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 25th 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.


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 27th 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 βαπτιστής 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 "Ἀννα καὶ Καίαφα, ἐγένετο ρῆμα 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 πιπρί
     Lk3:16 ......καὶ πιπρί
● 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 πυρὶ
- **Mk1:8** ……ἐν πνεύματι ἁγίῳ.
- **Lk3:16** ……ἐν πνεύματι ἁγίῳ καὶ πυρὶ

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** ……βαπτίστης ……
- **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 σῶμασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἰδίαςκεν.
- **Lk4:31** ……καὶ ἦν οἰδάσκων αὐτοῖς ἐν τοῖς σῶμασιν.

● 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 ἡμῶν πολὺς ἐν τοῖς οὐρανοῖς……
- **Lk6:23** χέσπετε ……ιδοὺ γὰρ ὁ μισθὸς ἡμῶν 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.:
5. When the space between words is also either hatched or underlined, it shows that the words with such characteristic(s) are continuous between/among the Gospels in question.

E.g.:

<table>
<thead>
<tr>
<th>Mt3:1</th>
<th>παραγίνεται</th>
<th>Ἰωάννης ὁ βαπτιστής ........</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk1:4</td>
<td>ἐγένετο</td>
<td>Ἰωάννης ὁ βαπτίζων ........</td>
</tr>
<tr>
<td>Lk3:2</td>
<td>ἐγένετο</td>
<td>Ῥήμα θεοῦ ἐπὶ Ἰωάννην ........</td>
</tr>
</tbody>
</table>

6. The part put in [ ] in the original 27th edition of Nestle-Aland – which means that the editors are not certain whether the word(s) was/were original part of the text – is considered belonging to the original text.

E.g.:

<table>
<thead>
<tr>
<th>Mt3:1</th>
<th>........</th>
<th>Ἰωάννης ὁ βαπτιστής ........</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk1:4</td>
<td>........</td>
<td>Ἰωάννης ὁ βαπτίζων ........</td>
</tr>
</tbody>
</table>

7. The correspondence of the word is basically recorded only once. That is, if in a particular unit the word ἀνθρωποὶ appears once in Mark and twice in Matthew, one appearance of the word ἀνθρωποὶ in Matthew is colored in green, but the other appearance of the same word in Matthew is left uncolored.

8. Even within the same unit, the order of the verses are sometimes slightly changed for the sake of visible comparison. In such a case, the transposed verse number is put in italics. And that verse usually re-appears in its original sequence.

Eg.:

Lk4:12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, ὡς ἐκπειράσεις κύριον τοῦ θεών σου.  

Lk4:5 Καὶ ἀναγαγὼν αὐτὸν ἑδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου  
Lk4:6 καὶ εἶπεν αὐτῷ ὁ διάβολος. Σοὶ διόσκω τὴν ἔξοδον ταύτην ἀπανάν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται......  
Lk4:11 καὶ ὅτι Ἐπὶ χειρῶν ἀφοσίων σε, μήποτε προσκόψῃς πρὸς λίθον τὼν πόδα σου.
Lk4:12 καὶ ἂποκριθεὶς εἴπειν ἀυτῷ ὁ Ἰησοῦς ὅτι Εἴρηται. Θύκ ἐκπειράσεις κύριον τῶν θεῶν 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 φωνή ἐκ τῆς νεφέλης. Οὐδόκετε ὅτι ὁ υἱός μου ὁ ἀγαπητός. Ἀκούετε αὐτοῦ.

Mk1:11 καὶ φωνῇ ἐγένετο ἐκ τῶν φάραγγός. Σὺ εί ὁ υἱός μου ὁ ἀγαπητός. ἐν σοὶ εὐδόκησα.

Mk9:8 καὶ ἑξάπτωνα περιβλεψάμενοι οὐκέτι ἀδέλφαν ἑδοὺ 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 Βιβλίος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἅβραάμ.
Mk1:1 Ἄρχη τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ ἱλου Θεοῦ.
Lk1:2 καθὼς παρέδοθαν ἦμιν οἱ ἀπ’ άρχῆς αὐτόπται καὶ ……

Joh1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τῶν θεῶν, καὶ θεὸς ἦν ὁ λόγος.
Joh1:2 οὖτος ἦν ἐν ἀρχῇ πρὸς τῶν θεῶν.

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 **Oxyrhynchus 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.