Synopsis of the Greek Gospels in Colors

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Introduction

1. The idea of coloring all 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 systematic way to show the common wording in individual pericopes.   The following work is a completely revised transcription of this idea 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 [15]1996.   In incorporating the Johannine parallels the present editor 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) [13]1981.

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Technical Explanations

1. Basic Principles

Not all the units in Aland's *Synopsis* of four Gospels are reproduced.   Only those units pertaining to the synoptic comparison are chosen.   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 *[   ]*

This indicates the original unit number in Aland's *Synopsis.*   This number may be separated into two or more units with "*a*", "*b*", or "c" (e.g. *[125a], [125b]* etc.); this is 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 wordings of the present editor, together with the Japanese counterparts.

3.   The "hatching" in our Synopsis:

3.1.   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.:

Mt	Mk	Lk
Mt3:4 Autoj de. o` Iwannhj eicen to.	**Mk1:6** kai. hn o` Iwannhj	

3.2.   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.:

Mt	Mk	Lk
	Mk1:4 <mark style="background:pink">egeneto</mark> Vlwannhj ÎoÐ baptizwn ……	**Lk3:2** epi. arciere,wj {Anna kai. Kaia,fa(<mark style="background:pink">egeneto</mark> rh/ma qeou/ epi. Vlwannhn ……

3.3. 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.:

Mt	Mk	Lk
Mt3:11 ……<mark style="background:gold">kai. puri,</mark>	**Lk3:16** ……<mark style="background:gold">kai. puri,</mark>	

3.4. 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.:

Mt	Mk	Lk
Mt3:11 ……<mark style="background:aqua">en pneumati agi,w|</mark> <mark style="background:gold">kai. puri,</mark>	**Mk1: 8** ……<mark style="background:aqua">en pneumati agi,w|</mark>	**Lk3:16** …<mark style="background:aqua">en pneumati agi,w|</mark> <mark style="background:gold">kai. puri,</mark>

3.5. In several units *four* columns are created instead of *three* because one of the synoptic Gospels obviously presents the same sayings/pericopes twice, thus making it necessary to have "double columns" for the particular Gospel in one unit (sometimes only a part of the unit is made into four-column display). In such unusual cases, other additional devices were necessary: If a word or expression appears in all *four* columns, they are not only colored AQUA BLUE, but also put into *square brackets*:

Mt		Mk	Lk
Mt10:22a <mark style="background:aqua">kai.</mark> <mark style="background:aqua">e,sesqe</mark> <mark style="background:aqua">misoumenoi upo.</mark> <mark style="background:aqua">pantwn</mark>	**Mt24:9b** <mark style="background:aqua">kai.</mark> <mark style="background:aqua">e,sesqe</mark> <mark style="background:aqua">misoumenoi upo.</mark> <mark style="background:aqua">pantwn</mark> twh	**Mk13:13a** <mark style="background:aqua">kai.</mark> <mark style="background:aqua">e,sesqe</mark> <mark style="background:aqua">misoumenoi upo.</mark> <mark style="background:aqua">pantwn</mark>	**Lk21:17** <mark style="background:aqua">kai.</mark> <mark style="background:aqua">e,sesqe</mark> <mark style="background:aqua">misoumenoi upo.</mark> <mark style="background:aqua">pantwn</mark>

dia. to.	euqnwh dia. to.	dia. to.	dia. to.
onoma, mouÅ	onoma, mouÅ	onoma, mouÅ	onoma, mouÅ

3.6. If a word or expression appears in three columns including the "double columns," that is, if, for example, Luke presents the expression deṇdron saproṇ once and Matthew twice in his double columns, the expression deṇdron saproṇ is not only hatched GOLD = the sign of a common expression between Mt and Lk but also *as* put into square brackets:

Mt		Mk	Lk
Mt7:18 ……	**Mt12:33a**		**Lk6:43**
ouḏe.	……h' poihṣate		……ouḏe. paḷin
deṇdron	to. deṇdron		deṇdron
sapron karpouj	sapron kai. ton		sapron poiouḥ…Å
……	……		

<u>4.   The "underlines" in our Synopsis:</u>

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

Mt	Mk	Lk
Mt3:1 ……<u>baptisthị</u> ……	**Mk1:4** …… <u>baptizwn</u> ……	

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

Mt	Mk	Lk

	Mk1:21 ……kai euquj toij sabbasin eiselqwn eij thn sunagwghn edidasken┃	**Lk4:31** ……kai hn didaskwn autouj en toij sabbasin·

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

Mt	Mk	Lk
Mt5:12 cairete …… oti o misqoj umwn poluj en toij ouranoij……		**Lk6:23** carhte …… idou gar o misqoj umwn poluj en twj ouranwj……

4.4.   When the wording of Matthew, Mark and Luke in a parallel passage is not completely identical, but shows the same root(s) or the same original form(s), the 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 the display resolution*   .   E.g.:

Mt	Mk	Lk
Mt3:1 paraginetai Jwannhj o baptisthj ……	**Mk1:4** egeneto Jwannhj Jo baptizwn ……	**Lk3:2** egeneto rhma qeou epi Jwannhn ……

4.5.   The same situation as in the "hatching" procedure (see above 3.5. and 3.6.) may occur here   When there are *four* columns instead of *three* in one unit – as one of the synoptic Gospels evidently reproduces the same sayings/pericopes at two different spots – ,   additional underlines are unavoidable: If a word or expression appearing in all *four* columns is not completely identical, but shows the same root(s) or the same original form(s), the respective word(s) is/are *double-waved underlined in BLUE*.   Look at the word lucnia- below:

Mt	Mk	Lk	
Mt5:15 ......αυ τν epi thn lucnian	Mk4:21 ......ουκ ινα epi. thn lucnian teqh/.....	Lk8:16 ......αυ τν epi lucniaj tiqhsin	Lk11:33 ......αυ τν epi thn lucnian......

4.6.　The same principle is valid for the waved underline in BRIGHT GREEN, ROSE and GOLD.　These are the cases in which a word or an expression with the same root or the same original form appears in the three columns out of the four columns (including the double columns).　E.g.:

Mt		Mk	L
Mt5:30 ......ekkoyon authn	Mt18:8 ......ekkoyon auton	Mk9:43 ......apokoyon authn)	

Here we must suppose that the word authn in Mt5:30 and Mk9:43 are also wave-underlined in green, but because of the same color as the hatching, it does not come out clearly (there is no color matching between the "double columns").

5. The "space" between words

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.　E.g.:

Mt3:1 paraginetai Vlwannhj o baptisthj khrusswn en th/ erhmw/ thj Vloudaiaj
Mk1:4 egeneto Vlwannhj ïoD baptizwn en th/ erhmw/
Lk3:2 egeneto rh/ma qeou/epi.Vlwannhn ...... uïon en th/ erhmw/Å

6. The word(s) in [　　]

The word or words put in [ ] in the original 27th edition of Nestle-Aland mean that the editors are not certain whether the word(s) was/were original part of the text.　Those

parts were considered part of the original text in our Synopsis.   E.g.:

Mt3:1   ...   Iwannhj o baptisthj ......
Mk1:4 ...... Iwannhj îoD baptizwn ......

<u>7. The sign &&&&&&&&& and the verse number in *italics*</u>

   Even within the same unit, the order of the verses are sometimes changed for the sake of visible comparison.   In such a case, the sign &&&&&&&&& is used to show that there follows some sort of transposition of verses.   However, the transposed verse may re-appear in its original sequence; in such a case, the *verse number* is put in italics to indicate that it is its second appearance.   Cf. Mt12:41 and Lk11:32 when they appear for the second time:

No. 99 *[119b. 191b].* Jona and the Queen of the South /

Mk 12:41-42	Mk	Lk 11:31-32
Mt12:41 andrej Nineuitai anasthsontai en th/ krisei meta. thj geneaj tauthj kai. katakrinousin authn(oti metenohsan eij to. khrugma Iwna(kai. idou. pleion Iwna/ wdeA		Lk11:32 andrej Nineuitai anasthsontai en th/ krisei meta. thj geneaj tauthj kai. katakrinousin authn· oti metenohsan eij to. khrugma Iwna(kai. idou. pleion Iwna/ wdeA &&&&&&&&&&
Mt12:42 basilissa notou egerqhsetai en th/ krisei meta. thj geneaj tauthj kai. katakrinei/ authn(oti hʉqen ek twh peratwn thj ghj akousai thn sofian Solomwhoj(kai. idou. pleion Solomwhoj wdeA &&&&&&&&&		Lk11:31 basilissa notou egerqhsetai en th/ krisei meta. twh andrwh thj geneaj tauthj kai. katakrinei/ autouj(oti hʉqen ek twh peratwn thj ghj akousai thn sofian Solomwhoj(kai. idou. pleion Solomwhoj wdeA
Mt12:41 andrej Nineuitai anasthsontai en th/ krisei meta. thj geneaj tauthj kai. katakrinousin authn(oti metenohsan eij to. khrugma Iwna(		*Lk11:32* andrej Nineuitai anasthsontai en th/ krisei meta. thj geneaj tauthj kai. katakrinousin authn· oti metenohsan eij to. khrugma Iwna(

kai. idou. pleion Ivwna/ wde.Å

8. Both the verse number and the verse text put into italics

When a certain verse or verses are taken from an synoptic context outside the present unit for the sake of effective comparison, both the *verse number(s)* and the *text itself* are put into italics.   See *Mk1:2* within the unit Mt11:7-16/Lk7:24-30 below:

Mt11:7-15	Mk	Lk7:24-30
Mt11:7		Lk7:24 ......
......		......
Mt11:9 alla. ti, exh,lqate ideih.È profh,thnÈ nai, legw umi/n(kai . perisso,teron profh,touÅ		Lk7:26 alla. ti, exh,lqate ideih.È profh,thnÈ nai, legw umi/n(ka i. perisso,teron profh,touÅ
Mt11:10 ou-toj evstin peri. ou- gegraptai(	*Mk1:2 Kaqwj gegraptai en tw/| VHsai@a| tw/| profh,th|(*	Lk7:27 ou-toj evstin peri. ou - gegraptai(
VIdou. evgw. apostellw ton aggelon mou pro. proswpou sou(oj kataskeuasei thn odon sou emprosqen souÅ	*VIdou. apostellw ton aggelon mou pro. proswpou sou(oj kataskeuasei thn odon sou ·*	VIdou. apostellw ton aggelon mou pro. proswpou sou(oj kataskeuasei thn odon sou emprosqen souÅ
Mt11:11 amhn legw umi/n· ouk evghgertai en gennhtoi/j gunaikwh meizwn VIwannou tou/ baptistou/		Lk7:28 legw umi/n(meizwn en gennhtoi/j gunaikwh VIwannou oudeij evstin·
o` de. mikro,teroj en th/| basileia| twh ouranwh meizwn autou/ evstinÅ		o` de. mikro,teroj en th/| basileia| tou/ qeou/ meizwn autou/ evstinÅ
......		......

9.   The Johannine texts and others

For the sake of information the relevant **Johannine texts** (Jh) are also displayed in "textboxes," with the significant words displayed in *RED*.   These red fonts do not indicate *exact* parallelisms with the Synoptic Gospels; they simply intend to call

attention to the *significant similarity* in wording with the Synoptic text(s) (exceptionally the texts of the Acts of the Apostles and 1Corinthians also appear).   E.g.:

Mt	Mk	Lk
Mt1:1 Bibloj genesewj ==Ihsou Cristou uiou== Dauid uiou Abraam	**Mk1:1** Arch tou euaggeliou ==Ihsou Cristou uiou== qeou	**Lk1:2** kaqwj paredosan hmin oi ap archj autoptai kai ……
	Jh1:1 En arch hn o logoj(kai o logoj hn proj ton qeon(kai qeoj hn o logoj **Jh1:2** outoj hn en arch proj ton qeon	

10.   The texts of the Gospel of Thomas

The parallel texts of the **Gospel of Thomas** (Th) in Greek (= modern re-translation 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 Aland's Synopsis, the English translation is given as reference).   When the **Oxyrhynchos Papyri fragments** (POxy; part of the old Greek version of the Gospel of Thomas) are cited in Aland's Synopsis, they are added to the Greek retranslation.   The words of the Gospel of Thomas in red indicate *significant similarities* with the wording of anyone of the synoptic texts – in the same manner as it was the case with the Johannine parallels above.

11. Easy searching

The verse designation is *not* abbreviated in our Synopsis (i.e., *each and every 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   **Lk7:23**   in the search box of the Acrobat program and push the "enter" key – then you jump to the spot where this is given.