

# Greek Synopsis in Colors

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## Introduction

1. The idea of coloring all the common words in the Synoptic Gospels using a certain system on a synopsis was originally inspired by W.R. Farmer, *Synopticon. The verbal agreement between the Greek Texts of Matthew, Mark and Luke contextually exhibited*, Cambridge 1969, where the 25<sup>th</sup> version of the Nestle-Aland text was colored in a particular way to show the commonness of the wording in individual pericopes. The following work is a completely revised transcription of the idea of this book into the synopsis format; additionally, the parallel texts of the Gospels of John and Thomas are added for the sake of reference.

2. The following synopsis is based on K. Aland, *Synopsis Quattuor Evangeliorum*, Stuttgart <sup>15</sup>1996. In incorporating the Johannine parallels I consulted with A. Huck, *Synopse der drei ersten Evangelien mit Beigabe der johanneischen Parallelstellen, völlig neu bearbeitet von H. Greeven*, Tübingen (J.C.B. Mohr) <sup>13</sup>1981.

3. I would like to express my hearty gratitude to those who aided me to make this colored synopsis: The help of the following people was decisive in producing the text in colors: (alphabetically) Ms. **Yoshimi AZUMA**, Mr. **Fumihiko KUBO**, Ms. **Maki MIYAKE**, Mr. **Takahiko YAMANO**, Mr. **Shinobu YOSHIDA**. I also appreciated the generosity of the **Deutsche Bibelgesellschaft** who let me use the Nestle-Aland 27<sup>th</sup> Edition and K. Aland, *Synopsis* to "publish" the result of the work on my homepage for the advantage of many biblical students.

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## Technical Explanations

1. Not all the units in Aland's *Synopsis* of four Gospels are reproduced. Chosen are only those units pertaining to the synoptic comparison. Those units are mostly arranged according to the sequence of the units in the Gospel of Mark. The units common to Matthew and Luke, having no parallels in the Gospel of Mark, are largely arranged according to the Lukan order. Some verses appear more than once, thus enabling efficient comparisons.

2. The italicized number in the brackets [ / ], which indicates the original unit number in Aland's *Synopsis*, may be divided into two or more separate units with "a", "b", or "c" (e.g. [125a], [125b] etc.); this is done because dividing a larger unit into smaller independent semantic units often increases visibility. The English titles of the units are partly adopted from Aland's *Synopsis*, but to a great extent they are my own creations, together with the Japanese counterparts.

3. As for the "hatching" in our synopsis:

● When the wording of Matthew and Mark in a parallel passage is identical (diff. Luke), the respective word(s) is/are hatched in *BRIGHT GREEN*.

E.g.:

**Mt3:1** παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων.....

**Mk1:4** ἐγένετο Ἰωάννης [ὁ] βαπτίζων .....

● When the wording of Mark and Luke in a parallel passage is identical (diff. Matthew), the respective word(s) is/are hatched in *ROSE*.

E.g.:

**Mk1:4** ἐγένετο Ἰωάννης [ὁ] βαπτίζων .....

**Lk3:2** ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην .....

● When the wording of Matthew and Luke in a parallel passage is identical (diff. Mark), the respective word(s) is/are hatched in *GOLD*.

E.g.:

**Mt3:11** .....καὶ πυρί

**Lk3:16** .....καὶ πυρί

- When the wording of Matthew, Mark and Luke in a parallel passage is completely identical, the respective word(s) is/are hatched in *AQUA BLUE*.

E.g.:

**Mt3:11** .....ἐν πνεύματι ἁγίῳ καὶ πυρί  
**Mk1: 8** .....ἐν πνεύματι ἁγίῳ.  
**Lk3:16** .....ἐν πνεύματι ἁγίῳ καὶ πυρί

4. As for the "underlining" in this synopsis:

- When the wording of Matthew and Mark in a parallel passage is not completely identical, but it shows the same root(s) or the same original form(s) (diff. Luke), respective word(s) is/are *underlined in BRIGHT GREEN*.

E.g.:

**Mt3:1** .....βαπτιστῆς .....  
**Mk1:4** ..... βαπτίζων .....

- When the wording of Mark and Luke in a parallel passage is not completely identical, but it shows the same root(s) or the same original form(s) (diff. Matthew), respective word(s) is/are *underlined in ROSE*.

E.g.:

**Mk1:21** .....καὶ εὐθὺς τοῖς σάββασι εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.  
**Lk4:31** .....καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.

- When the wording of Matthew and Luke in a parallel passage is not completely identical, but it shows the same root(s) or the same original form(s) (diff. Mark), respective word(s) is/are *underlined in GOLD*.

E.g.:

**Mt5:12** χαίρετε ..... ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.....  
**Lk6:23** λάρητε ..... ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ'.....

- When the wording of Matthew, Mark and Luke in a parallel passage is not completely identical, but it shows the same root(s) or the same original form(s), respective word(s) is/are *double-underlined in BLUE* (It is NOT underlined in aqua blue [= color of the "hatching"] simply because of visibility on the computer screen. It is also necessary to call the readers' attention to the fact that the "double" underline in blue might appear as if a "single" underline on some screen on account of its resolution) .

E.g.:



**Lk4:12** καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ἐῴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

If a certain verse or verses are taken from an entirely different unit for the sake of comparison, both the verse number(s) and the text itself are put into italics:

E.g.:

**Mk9:7** καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

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**Mk1:11** καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

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**Mk9:8** καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

9. It is for the sake of information that the relevant **Johannine texts** (exceptionally: the texts of the Acts of the Apostles etc.) are also displayed in "textboxes," with the significant words of John displayed in *RED*. However, these red letters do not indicate any *exact* parallelisms with the Synoptic Gospels; they simply intend to call attention to the relevant similarity in wording with the Synoptic text(s).

E.g.:

**Mt1:1** Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

**Mk1:1** Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].

**Lk1:2** καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ .....

**Joh1:1** Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

**Joh1:2** οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

10. The parallel texts of the **Gospel of Thomas** (EvTh) in Greek (= modern retranslation from the Coptic text) in the similar "text boxes" are taken from Aland's *Synopsis Quattuor Evangeliorum*, pp. 519-546 (if no Greek retranslation is available in the *Synopsis*, the English translation is given for the sake of reference). When the **Oxyrhynchos Papyri fragments** (POxy; part of the original Greek version of the Gospel of Thomas) are cited in the *Synopsis*, they are added to the Greek retranslation. The words of the Gospel of Thomas in the red indicate relevant similarities with the wording of anyone of the synoptic texts -- in the same manner as it was the case with the Johannine parallels.

11. The verse designation is *not* abbreviated (i.e., each verse is given with "Mt," "Mk," "Lk," + the chapter number : verse number). This should enable an easy "searching" within the PDF document: If you would like to have a synoptic parallel to Lk7:23 for example, you type in "Lk7:23" (without any space between "Lk" and "7:23") in the search box and push the "enter" key – then you jump to the spot where this is given.