

THE  
COMPLETE  
GOSPEL  
PARALLELS

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POLEBRIDGE PRESS  
Salem, Oregon

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Cover and interior design by Robaire Ream

## Library of Congress Cataloging-in-Publication Data

Bible. N.T. Gospels. English. Scholars. 2012.

The complete Gospel parallels / [compiled by] Arthur J. Dewey, Robert J. Miller.  
p. cm.

Includes indexes.

ISBN 978-1-59815-035-3 (alk. paper)

1. Bible. N.T. Gospels--Harmonies, English. I. Dewey, Arthur J. II. Miller, Robert J. (Robert Joseph), 1954- III. Title.

BS2560.F84 2012

226'.1--dc23

2011044542

# How to use this book

**30. Treasure in Heaven**  
SEE #385

<b>Mt 6:19-21</b> 19Don't pile up possessions here on earth, where moths and insects eat away and where burglars break in and steal. 20Instead, gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal. 21As you know, what you treasure is your heart's true measure.	<b>Mk 10:21</b> 21Don't be afraid, little flock, for it has delighted your Father to give you his empire. 22Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven. where no burglar can get to it and no moth can destroy it. 23As you know, what you treasure is your heart's true measure.	<b>Lk 12:32-34</b> 32Don't be afraid, little flock, for it has delighted your Father to give you his empire. 33Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven. where no burglar can get to it and no moth can destroy it. 34As you know, what you treasure is your heart's true measure.	<b>Th 76:3</b> Seek his treasure that is unending and enduring, where no moth comes to eat and no worm destroys.
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\*Mt 19:21 / Mk 10:21 / Lk 18:22 (#196, p. 147)

**209. How to Move Mountains**  
SEE #317, 321

<b>Mt 21:20-22; 6:14</b> <b>Mt 21:20-22</b> 20And when the disciples saw this, they expressed amazement: 21and everything you ask for in prayer you'll get if you trust. <b>Mt 6:14</b> For if you forgive the offenses of others, your heavenly Father will also forgive yours.	<b>Mk 11:20-25</b> 20As they were walking along early in the morning, they 21This is why I keep telling you, trust that you will receive everything you pray and ask for, and that's the way it will turn out. 22And when you stand up to pray, if you are holding anything against anyone, forgive them, so your Father in heaven may forgive your transgressions. 23	<b>Lk</b> 6:37c	<b>other</b> <b>Jn 16:23</b> Let me tell you this: if you ask the Father for anything using my name, he will grant it to you.
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\* Mt 17:20 / Lk 17:6 (#186, p. 140)  
† Jn 14:13-14; 15:16 (#317, p. 253)  
‡ Mt 5:23-24 (#20, p. 22)  
§ Mk 11:25 Many mss include a v. 26: "But if you do not forgive, neither will your father in heaven forgive your misdeeds."

# Introduction

*The Complete Gospel Parallels* is an essential resource for readers and students of the gospels. This book goes beyond the standard gospel parallels. Rather than offering a comparative reading of just the canonical gospels, it gives those who study the gospels in English a one-volume compendium of synopses to the Gospels of Matthew, Mark, Luke, John, Thomas, Peter, and a few smaller gospel fragments, as well as a synopsis for the reconstructed Sayings Gospel (Q). Indeed, this volume highlights the Q Gospel as a text in its own right, enabling the reader to discern, through the relevant parallels, how the text of Q can be derived. Likewise, *The Complete Gospel Parallels* takes the non-canonical Gospel of Thomas, the Gospel of Peter, and the other fragmentary gospels seriously as part of the ancient data base. Moreover, the parallels from the Gospel of John will present surprising and suggestive lines of research and investigation to the discerning reader.

*The Complete Gospel Parallels* is designed to enable readers to study the similarities and differences between and among these ancient texts. Its broad range of material will enhance and deepen the reader's questions and appreciation of early Christian tradition and literature. Once a reader sees that material in the Gospel of Thomas or Peter, or a fragment from Oxyrhynchus, parallels a saying or story in a well-known canonical gospel, the investigation into early Christian origins moves to an entirely different level.

## A New Translation (The Scholars Version)

This book features the fresh and vibrant translation of the Scholars Version (SV), which was thoroughly revised in 2010 for the fourth edition of *The Complete Gospels*. The primary aim of the SV is to recreate for the contemporary reader the experience of the original audiences of the gospels. In striving to achieve this ideal, the translators of SV have been guided by three convictions about the original language of the gospels: that it was the language of everyday life, that it was intended to be read aloud, and that it often used ordinary words to express religious

meanings. Much of SV's distinctiveness is the result of its translators' determination that those qualities of the ancient language should shine through in SV's contemporary English. (For a fuller introduction to the Scholars Version, see pp. 9–15 of *The Complete Gospels*.)

A specific aim of the 2010 SV is to use consistent English for the same Greek and different English where the original varies, whenever that practice is compatible with SV's primary aim of producing English that is fluent, accurate, and familiar. Thus, the translation of every gospel passage was checked against its parallel passages and adjusted so that the similarities and differences in the Greek would, when feasible, be reflected in the English. This fine tuning of SV is intended to facilitate the careful comparison of passages. The wording of SV in *The Complete Gospel Parallels* has been occasionally modified from the original in order to meet this goal more precisely.

### Eleven Gospels

Although all the ancient gospels obviously merit study each in their own right, the gospel texts in this volume are presented for the purpose of comparative study. Because the comparative study of the gospels has always focused most intensely on the synoptic gospels, this book presents Matthew, Mark, and Luke in their entirety, including even those passages that are unique to a single gospel. (The only exceptions are the infancy narratives in Matthew 1–2 and Luke 1–2. Since none of the stories in those chapters have any parallels in the gospels in this volume, it would serve no purpose to print this singly-attested material.)

Although the outlines of the three synoptic gospels are similar, each has its own distinct narrative sequence. Because all three synoptic gospels are presented together in the same part of this book, it is not possible for each individual gospel to appear in its own sequence. To help the reader follow the order of a given synoptic gospel, there are references at the bottom of columns that indicate where the next passage can be found; the absence of such a reference means that the next passage follows immediately. In addition, three longer discourses (the Sermon on the Mount/Plain, the mission discourse, and Jesus' denunciation of the Pharisees and scholars) for which the order of verses differs significantly in a different gospel are presented twice so that each version can be studied in its own literary integrity.

The Gospels of John, Thomas, Peter, and the other gospel fragments do not appear in their entirety. This volume presents every passage in those gospels that has parallels, even if those parallels are not quoted (see, for example, the prologue to John, #276). However, material in the non-synoptic gospels that is unique and unparalleled does not appear here, as the editors see no purpose in adding dozens of additional pages to an already long volume simply to display singly-attested passages. Readers can infer which passages are unique to John, Thomas, Peter, and the others simply by noting which passages have been skipped over.

The non-canonical gospels included in this book were selected because of their importance for the study of the development of the synoptic tradition. Although the nature of the evidence puts such matters beyond clear proof, there are strong scholarly arguments that the Gospels of Thomas and Peter, the Egerton Gospel, the Gospels of the Nazoreans and the Hebrews, and Gospel Oxyrynchus 1224 afford independent access to some of the sayings of Jesus and the stories about him that were committed to writing by Mark, Matthew, and Luke. Whether or not one is persuaded by such arguments, the case for or against the independence of these non-canonical traditions must be made on the basis of careful comparison of the parallel texts presented in this book.

The Gospel of Thomas is composed entirely of sayings attributed to Jesus, without any stories or narrative framework. Recent scholarship has argued that a number of the sayings may actually go back to the historical Jesus. Over one-half of the sayings in Thomas have parallels in the canonical gospels.

The Gospel of Peter, in the partial form in which we have it, is an early passion gospel with important differences from the other passion narratives. It may contain, in an embedded source document, the primary material for the passion and resurrection stories in the canonical gospels.

The Egerton Gospel and the Oxyrhynchus Gospel 1224 are fragmentary remnants of early and otherwise unknown gospels that display parallels to the canonical gospels. The fragments of the Gospels of the Hebrews and the Nazoreans, representing distinctive ways in which Jewish Christians interpreted the Jesus tradition, also offer parallels to the canonical material.

The synopses of the various gospels display the primary and secondary parallel passages, and references to other related passages, in a format that facilitates their comparative study. Cross references to related passages are noted either in the columns or by asterisks and daggers that refer to information below the sections (see the explanation of the sigla for the specifics). Text-critical notes have been kept to a minimum; we note only those variants that materially affect the comparison of parallel texts. In sections comparing sayings and parables, extraneous introductory formulas (such as, “He said to them”) or linking conjunctions or prepositions (such as, “and” or “for”) are sometimes omitted in order to focus on the sayings themselves.

### The Q Gospel

The Q Gospel is believed to be the source for those teachings of Jesus recorded in the Gospels of Matthew and Luke but not found in the Gospel of Mark. Because no text of this gospel has ever been discovered, it has had to be reconstructed through painstaking comparisons of parallel material found in Matthew and Luke.

*The Complete Gospel Parallels* presents the synopsis of the Q Gospel in a distinct format that accommodates the unique character of this hypothetical text. The reconstructed text of Q appears in the center of the synopsis, flanked by the texts of Matthew and Luke. Parallels to Q in Mark and the other gospels are noted, but not quoted, in the outer columns. This arrangement makes for a less crowded page and thus facilitates the precise analysis of how Q was adopted and adapted by Matthew and Luke.

The text of Q presented in this book is taken from the reconstruction in *The Complete Gospels*, which, with a few exceptions, is translated from the Greek text reconstructed by the International Q Project. The few places where SV Q differs from the IQP text are duly noted.

The reconstruction of a lost text like the Q Gospel inescapably involves varying degrees of certainty in different passages. For example, in some places there is so little agreement between Matthew and Luke that the wording of Q cannot be recovered with any acceptable probability. In a few other cases there are good reasons to think that a passage that occurs only in Matthew or Luke nevertheless comes from Q. Such passages can be counted as Q texts, but with caution. Accordingly, *The*

*Complete Gospel Parallels* employs different sigla to identify the more problematic passages in the reconstruction of Q (see Sigla). In keeping with scholarly custom, references to Q adopt the chapter and verse numbers of Luke. Those few verses attested only in Matthew are identified by their chapter and verse in that gospel, preceded by “QMt.”

# *The Synoptic Gospels*





## 75. Jesus' True Family

Mt 12:46–50	Mk 3:31–35	Lk 8:19–21	Th 99:1–3
<p><sup>46</sup>While he was still speaking to the crowds, his mother and brothers showed up outside; they had come to speak to him. <sup>47</sup>Someone said to him, “Look, your mother and your brothers are outside and they want to speak to you.”<sup>a</sup></p> <p><sup>48</sup>In response he said to the one speaking to him, “Who is my mother and who are my brothers?”</p> <p><sup>49</sup>And he pointed to his disciples and said, “Here are my mother and my brothers. <sup>50</sup>For whoever does the will of my Father in heaven, that’s my brother and sister and mother.”*</p>	<p><sup>31</sup>Then his mother and his brothers arrive. While still outside, they send in and ask for him. <sup>32</sup>A crowd was sitting around him, and they say to him, “Look, your mother and your brothers are outside looking for you.”</p> <p><sup>33</sup>In response he says to them, “Who are my mother and brothers?”</p> <p><sup>34</sup>And looking right at those seated around him in a circle, he says, “Here are my mother and my brothers. <sup>35</sup>Whoever does God’s will, that’s my brother and sister and mother.”*</p>	<p><sup>19</sup>Then his mother and his brothers came to see him, but they could not reach him because of the crowd. <sup>20</sup>When he was told, “Your mother and your brothers are outside and want to see you,”</p> <p><sup>21</sup>he replied to them, “My mother and my brothers are those who listen to God’s message and do it.”*</p> <p>8:22–25 #91, p. 69</p>	<p><sup>1</sup>The disciples said to him, “Your brothers and your mother are standing outside.”</p> <p><sup>2</sup>He said to them, “Those here who do what my Father wants are my brothers and my mother.</p> <p><sup>3</sup>They’re the ones who will enter my Father’s empire.”</p>

\*GHeb 4a My mother, the holy spirit, took me by one of my hairs and brought me to Tabor, the great mountain. (#516, p. 392)

<sup>a</sup>Mt 12:47 Many mss lack v. 47.

## 76. The Parable of the Sower

Mt 13:1–9	Mk 4:1–9	Lk 8:4–8	Th 9:1–5
<p><sup>1</sup>That same day, Jesus left the house and sat beside the sea. <sup>2</sup>Huge crowds gathered around him, so he climbed into a boat and sat down, while the entire crowd stood on the sea shore.</p> <p><sup>3</sup>He told them many things in parables:</p> <p>This sower went out to sow. <sup>4</sup>While he was sowing, some seed fell along the path, and the birds came and devoured it. <sup>5</sup>Other seed fell on rocky ground where there wasn’t much soil, and it came up right away because the soil had no depth. <sup>6</sup>When the sun came up it was scorched, and because it had no roots it withered. <sup>7</sup>Still other seed fell among thorns, and the thorns came up and choked them.</p> <p><sup>8</sup>Other seed fell on good soil and started producing fruit: one part had a yield of one hundred, another a yield of sixty, and a third a yield of thirty.</p> <p><sup>9</sup>Anyone here with ears, use ‘em!*</p>	<p><sup>1</sup>Once again he started to teach beside the sea. An enormous crowd gathers around him, so he climbs into a boat and sits there on the water facing the huge crowd on the shore.</p> <p><sup>2</sup>He would then teach them many things in parables. In the course of his teaching he would tell them:</p> <p><sup>3</sup>Listen to this! This sower went out to sow. <sup>4</sup>While he was sowing, some seed fell along the path, and the birds came and devoured it. <sup>5</sup>Other seed fell on rocky ground where there wasn’t much soil, and it came up right away because the soil had no depth. <sup>6</sup>But when the sun came up it was scorched, and because it had no root it withered. <sup>7</sup>Still other seed fell among thorns, and the thorns came up and choked it, so that it produced no fruit. <sup>8</sup>Finally, some seed fell on good soil and started producing fruit. The seed sprouted and grew: one part had a yield of thirty, another part sixty, and a third part one hundred.</p> <p><sup>9</sup>And he would say, “Anyone here with two good ears, use ‘em!”*</p>	<p><sup>4</sup>Since a huge crowd was now gathering, and people were making their way to him from town after town,</p> <p>5:1–3</p> <p>he told them some such parable as this:</p> <p><sup>5</sup>A sower went out to sow his seed; and while he was sowing, some seed fell along the path, and was trampled under foot, and the birds of the sky devoured it. <sup>6</sup>Other seed fell on the rock; when it grew, it withered because it lacked moisture.</p> <p><sup>7</sup>Still other seed fell among thorns; the thorns grew with it and choked it.</p> <p><sup>8</sup>Other seed fell on fertile soil; and when it matured, it produced fruit a hundredfold.</p> <p>During his discourse, he would call out, “Anyone here with two good ears, use ‘em!”*</p>	<p><sup>1</sup>Look, the sower went out, took a handful (of seeds), and scattered (them). <sup>2</sup>Some fell on the road, and the birds came and gathered them. <sup>3</sup>Others fell on rock, and they didn’t take root in the soil and didn’t produce heads of grain.</p> <p><sup>4</sup>Others fell on thorns, and they choked the seeds and worms ate them.</p> <p><sup>5</sup>And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.</p>

\*Mt 11:15; 13:43b; Mk 4:23; Lk 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

*The Gospel of John*



**298. Peter proclaims Jesus the holy one of God (Jn)**

SEE #119, P. 100

Mt	Mk	Lk	<b>Jn 6:66–69</b> <sup>66</sup> Many of his disciples dropped out and would no longer travel around with him. <sup>67</sup> Jesus then said to the Twelve, “Do you want to leave too?” <sup>68</sup> Simon Peter replied to him, “Master, is there anyone else we can turn to? You have the words of unending life.* <sup>69</sup> We have become believers and have realized that you are the holy one of God.”	Th 1  And <Jesus> said, “Whoever discovers the interpretation of <my> sayings will not taste death.”
16:15	8:27	9:20		

\*Jn 8:51–52 (#302, p. 243)

**299. Uneducated Jesus (Jn)**

SEE #95, P. 75

Mt 13:54b–55 <sup>54b</sup> They were astounded and said so: “Where did this wisdom and these miracles come from?  <sup>55</sup> This is the carpenter’s son, isn’t it? Isn’t his mother called Mary?	Mk 6:2b–3a <sup>2b</sup> Many who heard him were astounded and said so: “Where’s he getting all this?” and “Where’d he get all this wisdom?” and “Where’d he get the power to perform such miracles?  <sup>3a</sup> This is the carpenter, isn’t it? Isn’t he the son of Mary?	Lk 4:22 And they all were responding favorably to him, and marveling at the pleasing speech that he delivered; and they were saying,  “Isn’t this the son of Joseph?”	<b>Jn 7:15</b> The Judeans were taken aback, saying,  “This man is uneducated; how come he’s so articulate?”
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**300. Seeking Jesus, But Not Finding Him (Jn)**

Mt	Mk	Lk	<b>Jn 7:33–34</b> <sup>33</sup> Then Jesus said, “I’ll be with you a little longer; then I’ll return to the one who sent me. <sup>34</sup> You’ll look for me, but you won’t find me; where I am you can’t come.”	Th 38:2  There will be days when you’ll seek me and you won’t find me.
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**301. The Light of the World (Jn)**

SEE #18, 470, PP. 21, 354

<b>Mt 5:14</b> You are the light of the world.	Mk	Lk	<b>Jn 8:12</b> I am the light of the world.	<b>Jn 9:5</b> While I am in the world I am the light of the world.
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*The Q Gospel*

**357. On Passing Judgment (Q)**

SEE #46, P. 37

Mk	Mt 7:1-2; 15:14; 10:24-25a	Q 6:37-40	Lk 6:37-40	other
	<p><b>Mt 7:1-2</b>  <sup>1</sup>Don't pass judgment, so you won't be judged.  <sup>2</sup>Don't forget, the judgment you hand out will be the judgment you get back.</p>	<p><sup>37</sup>Don't pass judgment, so you won't be judged.  <i>Don't forget, the judgment you hand out will be the judgment you get back.</i></p>	<p><sup>37</sup>Don't pass judgment, and you won't be judged;                       don't condemn, and you won't be condemned; forgive, and you'll be forgiven. <sup>38</sup>Give, and it'll be given to you: they'll put in your lap a full measure, packed down, sifted, and overflowing.</p>	
4:24	<p>And the standard you apply will be the standard applied to you.</p> <p><b>Mt 15:14</b>                      They are blind guides of blind people!                      If one blind person guides another, both will end up in some ditch.</p> <p><b>Mt 10:24-25a</b>  <sup>24</sup>Students are not above their teachers, nor slaves above their masters.  <sup>25a</sup>It's enough for students to become like their teachers and slaves to be like their masters.</p>	<p><sup>38</sup>And the standard you apply will be the standard applied to you.</p> <p><sup>39</sup>Can one blind person guide another? Won't they both end up in some ditch?</p> <p><sup>40</sup>Students are not above their teachers.</p> <p>It's enough for students to become like their teachers.</p>	<p>For the standard you apply will be the standard applied to you.  <sup>39</sup>And he posed a riddle for them:                       Can one blind person guide another? Won't they both end up in some ditch?</p> <p><sup>40</sup>Students are not above their teachers.</p> <p>But those who are fully taught will be like their teachers.</p>	<p>Th 34</p> <p>Jn 13:16, 15:20</p>

**358. Wood in the Eye (Q)**

SEE #46, P. 37

Mk	Mt 7:3-5	Q 6:41-42	Lk 6:41-42	Th
	<p><sup>3</sup>Why do you notice the sliver in your friend's eye, but overlook the timber in your own? <sup>4</sup>How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?  <sup>5</sup>You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.</p>	<p><sup>41</sup>Why do you notice the sliver in your friend's eye, but overlook the timber in your own? <sup>42</sup>How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?                      You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.</p>	<p><sup>41</sup>Why do you notice the sliver in your friend's eye, but overlook the timber in your own? <sup>42</sup>How can you say to your friend, "Friend, let me get the sliver in your eye," when you don't notice the timber in your own?                      You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver in your friend's eye.</p>	<p>Th 26:1</p> <p>26:2</p>

**359. By Their Fruits (Q)**

SEE #47, P. 38

Mk	Mt 7:18; 12:33; 7:16; 12:35, 34	Q 6:43-45	Lk 6:43-45	Th
	<p><b>Mt 7:18</b>                      A healthy tree cannot produce spoiled fruit, any more than a rotten tree can produce choice fruit.</p> <p><b>Mt 12:33</b>                      If you make the tree choice, its fruit will be choice; if you make the tree rotten, its fruit will be rotten. After all, the tree is known by its fruit.</p> <p><b>Mt 7:16</b>                      You'll know who they are by what they produce.                      Since when do people pick grapes from thorns or figs from thistles?</p> <p><b>Mt 12:35, 34</b>  <sup>35</sup>The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil.  <sup>34</sup>You spawn of Satan, how can your speech be good when you are evil?                      As you know, the mouth gives voice to what the heart is full of.</p>	<p><sup>43</sup>A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;</p> <p><sup>44</sup>for each tree is known by its fruit.</p> <p>Since when are figs picked from thorns, or grapes from thistles?</p> <p><sup>45</sup>The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil.</p> <p>As you know, the mouth gives voice to what the heart is full of.</p>	<p><sup>43</sup>A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;</p> <p><sup>44</sup>for each tree is known by its fruit.</p> <p>Figs are not gathered from thorns, nor are grapes picked from brambles.</p> <p><sup>45</sup>The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within.</p> <p>As you know, the mouth gives voice to what the heart is full of.</p>	<p>Th 45:1</p> <p>45:2-3</p>

# *The Gospel of Thomas*



**434. Love your friends (Th)**

SEE #215, P. 166

Mt 22:37–39	Mk 12:30–31	Lk 10:27	<b>Th 25:1–2</b>
<sup>37</sup> You shall love the Lord your God with all your heart and all your soul and all your mind. <sup>38</sup> This commandment is first and foremost. <sup>39</sup> And the second is like it: You shall love your neighbor as yourself.	<sup>30</sup> You shall love the Lord your God with all your heart and all your soul and all your mind and all your strength.  <sup>31</sup> The second is this: You shall love your neighbor as yourself.	You shall love the Lord your God with all your heart and all your soul and all your strength and all your mind;  and your neighbor as yourself.	<sup>1</sup> Love your friends like your own soul, <sup>2</sup> protect them like the pupil of your eye.

**435. Removing Wood from the Eye (Th)**

SEE #46, 358, PP. 37, 293

<b>Mt 7:3–5</b>	Mk	<b>Lk 6:41–42</b>	<b>Th 26:1–2</b>
<sup>3</sup> Why do you notice the sliver in your friend’s eye, but overlook the timber in your own? <sup>4</sup> How can you say to your friend, “Let me get the sliver out of your eye,” when there is that timber in your own? <sup>5</sup> You phony, first take the timber out of your own eye and then you’ll see well enough to remove the sliver from your friend’s eye.		<sup>41</sup> Why do you notice the sliver in your friend’s eye, but overlook the timber in your own? <sup>42</sup> How can you say to your friend, “Friend, let me get the sliver in your eye,” when you don’t notice the timber in your own? You phony, first take the timber out of your own eye and then you’ll see well enough to remove the sliver in your friend’s eye.	<sup>1</sup> You see the sliver in your friend’s eye, but you don’t see the timber in your own eye.  <sup>2</sup> When you take the timber out of your own eye, then you’ll see well enough to remove the sliver from your friend’s eye.

**436. Assurance of Abiding Presence (Th)**

SEE #133, P. 110

Mt 18:20	Mk	Lk	<b>Th 30:1–2<sup>a</sup></b>
Wherever two or three are gathered together in my name, I will be there among them.			<sup>1</sup> Where there are three deities, they are divine. <sup>2</sup> Where there are two or one, I am with that one.

<sup>a</sup>Th 30:2 The Coptic version of this saying is deficient, based perhaps on a scribal error. The Greek version is closer to the original: “Where there are [three, they are without] God, and where there is only [one,] I say, I am with that one.”

**437. The Rejected Prophet (Th)**

SEE #95, P. 75

<b>Mt 13:57b</b>	<b>Mk 6:4</b>	<b>Lk 4:24</b>	<b>Th 31:1–2</b>	<b>Jn 4:44b</b>
No prophet is disrespected, except on his home turf and at home.	No prophet is disrespected, except on his home turf and among his relatives and at home.	No prophet is welcome on his home turf.	<sup>1</sup> No prophet is welcome in his home town;  <sup>2</sup> doctors don’t cure those who know them.	A prophet gets no respect on his own turf.

**438. A City on a Hill (Th)**

SEE #18, P. 21

<b>Mt 5:14b</b>	Mk	Lk	<b>Th 32</b>
A city sitting on top of a mountain can’t be concealed.			A city fortified and built on a high hill cannot fall, nor can it be hidden.

**439. Rooftop Proclamation (Th)**

SEE #100, P. 82

<b>Mt 10:27</b>	Mk	<b>Lk 12:3</b>	<b>Th 33:1</b>
What I say to you in the dark, say in the light, and what you hear whispered in your ear, announce from the rooftops.		And so whatever you’ve said in the dark will be heard in the light, and what you’ve whispered behind closed doors will be announced from the rooftops.	What you will hear in your ear, <sup>a</sup> proclaim from your rooftops.

<sup>a</sup>Th 33:1 Between *ear* and *proclaim* the Coptic has “in the other ear.” This is very likely a scribal error (dittography, the inadvertent repetition of a phrase). It is therefore omitted from the translation.

**440. Lamps go on lampstands (Th)**

SEE #79, P. 64

<b>Mt 5:15</b>	<b>Mk 4:21</b>	<b>Lk 8:16</b>	<b>Lk 11:33</b>	<b>Th 33:2–3</b>
Nor do people light a lamp and put it under a bushel basket,  but instead on a lampstand, where it sheds light for everyone in the house.	Since when is the lamp brought in to be put under the bushel basket or under the bed? It’s put on the lampstand, isn’t it?	No one lights a lamp and covers it with a pot or puts it under a bed;  instead, one puts it on a lampstand, so that those who come in can see the light.	No one lights a lamp and then puts it in a cellar or under a bushel basket, but instead on a lampstand so that those who come in can see the light.	<sup>2</sup> No one lights a lamp and puts it under a basket, nor does one put it in a hidden place. <sup>3</sup> Rather, one puts it on a lampstand so that all who come and go will see its light.

*The Gospel of Peter*



## 507. Questions at the Empty tomb (Pt)

SEE #265, P. 216

Mt 28:2b, 5–8	Mk 16:4–8	Lk 24:2–9	Jn 20:1, 11–13	Pt 13:1–3
<p><sup>2b</sup>You see, a messenger of the Lord had come down from the sky, arrived (at the tomb), rolled away the stone, and was sitting on it.</p> <p><sup>5</sup>In response the messenger said to the women, “Don’t be afraid! I know you are looking for Jesus who was crucified.</p> <p><sup>6</sup>He is not here. You see, he was raised, just as he said. Come here; look at the spot where he was lying.</p> <p><sup>7</sup>Go quickly and tell his disciples that he has been raised from the dead. Don’t forget, he is going ahead of you to Galilee. There you will see him. That’s what I came to tell you.”</p> <p><sup>8</sup>And they hurried away from the tomb, afraid and filled with joy,</p> <p>and ran to tell his disciples.</p>	<p><sup>4</sup>Then they look up and discover that the stone has been rolled away. (You see, the stone was very large.)</p> <p><sup>5</sup>And when they went into the tomb,</p> <p>they saw a young man sitting on the right, wearing a white robe, and they grew apprehensive.</p> <p><sup>6</sup>He says to them, “Don’t be alarmed. You are looking for Jesus the Nazarene who was crucified. He was raised, he is not here. Look at the spot where they put him.</p> <p><sup>7</sup>But go and tell his disciples, including ‘Rock,’ ‘He is going ahead of you to Galilee. There you will see him, just as he told you.’”</p> <p><sup>8</sup>And once they got outside, they ran away from the tomb, because great fear and excitement got the better of them. And they didn’t breathe a word of it to anyone: talk about terrified . . .<sup>b</sup></p>	<p><sup>2</sup>They found the stone rolled away from the tomb.</p> <p><sup>3</sup>but when they went inside they did not find the body of the Master Jesus.</p> <p><sup>4</sup>And it came to pass, while they were still uncertain about what to do, that two men in dazzling clothes suddenly appeared and stood beside them.</p> <p><sup>5</sup>They were terrified and knelt with their faces to the ground. The men said to them, “Why are you looking for the living among the dead?”</p> <p><sup>6</sup>He is not here—he was raised.<sup>a</sup></p> <p>Remember what he told you while he was still in Galilee: <sup>7</sup>“the Human One is destined to be turned over to sinners, to be crucified, and on the third day to rise.” <sup>8</sup>Then they recalled what he had said.</p> <p><sup>9</sup>And returning from the tomb,</p> <p>they related everything to the Eleven and to everybody else.*</p>	<p><sup>1</sup>Mary of Magdala comes to the tomb and sees that the stone has been moved away.*</p> <p><sup>11</sup>Mary, however, stood crying outside, and in her tears she stooped to look into the tomb,</p> <p><sup>12</sup>and she sees two heavenly messengers in white seated where Jesus’ body had lain, one at the head and the other at the feet.</p> <p><sup>13</sup>“Lady, why are you crying?” they ask her.</p> <p>“They’ve taken my master away,” she tells them, “and I don’t know where they’ve put him.”</p>	<p><sup>1</sup>And they went and found the tomb open.</p> <p>They went up to (the tomb), stooped down,</p> <p>and saw a young man sitting there (in) the middle of the tomb; he was handsome and wore a splendid robe.</p> <p>He said to them, <sup>2</sup>“Why have you come? Who are you looking for? Surely not the one who was crucified? He is risen and gone. If you don’t believe it, stoop down and take a look at the place where he lay—he’s not there. You see, he is risen and has gone back to the place he was sent from.”</p> <p><sup>3</sup>Then the women fled in fear.</p>

\*Jn 20:2 (Mary of Magdala) runs and comes to Simon Peter and the other disciple, the one that Jesus loved, and tells them, “They’ve taken the Master from the tomb, and we don’t know where they’ve put him.” (#340 p. 278)

<sup>a</sup>Lk 24:6 A few mss omit *He is not here—he was raised*.

<sup>b</sup>Mk 16:8 The best ancient mss conclude the Gospel of Mark with this verse. Other mss supply lengthier narrative endings. See “Mark’s Longer Ending” and “Mark’s Shorter Ending.” (#272, 273, pp. 222, 223)

*The Other Gospels  
and Early Christian Writings*



# The Egerton Gospel

## 509. The Scriptures, Moses, and Jesus (EgerG)

SEE #292, P. 237

Mt	Mk	Lk	Jn 5:39, 45; 9:29; 5:46	EgerG 1:1–6
			<p><b>Jn 5:39, 45</b>  <sup>39</sup>You pore over the scriptures, because you imagine that in them there's unending life to be had. They do indeed give evidence on my behalf.  <sup>45</sup>Don't suppose that I'll be your accuser before the Father. You have an accuser, and it's Moses—the one you were relying on.</p> <p><b>Jn 9:29</b>            We know God spoke to Moses; we don't even know where this man came from.</p> <p><b>Jn 5:46</b>            But if you really believed Moses, you'd believe me; after all, I'm the one he wrote about.</p>	<p><sup>1</sup>[. . .] to the legal experts [. . .] everyone who acts unjustly [. . .] and not me [. . .] he does, how does he?  <sup>2</sup>Turning to the rulers of the people, ⟨Jesus⟩ made this statement:            “Pore over the scriptures. You imagine that in them there's life to be had. They do indeed give evidence on my behalf.  <sup>3</sup>Don't suppose that I've come to be your accuser before my Father. The one accusing you is Moses, the one you were relying on.”  <sup>4</sup>They say,            “We know God spoke to Moses. But you—we don't know [where you come from.]”<sup>a</sup>  <sup>5</sup>Jesus replied: “Now you stand accused for not trusting those who are [commended by ⟨Moses⟩.]  <sup>6</sup>If you had believed Moses, you would've believed me; after all, he [wrote]<sup>b</sup> about me to your ancestors.”</p>

<sup>a</sup>EgerG 1:4 [*where you come from*]: The Greek letters are completely lost, so the restoration is based on the parallel to John 9:29.

<sup>b</sup>EgerG1:6 [*wrote*] is a restoration based on the parallel to John 5:46; “spoke” is another possible restoration.