησοῦς·
22 Μαρία. στραταῖσα ἐκείνη λέγει αὐτῷ ἁββλοννί (ὃ λέγεται, διδάσκαλε). Λέγει
23 αὐτῇ ὁ Ἰησοῦς· μή μου ἔπιον· εἰπω γὰρ ἀναθήματα πρὸς τὸν πατέρα μου·

JOHN XX.

πορεύον δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπέ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα

MARK XVI.

μον καὶ πατέρα ὑμῶν καὶ θεόν μου

- 10 Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' 18 καὶ θεόν ὑμῶν. Ἐρχεται Μαρία ἡ
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαί- Μαγδαληνῇ ἀπαγγέλλουσα τοῖς μαθη-
11 ονσι. Κάκεινοι ἀκούσαντες, ὅτι ζῆ ταῖς, ὅτι εἶδρακε τὸν κύριον καὶ ταῦτα
καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. εἶπεν αὐτῇ.

§ 165. Report of the Watch.—Jerusalem.

First Day of the Week.

ΜΑΤΘ. XXVIII. 11—15.

- 11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
12 ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν
πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις
13 λέγοντες· εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλείψαν αὐτὸν ἡμῶν
14 κοιμωμένων. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν
15 καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐοί-
δάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 166. Our Lord is seen of Peter. Then by two Disciples on the way to Emmaus.—
Jerusalem. Emmaus.

First Day of the Week.

1 COR. XV. 5.

LUKE XXIV. 13—35.

- 5 —ᾧφθη Κηφᾶ·—
MARK XVI. 12, 13.
12 Μετὰ δὲ ταῦτα δυοῖν ἐξ αὐτῶν περι-
πατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, 14 καὶ αὐτοὶ ὁμίλων πρὸς ἀλλήλους περὶ
πάντων τῶν συμβεβηκότων τούτων.
15 Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας
16 συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐ-
17 τόν. Εἶπε δὲ πρὸς αὐτούς· τίνας οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
18 περιπατοῦντες, καὶ ἐστε σκυθρωποὶ; Ἀποκριθεὶς δὲ ὁ εἶς, ᾧ ὄνομα Κλεόπας,
εἶπε πρὸς αὐτόν· σὺ μόνος παροικεῖς ἐν Ἱερουσαλῆμ καὶ οὐκ ἔγνωσ τὰ γενόμενα
19 ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπον αὐτῷ·
20 τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ
21 λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκεν αὐτὸν οἱ
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
22 Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλά γε
σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.
23 Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ
μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέ-

LUKE XXIV.

21 λῶν ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθόν τινας τῶν σὺν ἡμῖν ἐπὶ τὸ
 22 μνημεῖον, καὶ εἶπον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
 23 Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς· ὃ ἀνόητοι καὶ βραδείς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ
 24 πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ
 25 εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων
 26 τῶν προφητῶν διημέρησεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ
 27 ἤγγισεν εἰς τὴν κόμην, ὃ ἐπορεύοντο, καὶ αὐτὸς προσποιεῖτο ποδηγῶν πο-
 28 ρεύεσθαι. Καὶ παρεβιάσατο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς
 29 ἑσπέραν ἐστὶ καὶ κέλευεν ἡ ἡμέρα. καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς. Καὶ
 30 ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε καὶ
 31 κλάσας ἐπέδιδον αὐτοῖς. Αὐτῶν δὲ διηροίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν
 32 αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· οὐχὶ
 33 ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήροισεν
 34 ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
 35 καὶ εἶπον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς· λέγοντας· ὅτι
 36 ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη
 37 ἡμῖν. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
 38 τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
 39 κλάσει τοῦ ἄρτου.

MARK XVI.

13 Κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς 35 Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
 36 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
 37 κλάσει τοῦ ἄρτου.

¶ 167. Jesus appears in the midst of the Apostles, Thomas being absent.—Jerusalem.

Evening following the First Day of the Week.

MARK XVI. 14—18.

1 COR. XV. 5.

JOHN XX. 19—23.

<p>14 Ἔσπερον ἀνακειμένοις 5 —εἶτα τοῖς δώδεκα. 19 Οὐσης οὖν ὀψίας τῇ αὐτοῖς τοῖς ἑνδεκα ἑθα- LUKE XXIV. 36—49. 20 Οὐσης οὖν ὀψίας τῇ πλώθη· καὶ ὠρέιδισε 36 Ταῦτα δὲ αὐτῶν λα- ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῶν τὴν ἀπιστίαν αὐτῶν καὶ λουτῶν αὐτὸς [ὁ Ἰη- σαββίων, καὶ τῶν θυ- σκληροκαρδία, ὅτι τοῖς σοῦς] ἔστη ἐν μέσῳ αὐ- ρῶν κεκλεισμένων, ὅπου θεασαμένοις αὐτὸν ἐρη- τῶν καὶ λέγει αὐτοῖς· ἦσαν οἱ μαθηταὶ συνηγ- ρημένον οὐκ ἐπίστευσαν. 37 εἰρήνῃ ἡμῖν. Πτοηθέν- ἔσον καὶ λέγει αὐτοῖς· 38 μετοῖς ἐδόκον πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐ- εἰρήνῃ ἡμῖν. 39 τῶν· τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ 40 ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· 41 ὅτι πνεῦμα σὰρκα καὶ ὄστέα οὐκ ἔχει, 20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖ- καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο 20 εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖ- εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ ρας καὶ τὴν πλευρὰν αὐτοῦ. ἐγνώσαν 41 τοὺς πόδας. Ἔτι δὲ ἀπιστούντων αὐ- οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. τῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, 42 εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος</p>	<p>36 Ταῦτα δὲ αὐτῶν λα- λουτῶν αὐτὸς [ὁ Ἰη- σοῦς] ἔστη ἐν μέσῳ αὐ- τῶν καὶ λέγει αὐτοῖς· 37 εἰρήνῃ ἡμῖν. Πτοηθέν- τες δὲ καὶ ἔμφοβοι γενό- 38 μετοῖς ἐδόκον πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐ- τῶν· τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πό- δας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ὅτι πνεῦμα σὰρκα καὶ ὄστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο εἰπὼν ἐπέδει- ξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Ἔτι δὲ ἀπι- στούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος</p>
--	--

JOHN XX.

LUKE XXIV.

43 ὅπου μέρος καὶ ἀπὸ μελισσίου κηρίου. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
 44 Εἶπε δὲ αὐτοῖς· οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν ὑμῖν, ὅτι δεῖ
 πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφηταῖς καὶ
 45 ψαλμοῖς περὶ ἐμοῦ. Τότε διήρξηεν αὐτῶν τὸν νοῦν τοῦ συνίεναι τὰς γραφάς.
 46 Καὶ εἶπεν αὐτοῖς· ὅτι οὕτω γεγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-

48 σαλήμ. Ὑμεῖς δὲ ἐστε

MARK XVI.

15 Καὶ εἶπεν αὐτοῖς· πο-
 ρευθέντες εἰς τὸν κόσμον
 ἅπαντα κηρύξατε τὸ ευ-
 αγγέλιον πάσῃ τῇ κτίσει.
 16 Ὁ πιστεύσας καὶ βαπτι-
 σθῆς σωθήσεται, ὁ δὲ
 ἀπιστήσας κατακριθή-
 17 σεται. Σημεῖα δὲ τοῖς

πιστεύουσι ταῦτα ποιησόμενοι· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι·
 18 γλώσσαις λαλήσουσι καινῶς· ὄφεις ἄροῦσι· κἄν θανάσιμόν τι πίωσιν, οὐ μὴ
 αὐτοὺς βλάβῃ· ἐπὶ ἄρρώστοις χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

JOHN XX.

22 23 Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. Ἄν τινων
 ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηται.

§ 168. Jesus appears in the midst of the Apostles, Thomas being present.—Jerusalem.

Evening following the First Day of the Week next after the Resurrection.

JOHN XX. 24—29.

24 Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε
 25 ἦλθεν ὁ Ἰησοῦς. Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· εὐοράκαμεν τὸν κύριον.
 ὁ δὲ εἶπεν αὐτοῖς· ἂν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ
 βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν
 26 πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὁμοῦ πάλιν ἦσαν ἔσω οἱ μαθηταί
 αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ
 27 ἔσθη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾶ· φέρε τὸν δάκτυλόν
 σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν
 28 μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ·
 29 ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι εὐοράκας με, πεπίστεν-
 κας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 169. The Apostles go away into Galilee. Jesus shows himself to seven of them at the Sea of Tiberias.—Galilee.

ΜΑΤΘ. XXVIII. 16.

JOHN XXI. 1—24.

- 16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθη- 1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν
σαν εἰς τὴν Γαλιλαίαν.— πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ
τῆς θαλάσσης τῆς Τιβεριάδος· ἔφα-
2 ρώσθη δὲ οὕτως. Ἦσαν ἑομῶ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Ἀίδυμος,
καὶ Ναθαναὴλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τῶν Ζεβεδαίου καὶ ἄλλοι ἐκ
3 τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεῦν. λέγου-
σιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξηλθον καὶ ἐβίβισαν εἰς τὸ πλοῖον
4 ἐκθῆς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίπασαν οὐδέν. Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ
5 Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μόνον ἤδυσαν οἱ μαθηταί, ὅτι Ἰησοῦς ἔστι. Λέγει
οὖν αὐτοῖς ὁ Ἰησοῦς· παιδία, μή τι προσθήμιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ.
6 Ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δέξια μέρη τοῦ πλοίου τὸ δίκτυον, καὶ ἐρή-
σετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλῶσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
7 Λέγει οὖν ὁ μαθητῆς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ κίριός ἐστι.
Σίμων οὖν Πέτρος ἀκούσας, ὅτι ὁ κίριός ἐστι, τὸν ἐπειδότην διεζώσατο, (ἦν γὰρ
8 ρημάς,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοι-
αίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων)
9 σίτοιτες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
10 ἀνθρώπων κειμένων καὶ ὑψίστων ἐπιτελείων καὶ ἄρτων. Λέγει αὐτοῖς ὁ Ἰησοῦς·
11 ἐρχάτε ἀπὸ τῶν ὑψιστῶν, ὧν ἐπίπασατε νῦν. Ἀρέβη Σίμων Πέτρος καὶ ἔλ-
κυσεν τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν·
12 καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε,
ἀρστήσατε. οἰδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἔξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες,
13 ὅτι ὁ κίριός ἐστιν. Ἐρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν
14 αὐτοῖς καὶ τὸ ὑψίστον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς
μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρόστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωῆ, ἀγα-
πᾶς με πλείον τούτων; Λέγει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι γιλιῶ σε. λέγει
16 αὐτῷ· βόσκει τὰ ἄρτια μου. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωῆ, ἀγα-
πᾶς με; λέγει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι γιλιῶ σε. λέγει αὐτῷ· ποιμανε
17 τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωῆ, γιλιεὶς με; ἐλυπήθη ὁ
Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· γιλιεὶς με; καὶ εἶπεν αὐτῷ· κύριε, σὺ πάντα
οἶδας· σὺ γινώσκεις, ὅτι γιλιῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου.
18 Ἀλλῆ ἀμὲν λέγω σοι, ὅτι ἦς κώτερος, ἔξωτίνης σεαυτὸν καὶ περιεπάτις, ὅπου
ἤθεις· ὅταν δὲ γηράσῃς, ἐκτερεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει,
19 ὅπου σὺ θῆσις. Τοῦτο δὲ εἶπε σημαίων, ποῖον θανάτῳ δοξάσει τὸν θεόν. καὶ
20 τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολούθει μοι. Ἐπιστραφείς δὲ ὁ Πέτρος βλέπει τὸν
μαθητῆν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δούλιῳ ἐπὶ
21 τὸ στήθος αὐτοῦ καὶ εἶπε· κύριε, τίς ἐστιν ὁ παραδιδούς σε; ἑ τοῦτο ἰδὼν ὁ
22 Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗτος δὲ τίς; Λέγει αὐτῷ ὁ Ἰησοῦς· ἕν ἐν αὐτοῖς

JOHN XXI.

- 23 Θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ'· ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σέ;
- 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γραφάς ταῦτα, καὶ οἶδαμεν, ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ.

§ 170. Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.

ΜΑΤΘ. XXVIII. 16—20.

1 COR. XV. 6.

- 16 —εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ
17 Ἰησοῦς. Καὶ ἰδόντες αὐτὸν προσε-
18 κύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ
προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς
λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν
19 οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-
τες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
20 ἰδιδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλαμὴν ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. [Ἀμήν.]

§ 171. Our Lord is seen of James; then of all the Apostles.—Jerusalem.

1 COR. XV. 7.

- 7 Ἐπειτα ὥφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.

ACTS I. 3—8.

- 3 Οἷς καὶ παρέστηκεν ἑαντὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμη-
ρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασι-
4 λείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσολύμων μὴ
5 χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι
Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ
6 μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγον-
τες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
7 Εἶπε δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατήρ
8 ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύμα-
τος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-
δαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

§ 172. The Ascension.—Bethany.

LUKE XXIV. 50—53.

- 50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθαθαίαν, καὶ ἐπάρας τὰς χεῖρας αὐ-
MARK XVI. 19, 20. τοῦ εὐλόγησεν αὐτούς. ACTS I. 9—12.
- 19 Ὁ μὲν οὖν κύριος με- 51 Καὶ ἐγένετο ἐν τῷ εὐ- 9 Καὶ ταῦτα εἰπὼν βλε-
τὰ τὸ λαλῆσαι αὐτοῖς λογεῖν αὐτὸν αὐτούς, πόντων αὐτῶν ἐπήρθη,
ἀναλήθη εἰς τὸν οὐρα- διόστη ἀπ' αὐτῶν καὶ καὶ περὶ ἐπέλαβεν
τόν, καὶ ἐκάθισεν ἐν ἀνεφέρετο εἰς τὸν οὐ- αὐτὸν ἀπὸ τῶν ὀφθαλ-
δεξιῶν τοῦ θεοῦ. ρανόν. 10 μῶν αὐτῶν. Καὶ ὡς
ἀτερίζοντες ἦσαν εἰς τὸν

οὐρανὸν πορευόμενον αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν
 11 ἐσθῆτι λευκῇ, ἃ οἱ καὶ εἶπον· ἄνδρες Γαλιλαῖοι, τί ἐστίκατε ἐμβλέποντες εἰς τὸν
 οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληθὴς ἀφ' ἡμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύ-
 σεται, ὃν τρόπον ἐθεάσασθε αὐτὸν
 πορευόμενον εἰς τὸν οὐρανόν.

LUKE XXIV.

- 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ἐπέ- 12 Τότε ἐπέστρεψαν εἰς Ἱερουσαλὴμ
στρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς ἀπὸ ὄρους τοῦ καλουμένου ἑλαιῶνος,
53 μεγάλης· καὶ ἦσαν διαπαντός ἐν τῷ ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου
ἱερῶ ἀινοῦντες καὶ εὐλογοῦντες τὸν ἔχον ὁδόν.
θεόν. [Ἀμήν.]

MARK XVI.

- 20 Ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργῶντος καὶ τὸν
 λόγον βεβαιούντος διὰ τῶν ἐπικολουθούντων σημεῖων.

§ 173. Conclusion of John's Gospel.

JOHN XX. 30—31. XXI. 25.

- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν
 31 αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα
 πιστεύσῃτε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες
 ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

JOHN XXI.

- 25 Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ'
 ἕν, οἶδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. [Ἀμήν.]

NOTES

ON THE

HARMONY OF THE FOUR GOSPELS.

INTRODUCTION.

THE following Notes relate chiefly to questions which arise as to the mode and order of *harmonizing* the narratives of the four Evangelists; and touch only incidentally upon other topics.

The Gospels of Matthew, Mark, and Luke, along with many diversities, have nevertheless a striking affinity with each other in their general features of time and place. But, when compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to chronology, but likewise as to the part of the country where our Lord's discourses and mighty works mainly occurred. The three speak only of one Passover, that at which Jesus suffered; and from this it would follow, that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and more probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke place the scene of Jesus' public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates the miracles and discourses of our Lord as occurring principally at Jerusalem, on various former occasions as well as at his last visit.

The first difference is at once set aside by the remark, that although the three Evangelists do expressly mention only one Passover, yet they do not any where, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields, necessarily presupposes the recent occurrence of a Passover during our Lord's ministry, different from the one at which he suffered; and this is further confirmed by Luke's mention of the *σάββατον δευτέρου* in the same connection. See Matth. 12, 1. Mark 2, 23. Luke 6, 1. See also Notes on §§ 25, 37.

This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several Passovers

he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other Evangelists several things in which they too seem to allude to earlier visits and labours of Jesus in the Holy City. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matth. 23, 37. Luke 13, 34. So too the mention of Scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matth. 4, 25. 15, 1; and, further, his intimate relations with the family of Lazarus, Luke 10, 38. 39; comp. John 11, 1. 2. See, generally, Neander's *Leben Jesu*, p. 384 sq. 3te Ausg.

For these reasons, I do not hesitate to follow, with most Commentators, the chronology of John's Gospel, and assign to our Lord's ministry four Passovers, or a duration of three and a half years. The second of these Passovers, which is less certain than the rest, and depends on the interpretation of John 5, 1, will be considered in its place: see Note on § 36.

The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the Harmonist; and what to one person may appear probable and appropriate, may seem less so to another.

It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order, (although this object is not neglected,) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one. In so doing I may hope to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the Evangelists their own best interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, UNITY IN DIVERSITY.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

§§ 1—13.

§ 1. The short Preface of Mark, and the longer one of John, do not belong here, but in Part II. They both include a reference to the preaching of John the Baptist; but none at all to the infancy of Jesus.

§ 2. The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high-priest himself officiated, entering into the holy of holies; Lev. 16, 3. 29. 32-34. Zacharias was an ordinary priest of the class of Abia, one of the twenty-four classes instituted by

David for the service of the temple, which relieved each other in succession every Sabbath; see 1 Chr. 24, 3-19. 2 Chr. 8, 14. Joseph. Ant. 7. 14. 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary; and this was what Zacharias was now doing; Luke 1, 9. Ex. 30, 6-8. 1 Chr. 23, 13.—It follows, that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elizabeth's conception; the expression *μετὰ δὲ ταύτης τὴς ἡμέρας* in v. 24 being quite indefinite.

§ 3. The sixth month here refers back, not to the vision, but to the conception of Elizabeth; see v. 36.

§ 4. The conjecture of Reland is probably correct, viz. that *Ἰούδα* in v. 39 is a softened form for *Ἰούρα*, Heb. יְרֵחָהּ or יְרֵחָהּ, i. e. *Jutah* or *Juttah*, a city of the priests in the mountains of Judah, south of Hebron; Josh. 15, 55. 21, 16. The place still exists under the same name. See Reland *Palest.* p. 870. *Bibl. Researches in Palest.* II. p. 628.

§ 6. Mary remained with Elizabeth about three months, or nearly until the full time of the latter; and then returned to Nazareth; Luke 1, 56. It was after this and after the birth of John, when Mary was now in her fourth or fifth month, and her pregnancy had become perceptible, that Joseph was minded to put her away.

§ 7. The precise year of our Lord's birth is uncertain. According to Matth. 2, 1-6, he was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the Passover; see Jos. Antiq. 17. 8. 1. ib. 17. 9. 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos. Ant. 17. 6. 4. Wurm in *Bengel's Archiv*, I. p. 26. *Ideler Handb. der Chronol.* II. p. 391 sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead,—for all which not less than six months can well be required,—it follows, that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749.

Another note of time occurs in Luke 3, 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke 3, 23, where Jesus is said to have been "about thirty years of age" at his baptism. Now if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4, 3. 35. 39. 43. 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died Aug. 29th, A. U. 767; and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced Aug. 29th, A. U. 781; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord of course not earlier than A. U. 752;—a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent

of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764; then the fifteenth year of Tiberius began in A. U. 778, and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident.

A third note of time is derived from John 2, 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the fifteenth year; Ant. 15. 11. 1. B. J. 1. 21. 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years; according as he reckons from his appointment by the Romans, or from the death of Antigonus; Ant. 17. 8. 1. B. J. 1. 33. 8. Herod was first declared king of Judea in A. U. 714; Jos. Ant. 14. 14. 4, 5. B. J. 1. 14. 4. comp. Ant. 14. 16. 4. Ideler *Handb. der Chron.* II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord's first Passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748.

Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius, that is, in A. U. 782. So Tertullian, Lactantius, Augustine, etc. See Tertull. adv. Jud. § 8. Augustin. de Civ. Dei XVIII. 54. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748.

Some modern writers, taking into account the abode in Egypt and also the *διετής* of Matth. 2, 16, have supposed that Jesus must have been from two to three years old at Herod's death; and hence they assume that he was born in A. U. 747. So Sanelemente *de vulgaris Æræ emendatione libb. IV*, Rom. 1793. fol. Münter *Stern der Weisen*, etc. The same year, A. U. 747, is also fixed upon as the date of Christ's birth, by those who regard the star in the east as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. So Keppler, Münter l. c. Ideler *Handb. der Chronol.* Berlin 1826.

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *may* nevertheless have occurred one or two years earlier.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It follows then from the preceding statements, that this our common era begins in any case more than four years too late; that is, from four to five years, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century; and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been

in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth year; then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, quoting from Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 718 or 719. We will take the mean time, October 1." See Lardner's Works, Vol. I. p. 370, 372. Lond. 1835.—There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian. Collat. X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great, (ob. 461,) there were many in Rome, "quibus hæc dies solemnitatis nostræ non tam de nativitate Christi, quam de novi, ut dicunt, solis ortu, honorabilis videatur." Leon. Magn. Serm. XXI. c. 6. Gieseler *Kirchengesch.* I. p. 575. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

See, generally, Lardner's Works, Vol. I. Book II. 3. p. 356 sq. Lond. 1835. Gieseler *Kirchengesch.* I. p. 62. p. 575. 3te Ausg. For the literature, see Hase *Leben Jesu*, §§ 34, 35. 2te Aufl.

§ 10. The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. Joseph and Mary return from Jerusalem to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2, 39); but neither does he mention the flight into Egypt.

§ 13. The genealogy in Luke is inverted, for the sake of more convenient comparison.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαβὶδ. The first extends ἕως Δαβὶδ, and includes him; the second extends ἕως τῆς μετοικισίας, i. e. to an epoch and not to a person; and therefore the persons who are mentioned as coëval with this epoch (ἐπὶ τῆς μετοικισίας v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jeichoniah, and ends with Jesus. In this way the three divisions are made out thus:

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. Salathiel.
3. Jacob.	3. Roboam.	3. Zorobabel.
4. Judah.	4. Abiah.	4. Abiud.
5. Phares.	5. Asa.	5. Eliakim.
6. Esrom.	6. Josaphat.	6. Azor.
7. Aram.	7. Joram.	7. Sadoc.
8. Aminadab.	8. Uzziah (Ozias).	8. Achim.
9. Naasson.	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah:	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in v. 8, three names of Jewish kings are omitted, viz. Ahaziah, Joash, and Amaziah; see 2 K. 8, 25 and 2 Chr. 22, 1. 2 K. 11, 2. 21 and 2 Chr. 22, 11. 2 K. 12, 21. 14, 1 and 2 Chr. 24, 27. Further, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is also omitted; 2 K. 23, 34. 2 Chr. 36, 4. comp. 1 Chr. 3, 15. 16. If these four names are to be reckoned, then the second division, instead of fourteen generations, will contain eighteen, in contradiction to v. 17. To avoid this difficulty, Newcome and some others have regarded v. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favour of the genuineness of that verse. It is better therefore to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omissions of particular generations did sometimes actually occur, "propterea quod male essent et impie," according to R. Sal. Jarchi; see Jarchi on Gen. c. 11. c. 16. Surenhus. *Bibλ. Καταλλ.* p. 97. Lightfoot Hor. Heb. in Matth. 1, 8. A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7, 1-5 compared with 1 Chr. 6, 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. The two accounts stand thus:

1 Chr. 6, 3-15.	Ezra 7, 1-5.	1 Chr. 6, 3-15.	Ezra 7, 1-5.
1. Aaron.	Aaron.	13. Azariah.	
2. Eleazar.	Eleazar.	14. Johanan.	
3. Phinehas.	Phinehas.	15. Azariah.	Azariah.
4. Abishua.	Abishua.	16. Amariah.	Amariah.
5. Bukki.	Bukki.	17. Ahitub.	Ahitub.
6. Uzzi.	Uzzi.	18. Zadok.	Zadok.
7. Zerariah.	Zerariah.	19. Shallum.	Shallum.
8. Meraioth.	Meraioth.	20. Hilkiah.	Hilkiah.
9. Amariah.		21. Azariah.	Azariah.
10. Ahitub.		22. Seraiah.	Seraiah.
11. Zadok.		23. Jehozadak.	
12. Ahimaaz.		24.	Ezra.

A similar omission is necessarily implied in the genealogy of David, as given Ruth 4, 20-22. 1 Chr. 2, 10-12. Matth. 1, 5. 6. Salmon was cotemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least four hundred and fifty years (Acts 13, 20), there intervened, according to the list, only four generations, averaging of course more than one hundred years to each. But the highest average in point of fact is *three* generations to a century; and if reckoned by the eldest sons they are usually shorter, or three generations for every seventy-five or eighty years. See Sir I. Newton's Chronol. p. 53. Lond. 1728.

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot Hor. Heb. in Matth. 1, 1. Comp. Phil. 3, 4. 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both ~~Joseph~~ and Heli (Eli), Matth. 1, 16. Luke 3, 23. Only one of the tables therefore can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called the Christ." See Augustine de Consensu Evangel. II. 5.

2. To whom then does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1, 8. 11. 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason, why this genealogy should be thus given, viz. in order to show definitely, that Jesus was in the most full and perfect sense a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke 1, 32; as also from the language of Luke 2, 5, where Joseph, as one of the posterity of David, is said to have gone up to

Bethlehem, ἀπογράψασθαι σὶν Μαριὰμ κ.τ.λ. to enrol himself with Mary his espoused wife. The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36, 8, 9, it is not necessary here to inquire. See Michaelis *Mosaisches Recht*, Engl. "Commentaries on the Laws of Moses," Part II. § 78.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are however examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2, 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2, 21. 7, 14; and therefore, in Num. 32, 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2, 61 and Neh. 7, 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name." See Surenhus. *Βίβλ. καταλλ.* p. 99.

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel named as father and son, Matth. 1, 12. Luke 3, 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra c. 2-6. He is also called the son of Salathiel in Ezra 3, 2. Neh. 12, 1. Hagg. 1, 1. 2, 2. 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this, must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were cotemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connection with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult therefore to see, why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage? See Spanheim *Dubia Evangel.* I. p. 108 sq.

Again, the mere identity of names under these circumstances, affords no proof; for nothing is more common even among cotemporaries. Thus we have two Ezras; one in Neh. 12, 1. 13. 33; from whom Ezra the scribe is expressly distinguished in v. 36. We have likewise two Nehemiahs; one who went up with Zorobabel, Ezra 2, 2; and the other the governor who went later to Jerusalem, Neh. 2, 9 sq. So too, as cotemporaries, Joram son of Ahab king of Israel, and Joram (Jehoram) son of Jehoshaphat king of Judah; 2 K. 8, 16. coll. v. 23. 24. Also, Joash king of Judah and Joash king of Israel;

2 K. 13, 9, 10. Further we find in succession among the descendants of Cain the following names: Enoch, Irad, Methujael, Methusael, Lamech, Gen. 4, 17, 18; and later among the descendants of Seth these similar ones: Enoch, Methuselah, Lamech, Gen. 5, 21-25. See Spanheim l. c. p. 110 sq. Surenhus. l. c. p. 131.

Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies. In respect to all these, it may suffice here to quote the words of Lightfoot: "Nec opus est, nec ratio ulla, nec fundamentum omnino ullum, quo fingamus conjugia nescio quæ, et fratriationes nescio quas, ut tollatur scrupulus hoc in loco, ubi quidem non est scrupulus omnino ullus." Hor. Heb. in Luc. 3, 23.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

§§ 14-20.

§ 14. For the time when John the Baptist entered upon his public ministry, see Note on § 7.—Matth. 3, 11 and the parallel passages, see in the next Note.

§ 15. For the time of our Lord's baptism, see Note on § 7.—We may here, once for all, make a remark upon the difference of the words as quoted in Matth. 3, 17 and the parallel passages. A like difference is seen in the four copies of the title on the cross, Matth. 27, 37. Mark 15, 26. Luke 23, 33. John 19, 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matth. 3, 11. Mark 1, 7. Luke 3, 16. John 1, 27.—Matth. 9, 11. Mark 5, 16. Luke 5, 30.—Matth. 15, 27. Mark 7, 28.—Matth. 16, 6-9. Mark 8, 17-19.—Matth. 20, 33. Mark 10, 51. Luke 18, 41.—Matth. 21, 9. Mark 11, 9. Luke 19, 38.—Matth. 26, 39. Mark 14, 36. Luke 22, 42.—Matth. 28, 5, 6. Mark 16, 6. Luke 24, 5, 6.—All these examples go only to show, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: "Apostoli magis sententiam, quam locutiones, exprimere volunt;" Harm. p. 518.

§ 16. That the temptation of Jesus took place immediately after his baptism, appears from the *ἰθὺς* of Mark 1, 12; and also from a comparison of John 1, 29, 35, 44.—According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. One of these apparently must have occurred at the end of the forty days. The order of Matthew is perhaps the most natural of the two; though, as the accounts were probably derived from information given by our Lord himself, at various times, in his intercourse with his disciples, the true order may have been different from either.

§ 18. In v. 21 the Baptist declares that he was not Elias; meaning that he was not Elias risen from the dead. In Matth. 17, 12 Jesus says that "Elias is come already;" meaning that John had come "in the spirit and power of Elias;" Luke 1, 17.—In v. 33. John the Baptist says he knew not Jesus; though in Matth. 3, 14 (§ 15) he appears to have known who he was. That is to say; John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner, v. 31; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah.

§ 20. The *third day* refers back to John 1, 44. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethania or Bethabara, not over about fifty miles. Cana, now *Kāna el-Jelil*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris; see Bibl. Res. in Palest. III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

§§ 21—35.

§ 21. This our Lord's first passover is mentioned only by John; though the language of the other Evangelists implies, that he had been again in Judea; Matth. 4, 12. Mark 1, 14.—John connects with this first passover the cleansing of the temple and the casting out of the traders; while the other Evangelists describe a like transaction at his last passover, Matth. 21, 12 sq. Mark 11, 15 sq. Luke 19, 45 sq. The question is raised, whether these were different transactions; and whether there is not here a neglect of the order of time, either by John or in the other Gospels. As the language and the note of time in all the Evangelists in respect to both the instances, is entirely definite and specific, the answer may be said to depend upon a further question, viz. Whether our Lord would be likely to repeat a highly symbolic and important public act, after an interval of two or three years? That he was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times and before different persons, is sufficiently obvious. Compare Luke 11, 37-54 uttered in Galilee, with Matth. 23, 1-39 delivered at Jerusalem; likewise Matth. 5, 13 in the Sermon on the Mount, with Mark 9, 50 and Luke 14, 34-35, spoken elsewhere; and also the different examples of the Lord's prayer, Matth. 6, 9-13. Luke 11, 2-4. Further, Matth. 5, 29, 30 compared with Mark 9, 43-47; and Matth. 6, 25-33, with Luke 12, 22-31. Such examples indeed may be multiplied almost indefinitely, as the pages of the Harmony every where show. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after a long interval and before different per-

sons, a public symbolical act, so significant in itself, and so expressive of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2, 18. This Jesus gave, and had already given in his mighty works, wrought at the same passover, v. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrim, the admission, that he was "a teacher come from God;" John 3, 2.

On the "three days" in John 2, 20, see Note on § 49.

§§ 23, 24. The order is here determined by comparing John 3, 24 with Matth. 4, 12. Mark 1, 14. Jesus goes out with his disciples from Jerusalem into the country of Judea; where he remains until after John was cast into prison. See the next Note.

§ 25. John 4, 35 contains a specification of time which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23, 5-7. 10. 11. 14. 15, and Jos. Antiq. 3. 10. 5, the first-fruits of the barley-harvest were presented on the second day of the paschal week; while the wheat-harvest was two or three weeks later; see Bibl. Res. in Palest. II. p. 99 sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding passover. It follows, that the public ministry of John the Baptist had continued for at least a year and six months, before his imprisonment.

§ 28. The visit to Nazareth is inserted here on the testimony of Luke 4, 16 sq. which is supported by Matth. 4, 13. The visit mentioned in Matth. 13, 54 sq. Mark 6, 1 sq. was later, and took place after the raising of Jairus' daughter.—Our Lord's escape from the crowd, Luke 4, 30, does not seem necessarily to imply any thing directly supernatural; comp. John 8, 59. 10, 39.

§ 29. That the call of the four Apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31.—The three accounts all evidently relate to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught; and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally; but the latter part with more detail. In the one part, Luke introduces circumstances which the others omit; in the other part, Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "*Quæ narratur a Luca, illa non negantur a Matthæo, sed prætermittuntur tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis reliquis spectis hæcerent.*" Dubia Evang. Tom. III. Dub. 72. vii.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

§§ 36—66.

§ 36. On the phrase *ἑορτὴ τῶν Ἰουδαίων* John 5, 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers; John 2, 13, 6, 4, 12, 1. If now this *ἑορτὴ* be another Passover, then our Lord's public labours continued during three and a half years; if not, then the time of his ministry must in all probability be reckoned one year less.

The only reasonable ground of doubt in this case, is the absence of the article before *ἑορτὴ*. Did the text read *ἡ ἑορτὴ τῶν Ἰουδαίων*, (as is actually the case in *Codd. C, E, L*, in several cursive Manuscripts, in *Ed. Complut.* and elsewhere,) then, as most admit, it would with sufficient definiteness denote the Passover; comp. Matth. 26, 5. Luke 2, 42. John 4, 45. 11, 56. al. Lücke and De Wette do indeed attempt to invalidate such a conclusion; but apparently without any good ground. At any rate, even as the text now stands, it *may* assuredly in itself just as well denote the great Jewish festival, as any other. The following considerations seem to show, that it does most probably thus stand for a Passover, viz. the *second* in our Lord's public ministry.

1. The word *ἑορτὴ* without the article is put definitely for the Passover, in the phrase *κατὰ ἑορτήν* Matth. 27, 15. Mark 15, 6. Luke 23, 17. Comp. John 18, 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Gesen. Heb. Gr. § 109. 1. Nordheim. Heb. Gr. II. p. 14. γ. This idiom is transferred by the LXX into Greek; e. g. Deut. 16, 13 *ἑορτήν τῶν σκηρῶν ποιήσεις σεαυτῷ*, Heb. *הַיְהוָה הַמִּצְוָה*, i. e. *the festival of Tabernacles*. 2 K. 18, 15 *ἐν θησαυροῖς οἴκου τοῦ βασιλέως*, Heb. *בְּתֵּי הַמְּצֻדָה*. So too in the New Testament; Matth. 12, 24 *ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων*, i. e. *the prince of demons*. Luke 2, 11 *ἐν πόλει Δαυὶδ* (the proper name being itself definite), i. e. not *a city of David*, but *the city*, as in English *David's city*, Heb. *בְּיְרֵי דָוִד*. Acts 8, 5 *εἰς πόλιν τῆς Σαμαρείας*, i. e. *the city* (metropolis) of Samaria; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase *ἑορτὴ τῶν Ἰουδαίων* by *the Jews' festival*; which marks it definitely as the Passover. Similar and illustrative is the phrase in John 6, 4: *ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων*. See Hengstenberg's *Christol.* II. p. 565.

3. It is not probable, that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John 2, 23. 12, 1; even when Jesus does not visit it, 6, 4; and also when it is expressed only by *ἡ ἑορτὴ*, 4, 45. 11, 56. 12, 12. 20. al. So too the festival of Tabernacles, *ἡ ἑορτὴ τῶν Ἰ. ἡ σκηνοπηγία* 7, 2; and of the Dedication, *τὰ ἐγκαίνια* 10, 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and Note), shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

5. This *ἑορτή* could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judea to Galilee not until eight months after that Passover, when both these festivals were already past; see Note on § 25.—That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John 6, 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover; see Esth. 9, 21, 22, 26-28. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9, 22. Jos. Ant. 11. 6. 13. Reland Antiqq. Heb. IV. 9. But the "multitude" John 5, 13, seems to imply a concourse of strangers at one of the great festivals.—(b) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John 10, 22) is not a parallel case; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles, John 7, 2 sq.—(c) The infirm man was healed on the Sabbath, John 5, 9; which Sabbath belonged to the festival, as the whole context shows, John 5, 1. 2. 10-13. But the Purim was never celebrated on a Sabbath; and, when it happened to fall on that day, was regularly deferred; see Reland l. c.

7. The main objection urged against taking this *ἑορτή* as a Passover, is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John 6, 4, but only at the subsequent festival of Tabernacles in John 7, 2 sq. he would thus have absented himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, viz. "because the Jews sought to kill him," John 7, 1. comp. 5, 18. It obviously had been our Lord's custom to visit the Holy City every year at the Passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions, besides those specified in the New Testament.

In this instance, the most ancient view is that which interprets *ἑορτή* of a Passover. So Irenæus in the third century: "Et posthac iterum secunda vice adscendit [Jesus] in diem Paschæ in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat

xxxviii annos curavit;" adv. Hær. 2. 39. The same view was adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Keppler (*Eclogæ Chronicae* pp. 72, 129 sq. Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, (Lücke and De Wette leave the question undecided,) regard John 6, 4 as having reference to the second Passover during our Lord's ministry; which thus becomes limited to two and a half years.—See, generally, Hengstenberg's *Christol.* II. p. 561 sq. Neander's *Leben Jesu*, 3te Ausg. p. 434, Anm. Lücke *Comm. üb. Joh.* in loc. II. p. 1 sq.

§ 37. The circumstances here narrated show that a Passover had just been celebrated; see Note on § 25. The *σάββατον δευτερόπρωτον* was probably *the first Sabbath after the second day of the Passover* or of unleavened bread; that is, the first of the seven Sabbaths reckoned between that day and Pentecost; see the Lexicons, also Scaliger *Emendat. Tempp.* VI. 557. Our Lord would seem to have hastened away from Jerusalem; for which a reason is found in John 5, 16. 18.

§ 40. The appointment of the Twelve follows here according to Mark and Luke Matth. 10, 2-4 gives their names, as having been already appointed. Lebbeus, called also Thaddeus by Matthew and Mark, is the same as Jude the brother of James in Luke. The epithet *ὁ ζηλωτής*, *Zealot*, is the Greek translation of *ὁ κανωνίτης* derived from Heb. כּנָנִי, Aram. כּנָנִי. See the Lexicons.

§ 41. The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons.

1. The choice of the Twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse as reported by him, seem to presuppose their previous appointment as teachers; see Matth. 5, 13. 14. 7, 6.

2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

3. The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum and the healing of the Centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke,

while, on the other hand, Luke adds a few things not found in Matthew, as vv. 24-26. 33-40. 45; and, further, his expressions are often modified and different, as in vv. 20. 29. 35. 36. 43. 44. 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matth. 5, 18-35. 6, 1-34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matth. 24, 1-42 with Mark 13, 1-37 and Luke 21, 5-36; also Matth. 28, 5-8 with Mark 16, 6-8 and Luke 24, 5-8. See also Note on § 15.

Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before his disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below; *De consensu Evangelistarum*, II. 45. But this is unnecessary; and the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matth. 5, 1. 2. Luke 6, 20; also Matth. 7, 28. Luke 7, 1.

The mountain where these events took place, was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition, that the singular hill called Tell Hattin, or Kûrûn Hattin, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is seven or eight miles distant from the probable site of Capernaum; which seems inconsistent with Matth. 8, 5. Luke 7, 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the Sermon on the Mount. See *Bibl. Researches in Palestine*. III. p. 240.

§ 42. In Matthew, the Centurion seems to come in person to Jesus; in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4, 1, Jesus is said to baptize, when he did it by his disciples. In John 19, 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10, 35, James and John

come to Jesus with a certain request; in Matth. 20, 20, it is their mother who prefers the request. In 2 Sam. 24, 1, God moves David to number Israel; in 1 Chr. 21, 1, it is Satan who provokes him.

§ 44. Matthew places this narrative after the sending out of the Twelve, Matth. 11, 1, 2. This appears to be too late; for during their absence John was beheaded; see Mark 6, 30. Matth. 14, 13. The order of Luke is therefore retained. Our Lord was probably at or near Capernaum; comp. § 45.

§ 48. The order of Mark is here resumed, who places these transactions next after the appointment of the Twelve, omitting the Sermon on the Mount and other intervening matters. The narrative of Luke is obviously parallel; although given by him in a different place. See Introd. Note to Part VI. p. 199.

§ 49. The specification in Matth. 12, 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that "he should rise on the *third day*;" Matth. 16, 21, 20, 19. Mark 9, 31, 10, 34. Luke 9, 22, 18, 33, etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matth. 27, 63. Mark 8, 31. John 2, 19, etc. This latter idiom is found also in John 20, 26, where *eight days* is put for a week. So too in German, the expression: *nach drey Tagen*, "after three days," is always the same as: *am dritten Tage*, "on the third day," the day after to-morrow; and *acht Tage*, "eight days," is the more common phrase instead of *eine Woche*, "a week."

In the present instance, Matth. 12, 40, the apparent difficulty arises from the form of the expression "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 2, 1, [1, 17.] The phrase is doubtless in itself equivalent to the Greek *νυκθήμερον*, a day and night of twenty-four hours. But the Hebrew form *שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלִוִת* *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30, 12, 13, and the circumstances there narrated. Such also is manifestly the case here.

§ 51. The order here connects back with Luke 11, 36, in § 49. Jesus receives the invitation of the Pharisee *ἐν δὲ τῷ λαλήσαι*, while he was speaking. See Introd. Note to Part VI. p. 199.

§ 52. Luke c. 12 is directly connected with the preceding by the phrase *ἐν οἷς*, *meanwhile*.

§ 53. The order is here fixed by v. 1.

§ 54. The order here depends on Matth. 13, 1; the intervening events in §§ 51-53 being supplied by Luke. The place may be Capernaum; but this is not certain.

§ 56. Mark here fixes the order of time, "the same day at evening." The incident of the Scribe and of another disciple, which Matthew gives definitely here, is related by Luke in a wholly different connection without any note of time. It is transferred hither, because it is of such a nature that it cannot well be supposed to have occurred twice. The conversation takes place, as our Lord was on his way from the house (Matth. 13. 36) to the boat.

§ 57. Origen says that a city *Γέργυσα* anciently stood on the eastern shore of the lake of Tiberias, Opp. IV. p. 140. Gadara was a larger city, whose district or jurisdiction apparently extended to the lake, and included Gergesa. In Matth. 8, 28, Griesbach and Knapp read *Γερασσηῶν*, and Scholz *Γαδαρηῶν*. 66

According to Luke 10, 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10, 40. Matth. 19, 1. Mark 10, 1. Luke 13, 22.—In accordance with this view, the return of the Seventy took place See *Bibliotheca Sacra*, 1845. No. I. p. 169. *Visit of the Seventy (8, 59)*; immediately

on 6 57.
 §§ 58, 59. The call of Levi or Matthew is placed by the three Evangelists immediately after the healing of the paralytic in Capernaum; see §§ 34, 35. Very naturally too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matth. 9, 18, it appears, that while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction, according to Mark and Luke, did not happen until immediately after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that too with the more certainty, because the Twelve appear to have also been present at it; see Matth. 9, 10. Mark 2, 15.

§§ 63, 64. While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machaerus at the southern extremity of Perea, near the Dead Sea; Jos. Antiq. 18. 5. 2. In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias; see *Bibl. Res. in Palest.* III. p. 308. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6, 4, the Passover was now at hand, viz. the third during our Lord's ministry. John therefore had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his public ministry. See Note on § 25.

§§ 65, 66. From the region of the northern Bethsaida or Julias, the disciples embark for Bethsaida of Galilee, Mark 6, 45; or for Capernaum according to John 6, 17. They land on the plain of Gennesareth, Matth. 14, 34. Mark 6, 53. The next day the multitude came to the Capernaum seeking for Jesus, and find him there: John 6, 24. Evening matters. The narrative of Luke is obviously parallel; although given by him in a different place. See Introd. Note to Part VI. p. 199.

§ 49. The specification in Matth. 12, 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that "he should rise on the *third day*;" Matth. 16, 21, 20, 19. Mark 9, 31, 10, 34. Luke 9, 22, 18, 33, etc. Equivalent to this is

AT THE FESTIVAL OF TABERNACLES.

§§ 67—82.

§ 67 sq. The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark; with whom Luke also coincides, so far as he touches upon the same transactions.

§ 68. Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Cesarea Philippi. All these were districts not under the jurisdiction of Herod; whose domain included Galilee and Perea. Not improbably Jesus may have withdrawn from Galilee at this particular time, because the attention of Herod had been thus turned to him after the death of John the Baptist; and perhaps too on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See Note on §§ 63, 64.

§ 69. The Decapolis was on the S. and S. E. of the Lake of Tiberias. Our Lord in returning from Tyre and Sidon had probably passed through Galilee. The feeding of the four thousand obviously took place in the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala on its western shore.

§ 72. The healing of the blind man at the northern Bethsaida, is related only by Mark. It took place on the way from the eastern shore of the lake toward Cesarea Philippi.

§ 74. The *μετὰ τρεῖς ἡμέρας* of Mark 8, 31, is equivalent to the *τῆ τρίτῃ ἡμέρᾳ* of Matth. 16, 21. Luke 9, 22. See Note on § 49.

§ 75. On Matth. 17, 12, see Note on § 18.

§ 80. The sending out of the Seventy obviously took place at or near Capernaum: see vv. 13. 15. It comes therefore here in its order, before our Lord leaves Galilee to go up to the festival of Tabernacles. The words *μετὰ ταῦτα*, in v. 1, refer to the general series of events narrated in the preceding chapter; not to v. 51 sq. in particular. The incident of the Scribe, which there follows (v. 57 sq.) was in fact much earlier; see in § 56 and Note.

According to Luke 10, 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10, 40. Matth. 19, 1. Mark 10, 1. Luke 13, 22.—In accordance with this view, the return of the Seventy took place in Jerusalem or Judea, not long before the festival of Dedication (§ 89); immediately after which festival Jesus withdrew into Perea to follow up their labours, John 10, 40 sq. See *Introduct. Note to Part VI.* p. 199.

Our Lord's instructions to the Seventy have a striking resemblance to those given to the Twelve; see in § 62.

§ 81. Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in Luke 9, 51 was obviously his last journey from Galilee to Jerusalem; and v. 53 shows that he was passing on rapidly and without delay. In both these circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in *Introduct. Note to Part VI.* p. 198.

§ 82. The healing of the ten lepers evidently connects itself with the same journey through Samaria; and is narrated by Luke out of its proper order. Compare the incident of the Scribe and another, Luke 9, 57 sq. and see Note on § 56.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

§§ 83—111.

INTRODUCTORY NOTE.

IN this interval of time, from the festival of Tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel Harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of Tabernacles in October (John 7, 10), did not return again to Galilee; but spent the time intervening before the festival of Dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighbouring villages of Judea; John 8, 59. Luke 10, 38 sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after c. 8, 59, or after c. 10, 21. But neither John, nor the other Evangelists, afford any such hint.—Immediately after the festival of Dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10, 40. 11, 7. He then once more retired to Ephraim; and is found again at Bethany six days before the Passover; John 11, 54. 12, 1.

Matthew and Mark contain no allusion at all to the festival of Tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9, 51 is most naturally referred to our Lord's journey at that time; and it implies also that this was his final departure from Galilee; see Note on § 81. Luke and John are therefore here parallel. The circumstances of danger, which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labours from the north to Jerusalem and Judea, including excursions to the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, Matthew and Mark are silent; except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Perea and by way of Jericho, where he was followed by multitudes; Matth. 19, 1. 20, 29. Mark 10, 1. 46. With the transactions recorded by these two Evangelists during this last approach, Luke also has some things parallel; Luke 18, 15-43. The arrival at Bethany is common to the three; and in this they all accord with John; Matth. 21, 1. Mark 11, 1. Luke 19, 29. John 12, 1. 12 sq.

There exists consequently no difficulty in harmonizing Matthew and Mark, and so much of Luke as is parallel to them (18, 15 sq.) with John. But in Luke, from c. 9, 51.

where Jesus leaves Galilee, to c. 18, 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John? The difficulty of course does not exist in the case of those Harmonists, who, like Calvin, Griesbach, and others, attempt to bring together only the first three Evangelists.

Those Harmonists who have likewise included John's Gospel, have hitherto generally, and perhaps universally, *assumed* a return of our Lord to Galilee after the festival of Tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, insert nearly the whole during this supposed journey; Harm. Evang. p. 264 sq. Others, as Lightfoot, assign to this journey only what precedes Luke 13, 23; and refer the remainder to our Lord's sojourn beyond Jordan, John 10, 40; see Chron. Temp. N. T. Opp. II. p. 37, 39. In like manner Schleiermacher, Neander, Olshausen, and others, assume a return to Galilee before the festival of Dedication; but differ greatly in their distribution of this part of Luke. See Schleierm. *Schriften des Luk.* p. 161 sq. Neand. *Leben Jesu*, p. 538. 3te Ausg. Olshaus. Comm. I. p. 571 sq. 3te Ausg.

If now we examine more closely the portion of Luke in question (9, 51—18, 14), we perceive, that although an order of time is discoverable in certain parts, yet as a whole it is wanting in exact chronological arrangement. This indeed is admitted, at the present day, by all Harmonists and Commentators. It would seem almost, as if, in this portion peculiar to Luke, that Evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in c. 18, 15) again becomes parallel to the accounts of Matthew and Mark. Such, for example, is the incident of the Scribe and of another in Luke 9, 52 sq.—an occurrence of such a nature that we cannot well suppose it to have happened twice, and which Matthew narrates at Capernaum, on the occasion of our Lord's first excursion across the lake; see § 56. The sending forth also the Seventy evidently took place at or near Capernaum, c. 10, 1 sq. see § 80 and Note. The transactions narrated in c. 10, 17—11, 13, have marks of chronological connection; and the scene of them is obviously Jerusalem or its vicinity; see § 86-89 and Notes. The healing of a demoniac and the consequent blasphemy of the Scribes and Pharisees in Luke 11, 14, 15, 17 sq. is parallel with the same events in Matthew and Mark, which these two Evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage again Luke 11, 37-54 is immediately connected by the words *ἐν δὲ τῷ λαλήσαι*, see § 51 and Note. The transition to the next chapter (c. 12) is made by the phrase *ἐν οὗτῃ*; marking proximity of time; § 52 and Note. And, further, the words *παύσαι δὲ τινε;* Luke 13, 1, show that the conversation there given (vv. 1-9) immediately followed.—The remainder of this portion of Luke, c. 13, 10—18, 14 (with the exception of c. 17, 11-19, which obviously connects itself with the journey

in c. 9, 51), contains absolutely no definite notation of time or place; nor any thing indeed, to show, that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is c. 13, 22-35.

For these reasons, like Newcome, I have distributed Luke 9, 51-10, 16, and 11, 14-13, 9, (as also 17, 11-19,) in Parts IV, V, as already specified, among the transactions of our Lord's ministry in Galilee, between his second Passover and his journey to the festival of Tabernacles. The remainder of this whole portion of Luke, viz. c. 10, 17-11, 13, and 13, 10-17, 10, as also 17, 20-18, 14, remains to be disposed of in the present Part.

With many leading modern Commentators, I prefer here to follow the narrative of John, and infer that our Lord did not again return to Galilee after the festival of Tabernacles. So Lücke, Tholuck, Hengstenberg, De Wette, Meyer, and others; see their Commentaries on John i. c. also Hengstenb. Christol. II. p. 567. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10, 17-11, 13 is inserted between the festival of Tabernacles and that of Dedication; see the particulars in the Notes on §§ 86-89.

More difficult is it to assign the proper place for Luke 13, 10-17, 10; the transactions recorded in which all cluster around or follow c. 13, 22, where Jesus is represented as travelling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9, 51 and John 7, 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14, 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9, 51 was the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of Dedication; see Note on § 91. Lightfoot *Hor. Heb. in Joh.* 10, 22. Besides, Luke 13, 22 stands in connection with the warning received by our Lord against Herod, vv. 31-33; which under the attendant circumstances cannot well be regarded as having been given in Galilee; much less in Jerusalem, as Lightfoot supposes; *Chron. Temp. N. T. Opp.* II. p. 39. But Herod was lord also of Perea; and in that province he had imprisoned and put to death John the Baptist; *Joseph. Ant.* 18. 5. 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence, I have ventured to assign this part of Luke (13, 10-17, 10) to that period of our Lord's life and ministry, which was passed in Perea after the festival of Dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Perea. "He went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him" and believed; John 10, 40-42. How long Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval Lightfoot places all this part of Luke after c. 13, 22; see *Opp.* II. p. 39. In this I am unable to accord with that profound scholar; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Perea itself. At least it could not then and there be said of him in any sense, that "he went through their cities and villages, teaching, and journeying towards Jerusalem," Luke 13, 22; for he had just departed from Jerusa-

lem, and was recalled to Bethany by a special message from the sisters of Lazarus. John 11, 3. 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district "where John had baptized;" so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of Dedication and the Passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to "a country near to the wilderness, into a city called Ephraim, and there continued with his disciples;" John 11, 54. The Evangelist John records nothing more of his movements, until he again appears in Bethany six days before the Passover; John 12, 1. But the expression used by John as to his sojourn at Ephraim, (*καὶκεῖ διέτριψε μετὰ τῶν μαθητῶν αὐτοῦ, there he passed the time,*) does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the Passover. Now Matthew, Mark, and Luke, affirm expressly, that on this return Jesus went up to Bethany from Jericho; and the two former narrate, as expressly, that in thus reaching Jericho he had come "into the coasts of Judea by the farther side of Jordan;" where great multitudes followed him, and he healed them and taught them, as he was wont; Matth. 19, 1. 2. Mark 10, 1. With all this the language of Luke 13, 22 accords perfectly: "And he went through the cities and villages, teaching, and journeying towards Jerusalem;" as does also the mention of the multitudes in Luke 14, 25. With this too accords Luke 13, 31-35, including the warning against Herod and our Lord's reply; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this accords, further, the fact, that the narrative of Luke subsequent to the portion in question, viz. Luke 18, 15 sq. is parallel with that of Matthew and Mark during this same journey; see §§ 105-109.

After long consideration, therefore, I do not hesitate to refer Luke 13, 22, with the transactions and discourses of which it forms the nucleus, mainly to a journey of our Lord through the populous region of Perea, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighbouring villages of Judea, or even to the Jordan valley. This city Ephraim I hold to be probably identical with Ephron and Ophrah of the Old Testament; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of Jordan; see Note on § 93. It occupies a lofty site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Perea beyond, with the Saracenic castle er-Rübüd, near 'Ajlün, in the northern part of Perea, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho; see Bibl. Res. in Palest. II. p. 121. p. 276. It was therefore quite natural and easy for our Lord, from this point to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region. Thither, indeed, he

not improbably had sent before him the Seventy disciples (see Note on § 80); and some parts of the same district he himself had already visited.

I have therefore inserted the whole of Luke 13, 11—17, 10, perhaps for the first time, after the mention of our Lord's sojourn at Ephraim; as belonging naturally to that period and to this return-journey through Perea. And then it only remained to let Luke 17, 20—18, 14 follow directly afterwards; because there is no mark nor authority for placing it any where else; and because too it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that I would by any means assert, that all the events and the discourses of our Lord here given, are recorded by Luke in their exact chronological order; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Perea, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee; and give comparatively little of what took place later in Perea. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Perea an interval of time, amply sufficient for all these transactions, and indeed many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months, (which is a large allowance,) there still remained nearly two months before the Passover, in which to make excursions from Ephraim, and also traverse leisurely the distance through Perea to Bethany, requiring in itself, at the utmost, not more than five days of travel. If now we compare the transactions thus spread out over these two months (or not improbably over a longer interval,) with those recorded during the following six days next before the Passover (see Part VII), we shall hardly be very strongly impressed with the idea, that too much in proportion is thus allotted to this journey.

§ 83. Jesus had now been absent from Jerusalem a year and six months, since his second Passover.

§§ 86, 87. Our Lord had left the temple, and apparently the city; John 8, 59. The healing of the blind man occurred later; see Note on § 90. While thus absent from the city, and yet in its vicinity, Jesus visits Bethany and is received by Martha and Mary. That visit is placed by Luke in immediate connection with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies, that it was spoken in the vicinity of Jerusalem and Bethany.

§ 88. Jesus repeats on this occasion the same model-form of prayer taught in the Sermon on the Mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other.

§ 89. Luke relates the return of the Seventy in immediate connection with their appointment (Luke 10, 1-16), evidently by anticipation. Their appointment appears to have been one of our Lord's last acts in Galilee; and they went forth, probably into Perea and elsewhere, while he proceeded to Jerusalem; see Note on § 80. Their return to him at or near Jerusalem, is therefore here placed as late as may be, before the festival of Dedication.

§ 90. With the healing of the blind man the discourse in John 10, 1 sq. stands in immediate connection; see c. 9, 40. And in the words of our Lord, John 10, 26, spoken at the festival of Dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of Dedication, or at least not long before.

§ 91. The festival of Dedication, τὰ ἐπιφάνια, was instituted by Judas Maccabeus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵי, which began with the new moon of December. See 1 Macc. 4, 52-59. 2 Macc. 10, 5-8. Josephus calls it *gōra*, i. e. festival of lights or lanterns, and speaks of it as a season of rejoicing; Antiq. 12. 7. 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law; but at home, throughout the whole country, by the festive illumination of their dwellings; see Lightfoot Hor. Heb. in Joh. 10, 22.—According to John's narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of Tabernacles; see Introd. Note to Part VI. p. 200.

The place "where John at first baptized" (10, 40) was Bethany beyond Jordan, or Bethabara in the *Textus receptus*; see John 1, 28. Nothing more is known as to its situation. On our Lord's sojourn here, and also the probable length of it, see Introd. Note to Part VI. pp. 200, 202.

§ 93. As the Sanhedrim had now determined, in accordance with the counsel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim "near to the wilderness;" John 11, 54. This place has never yet been identified with any modern site. The following comparisons and combinations may perhaps throw some light upon it.

This city Ephraim (*Ἐφραΐμ*, *Ἐφράϊμ*) is doubtless the same with the Ephraim or Ephron of 2 Chr. 13, 19, Heb. עֶפְרַיִם in Keri, עֶפְרַיִם in Chethib, Sept. Ἐφρόν, which place Abijah king of Judah, after his great battle with Jeroboam, took from the latter along with Bethel and Jeshanah. It was therefore a strong place, and lay not far remote from Bethel. So too Josephus relates, that Vespasian marched from Cesarea to the hill-country, subdued the toparchies of Gophna and Acraba with the small cities (*πολιτείας*) Bethel and Ephraim (*Ἐφραΐμ*), and then proceeded to Jerusalem; Jos. B. J. 4. 9. 9.

The same is also doubtless the *Ephron* (*Ἐφρών*) of Eusebius and Jerome; which the former places at eight, and the latter (correcting Eusebius) at nearly *twenty* Roman miles, north of Jerusalem; see Onomast. art. *Ephron*.

Bethel, according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north; and its remains exist there at the present day; Onomast. art. *Bethel*. Bibl. Res. in Palest. II. p. 127. Ephraim or Ephron, then, being *in the twentieth* mile from Jerusalem, was seven miles beyond Bethel. But Ephraim, according to John 11, 54, was "near to the wilderness" or desert; and the only desert in that region is on the east of Bethel, viz. the desert of Judea lying on the west of the Dead Sea and the valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not farther. Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly to the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel and six hours and twenty minutes north-north-east of Jerusalem, (reckoning three Roman miles to the hour,) adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan; a position so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times; see Bibl. Res. in Palest. II. p. 121-124. This then was the Ephraim or Ephron of both the Old and New Testaments.

There was another similar name in the Old Testament, viz. *Ophrah* in Benjamin, Heb. *עִפְרָה*, Sept. *Ἐφφαθα*, Josh. 18, 23. 1 Sam. 13, 17. This was apparently the *Aphra* (*Ἀφρά*) of Eusebius and Jerome, situated *five* Roman miles east of Bethel; Onomast. art. *Aphra*. The question suggests itself, whether perhaps Ophrah and Ephron (*עִפְרָה*, *עִפְרוֹן*) were any thing more than different forms of the same name belonging to one and the same place? This would seem not improbable; since both forms have the same general signification, *fawn*, *fawn-like*, from the noun *עֵפֶר* *a fawn*; the one being simply the feminine form of the noun, and the other taking the very common termination *וֹן*. The same idea is favoured, too, by the like analogy in the Hebrew forms for *Shiloh*, viz. *שִׁילֹה* and *שִׁילֹן*; this latter being found in the gentile noun *שִׁילֹנִי* *Shilonite*, and in the Greek *Σιλοῦν* of Josephus; see Gesen. Heb. Lex. art. *שִׁילֹה* no. 2. So likewise in the forms *גִּלְהָה* *Giloh* and *גִּלְוֹנִי* *Gilonite*; compare also *חֲצֹר* *Hazor* and *חֲצֹרֹן* *Hezron*, Josh. 15, 25. Further, the great laxness and variety of manner with which Hebrew names are written in Greek, leaves ample room for supposing such an identity. Thus another *Ophrah* (*עִפְרָה*) in Manasseh is written in the Sept. *Ἐφφαθα*, Judg. 6, 11. 8, 27. 32. 9, 5; and by Josephus *Ἐφρών*, Antiq. 5. 6. 5. Lastly, the position assigned to Ophrah by Jerome, viz. five Roman miles east of Bethel, is from the nature of the country applicable only to the same Taiyibeh above described.

The coincidence of all these circumstances leaves little room for doubt, that Ophrah and Ephron of the Old Testament and Ephraim of the New were all identical, and are all represented by the modern Taiyibeh. This then was the place to which our Lord withdrew.

For our Lord's sojourn in Ephraim, and his return thence through Perea to Bethany, see Introd. Note to Part VI. p. 201 sq.

§ 94. Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festivals of Tabernacles and of Dedication, as likewise of the raising of Lazarus and other events, now resume their narrative by relating, that after Jesus had left Galilee he approached Jerusalem, as the Passover drew nigh, by passing through the country beyond Jordan. The *πέριω τοῦ Ἰορδάνου* of Matthew is explained by the *διὰ τοῦ πέρα τοῦ Ἰορδάνου* of Mark; comp. Sept. ed. Breiting, in Josh. 1, 14, 15, where we have *ἔδωκε Μωϋσῆς πέρα τοῦ Ἰορδάνου*, and *ἔδωκε Μωϋσῆς ἐν τῷ πέρα τοῦ Ἰορδάνου*. Both Evangelists speak of the great multitudes that followed Jesus.

Luke 13, 10-21 is inserted here, because it immediately precedes, and is thus connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13, 22; see § 95 and Note.

§ 95. For the reasons why Luke 13, 22 is arranged in this connection, see Introd. Note to Part VI. pp. 200, 201. For the appropriateness of this arrangement, so far as it respects vv. 31-35, see the same Note, p. 200.

The lamentation over Jerusalem in v. 34 arises naturally from the mention of that city in v. 33. In Matth. 23, 37 sq. the same lamentation is repeated in connection with our Lord's denunciation of the Scribes and Pharisees in Jerusalem. Luke's phrase *οὐ μὴ με ἴδῃτε* z. t. l. is explained by the *οὐ μὴ με ἴδῃτε ἀπ᾿ ἄρτι* z. t. l. of Matthew, implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

§ 96-103. These sections are placed here for the reasons assigned in the Introd. Note to Part VI. p. 202.

§ 104. This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

§ 107. This transaction probably occurred in Perea; as Jesus had not yet arrived at Jericho. The word *ἀναβαίρω* is used of any journey to Jerusalem or Judea; see Luke 2, 4. John 7, 8, 12, 20. Acts 18, 22.

§ 108. In Matthew it is the mother of James and John who makes the request; in Luke it is the two disciples themselves; see Note on § 42.

§ 109. Mark and Luke here speak of *one* blind man; Matthew of *two*. The case is similar to that of the *dæmoniaca* of Gadara; see Note on § 57.

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho (*ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ*); while Luke seems to describe it as happening during his *approach* to the city (*ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχῶ*). Several ways of solving this difficulty have been proposed.

1. The language of Mark is: *καὶ ἔρχονται εἰς Ἰεριχῶ*, "they came to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in

Jericho, where he would naturally visit points of interest in the vicinity; as, for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem; but when he was *occasionally* going out of, and returning to, Jericho. So Newcome, Harm. Note on § 108.

2. The verb ἐγγίξεν, it is said, may signify not only *to draw near*, but also *to be near*, i. q. ἐγγὺς εἶναι. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, i. e. while he was *still near* the city. So Grotius, Comm. in Matth. 20, 30. Passow in his Lexicon gives a like definition: *nahe seyn, nahe kommen, sich nähern*, i. e. *to be near, to draw near*; but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed, it is very doubtful, whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages, which go to imply such a usage. Thus, Luke 19, 29 ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν, while we read in Matth. 21, 1 ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἤλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, implying that they had already arrived at Bethphage and Bethany. So trop. Phil. 2, 3 μεγὰ θανάτου ἤγγισε, *he was nigh unto death*. The usage of the LXX is more definite; as they often put ἐγγίξεν for Heb. כָּרְבָה, even of place. So of Naboth's vineyard, 1 K. 21, 2 ὅτι ἐγγίζων οὗτος τῷ οἴκῳ μου, *because it is near unto my house*. Also Deut. 21, 3, ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ, *the city next [nigh] unto the slain man*, v. 6. 22, 2; and trop. Jer. 23, 23. Ruth 2, 20. 2 Sam. 19, 42. These instances seem sufficient to bear out the proposed interpretation in Luke; which is also adopted by Le Clerc, Doddridge, Pilkington, and others.—Nor is this method of explanation “made useless for the purpose of reconciling the Evangelists, by Luke 19, 1,” as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus “entered and passed through Jericho;” and lastly records the visit to the house of Zaccheus, apparently within the city. Luke 19, 1 therefore is not more at variance with this view respecting the miracle, than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related, but not in the order of time.

3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot Chron. Tempor. in N. T. Opp. II. p. 42.

§ 111. The phrase ἐκ τῆς χώρας John 11, 55, does not refer to the region of Ephraim; for then it must have read ἐκ ταύτης χώρας. Besides, those coming from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country*, generally, as distinguished from Jerusalem; compare in Luke 21, 21.

“Six days before the Passover” is equivalent to “the sixth day” before that festival; see Note on § 49. As our Lord ate the paschal supper on the evening following Thursday, (which evening was reckoned in the Jewish manner to Friday,) the sixth day before it was Saturday or the Jewish Sabbath. On that day, then, Jesus came to Bethany; probably after a Sabbath day's journey. Compare Matth. 12, 1; also § 37.

John 12, 2–8, where the supper at Bethany is described, is postponed in accordance with the order of Matthew and Mark; see Note on § 131.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

§§ 112—132.

INTRODUCTORY NOTE.

THE Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in oriental countries. The paschal lamb was killed on the fourteenth day of Nisan towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12, 6, 8, and Intro. Note to Part VIII. Our Lord was crucified on the day before the Jewish Sabbath, that is, on Friday, Mark 15, 42; and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath or Saturday (see Note on § 111); and the transactions of the following week, comprised in Parts VII and VIII, may be distributed according to the following Schedule; which agrees in the main with the *Schema* of Lightfoot; see Hor. Heb. in Joh. 12, 2.

Day of
Nisan.
Day of
Week.

SCHEDULE OF DAYS.

9. 7. SAT. *reckoned from preced. sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John 12, 1.
10. 1. SUND. *from preced. sunset.* Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11, 11.—On this day the paschal lamb was to be selected, Ex. 12, 3.
11. 2. MOND. *from preced. sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11, 19.
12. 3. TUESD. *from preced. sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11, 20. Our Lord discourses in the temple, § 115-126; takes leave of it; and, when on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127-130.
13. 4. WEDN. *from preced. sunset.* The rulers conspire against Christ. On the eve of this day, (i. e. the evening following Tuesday,) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day.—Jesus remained this day at Bethany.
14. 5. THURSD. *from preced. sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.

SCHEDULE OF DAYS CONTINUED.

Day of
Nisan.
Day of
Week.

15. 6. FRID. *from preced. sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's Supper; is betrayed and apprehended; §§ 133-143. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144-158.
16. 7. SAT. The Jewish Sabbath. Our Lord rests in the sepulchre.
17. 1. SUND. Jesus rises from the dead at early dawn; see § 159 and Note.

§ 112. The time is specified in John 12, 12. The other Evangelists do not notice the fact, that Jesus had remained at Bethany the preceding night.

§ 113. Mark 11, 11. 12 specifies the time very exactly. On the cleansing of the temple, see Note on § 21.

Luke 21, 37. 38 is inserted here, because in Luke's order it is only retrospective; being placed after our Lord's discourses on the Mount of Olives, when he had already taken leave of the temple, to which he returned no more.

§§ 114-130. These sections include the numerous discourses and transactions of the third day of the week.

§ 114. The account of the withering away of the fig-tree might in itself well be connected with the preceding Section. But according to Mark 11, 20, this occurrence took place on the subsequent day.

§ 123. In Matthew, verses 13 and 14 are transposed, as in the best editions.

§ 125. This incident of the Greeks is inserted here on the third day of the week, rather than on the first, because of John 12, 36; which implies that Jesus afterwards appeared no more in public as a teacher. He immediately takes leave of the temple.

§ 126. The Evangelist John here gives his own reflections upon the unbelief of the Jews. From v. 44 we are not to understand, that Jesus, after having left the temple, returned and uttered this additional discourse. It is rather the vivid manner of the Evangelist himself; who thus introduces Jesus as speaking, in order to recapitulate the sum and substance of his teaching, which the Jews had rejected.

§§ 127-130. See, on the topics of these Sections, an article by the author of this work, in the *Bibliotheca Sacra*, 1843, No. III. pp. 531 sq.

§ 127. Our Lord takes leave of the temple, to which he returns no more; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the Mount of Olives, over against the temple, where the city was spread out before him as on a map; and here four of his disciples put to him the question, "When shall these things be?" According to Matthew they add: "And what the sign of thy coming, and of the end of the world?" They were still in darkness;

and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then present order of things, to overthrow their enemies and subdue all nations, and thus restore pre-eminency and glory to the Jewish people, and reign in peace and splendour over the world; see Luke 24, 21. Acts 1, 6. This was the expected coming and the end of the world, or present state of things, referred to in Matth. 24, 3; as also in Luke 17, 20 sq. 19, 11. See *Biblioth. Sacra*, l. c. pp. 531-535.

Jesus does not directly answer the question of the four Apostles; but speaks of deceivers and calamities and persecutions, that should arise. His language here is strictly introductory to the next Section.

§ 128. That the "abomination of desolation" Matth. 24, 15 etc. refers to the Roman armies by which Jerusalem was besieged and destroyed, is shown conclusively by Luke 21, 20.

The subsequent desolation and calamity spoken of in Matth. 24, 29-31 and the parallel passages, I refer to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves and utterly driven out from the land of their fathers. See Münter's *Jüdischer Krieg*, Leipz. 1821; translated by W. W. Turner in the *Biblioth. Sacra*, 1843. No. III. p. 393 sq. Comp. *ibid.* p. 550 sq. The figurative language of these verses is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events; comp. Is. 13, 9 sq. 19, 1, 5 sq. 34, 2, 4 sq. Ezek. 32, 2, 7. Ps. 18, 7-14. 68, 1 sq. etc. See *Biblioth. Sac.* 1843, No. III. p. 545 sq. Further, Luke 21, 29 shows decisively, that it cannot have reference to the general judgment of the great and final day; and the same appears also from the limitation to "this generation," Matth. 24, 34 and the parallel passages.

Matth. 24, 36-42 connects itself directly with what precedes, see v. 36; and refers likewise to the overthrow of the Jewish people and dispensation; comp. Luke 17, 20-37. But with v. 42 of Matthew, all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and also further from the fact, that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show, that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

§§ 129, 130. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the matter of these Sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with v. 43, the discourse which Luke has given on another occasion, Luke 12, 39 sq. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is apparent from the appropriateness of the subsequent warnings, and their intimate connection with Matth. 25, 31-46; which latter all interpreters of note agree in referring to the general judgment. See *Biblioth. Sac.* l. c. p. 553 sq.

§ 131. On the fourth day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; Matth. 26, 3. 4. etc. As the means by which this purpose was aided and accomplished, the first three Evangelists narrate the treacherous intent of Judas; which again two of them introduce by describing the circumstances under which it arose during the supper at Bethany. According to Matthew and Mark this supper would most naturally seem to have taken place on the preceding evening; that is, the evening which ushered in, and was reckoned to, the fourth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany.

As in the accounts of this supper itself, neither of the Evangelists has specified any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the Sabbath, as John seems to imply; or, on the evening following the third day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death, was made early on the fourth day of the week, Matth. 26, 1-5. Mark 16, 1. etc. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, Matth. 26, 14. Mark 16, 10. 11. etc.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas had already cherished this purpose of treachery in his heart for nearly four days without executing it; and that too while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, *τότε προεβούλει* v. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which indeed he mentions no more.

There is no sufficient reason for supposing, with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place, but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now, customary in the East, for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former Evangelists, the woman anoints the head of Jesus; in the latter his feet; yet neither

excludes the other. Matthew and Mark do not here name Mary; nor have they any where else mentioned her or Martha or Lazarus. Nor do they in this connection name Judas; whom we know as the fault-finder only from John.

§ 132. "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labour and put away all leaven out of their houses; Ex. 12, 15-17. Lightfoot Opp. I. p. 728 sq. Hor. Heb. in Marc. 14, 12. On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the "first" day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan, *πίμπιτη δὲ καὶ δεκάτῃ διαδίδχεται τὴν τοῦ Πάσχα ἡ τῶν ἄζύμων ἑορτή*, Antiq. 3. 10. 5, speaks nevertheless in another passage of the fourteenth as the day of that festival: *καὶ τῆς τῶν ἄζύμων ἐστίασης ἡμέρας τεσσαρεσκαίδεκάτῃ Ἑωθιοῦ μῆρος (κατὰ δὲ ἡμῶν Νισάν)*, B. J. 5. 3. 1. comp. Ant. 11. 4. 8. In this way, further, the same historian could say, that the festival was celebrated for eight days: *ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἄζύμων λεγομένην*, Jos. Ant. 2. 15. 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the Passover, himself followed them thither with the other disciples, probably towards evening.

On the Passover in general, see Introd. Note to Part VIII.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

§§ 133—158.

INTRODUCTORY NOTE.—THE PASSOVER.

As the events of our Lord's Passion were intimately connected with the celebration of the Passover, it seems proper here to bring together, in one view, those circumstances relating to that festival, which may serve to illustrate the sacred history. A more complete article upon this whole subject, (of which the following Note is an abstract.) was published by the author of these Notes in the *Bibliotheca Sacra* for August 1845, p. 405-436; to which the reader is referred.

1. *Time of killing the Paschal Lamb.* The paschal lamb (or kid Ex. 12, 5) was to be selected on the tenth day of the first month, Ex. 12, 3. On the fourteenth day of the same month, (called Abib in the Pentateuch, and later Nisan, Deut. 16, 1. Esth. 3, 7,) the lamb thus selected was to be killed, at a point of time designated by the expression *בין הערביים* between the two evenings, Ex. 12, 6. Lev. 23, 5. Num. 9, 3, 5; or, as is

elsewhere said, *בַּבֵּיָרֵב בְּבוֹא הַשֶּׁשׁ*, at evening about the going down of the sun, Deut. 16, 6. The same phrase, *בֵּינְי הַבֵּיָרֵב*, is put for the time of the daily evening sacrifice, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Samaritans and Karaites, as being the interval between sunset and deep twilight; see Reland de Samar. § 22, in Diss. Misc. T. II. Trigland. de Karacis c. 4. So also Aben Ezra ad Ex. 12, 6. But the Pharisees and Rabbinists, according to the Mishnah (Pesach. 5. 3), held the first evening to commence with the declining sun, Gr. *δείλη προΐα*, and the second evening with the setting sun, Gr. *δείλη ὀψία*. Hence, according to them, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock p. m. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus: *Πίσχα καλεῖται, καθ' ἣν θύονσι μὲν ἀπὸ ἐννιάτης ὥρας μέχρι ἐνδεκάτης*, Jos. B. J. 6. 9. 3. The daily evening sacrifice also was offered at the ninth hour or three o'clock p. m. Jos. Antiq. 14. 4. 3. Pesach. 6. 1. comp. Acts 3. 1 et Wetstein in loc.—So the Greek *δείλη*. Hesych. *δείλη προΐα, ἢ μετ' ἄριστον ὥρα· δείλη ὀψία, ἢ περιὶ δύσιν ἡλιου*. Eustath. ad Od. 17. p. 235, *ἢ ὀψία δείλη, τὸ περιὶ ἡλιου δυσμῆς· δείλη προΐα, τὸ εὐθὺς ἐκ μεσημβρίας*.

The true time, then, of killing the Passover in our Lord's day, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the Passover*. This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12, 8. The Hebrews in Egypt ate the first Passover, and struck the blood of the victims on their doorposts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Rameses on their march towards the Red Sea, viz. "on the fifteenth day of the first month, on the morrow after the Passover," Num. 33, 3.

It hence appears, very definitely, that the paschal lamb was to be slain in the afternoon of the fourteenth day of the month; and was eaten the same evening; that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened Bread*. From Ex. 12, 17. 18, comp. Deut. 16, 3. 4; and from Lev. 23, 6, comp. Num. 28, 17; it appears, that the festival of unleavened bread began strictly with the passover-meal, at or after sunset following the fourteenth day, and continued until sunset at the end of the twenty-first day. Comp. Jos. Ant. 3. 10. 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labour at or before mid-day; to put away all leaven out of their houses before noon; and to slay the paschal lamb towards the close of the day; see above and Note on § 132. Hence, in popular usage, the fourteenth day very naturally came to be reckoned as the beginning or first day of the festival, Matth. 26, 17. Mark 14, 12; and Josephus also could say, that the festival was celebrated for eight days; see Note on § 132.

It is hardly necessary to remark, that in consequence of the close mutual relation between the Passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal

supper and the seven days of unleavened bread; see Luke 22, 1. John 6, 4. Acts 12, 3. 4. Jos. Ant. 2, 1. 3. comp. B. J. 5. 3. 1.

IV. *Other Paschal Sacrifices.* 1. In Num. 28, 18-25, it is prescribed, that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which "no manner of servile work" should be done. And on each of the seven days, besides the ordinary daily sacrifices of the Sanctuary, there was to be "a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;" also a meat offering, and "one goat for a sin-offering." The first and last days of the festival, therefore, were each a day of convocation and of *rest*, and hence were strictly *Sabbaths*; distinct from the weekly Sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or sabbath, that is, on the sixteenth day of Nisan, the first fruits of the harvest were offered, together with a lamb as a burnt-offering; Lev. 23, 10-12. This rite is expressly assigned by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; Antiq. 3. 10. 5. The grain offered was barley; this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; Jos. l. c. Bibl. Res. in Palest. II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; Lev. 23, 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, l. c. p. 408. Comp. Lev. 2, 14-16. Jos. Ant. 3. 10. 5. Lightfoot Hor. Heb. in Joh. 19, 31. Reland Antiqq. Sac. 4. 3. 8.

3. There was also another sacrifice connected with the Passover, known among the later Hebrews as the *Khagigah* (חֲגִיגָה); of which there are traces likewise in the Old Testament. It was a festive thank-offering, (חֲגִיגָה שְׁלֵמָה, Engl. Vers. peace-offering,) made by private individuals or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (Lev. 3, 3. 9. 14); the priest had for his portion the breast and right shoulder (Lev. 7, 29-31. 10, 11); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; Lev. 7, 16-18. 22, 29. 30. Deut. 12, 17. 18. 27. 27, 7. These private sacrifices were often connected with the public festivals, both in honour of the same, and as a matter of convenience; Num. 10. Deut. 14, 20. 16, 11. 14. comp. 1 Sam. 1, 3-5. 24. 25. 2, 12-16. 19. They might be eaten in any clean place within the city (Lev. 10, 14. Deut. 16, 11. 14); but those only might partake of them, as likewise of the Passover, who were themselves ceremonially clean; Num. 18, 11. 13. John 11, 55. comp. Num. 9, 10-13. 2 Chr. 30, 18. Jos. B. J. 6. 9. 3.

Such voluntary private sacrifices in connection with the Passover seem to be implied in the Old Testament, in Deut. 16, 2. 2 Chr. 30, 22. 24. 35, 7-9; see more in *Biblioth. Sacra*, l. c. p. 409 sq. Hence, as being a sacrifice, thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Khagigah* (חֲגִיגָה), a festive; a word strictly synonymous with the earlier חֲגִיגָה; see Buxtorf's *Lex. sub. voc.* The earlier Rabbins connect the *Khagigah* directly with

Deut. 16, 2, as above; Pesach. fol. 70. 2. Lightfoot Hor. Heb. in Joh. 18, 28. There was, however, some difference of opinion among them, as to the particular day of the paschal festival, on which the Khagigah ought to be offered, whether on the fourteenth or fifteenth of Nisan; but the weight of authority was greatly in favour of the fifteenth day; Lightfoot l. c. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a Khagigah was ordinarily connected with that meal. Indeed, mention is made of a "Khagigah of the fourteenth day," so called in distinction from the more important and formal ceremonial Khagigah of the passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover-meal. See Lightfoot Ministerium Templi 13. 4. id. c. 14. Reland Antiqq. Sac. 4. 2. 2.

V. *The Paschal Supper.* For a full account of this meal, both in its original institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, l. c. p. 411 sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the Evangelists. What all these additions were, we have no specific historical account from cotemporary writers; yet the precepts preserved in the Mishnah and Talmud of Jerusalem, (compiled in the third century from earlier traditions,) probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's Supper. See the tract Pesachin c. 10. Lightfoot Minist. Templi c. 13. Hor. Heb. in Matth. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Werner *de poculo Benedict.* in Ugolini Thesaur. T. XXX. Wetstein in Matth. l. c. See too *Biblioth. Sac.* l. c. p. 411 sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connection with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22, 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Khagigah of the fourteenth day, and a broth or sauce (הרוסקה) made with spices. After this followed the instructions to the son etc. respecting the Passover; and the first part of the *Hallel*, or song of praise, Pss. 113. 114, was repeated. The *second* cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called בּוֹס הַבְּרָכָה, *the cup of blessing*; comp. τὸ ποτόγιον τῆς εὐλογίας 1 Cor. 10, 16. The remainder of the *Hallel*, Pss. 115-118, was now repeated and the *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great Hallel, Pss. 120-137.

The institution of the Lord's Supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it; comp. 1 Cor. 10, 16.

VI. *Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?* Had we only the testimony of the first three Evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit, and de-

cisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14, 12: ὄρα τὸ πάσχα ἔθρον, *when they killed the Passover*; which, whether the subject of ἔθρον be the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger, 22, 7: "Then came the day of unleavened bread, ἐν ᾧ ἔδει θύσθαι τὸ πάσχα *when the passover must be killed*, i. e. according to law and custom. This marks of course the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover-meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the Passover, v. 15. Philologically considered, there cannot be a shadow of doubt, but that Matthew, Mark, and Luke, intended to express, and do express, in the plainest terms, their testimony to the fact, that Jesus regularly partook of the ordinary and legal passover-meal on the evening after the fourteenth of Nisan, at the same time with all the Jews.

When, however, we turn to the Gospel of John, we seek in vain in this Evangelist for any trace of the paschal supper in connection with our Lord. John narrates indeed (c. 13) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that, which the other Evangelists describe as the Passover. Upon just that point John is silent; but from this silence the inference can never be rightfully drawn, that this last meal was not the Passover; any more than John's similar silence in respect to the Lord's Supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other Evangelists. He does not describe this meal as being the Passover, nor make any mention of the Eucharist, because this had been done, in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference of the two reports of the same occasion, is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connection with this meal and especially with our Lord's Passion, which taken together might, at first view and if we had only John, seem to imply, that on Friday, the day of our Lord's crucifixion, the regular and legal Passover had not yet been eaten, but was still to be eaten on the evening after that day. The following are the passages.

a) John 13, 1 ἀφ' οὗ δὲ τῆς ἑορτῆς τοῦ πάσχα. This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the Passover, and could not therefore itself have been the paschal supper.

b) John 13, 29 "And they themselves [the Jews] went not into the judgment-hall, lest they should be defiled, ἐλλ' ἵνα φάγωσι τὸ πάσχα, *but that they might eat the Passover.*" From this last phrase, it appears, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

c) John 19, 14 ἔχρη δὲ παρασκευῇ τοῦ πάσχα. This "preparation of the passover," being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover-meal; which of course was to be eaten that evening

d) John 19, 31 ἡ γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου. The next day after the crucifixion being the Jewish Sabbath, and that Sabbath being "a great day," we must infer, it is argued, that it was thus called "great" because it coincided with the first day of the festival or fifteenth of Nisan, and was thus doubly consecrated.

These four are the passages mainly urged. Some other considerations are brought forward as auxiliary.

e) In John 13, 27-30, when Jesus said to Judas, "That thou doest, do quickly," some of the disciples supposed this to mean, "Buy that we have need of for the feast." Now as this was said apparently near the close of the meal, it follows, as some urge, that the passover-meal was yet to come.

f) To the same effect, it is said, is the circumstance, that on the day of the crucifixion the Sanhedrim was convened, sat in judgment upon Jesus, and delivered him over to death,—a public judicial act, which according to the Talmudists was unlawful upon the Sabbath and upon all great festival days. See Lightfoot *Hor. Heb. in Matth.* 27, 1. Jahn *Bibl. Archæol.* II. ii. p. 309. De Wette *Archæol.* § 218.

It is apparent, that the whole inquiry relates simply to the time of the Passover. According to all the four Evangelists, our Lord was crucified on Friday, the day before the Jewish Sabbath; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is, Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth? Or, in other words, did our Lord on the evening before his crucifixion eat the Passover, as is testified by the first three Evangelists; or was the Passover still to be eaten on the evening after that day, as John might seem to imply?

This question has been more or less a subject of discussion in the church ever since the earliest centuries; chiefly with a view to harmonize the difficulties. It is only in recent years, that the apparent difference between John and the other Evangelists, has been urged to the extreme of attempting to make it irreconcilable.

VIII. *Examination of Passages in John's Gospel, etc.* Admitting, as we must, and as we have already seen (p. 215), that the testimony of Matthew, Mark, and Luke, is too definite and explicit to be in any way set aside or modified, let us examine more closely the passages in John; and thus see, whether they may, or may not, without violence and without any strained interpretation, be so understood, as to remove all appearance of discrepancy.

John obviously wrote his Gospel as supplementary to the other three. He had then then before him, and was acquainted with their contents. He was aware that the other three Evangelists had testified to the fact, that Jesus partook of the Passover with his disciples. Did John believe, that their testimony on this point was wrong; and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes, as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contradict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections.

A) John 13. 1 *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*, see p. 215. *a*. Here something may depend on the import of the word *ἑορτή*, of which the proper and only signification (like Heb. פֶּסַח) is *festival*, not *feast*; that is, it implies every where a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28. 16, 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival*, Heb. פֶּסַח, Sept. *ἑορτή*, which began on the fifteenth and continued for seven days. See further Luke 2, 41. 22, 1; also the Lexicons and Concordances of the New Testament and Septuagint.

Some interpreters take the phrase *πρὸ τῆς ἑορτῆς* as qualifying the action expressed in v. 4, thus making of these four verses one sentence, as in the editions of Griesbach and Knapp. But the sentence thus formed is exceedingly involved and intricate, wholly unlike John's usual manner, and that without any necessity. The second *εἰδώς* (v. 3) is in no sense a resumption of the first; and strict grammatical construction certainly requires v. 1 to be made independent. All this is admitted even by De Wette, the strenuous opposer of any conciliation between John and the other Evangelists; and is particularly urged by Lücke and Meyer, who on the general question take the same side with De Wette. We find accordingly v. 1 marked as independent in the editions of Mill, Wetstein, Bengel, Hahn, Lachmann, Tischendorf, and others; and likewise so regarded by a host of leading commentators.—The force of *πρὸ τῆς ἑορτῆς* being thus limited to v. 1, it may there qualify either *εἰδώς* *κ. τ. λ.* or the words *εἰς τέλος ἠγάπησεν αὐτούς*.

If we take it as qualifying *εἰδώς*, then the sense is: "Jesus, knowing before the festival of the Passover, that his hour was come," etc. comp. John 12, 23. Matth. 17, 9. 22 sq. 20, 17–19. *al.* In this way the passage has no bearing whatever upon the present question as to the Passover. So Meyer, with emphasis.

If, on the other hand, *πρὸ τῆς ἑορτῆς* be regarded as qualifying *εἰς τέλος ἠγάπησεν αὐτούς*, it is equivalent to *τὸ προεόρτιον*, the time immediately before the festival, and refers to the commencement (at evening) of the fifteenth day of Nisan, as the first or opening day of the festival of unleavened bread, distinct from the mere paschal supper; see Num. 28, 16, 17, cited above. The phrase *πρὸ τῆς ἑορτῆς* is in that case equivalent to the Engl. *festival-eve*, and here marks the evening immediately before the *ἑορτή* or *festival* proper; on which eve, during the supper, our Lord "manifested his love for his disciples unto the end," by the touching symbolical act of washing their feet. So in Philo *προεόρτιον* is i. q. *παρασκεινί*, de Vita contempl. p. 616. The following remarks of Lücke are to the point: "As John wrote for Greeks and other readers unacquainted with the Jewish mode of reckoning time, and is here directly speaking only of the preparation of the meal and what preceded it,—while the preparation of the passover-meal did actually take place on the fourteenth of Nisan, the true *προεόρτιον*,—he therefore could very properly use the expression *πρὸ τῆς ἑορτῆς τοῦ πάσχα* without intending to say, that the meal itself was eaten on the fourteenth day. At any rate, the word *πρὸ* is here too indefinite and relative, to draw from it the inference, that the meal described was eaten on the evening which followed the thirteenth and began the fourteenth of Nisan." Comm. zu Joh. 13, 1.

In any case, therefore, this passage does not require us to admit the inference which some have drawn from it.

B) John 18, 28 ἀλλ' ἵνα φάγωσι τὸ πάσχα, see p. 215. b. This passage is perhaps the strongest of all. To bring out from it, however, the inference, that on the day of the crucifixion the paschal supper had not yet been eaten, the expression φαγεῖν τὸ πάσχα must be taken in the limited sense, *to eat the paschal supper*; and this, it is affirmed, is the true and only usage of the phrase elsewhere in the New Testament. This last assertion is correct; for, besides the present instance, the expression φαγεῖν τὸ πάσχα occurs only five times in the New Testament, viz. Matth. 26, 17. Mark 14, 12. 14. Luke 22, 11. 15; and but once in the Greek version of the Old Testament, viz. 2 Chr. 30, 18; in all which passages the context limits it necessarily to the paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense.

The word πάσχα, at least, is not always so taken. In the New Testament the word is found in no less than three main significations: a) *The paschal lamb*; Mark 14, 12. Luke 22, 7. metaph. 1 Cor. 5, 7. b) *The paschal meal*; Matth. 26, 18. 19. Luke 22, 8. 13. Heb. 11, 28; and so five times in the phrase φαγεῖν τὸ πάσχα as above citcd. c) *The paschal festival*, comprising the seven days of unleavened bread; Luke 22, 1 ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα. 2, 41 coll. 43. Matth. 26, 2. John 2, 13. 6, 4. 11, 55. al.—As now there is nothing in the circumstances nor in the context of John 18, 28, to limit the meaning of τὸ πάσχα in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase φαγεῖν τὸ πάσχα. If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

1. The first mode takes τὸ πάσχα in its literal and widest sense of *passover festival*; but modifies the force of φαγεῖν. In this way the phrase φαγεῖν τὸ πάσχα may be understood as put, in a loose popular usage, instead of the common ποιεῖν τὸ πάσχα, *to keep or celebrate the passover*. The Hebrew exhibits a like phraseology in respect to this very festival; 2 Chr. 30, 22 שָׁבַע הַיָּמִים אָתָּה הַמּוֹעֵד וַיֵּאָכְלוּ וַיִּשְׂבְּרוּ אֶת־הַמּוֹעֵד וַיִּשְׂבְּרוּ אֶת־הַמּוֹעֵד וַיִּשְׂבְּרוּ אֶת־הַמּוֹעֵד and *they did eat the festival seven days*. So the Seventy at least understood it, as is manifest from their version: καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἀζύμων ἕπτὰ ἡμέρας, *and they fulfilled (kept) the festival of unleavened bread seven days*.

2. The second mode retains φαγεῖν in its literal acceptance; takes πάσχα still in its widest signification; but assigns to the latter, by metonymy, the sense of *paschal sacrifices*, that is, the voluntary peace-offerings and thank-offerings made in the temple during the paschal festival, and more especially on the fifteenth day of Nisan, called in later times *Thagigah*; see p. 213 above. That the word πάσχα, in the general sense of *festival*, is susceptible of such a metonymy, is apparent from Hebrew analogies. So according to modern interpreters, in the same passage, 2 Chr. 30, 22 מוֹעֵד festival, by meton. *festive-offerings*; where the next clause specifies the kind of sacrifices, viz. peace-offerings; see the Lexicons of Simonis, Gesenius, etc. So too הַגָּ, the common word for festival; e. g. Ps. 118, 27 בְּעִבְרֵהֶם אֶסְרֶיהֶם בְּעִבְרֵהֶם bind the sacrifice (*festive-offering*) with cords, etc. Ex. 23, 18. Mal. 2, 3. The same metonymy is found likewise in the

Talmud, where it is asked: פסח ומהו what is the Passover? and the reply is: שלמי פסח the peace-offerings of the Passover, that is, the Khagigah. Rosh Hashshana 5. 1. See Reland Antt. Sac. 4. 3. 11.

It is manifest, that both the above methods of interpretation are founded on fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities, from which a person might be cleansed the same day by ablation; the ימים וטהרת ablations of a day, so called by the Talmudists. See Lev. 15, 5 sq. 17, 15. 22, 6. 7. Num. 19, 7 sq. Maimonid. Pesach. 6. 1. Lightfoot Hor. Heb. in Joh. 13, 23. Winer Realw. II. p. 377. If now τὸ πᾶσχα in John 13, 23 was truly the paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were clean. Their scruple, therefore, in order to be well-founded, could have had reference only to the Khagigah or paschal sacrifices offered during the same day before evening. See Bynæus de Morte J. C. 3. 1. p. 13.

C) John 19, 14 ἡ δὲ παρασκευὴ τοῦ πάσχα, see p. 215.c. Does this παρασκευὴ refer, as usual, to the Jewish Sabbath, which actually occurred the next day? or does it here refer to the first day of the festival of the Passover *per se*, as distinct from the Sabbath? It is only on the latter supposition, that the passage can be made in any way to conflict with the testimony of the other Evangelists.

The Greek word παρασκευὴ is elsewhere found five times in the New Testament, viz. Matth. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 31. 42. Mark defines it to be the προσάββατον, fore-sabbath, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament. Yet the strictness of the law respecting the Sabbath, which forbade the kindling of fire and of course the preparation of food on that day (Ex. 35, 2. 3. comp. 16, 22-27), would very naturally lead to the introduction of such a custom. After the exile, the προσάββατον is once mentioned in the Apocrypha, Judith. 8, 6. In later times, ἡ παρασκευὴ would seem to have become the usual Greek term for this observance; as in the New Testament and in Josephus; Ant. 16. 6. 2. Philo calls it προσάββατον, de Vita contempl. p. 616. In the still later Hebrew, it bore the specific appellation of ערב שבת, eve, as being the ערב שבת, eve of the Sabbath; Buxtorf Lex. p. 1650. Primarily and strictly this παρασκευὴ or eve would seem to have commenced not earlier than the ninth hour of the preceding day; as is perhaps implied in the decree of Augustus in favour of the Jews, preserved by Josephus, Ant. 16. 6. 2: ἐγγράς τε μὴ ὁμολογῶν ἀντοὺς ἐν σάββατον ἢ τῇ ἀπὸ ταυτῆς παρασκευῇ ἀπὸ ἡμᾶς ἐνάτης. But in

process of time, the same Hebrew word came in popular usage to be the distinctive name for the whole *day* before the Jewish Sabbath, that is, for the sixth day of the week or Friday; Bereshith Rabba § 11. Buxtorf Lex. p. 1659 sq. Compare also the German *Sonnabend* for Saturday. Nor was the use of the Hebrew word for the Greek term *παρασκευή* confined to the Jews; for the like Syriac form, ܦܪܫܘܬܐ, is found for *παρασκευή* in the Syriac version of the New Testament; and in like manner, the corresponding Arabic word, *العروبة*, is given in the Camoos as an ancient name for Friday; see Golius p. 1551. Freytag III. p. 130. We are therefore entitled to infer, that *ἡ παρασκευή*, that is, the *παρασκευή* of the weekly Sabbath, became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. Compare also the very peculiar phraseology of Matth. 27, 62.

The reasons which operated to introduce a *προσάββατον*, or preparation for the Sabbath, did not exist in the case of the other festivals, on which the preparation of food was not forbidden; Ex. 12, 16. Nevertheless, what had become customary in respect to the Sabbath, would naturally be imitated in other cases; and accordingly, after the exile, we find mention of the *προνουμηνία*, *eve of the new-moon*, Judith 8, 6. In the Talmudists, a *passover-eve*, *לַעֲרֵב הַפֶּסַח*, is likewise spoken of; Buxtorf Lex. p. 1765. But what this could well have been, so long as the Passover (paschal supper) was regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* (לַעֲרֵב) before the Passover festival could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; like the primary usage in respect to the *προσάββατον*, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were the *Passover itself*, and not its preparation; unless indeed the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal passover-meal; when of course the seven days of unleavened bread became the main festival.

But even admitting that a passover-eve (לַעֲרֵב הַפֶּסַח) did exist in the time of our Lord; still, the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the paschal lamb; see p. 211 sq. On the other hand, the Hebrew term *לַעֲרֵב הַפֶּסַח*, for which the Greek *παρασκευή* stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says: *ἡ δὲ παρασκευὴ τοῦ πάσχα, ὅρα δὲ ὡς ἐξέστη*, there is a twofold difficulty in referring his language to a preparation or *eve* of the regular Passover; *first*, because apparently no such eve or preparation did or could well then exist; and *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly *παρασκευή* or *προσάββατον*, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion, that if John, like Mark in c. 15, 42, had here defined the phrase in question, he would probably have written on this wise: ἡν δὲ παρασκευὴ τοῦ πάσχα, ὃ ἐστὶ προαΐθριον τοῦ πάσχα, that is, the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. In a similar manner Ignatius writes, σάββατον τοῦ πάσχα, Ep. ad Phil. c. 13; and Socrates also, σάββατον τῆς ἑορτῆς, Hist. Ecc. V. 22. And further, in the only other two instances where John uses the word *παρασκευή*, he applies it to this very same day of our Lord's crucifixion, and in this very same sense of the weekly *παρασκευή*, preceding the weekly Sabbath; John 19, 31, 42.

D) John 19, 31 ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, see p. 216. *d*. Here, as is alleged, it is the coincidence of the first festival day with the Sabbath, that made the latter a "great" day. This would certainly be the effect of such a coincidence; but the Sabbath of the Passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of Tabernacles is called "that great day;" though in itself not more sacred than the first day; John 7, 37. comp. Lev. 23, 32-36. So סַבְּתֵיךָ גְדוֹלֹת, *the calling of assemblies*, Is. 1, 13, is rendered ἡμέρα μεγάλη by the Seventy, implying that in their estimation any day of solemn convocation was a great day. The Sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" for various reasons. *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the Sabbath; see above p. 213. Lightfoot Hor. Heb. in Joh. 19, 31. Reland. Antiqq. Sac. 4. 2. 4. p. 227. *Thirdly*, because on that day they began to reckon the fifty days before the festival of Pentecost, Lev. 23, 15 sq. In all these circumstances there is certainly enough to warrant the epithet "great" as applied to the Sabbath on which the sixteenth of Nisan might fall, as compared with other Sabbaths.—There exists, therefore, no necessity, and indeed no reason, for supposing, that John by this language meant to describe the Sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

E) John 13, 27-30; see p. 216. *e*. Here the words: "Buy what we have need of αἰς τὴν ἑορτήν for the festival," have been misunderstood, by taking ἑορτή for the *paschal supper*, a signification which is quite foreign to it; see p. 217 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other Evangelists.

F) There remains the objection, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath and on all great festival days; see above, p. 216. *f*. This consideration has, at first view, some weight, and has

been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrim, even admitting that the prohibitory precepts already existed, (which is very doubtful,) yet there are in the Mishna and Gemara other precepts of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the Sabbath and on festival days; see Mishn. Sanhedr. 10. 4. Gemar. Sanhedr. 10. Tholuck Comm. zu Joh. p. 304 sq. 6te Aufl. But besides all this, the chief priests and Pharisees and Scribes, who composed the Sanhedrim, are every where denounced by our Lord as hypocrites, 'who say, and do not; who bind heavy burdens upon others, but themselves touch them not with one of their fingers;' Matth. 23, 1 sq. Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from John 10, 22. 31, that on the festival of Dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was a Sabbath and a "great day," the Sanhedrim applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set; Matth. 27, 62 sq. A stronger instance still is recorded in John 7, 32. 37. 44. 45; where it appears, that on the last *great* day of the festival of Tabernacles, the Sanhedrim having sent out officers to seize Jesus, "some of them would have taken him, but no man laid hands on him;" so that the officers returned without him to the Sanhedrim, and were in consequence censured by that body. The circumstances show conclusively, that on this last great day of that festival, the Sanhedrim were in session and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, v. 50. And finally, according to Matth. 26, 3-5, the Sanhedrim, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply "lest there should be an uproar among the people." But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day.

All these considerations seem to me to sweep away the whole force of this objection; on which Scaliger and Casaubon, as also Beza and Calov, laid great stress; and which Lücke has again brought forward and urged with no little parade.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other Evangelists in respect to this Passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon my own mind a clear conviction, that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe, that the beloved disciple either intended

to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

VIII. *Early Historical Testimony.* Some circumstances in the early history of the Christian church seem to favour the idea, that among the primitive teachers, those who were most familiar with the writings and views of the Apostle John, held to the belief that our Lord did celebrate the regular Passover with his disciples on the evening before his crucifixion. The question which we have been discussing, seems to have first arisen in connection with the great passover controversy, in the latter part of the second century. The churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the fourteenth of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting.

The advocates of the course pursued by the Western churches, took the ground, that "the last meal of Jesus with his disciples was not the Passover; since according to John's Gospel Christ partook of it on the thirteenth of Nisan; while on the following day, which was the appointed time for the Jewish Passover, he offered up himself as the true sacrifice for mankind, of which the Passover was the type;" see in Chron. Pasch. I. p. 13. ed. Dindorf. On the other side, Polycarp testified that he had once celebrated the regular Jewish Passover with the Apostle John; and Polycrates, bishop of Ephesus, in an epistle to Victor bishop of Rome, appealed to the testimony of the Apostles John and Philip, and that of other bishops and teachers, "that all kept the day of the Passover on the fourteenth according to the Gospel;" Euseb. Hist. Ecc. V. 24. It is hence evident, that the teachers and churches of Asia Minor, among whom John had lived and taught, celebrated the Passover on the evening after the fourteenth of Nisan, in agreement, as they held, with the example of John himself, and κατὰ τὸ εὐαγγέλιον, "according to the Gospel;" a phrase which can have reference only to that single celebration of the Passover, which, according to Matthew, Mark, and Luke, our Lord held with his disciples the evening on which he was betrayed. We are therefore entitled to draw from the language of Polycrates this inference, viz. that he and those before him in Asia Minor, who had been familiar with John and other Apostles, had no belief that John's Gospel contained any thing respecting the Passover at variance with the testimony of the other Evangelists. See the subject more fully treated in *Biblioth. Sac.* I. c. p. 428 sq.

Conclusion. It has been the object of this Note to show, that upon all grounds, both of philology and history, the conclusion is valid and irrefragable, that the testimony of John in respect to the Passover need not be, and is not to be, understood as conflicting with that of Matthew, Mark, and Luke. In the face of evidence so decisive, it is painful to find professed teachers of the Bible pressing the alleged difficulty to an extreme, in order to overthrow the authority of Holy Writ; and declaring ostentatiously, that "the important contradiction between John and the other Evangelists remains firm, and all attempts to remove it are false!" De Wette Handb. zu Joh. 13, 1.

For a review of other proposed methods of conciliation, and for the literature of the subject, the student is referred to the author's article above mentioned, in the *Biblioth. Sacra*, for Aug. 1845, p. 405-436. See also Winer's *Realw. art. Pascha*, II. p. 238 sq.

§ 133. For the cup mentioned by Luke in v. 17, see the preceding Introductory Note, p. 214.

The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit, is evident from the instances recorded in § 79 and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134.—The aorist *ἐγένετο* Luke 22, 24, is to be rendered as the pluperfect; see Note on § 145.

§ 134. The washing of the disciples' feet by their Lord and Master was an impressive lesson, that they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24, 26 sq. with John 13, 16 sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase *πρὸ τῆς ἐσθιῆς τοῦ πάσχα*, v. 1, see above in *Introd. Note*, p. 217.—The phrase *δείπνου γενομένου* v. 2, is here equivalent to "supper being come," or "during supper;" see v. 4 and v. 12. The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine; see p. 214 above.

§ 135. The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); the foretelling of Peter's denial (§ 136); institution of the Lord's Supper (§ 137), etc. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the mention of the first cup of wine, vv. 17. 18. Afterwards he returns and narrates the previous circumstances.

In the present section, Jesus first declares that one of the twelve shall betray him; they in amazement inquire, "Lord is it I? is it I?" and Peter makes a sign to John leaning on Jesus' bosom, that he should ask, who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, viz. the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then conscience-smitten, but desiring to conceal his confusion, asks as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the Eucharist; comp. John 13, 26 sq.—For John 13, 28. 29, see *Introd. Note*, p. 221.

§ 136. Mark says, "Before the cock crow *twice*," v. 30; the other Evangelists have simply, "Before the cock crow;" see Note on § 144.

§ 137. The institution of the Lord's Supper took place obviously at the close of the passover-meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10, 16, and see p. 214 above. With this view accords the *μετὰ τὸ δεῖπνῆσαι* of Luke 22, 20 and 1 Cor. 11, 25. Matthew and Mark speak of Jesus as breaking the bread *ἐσθιόντων αὐτῶν*, which implies nothing more than "during the meal," while they were *yet* eating; and does not require the institution of the bread to be separated from that of the cup.

§ 142. Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, v. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," v. 44. The three Evangelists, therefore, agree in their narratives.

§ 143. Jesus advances to meet the crowd, and declares himself to be the person whom they sought. At the same time Judas, in order to fulfil his bargain, comes up and salutes him with a kiss.

§ 144. An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *προαύλιον* or *πυλών*. The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire; and turned and looked upon Peter; Luke 22, 61.

Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter.—Peter then, according to Matthew and Mark, retreats into the passage leading to the street (*πυλών, προαύλιον*), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The Evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, *ἡ παιδίσκη*, saw him again (*πάλι*), and began to question him, v. 69; Matthew has *ἄλλη*, another maid, v. 71; Luke writes *ἕτερος*, another person, or another man, *ἄρθρωπος*, v. 58; while John uses the indefinite form *εἶπον*, *they said*. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several.—The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other; Luke 22, 61. Here Matthew and Mark speak of several interrogators, Luke has *ἄλλοι τις*, and John specifies the servant of the high priest.

The three denials are here placed together for convenience, although during the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

Mark relates that the cock crowed *twice*, vv. 68. 72; the others speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy; see § 136. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When therefore "the cock-crowing" is spoken of alone, this last is always meant. Hence the name *ἀλεποροφωνία*, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight; Mark 13, 35. Mark therefore here relates more definitely; the others more generally.

§ 145. This examination by Caiaphas, John 18, 19-23, took place soon after Peter's first denial; see § 144. Not improbably the high-priest again withdrew, after having sent off messengers to convoke the Sanhedrim, which met at early dawn. Luke 22, 66.—Luke 22, 63-65 is transposed, in accordance with Matthew and Mark.

The aorist *ἀπέστειλεν* in John 18, 24, is to be rendered by the pluperfect: "Annas had sent him," etc. Such a use of the aorist is not unfrequent, where an earlier circumstance is inserted afterwards, Matth. 14, 3. 4. 26, 48. Luke 22, 24; or also in relative clauses, Luke 19, 15. 24, 1. John 11, 30. Acts 1, 2. See Winer Gramm. § 41. 5. Buttmann § 137. 3. n. 1. Kühner Ausf. Gramm. § 444.

§ 146. On John 18, 28, see Introd. Note, p. 218.

§ 149. The *χλαμὺς κοκκίνη* of Matth. 27, 28, and the *ἱμάτιον πορφυροῦν* of John 19, 2, are put for the *paludamentum* or military cloak worn by officers; see Adam's Rom. Antiqq. p. 371. The terms *κόκκινος coccus-dyed, crimson*, and *πορφυροῦς purple*, seem to be nearly synonymous; just as in English *purple-red* and *crimson* are often interchanged. So Hor. Sat. II. 6. 102 "rubro cocco tincta vestis," which in v. 106 is "vestis purpurea."

§ 150. On the phrase *παρασκενὴ τοῦ πάσχα*, v. 14, see the Introd. Note, p. 219.—In the same verse, the expression *ὥρα δὲ ὡς ἐὶ ἕκτη* does not accord with the *ὥρα τρίτη* of Mark 15, 25; see in § 153. But the *ὥρα τρίτη* of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross; see § 155. init. The reading *ἕκτη* in John is therefore probably an early error of transcription for *τρίτη* (ς' for ς'). Indeed, this last reading is found in *Cod. Bezae* and *Cod. Reg.* 62, as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading; while the internal evidence in its favour is certainly far greater; see Griesbach and Wetstein in loc.—The suggestion of some commentators, that John here computes the hours from midnight, seems to be without any historical foundation. The time also which would thus result, viz. sunrise, would be much too early for the course of events.

§ 151. Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (v. 5), Judas "strangled" i. e. hanged himself; ἀπήγατο. Luke says in Acts 1, 18, "falling headlong (προηνῆς γενόμενος) he burst asunder." These two accounts are not inconsistent with each other; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1, 18 ἐπίστατο is to be rendered: he gave occasion to purchase, was the occasion of purchasing. For such an usage, see Heb. 2, 10. Matth. 27, 60. John 3, 22 coll. 4, 1. 2. Rom. 14, 15. 1 Cor. 7, 16. 1 Tim. 4, 16. etc.

The quotation in Matth. 27, 9. 10, is found, not in Jeremiah, but in Zech. 11, 12 sq. The reading Ἱερουσόμ is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18, 1 sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply διὰ τοῦ προφήτου, which is apparently the true reading. Other later authorities read Ζαχαρίου. See Wetstein and Griesbach in loc.

§ 152. Jesus bore his cross at first; but he being probably faint from exhaustion, Simon was compelled to bear it after him.

The ὄξος μετὰ χολῆς μίμικμείνον of Matthew 27, 34, is the same with the ἐμνημοσύνον αἶνον of Mark 15, 23, viz. cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupify them. Babylon. Sanhedr. fol. 43. 1: "prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus;" in allusion to Prov. 31, 6. See Lightfoot Hor. Heb. in Matth. l. c.

§ 153. Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye.—On the four different forms of the title on the cross, see Note on § 15.

§ 154. According to Matthew and Mark, both the malefactors reviled Jesus; while according to Luke, one was penitent. In the former Evangelists, there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject, while yet the writer expresses the idea generally. So Matth. 26, 8 coll. John 12, 4. Matth. 2, 20. 9, 8. Mark 7, 17 coll. Matth. 15, 15. Mark 5, 31 coll. Luke 8, 45. Matth. 24, 1 coll. Mark 13, 1. John 19, 29 coll. Matth. 27, 48. etc. See Winer Gramm. § 27. 2.—For the ὄξος in Luke 23, 36, see Note on § 155.

§ 155. In Matth. 27, 46 ἡλί is the Heb. אֱלֹהִים; and in Mark 15, 34 εἰλωί is the Aram. אֱלֹהֵי; both signifying *my God*.

The ὄξος in Matth. 27, 48 and the parallel verses, is here the *posca* or common drink of the Roman soldiers, viz. cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here probably a *stalk* or *stem* of hyssop is to be understood; the cross not being of any great height. The particular plant designated by the צִיָּס and ἵσσοπος of the Hebrews, has not yet been fully ascertained by botanists. It probably included not only the hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, etc. See Celsius Hierobot. l. p. 497 sq. Rosenm. Bibl. Archæol. IV. i. p. 108. Winer Bibl. Realw. art. Ysop, II. p. 819.

§ 156. Matth. 27, 55. 56 etc. refers to a later point of time than John 19, 25 sq. Mary and the other women had now retired to a distance from the scene of suffering.

§ 157. On the phrase *μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, John 19, 31, see Introd. Note, p. 221.

Luke 23, 54 *καὶ σάββατον ἐπέφωσκε*, lit. *and the Sabbath was dawning*, i. e. drew on; the word *ἐπέφωσκε*, which properly belongs to the natural day, being here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see the *ὀψίας γενομένης* of Matthew and Mark, and the *ἡμέρα ἣν παρασκευή* of Luke himself.

It was according to custom among the Jews, that the bodies of persons publicly executed should be taken down and buried before sunset. So Joseph. B. J. 4. 5. 2: *Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεστηρομένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν.*

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

§§ 159—173.

INTRODUCTORY NOTE.

A FULL discussion upon this part of the Gospel History, embracing a review of the main difficulties in the way of harmonizing the accounts of the four Evangelists, was published by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1845, p. 162 sq. To this the student is referred for a more complete examination of the subject.

It is no doubt true, that more of these apparent difficulties are found in this short portion of the Gospels, than in almost all the rest. This has its cause in the circumstance, that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured, that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and every other portion of the Wörd of God.

The general results of the investigations upon which we are now entering, may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz. Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with

spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind, that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus; who gives to her also a solemn charge for his disciples.

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
 2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.
 3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
 4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.
 5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.
- N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.
6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.
 7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.
 8. To the eleven Apostles and to five hundred other Brethren, on a mountain in Galilee. By Matthew and Paul. § 170.
 9. To James, probably at Jerusalem. Only by Paul. § 171.
 10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.
- Then follows the ascension. § 172.

§ 159. The women had rested on the seventh day, according to Luke 23, 56; and the Sabbath being past (*διαγερόμενον*) Mark relates (v. 1) that they brought spices to anoint the body. This purchase would seem to have been made in the evening after the Sabbath; since Mark proceeds in v. 2 to narrate what they did early the next morning. In that case Luke (l. c.) speaks of the spices by way of anticipation.—Or, if with some, we follow Luke and regard the spices as having been purchased *before* the Sabbath; then the *ἡγόρασαν* of Mark 16, 1 is to be rendered in the pluperfect, as in the English version; see Note on § 145. This however is less in accordance with the *διαγερομένου τοῦ σαββάτου* of Mark.

The angel had descended and the earthquake had taken place, before the arrival of the women. Our Lord therefore had arisen from the tomb at or before early dawn. See the next Note.—Verses 2–4 of Matthew are here transposed into their natural order. As they stand in Matthew, the aorists *ἔγένετο* and *ἀπερίλισε* must be rendered as the pluperfect: “*had been*” and “*had rolled away*,” see Note on § 145.

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day and a part of two others; in all not far from thirty-six hours. On the expressions: *the third day* and *after three days*, see Note on § 49.

§ 160. The point of time when the women visited the sepulchre is very definitely marked by all the Evangelists, viz. Matthew *τῇ ἐπιφωσκούσῃ* sc. *ἡμέρᾳ*, Mark *λίαν πρωῖ*, Luke *ὄρθρου βαθέως*, John *πρωῖ σκοτίας ἔτι οὔσης*. These expressions all go to fix the time at what we call *early dawn*, or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in v. 2, has added the phrase *ἀνατείλαντος τοῦ ἡλίου*, which according to every law of the aorist must be rendered: *the sun being risen*; or, as the English version has it, *at the rising of the sun*. These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with the *λίαν πρωῖ* of Mark himself. Nor does the reading *ἀνατέλλοντος* in *Cod. Bezae*, nor the insertion of *ἔτι* before *ἀνατείλαντος* as in *Cod. Colb.* and others, help the matter. The latter is incompatible with the signification of the aorist; while the present *ἀνατέλλοντος* is just as inconsistent with the preceding *λίαν πρωῖ*. It matters little here, whether the sun was in the act of rising above the horizon, or already just risen.

Yet as Mark by the expression *λίαν πρωῖ* has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase *ἀνατείλαντος τοῦ ἡλίου* he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with *λίαν πρωῖ*. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval, when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus in Judg. 9, 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: “And it shall be, in the

morning, as soon as the sun is up (Heb. שָׁרַף בְּרִיחַ), thou shalt rise early and set upon the city;" Sept. καὶ ἔσται τοπρὸν ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον κ. τ. λ. Here we have the very same use of the aorist, and the very same juxtaposition of *προῦ* and ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the Psalmist, Ps. 104, 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens;" Sept. ἀτέλειν ὁ ἥλιος κ. τ. λ., still in the aorist. But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning light, is the signal for their retreat. See also Sept. 2 K. 3, 22. 2 Sam. 23, 4. In all these passages the language is entirely parallel to that of Mark 16, 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense, as equivalent to the *rising of the day*, or early dawn.—This use too of the aorist in the Septuagint, serves to show that ἀνατεῖλατος, not ἀνατέλλοντος, is the true reading in the Greek.

There was probably something in respect to Mary Magdalene, which gave her a peculiar prominence in these transactions. This may be inferred from the fact, that John mentions Mary Magdalene, and her alone; while the other Evangelists likewise name her first, as if holding the most conspicuous place.—On the different names and number of the women, as narrated by the different Evangelists, see Note on § 57.

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase οἶδαμεν v. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is οἶδα, v. 13.

§ 161. Luke speaks of two angels; Matthew and Mark of only one; see the Note on § 57.—Mark says he was sitting; Luke speaks of them apparently as standing, ἐτίστησαν, v. 4. But ἐτίστημι, in its appropriate and acknowledged usage, is *to appear suddenly, to be suddenly present*, without reference to its etymology; comp. Luke 2, 9. Acts 12, 7. So Passow, *plötzlich erscheinen*. See also Reiske Indic. Opp. Demosth. art. ἐπιστάται. Sturz Lex. Xenoph. ib.

In Matthew, the angel addresses the women apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in v. 8 he describes them as coming out of it (ἐξελθοῦσαι); so that of course his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke.

In recording the charge sent by the angels to the Apostles, Matthew and Mark dwell more upon Galilee; and Luke more upon the Lord's previous announcement of his resurrection.

§ 162. It is evident that Mary Magdalene was not with the other women, when Jesus thus met them on their return. Her language to Peter and John forbids the supposition, that she had already seen the Lord; see John 20, 2. See *Biblioth. Sacra*, Feb. 1845, p. 171.

§ 163. Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went apparently to the rest of the disciples. When therefore it is here said of John, on his entering the sepulchre (v. 8), that "he saw and believed," this is not at variance with v. 9, nor yet with Luke 24, 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled, nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves, than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief, that Jesus was risen from the dead. He believed (*ἐπίστευσε*) because he saw; "for (*γὰρ*) as yet they knew not the Scripture," v. 9. He now began to recall and understand our Lord's repeated declaration, that he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matth. 16, 21, 17, 23. Luke 9, 22, 24, 6, 7, etc. Matth. 27, 63 sq. In this way, the apparent want of connection (sometimes urged) between verses 8 and 9, disappears; and the word *ἐπίστευσε* is left in the signification of a religious belief usual to it in John's Gospel. See John 3, 15, 16 sq. 10, 26, 19, 35, al. sæp.

§ 164. Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show, that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord's appearance to Mary Magdalene and that to the other women in § 162. This arises from the use of the word *πρῶτον* in Mark 16, 9, which seems to imply that this appearance to Mary Magdalene was the first of all: *ἐφ' ἧν πρῶτον Μαρία τῇ Μαγδαληνῇ*. Yet the whole course of events and circumstances shows conclusively, that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard *πρῶτον* as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of *these three* that to Mary Magdalene takes place *first*, *πρῶτον*, and that to the assembled disciples the same evening occurs *last*, *ἔσπερον*, v. 14. Now in any series or succession of events, where *πρῶτον* and *ἔσπερον* are employed, whatever may be the number of intervening terms, *πρῶτον* marks the first of the series, and *ἔσπερον* the last of the same series, and no other. So here in Mark, *ἔσπερον* is put with the third appearance narrated; but had Mark mentioned four, then *ἔσπερον* could not have stood with the third, but must have been used with the fourth or last; and so in every case. Hence as *ἔσπερον* is here put relatively, and therefore does not exclude the subsequent appearances of our Lord to Thomas and in Galilee; so too *πρῶτον* here stands relatively, and does not exclude the previous appearance to the other women. Similar examples are found in 1 Cor. 15, 5-8, and in John 21, 14.

In this way the whole difficulty in the case before us vanishes; and the complex and cumbrous machinery of earlier commentators becomes superfluous.

§ 166. This appearance of our Lord to Peter, is mentioned only by Paul and by Luke, v. 24. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may perhaps have happened about the time the two disciples set off, or shortly afterwards.

§ 167. Paul speaks of the Apostles by their usual appellation, as *the twelve*, 1 Cor. 15, 5; Matthew, Mark, and Luke here speak of them as *the eleven*; Matth. 28, 16. Mark 16, 11. Luke 24, 33. Yet on this particular occasion, only *ten* were actually present; see John 20, 24.

When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them; and presents to them indubitable evidence, that the same body of flesh and bones which had been crucified and laid in the sepulchre, was now risen and alive before them. On the general subject of the nature of our Lord's resurrection-body, see a full discussion by the author of these Notes in the *Bibliotheca Sacra* for May 1845, p. 292 sq.

Then follows our Lord's charge and commission to the eleven Apostles, delivered to them here in private by themselves; and distinct from the public and more general commission recorded in Matth. 28, 19, 20.—As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and said, Receive ye the Holy Ghost;" John 20, 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made; which was to be abundantly fulfilled on the day of Pentecost. See John 14, 26. 16, 7 sq. Acts 2, 1 sq.

§ 169. This appearance of our Lord to the seven disciples at the Lake of Galilee, is shown to have preceded that upon the mountain, by John 21, 14. It was his third appearance to the *Apostles*; see §§ 167, 168. They were now waiting the appointed time, to meet Jesus upon a certain mountain; Matth. 28, 16.

§ 170. The set time had now come; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable, that this time and place had been appointed of our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, "he was seen of above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone, seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the num-

ber of the names in Jerusalem were together only about an hundred and twenty; Acts 1, 15. And further, Paul in enumerating the appearances of Jesus, in 1 Cor. 15, 5-8, specifies only those to *Apostles*, with this single exception; which therefore seems of itself to imply, that the eleven also were here included. I therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: "Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

§ 171. Luke relates, in Acts 1, 3, that Jesus showed himself alive to the Apostles "after his Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This would seem to imply interviews and communications, as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15, 7), and subsequent to that to the five hundred brethren. It may be referred with most probability to Jerusalem, after the return of the Apostles from Galilee.

Afterwards, our Lord again, according to Paul, "was seen of all the Apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the ascension. It was of course the Lord's last interview with his Apostles.

§ 172. During the preceding discourse, Acts 1, 7. 8 (§ 171), or in immediate connection with it, our Lord leads the Apostles out *as far as to Bethany* (ἕως εἰς Βηθάνη); and lifting up his hands he blessed them; Luke 24, 50. This act of blessing must be understood, by all the laws of language, as having taken place at or near Bethany. The connecting particle is not δέ, as in the beginning of the verse, but καί, and this again is followed by another καί. "And it came to pass, WHILE he blessed them, he was parted from them, and carried up into heaven." Our Lord's ascension, then, took place at or near Bethany. Indeed, the sacred writer could hardly have found words to express the fact more definitely and fully; and a doubt on this point could never have suggested itself to the mind of any reader, but for the language of the same writer in Acts 1, 12, where he relates that after the ascension the disciples "returned unto Jerusalem from the mount called Olivet." Luke obviously did not mean to contradict himself; and the most that this expression can be made to imply, is, that from Bethany where their Lord had ascended, which lies on the eastern slope of the Mount of Olives, a mile or more below the summit of the ridge, the disciples returned to Jerusalem by a path across the Mount. Indeed, Bethany is described in the New Testament as connected with, or as a part of, the Mount of Olives, πρὸς τὸ ὄρος τῶν ἐλαιῶν, Mark 11.

1. Luke 19, 29. And farther, where Matthew and Mark speak of Jesus, during the week of his Passion, as going out at evening from Jerusalem to lodge at *Bethany*. Luke says expressly that he spent the nights (*νὰς νύκτας ἠὲ ἕως*) going out into the *Mount of Olives*; see Matth. 21, 17. Mark 11, 11. 19. 20. Luke 21, 37. This serves to show, that Luke, in c. 24, 50 and Acts 1, 12, uses the terms *Bethany* and *Mount of Olives* interchangeably, and almost as synonymous.

Yet from this remark in Acts there arose, probably early in the fourth century, the legend which fixed the place of the ascension on the reputed summit of the *Mount of Olives*. If that was indeed the true spot, then our Lord ascended from it in full view of all the inhabitants of Jerusalem; a circumstance not hinted at by the sacred writers, nor at all in accordance with the life and character of the Saviour.

For a full discussion of this topic, in reply to the objections of the Rev. Mr. Newman of Oxford, see an article by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1843, p. 176 sq.

Traverse
1851

FINIS.

1. April 20. 1848.

2. April 18. 1849.

3. April 17. 1850.

4. March 20. 1851.

5.

6.

7.

8.

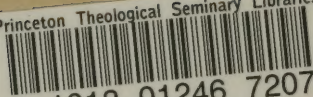
9.

10.

11.

August 24. 1851. (W. J. ...)

Princeton Theological Seminary Libraries



1 1012 01246 7207

